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J. N. Talmadge 51-1

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

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SUBMISSION.

Lone pilgrim in this vale of tears,
Amid the gloomy shades of night,
Oppressed by doubts, distressed by fears,
And longing for the morning light,
Lift up your head, be of good cheer,
For your redemption draweth near.

Though dark the way by foes beset,
And fierce and wild the storms do beat,
Thy Saviour is thy guardian yet
And from thy foes a safe retreat.
List to his voice amid the shade—
"Tis I, faint not, be not afraid."

Though here 'tis thine the cross to bear
And drink the deep and bitter cup,
Be faithful; thou the crown shalt wear.
Be this thy bright and cheering hope,—
That soon the Saviour will appear,
To end thy toils and sufferings here.

Think on the Saviour's agony
And bloody sweat and anguished groan,
When in the dark Gethsemane,
He bore his burden all alone,
And said in meek submissive tone,
"Father, thy will, not mine, be done."

Thus like thy Saviour meek and mild,
Learn in humility to bow
As God's obedient, faithful child.
Accept from him each chastening blow,
For so he deals with thee in love,
That he thine heirship thus may prove.

Take courage, then, press on thy way;
Cling to thy Father's guiding hand,
Lest from the path thy feet should stray
In journeying to that heavenly land,
Where sin and sorrow ne'er can come,
Nor death can blight, nor age bow down.

No more despond, no longer doubt
Thy Saviour's power and will to save.
If faithful soon thou'lt raise the shout
Of victory o'er the dark, cold grave,
That shadowy land, Death's dark abode,
And go to reign with Christ our Lord.

Then to thy raptured gaze shall rise
The meed of all thy sufferings here,
Thy home mid scenes of Paradise
Beside life's river bright and clear,
Upon whose banks blooms life's fair tree,
With fruits of immortality.

C. G. CAMPBELL.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

FAITH.

BY ELD. A. S. HUTCHINS.

TEXT: "Have faith in God." Mark 11:12.

FAITH is the foundation of the Christian religion. Without faith it is impossible to please God. "For he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Heb. 11:6. Faith is also the stepping-stone to all Christian graces. Peter, after speaking of the "exceeding great and precious promises" given unto us, that we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust," says: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. 1:5-7.

Faith also enters into every branch of the religion of the Bible. There is no point in the experience of the child of God where its influence and power are not needed, till faith is lost in sight, till the glories of the soon-coming kingdom burst upon the

vision of the redeemed host. "For we walk by faith, not by sight." Faith in God credits the divine record: "In the beginning God created the heaven and the earth." It bows to him as the Author of life with all its privileges and blessings. It leads us to recognize him as the supreme Ruler of the universe, to render cheerful obedience to his voice, and to obey his law, which is holy and just and good.

It prompts us to accept with gratitude the plan of salvation, so graciously provided for the redemption of man, through the atoning blood of his dear Son. It leads us to behold him as "the Lamb of God, which taketh away the sin of the world;" and as penitents to fall at his feet, as the only source of pardon, of light, life, and immortality. "For there is none other name under heaven given among men whereby we must be saved." Acts 4:12. By faith we are cleansed from the defilement of sin, and pardoned from its guilt, and brought to the enjoyment of justification and peace through our Lord and Saviour. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2.

Through faith the child of God commences his journey to Mt. Zion; by faith he proceeds in the narrow way, fighting the good fight, gaining victory after victory, going on from strength to strength, till the warfare is over, till the race is run. Relative to the promises of God, and the future glories and blessings to crown the victors, faith is the ground, or confidence, of things hoped for, the evidence of things not seen. Faith never stops to reason. It takes God at his word, and makes all his promises real without a possibility of a failure. "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." 2 Cor. 1:20. The Scriptures abound with evidences of the strength and efficacy of faith. They also set forth the weakness and instability of unbelief. Unbelieving and faithless Israel brought upon themselves distresses and miseries, punishments and captivities, with a loss of the favor of the Most High, who had wrought for them such signal victories, and crowned them with manifold blessings. The judgments of God fell upon them, and many were overtaken by speedy destruction.

Abel, Enoch, Noah, Abraham, and a long list of other worthies, are mentioned by Paul as men of faith. The victories which they gained through faith, the blessings they secured, and the work accomplished by them, are also on record. As we read of the triumphs of faith, who would not be found of those who have faith in God? Who would not overcome, and in the glorious coronation of the saints of God receive "a crown of glory that fadeth not away?"

We may here mark the distinction between faith and presumption. One writer says of the latter, "As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to his will." Mr. Webster defines faith thus: "*Evangelical, justifying, or saving faith*, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation."

A steady faith in God and his promises led Israel through the channel of the Red Sea in safety, while the presumptuous Egyptians in attempting to follow them without any faith in the Most High, or any promise of protection from him, went into the embrace of death. Consistent faith in God and in his requirements and declara-

tions, ever leads one to act in the highest degree harmoniously with his divine will. Faith is strengthened and increased by good works, or, in the language of James, "faith, if it hath not works, is dead, being alone." In Luke 17, we have on record a case where the disciples prayed unto the Lord for an increase of faith. The Saviour introduces the familiar illustration of the master and his faithful servant, manifestly teaching if we would have our faith increased that we should do as did this servant. He is represented as denying himself in proof of his fidelity to his master, whose interest lay first and deepest in the heart of the servant. The moral lesson taught for Christians is, that personal interests and conveniences are not to be heard and served before the interests of the cause of our heavenly Master. There is no principle more plainly taught in the word of God than this.

"And seek ye not what ye shall eat and what ye shall drink, neither be ye of a doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." Luke 12:29, 30. We have fallen upon perilous times. Professed Christians talk much of faith and of the great joy they experience that they are to reach Heaven by their faith. Self-denial, cross-bearing, and the suffering part of religion, are kept out of sight. The way from earth to Heaven is pictured as being so pleasant and flowery that one might almost imagine the passage there to be not unlike being seated in a palace car, on a through train, with a free ticket to Mt. Zion. As we look at the picture one would almost conclude the apostle beside himself when he wrote of his experience at Macedonia: "Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears."

"How changed, alas! are truths divine
For error, guilt, and shame!
What impious numbers bold in sin
Disgrace the Christian name!"

Talk to many at the present time of unpopular truths, of persecutions, and of suffering with Christ, and they know nothing of it. They wilt under such a gospel as the up-rooted plant wilts under the rays of the burning sun; or they will lift their heads in triumph, and tell you they know from their feelings that they are accepted of God, and that they shall be saved if they believe in Christ. Talk to them of the perpetuity of the law of God, show them from the Bible their obligation to hallow the Sabbath of the fourth commandment, and you may meet the inquiry, "Do you think the Lord requires me to keep the seventh-day Sabbath after enjoying sanctification for years, while observing the first-day as the Sabbath?"

We marvel at the blindness of nominal professors in view of these things, and many others, not pleasant nor best to mention. But what of professed Sabbath-keepers, claiming to believe in the near coming of the Lord, who know as little of the present work of the third angel, and feel and manifest as little interest in the advancement of present truth as such do? What about those who have been numbered with Sabbath-keepers for years, and yet their interest has never been enlisted on the subject of systematic benevolence, nor have they felt any interest in Tract and Missionary work? What of those who have no experience in giving of their means to help send out the truth, or spread it among the nations of the world? When the divine mandate goes forth, "Gather my saints together unto me; those that have made a covenant with me by sacrifice," will the faith of such men save them in that day?

To them a good meeting is soon draped in mourning if you talk on these points. Lay down the great principles of sacrificing,

of giving freely of their means to advance the interests of the cause in its various branches, and they will begin like ancient Israel to murmur and complain. Now have such persons faith in God? To my mind the strongest evidence of faith in God and in his work is to be ready to do present duty, and to do it cheerfully, at whatever sacrifice it may be. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." How shall we manifest the mind which was in Christ Jesus? Shall it be by faith alone? The sacrifices, the sufferings, and humiliation of the Redeemer of the world, are written upon the pages of inspiration. There too we read of his acts of love, of his labors amidst hunger, want, privations, and reproaches. "My meat," said he, "is to do the will of Him that sent me, and to finish his work." We follow him in his mission of love till upon the cross he bows his head in the agonies of death, and cries, "It is finished."

I appeal to you, my dear brethren, how shall we carry the evidence to the world that we have a living connection with the head of the church, that with him we do suffer, if we shun responsibilities, sacrifices, sufferings, and self-denial every time we possibly can? Says Jesus: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Luke 9:23, 24.

A multitude will be deceived in the Judgment of the great day. Jesus bears witness: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." To the young man, Jesus says, "If thou wilt enter into life keep the commandments." And again, in speaking of the Father's commandments, he testifies, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. By our works, and not by our faith, we shall be judged. Faith, which lies at the very foundation of the Christian religion as an indispensable handmaid to good works, accompanies these, and prompts to them, till our work is done. But in the Judgment, as the record of our lives opens before us, we shall be judged according to that we have done, "whether it be good or bad." Eternal life is suspended upon the course that men take in this brief life. The mass of rich men will be deceived by their riches. The blinding and stupefying influences of sin, too, will conduct thousands of the poor to swift destruction.

Says Paul, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. "Have faith in God." Professed commandment-keepers may talk of their faith as do popular religionists, while they neglect to do the very things which present truth enjoins; but they will find this as the leaves of the barren fig tree—"Ye shall know them by their fruits." "For as the body without the spirit is dead, so faith without works is dead also."

The true church in its last work will so relate herself to the Lord of hosts, and to his cause, in her work of faith and in her labor of love and in the patience of her hope, that in the highest degree the following words will to her be appropriate: "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." The faith of the remnant church will reach from shore to shore; the most convincing evidence of which will be accompanying works, as she fights the good fight of faith, and lays hold on eternal life.

THY WILL BE DONE.

WHEN with unclouded ray,
Shines the bright sun,
When summer streamlets play,
And all around is gay,
Then shall the spirit say,
"Thy will be done"?

No—when the flowers of love
Fade, one by one,
When in its wasted grove
The shuddering heart doth rove,
Then say, and look above,
"Thy will be done."

—L. H. Sigourney.

General Articles.

CONFERENCE ON CONDITIONAL IMMORTALITY.

[THE following extract, taken from a pamphlet sent us by Elliott Stock, 62, Paternoster Row, London, E. C., will be found interesting as showing how the truth upon the subject of the nature of man is finding its way among the learned men of London.

C. W. S.]

On Monday, May 15th, 1876, there gathered together at the Cannon Street Hotel a large number of believers in the ancient, long-lost, but now again widely-received doctrine that Eternal Life, or Immortality, is not the natural, unconditional, and indefeasible endowment of every human being born into the world, Christian and heathen, saint and sinner, infant and patriarch, sage and idiot, alike; but the "gift of God" (Rom. vi. 23), bestowed only upon the true believer in the Lord Jesus Christ, and by virtue of his vital union with him who is at once the Author and the Prince of Life (1 John v. 11, 12, 26; Acts iii. 15).

The object of the gathering was threefold. Firstly, to give a distinct and public testimony to what is believed to be a clearly revealed and unspeakably precious truth of Holy Scripture; secondly, to afford an opportunity for Christian brethren holding this doctrine to fraternize one with another; and lastly, to give moral encouragement and support to such as, by reason of this their faith, have been subjected to opposition, unkindness, and even persecution in various forms.

As being of a more social and also less obtrusive character, the proceedings on this, the first occasion of the kind, took the form of a public breakfast, followed by a Conference. At the Conference, which was held in the Pillar Hall of the hotel, the chair was taken by Lieut.-General Goodwin; nearly all the seats were filled, and among the friends present may be mentioned the Revs. Henry Constable, M. A.; B. Heard, M. A.; G. A. Hayward; W. Leask, D. D.; S. Minton, M. A.; A. Mursell; J. F. B. Tinling, B. A.; Edward White; Professor Barrett, F. R. S. E. (Royal College of Science, Dublin).

After prayer, and some introductory remarks, the chairman called upon the Rev. Mr. Minton, who spoke as follows:—

I have been asked to make a brief statement of our main position; but the extreme difficulty of condensing within the limit of the time allotted to me, necessitates absolute silence upon a host of subsidiary questions which arise at nearly every point. That we differ among ourselves on many of these minor questions, no more disproves our foundation theory, than the differences among Christians disprove Christianity, or the differences among Atheists disprove Atheism. Some believers in conditional immortality may not agree even with every part of the following statement. I profess to give only what I believe is in the main the expression of the substantial belief of those who are represented by this assembly.

The very first article of our creed is,—That God only hath immortality inherent in himself; and that all creatures are sustained in being through various outflowings of divine energy, simply at their Creator's will. "For thy pleasure they exist, and

were created." That this was so in man's case, is shown by the first account of him in the book of Genesis. Whether that account be understood literally or figuratively makes no difference to the present argument. The tree of life was either the means of preserving man in immortal vigor, or represented his being so preserved. It was not that once eating it would ensure his immortality, or he might have taken its fruit first and the fruit of the forbidden tree afterwards; thereby fixing himself in an immortality of wretchedness. To be secured against death, he must continue to eat of it; and that he would be allowed to do only so long as he remained obedient. If he sinned he would forfeit his life; he *did* sin, and the sentence was executed upon him virtually, by debarring him from access to the tree of life. That exclusion abundantly fulfilled the warning, "In the day thou eatest thereof thou shalt surely die;" inasmuch as nothing more was needed to ensure his return to the dust. That the death threatened him would be a painless one he could hardly have expected,—that the prospect of it would cause him great anguish of mind was a matter of course. But that he must have understood the death-penalty to mean entire deprivation of being is as certain as the narrative can make it. There was no hint of its being enforced to one part of his nature only—not a hint of his being partly mortal and partly immortal; and we assert it to be utterly inconceivable if the real penalty of sin had been endless misery, that not a word was said about it; that Adam's attention should have been exclusively fixed, both before and after the fall, on such a comparatively insignificant preliminary to it as bodily death. What matter could it make to him whether his body returned to the dust or not, if his soul, without access to the tree of life, was to live forever in a state of sin and misery? Take what view you like of man's nature and of the effect produced upon that nature by bodily death, it seems absolutely impossible, if the slightest moral credit is to be attached to the primary record, that the death which is the wages of sin can involve the everlasting misery of any part of man's being.

This is our first position; and we maintain that the whole tone and tenor, letter and spirit of Holy Scripture, from its first to its last page, does everything to confirm that position. The main purpose of revelation is to illustrate the nature and consequences of man's fall, together with the nature and consequences of Christ's salvation. On the general aspect of these subjects there are no distinctive differences between us and our brethren; but so far as we differ from them our creed is this,—we hold that the object of Christ's work is to restore to man the two things which he has lost, holiness and immortality, or eternal life; such immortality being necessary, both from the nature of the case, and from God's revealed purpose to bring all evil to an end. We further hold that the actual enjoyment of these benefits by any human being to whom the gospel comes, depends upon his acceptance of it; involving, as that does, his seeking for glory, honor, and immortality, by patient continuance in well-doing. We hold that those who, by refusing to do so, judge themselves unworthy of eternal life remain under the original sentence of death, but liable to additional stripes in the execution of it, on account of the special guilt they have incurred through rejecting the proffered mercy: an aggregation of their punishment, which is obviously suggested by its being called "destruction," and represented, literally or figuratively, as being effected by the most terrible of all destructive agents, fire.

All this is not a *theory* which we propound as the probable solution of some difficulty—it is not a "*view*" to which we lean. We regard it as the plainest of all possible truths, declared as positively as human language could declare it, and written, as with a sunbeam, upon the whole face of inspiration. There are points of detail upon which questions may be asked that we are unable to answer even to our own satisfaction, and which, probably, only the event will clear up; but as to the great principle and the main outline we have not the slightest shadow of doubt; and we deny that there is any appreciable difficulty about them whatever, moral or exegetical. On the exegesis of the *question*, it is impossible for me now even to touch. I may just say, however, that most of us would be willing to stake our whole ease on the natural *prima facie* meaning of the words, "life" and "death," "immortality" and "destruction." These with their cognates, are the key words of the controversy, oc-

curing so frequently as to exceed tenfold all other words and expressions used together, that are employed to describe the consequences of receiving or rejecting Christ.

Life or death! This is what runs through the Bible from beginning to end, and constitutes the great mass of its testimony on the question at issue. Now, common sense would tell us, that here we must look for an answer to that question—that this is what the Spirit would impress upon our minds; that by the burning light of these reiterated declarations we must interpret the few other isolated expressions which are also used in the same connection. Can anything, for instance, be more ridiculously perverse than to begin by taking the phrase "everlasting punishment," which is only found once in a very difficult parable, and attempting to decide the question upon that? We maintain that the Spirit of God manifestly intended us to be guided first and foremost, by the natural meaning of of life, death, immortality, destruction, with other words of like import, which he manifestly regarded as words intelligible and absolutely decisive—that he meant by these expressions to make the practical issue before us as clear as daylight to unprejudiced minds; and to leave no room whatever for any reasonable doubt. We assert that, if allowed to speak for themselves, no more intelligible and decisive words could be found in human language. We regard it as truly incredible that what constitutes the very warp and woof of Scripture teaching on such a vitally important subject should be meant to be understood in a secondary or figurative sense; eternal life and immortality representing an everlasting condition of holiness and happiness; death and destruction, an everlasting life of sin and misery. We do not for a moment deny that figurative language may properly be used even on such a subject as this; but it is impossible to conceive that the main bulk of God's revelation as to our future destiny, which St. John emphatically calls "*the record which God hath given of his Son*," should be conveyed in language which, from its very simplicity and familiarity, would necessarily mislead any unprejudiced, unsophisticated mind that went to Scripture with an honest desire to understand its meaning.

With reference to the moral question on which we are assailed, chiefly from the right,—a position of honor that we must do our Universalist opponents the honor of assigning them,—we confess ourselves unable to see any force in the objections made, either to the theory of human perishableness, or to the belief that some human beings will actually perish. Some of the objections can be distinctly answered now; and the rest, we can easily believe, will be answered abundantly by the result. Briefly, we say, that to pronounce it a degradation to humanity for any single human germ which reaches some undefined point of development, not to live as long as the Creator himself, is surely the *ne plus ultra* of human self-exaltation. The great marvel, we hold to be, is, that any creature should do so. But to suppose that every member of the entire race, and that a fallen one, must necessarily have an everlasting life of some kind or other, we maintain to be as arbitrary, as unreasonable, and as extravagant an assumption as could enter into the mind of man.

Furthermore, if this great gift of immortality was to be bestowed on any creature, we see nothing inconsistent with the Divine character, but everything in perfect accordance with it, that the gift should be made conditional on such creatures' being accounted worthy to obtain it; and whether the question be approached from the side of Divine Sovereignty, or from that of free will, it seems equally unlikely that every member of such a race as ours would be thus approved, and "have right to the tree of life." As to the nature and duration and severity of the suffering which will have been undergone by the finally impenitent before the last moment of their existence, or as to the means by which, and the circumstances under which, they will be put out of existence, we know very little indeed; and we are wholly unaffected by any difficulties that have been raised in connection with such matters of detail, being confident that God will ultimately justify all his proceedings, whatever they may be, to the entire satisfaction of the intelligent universe. What it would or would not be right for this or that person to suffer within the limits that revelation renders possible, we cannot tell; but we can see as plainly as any moral truth can be seen by such vision as ours, that neither love, jus-

tice, nor anything else, requires the Creator to continue to a creature the highest trust that can be committed to him, that of life, if he persistently abuses it.

On the whole, we declare that the doctrine of conditional immortality satisfies our minds; and we know that it has brought unspeakable relief and comfort to thousands of our fellow-Christians; and we have no hesitation in asserting, what indeed must be the case supposing the doctrine to be true, that, if it fails to satisfy any of our Christian brethren who really understand it, the fault must be in themselves. They have set up, however unconsciously, an imagination of their own, not in harmony with the mind of God, to which they will make everything bend; the consequence is, that they either wrest the Scriptures to make them say the very reverse of what they cry aloud with a thousand voices; or else they raise an artificial mist around the whole subject, and then attribute to God the intention of leaving man's future destiny in doubt and obscurity. We do not for a moment deny that by our defective way of stating the doctrine, possibly by errors which we may have engrafted upon it, we ourselves may be responsible for some of the misunderstanding that prevails upon the subject. But we believe that so far from there being anything "hideous," "revolting," "miserable," or "degrading," in the doctrine itself—I am quoting, of course—it is in the highest degree honoring to God, and in perfect accordance with the truth of man's nature, whether as regards its creaturely weakness or its high capabilities. We believe that in addition to the positive mischief of giving such a representation of God's character as is involved in the popular view, or of assuring every man that he will necessarily enjoy an eternity of happiness, the gospel loses much of its power by the offer of immortality through Christ to those who seek it being eliminated from its message; and that the record which God has given of his Son, that in him we have eternal life, is incomparably a more powerful instrument for the conviction of sinners and the edification of believers, than anything which can be substituted for it by the wisdom of men.

Believing this, we earnestly appeal to all who know the truth,—especially ministers, teachers, and preachers,—openly to avow their faith. What is the use of uttering Scripture language, if we know that it will all be misunderstood by the bulk of our hearers? How will the declaration that "the wages of sin is death," and that "the gift of God in Christ is eternal life," enlighten those who have been taught from infancy to regard "death" as meaning misery and "life" as meaning holiness and happiness? What is this, but using words to conceal our thoughts? If the doctrine of life in Christ be the very truth of God, surely it ought to be declared plainly, openly, and forcibly. Why is it not so declared by some honored brethren who believe it?

There is one reason, sometimes frankly confessed, on which I, at least, have not the heart to speak. Soon after avowing my own conviction I received a letter from an evangelical minister, in which he said he held precisely the same views, but that he dare not proclaim them, because he and his family would be brought at once to beggary, his whole congregation would leave him, and he would have absolutely nothing to depend upon but his pew rents. It would be hypocrisy in me to pretend that I have suffered nothing in this cause; but as God in his mercy has not seen it needful to put me to any such severe test as that, my voice, at least, refuses to condemn a Christian brother for shrinking from a trial which I am very far indeed from being sure I should be able to face myself.

There is another reason, however, for silence, still more frequently confessed, on which I can speak more freely. It is a fact, very well known to some present, that honored and successful Christian workers, lay and clerical, have been and are afraid of confessing this faith, lest it should injure their usefulness in other ways. Some would refuse any longer to support them; others, any longer to hear them. Now I have no wish to escape any blame that may justly attach to myself for my long silence. I made a clean breast of it in a *Fragment of Autobiography*, published eighteen months ago; and by that I am willing to stand or fall. The truth compels me to say, that the whole aspect of the case has vastly altered in the last few years. At that time (I speak of nearly thirty years ago) the question was hardly, as they would say in Parliament, "before the house;" now it is one of the blazing ques-

tions of the day; and we may fairly ask all our brethren to consider whether, under existing circumstances, it is not every one's duty, before God and man, openly to declare himself in this great cause; and more especially we would ask those whose position is strong enough to bear the shock, whether it is honest, manly, or Christ-like for them to stand by sheltered behind their own silence or reserve, while their weaker brethren—weaker in natural resources, though stronger in faith and self-sacrifice, are being knocked down and trampled upon for preaching a faith which they themselves secretly hold. I knew a man who lived and died acting thus. One word from him would,—I do not say have changed the creed,—but have silenced the tongue of condemnation and paralyzed the arm of persecution throughout a wide circle of devoted Christians.

Usefulness! do we really think that God cannot carry on his work without us? or that he would have us retain some apparent vantage ground at the cost of helping to imprison the truth, refusing to take the part of an oppressed brother in the faith, lest we should lose the support, and draw upon ourselves the vengeance, of his oppressors? We admit the entire purity of the motive which leads some honored brethren to say by their silence, "I do not know the man." There may be some who dread being put out of the synagogue, because they love the praise of men more than the praise of God; but there are others who firmly believe that they are doing God the best service by adopting such a course. We must, however, pronounce it a false expediency, and earnestly pray that they may be shown the duty of throwing off all reserve, and girding themselves for the battle.

"Brother! up to the breach
For God's freedom and truth;
Let us act as we teach,
With the wisdom of age and the vigor of youth.
Heed not their cannon balls;
Ask not who stands or falls;
Grasp the sword
Of the Lord,
And—Forward!"

THE LORD'S WORK.

THE work in which we are engaged is the Lord's work; and he is excellent in working. He never makes mistakes; but will carry forward his work to a glorious termination.

To be a co-worker with God is the highest privilege we can enjoy in our present state. We cannot be qualified for this without true humility. Human instrumentality at the best is imperfect and liable to err; but the Master is able to use fallible humanity as an instrument, and yet infallibly succeed in his perfect work.

No work of God, during all time, was ever greater or more important than that which he is now doing. It is the finishing of the "mystery of God," the closing of the great work of saving sinners, the sealing of his servants, the ripening of the harvest of the earth.

Let all who profess to accept this work as of God, beware of the Angel who is the true, though unseen, leader in the work. Let it be our highest ambition to humble ourselves, and so have a part in this work. "All the proud" are the subjects of God's wrath; and are not they proud who intend to take an independent course, out of harmony with, and not subject to, the body? God calls us to unity. Shall we not renounce self, in order to attain to that state of unity in which all the translated will be found? R. F. COTTRELL.

SAUL OF THE OLD TESTAMENT.

WE say Saul of the Old Testament, because there are many people so ignorant of Bible history that they do not know but the two Sauls of the Bible are one and the same person. Should any one read this article, who confounds the two Sauls in the same person, let him immediately inform himself on this point; for the difference between these two men is almost infinite.

This Saul we are writing about was of the tribe of Benjamin (so was the modern Saul), and was a noble man as to his personal appearance, and had many excellent traits of character; but he very unfortunately possessed one hideous trait of character, which discolored and stained his whole life, public and private. This was his jealousy. True, he was selfish; but he might have escaped the snare of Satan if he had understood and appreciated the situation in which he was placed and the weakness of his character.

It is the office of the Spirit of God to convict the sinner of his sin, and having pointed his attention to the true God for pardon through his Son Jesus Christ, to follow up this work by helping the convert to overcome all the evil traits of the carnal heart.

Conversion is only a starting-point in the Christian life. It must be followed up closely with searching of heart and continued resistance of evil thoughts and words and acts, or it will wholly fail to regenerate the life, and apostasy will be the result. This was well understood by the good men of ancient times, and no doubt Saul the king was well instructed on this point by the prophet Samuel and others.

It appears that Saul the king was a true convert, and often the power of the Holy Spirit rested upon him; but the difficulty with him was, he did not take care to search his own heart and life, and conform himself to the holy law of God. His pride and love of power and desire of the praise of men were great, and his love of God was weak if it did exist at all in his mind. This caused him to overlook the rights and feelings of his fellow-men when they seemed to clash with his own interests and feelings.

Satan, aware of this weakness in the character of Saul, took the advantage, and spread out his snares for the jealous king with great skill. Saul became jealous of those around him, and especially of David, whose fame and merit aroused all the latent evil which had ever lurked in the heart of Saul.

The demon of jealousy arose in fearful rage in his heart, and Saul became quite a maniac at times, when this trait of his character was called out by the circumstances in which he was placed; and Satan, taking in the situation, was always near, to fan the flame to a high degree of anger and vindictiveness.

Had poor Saul the king taken care at an early period of his life and religious experience, to hunt out and resist and eradicate the evils of his carnal nature, it would have been an easy thing for him to see the ridiculous figure he was making of himself in sight of God and man, and what history would relate concerning him. At times he saw this; but it was only a momentary impulse, and he mentally relapsed into the old rut of malicious, blind jealousy, until it became impossible for him to break the fetters which bound him.

Saul's remark to Jonathan, his noble son, when he suspected the cause of David was espoused by Jonathan (see 1 Sam. 20:30), shows conclusively, that jealousy had long been the bane of Saul's peace, and that others had felt the edge of his bitter, vindictive jealousy and hatefulness in days gone by, and that some one had arisen in indignation against it, and that Saul had still carefully nurtured the old grudge, probably as baseless as the fabric of an idiot's dream.

No doubt, this trait in the character of Saul was understood and deprecated by his son Jonathan and other good people, and that he was fully warned of the danger of giving way to it; and it shows the character of Jonathan in a very beautiful light,—that he was so different from his father in this respect; and no doubt his heart was filled with sorrow and indignation to hear his good and noble mother called by dishonorable epithets, which she in no wise deserved. His large and noble mind comprehended the whole subject and the danger in which his father's blind passion placed his own interests and the interests of his family and people.

From the conditions of the parties in this disagreeable affair, we may safely conjecture that Jonathan was the counterpart of his mother in all that was pure and lovely and noble, and that she had suffered an untold amount of sorrow and abuse from the same trait in her husband's character, which so terribly afflicted the early public career of David.

Also we may suppose that Jonathan saw through the snare which Satan had woven so artfully for his father, king Saul, and had witnessed with pain the evil it had done in the domestic circle, and feeling keenly the dishonor and shame it entailed upon his father's family, with the deepest humility he resigns his own claim to the throne in favor of the youthful warrior whom God had evidently chosen to lead his people.

From the evident allusion in this expression of Saul's concerning the mother of Jonathan, volumes of meaning may be safely inferred. A noble woman, allied to this terribly jealous king by marriage, after enduring every thing from her husband,

who should have been her comfort and her support and her pride, but who, instead of this, became her slanderer and her bitter persecutor, is driven to throw off her allegiance to him, in order to protect herself and her offspring from the abuse of his cruel tongue.

But out of this domestic feud, in which one side is represented by a noble, pure-minded queen, the other by a jealous, haughty, selfish king, we see that there comes forth a noble prince, who inherits his mother's love of God and of her country, and who is willing to waive his own claims to the throne for the public good; and thereby he settles forever the honor of his mother, whom no tongue could otherwise protect from the low, scurrilous influence of a jealous, cruel husband and father, who could so far forget his high position and dignity as to slander those who were a greater honor to him than all his crowns, honors, wealth, and trophies.

Jonathan manifested in his excellent example, the training he had received from his mother; and in his forgetfulness of self, his devotion to truth and duty, and his really dutiful conduct to his father, he showed that in him were found the graces in their beauty and strength. And here, too, we are inclined to give great credit to the influence of that good mother, whom the cruel Saul named rebellious.

But what shall we say of this dreadful demon, which separates friends and families, and feeds the flames of discord, and creates perpetual unhappiness, shame, and disgust, consigning noble minds to the grave of dishonor and the rest of oblivion? What shall we do with this shameless trait, which regards neither goodness, virtue, nor the Spirit of God?

Is there a character so pure as to be a protection from this jealous influence? Is there a name so honorable or so elevated as to be outside of the suspicion of the jealous person? No!

Jealousy has an armor of its own, manufactured by Lucifer, in the depths of infamy and shame. It has Evil Surmising for counselor, witness, and advocate, and Satan himself for a judge, and all his demon companions for jury and officers of court.

Jealousy creates a liar from an honest man, or rather turns a once honest man into a liar. The jealous man lies first cautiously to himself, until he begins to believe his lies are the truth. Then he does believe them; and often such a man, like poor Saul the king, is given over to believe a lie.

Reader, are you a little jealous inwardly? Beware! it is like dynamite, a dangerous plaything. Keep clear of it.

JOSEPH CLARKE.

THE GREAT FIRE.

WHILE reading the History of Portland, not long since, I was particularly struck with the description of the great fire of July 4th, 1866, which destroyed one thousand five hundred buildings and laid the whole business part of the city in ashes. Speaking of the public buildings destroyed, the author says, "All of these passed away like shadows in that hurricane of unquenchable fire."

As I read the above paragraph the following passage of Scripture came into my mind: "And he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." This text is often quoted to prove the eternal misery of the wicked. It seems to me that the word *unquenchable* is used in the same sense in both instances, and simply conveys the idea of ungovernable fire—fire that will burn as long as it can find fuel to consume. It will be thus in the great "burning day." The fire that purifies the earth will destroy the wicked, and cause them to be as though they had never been. ELIZA H. MORTON.

TO THE BRETHREN OF THE N. Y. AND PA. CONFERENCE.

DEAR BRETHREN: As it is well known among you that for some time in the past I have been in the dark and very much discouraged relative to myself, I thought it proper to make a statement through the REVIEW as to my present condition and future calculations. The causes which produced the above-named effects it is unnecessary to mention; but I will simply state that there has been no personal trial connected with it, and that my own mistakes and consequent wrong course have been the cause of all my trouble. But of this fact I have not been fully aware till

recently. Having had a strong desire to understand my true condition, and if possible regain the blessing of the Lord, I decided to lay my case before members of the General and State Conference committees, and accept of their decision as light from the Lord. And this being done I now take my position to act in harmony with their advice and counsel, hoping thereby to secure the blessing of God, which, to me, is of more value than all earthly considerations.

And now, in consideration of the accumulating evidences that the Spirit of the Lord is at work (and that in an especial manner in this Conference), to arouse the people to the importance of immediate and energetic action in regard to our own eternal interests and the salvation of others, I feel like saying that I will try to profit by the things I have suffered, renew my consecration to the Lord, and trust that I may never again be left to withdraw the sacrifice from the altar.

Dear brethren, where you in the past have been injured or grieved by my wrong course and influence, do forgive me, and henceforth I will try to act in harmony with the Spirit and work of God.

Affectionately yours,
P. Z. KINNE.

TO THE INDIANA CONFERENCE.

DEAR BRETHREN AND SISTERS: It is fully time we were preparing for an active campaign during the coming summer. We have a fine field of labor in this State, and if we are united, and each one does the part assigned to him, a great work can be accomplished through the blessing of the Lord.

During the winter season, a good work has been done; but much more might have been accomplished had all been more active in the T. and M. work. We have permitted ourselves to become discouraged on account of being in debt, and when in that condition lost our disposition to work.

Through the energy and sacrifice of a few, the debt has been paid, and we are not only out of debt, but have on hand nearly \$200.00 worth of publications at retail prices. We have of late, as opportunity has presented, tried to explain the workings of the T. and M. Society. Now that we understand its workings quite fully, our great want at the present time is men and women who will, in the fear of God, imbued with the spirit of sacrifice, distribute and sell our publications, and obtain subscribers for our periodicals.

Let us not decide that as spring has come the working season is over, but let us work all the more earnestly to get our views before the people. There are tens of thousands in this State who know nothing of our message. The map of the State presents a net-work of rail-roads. Scores of depots present places to advertise our works in every direction. Let us make one united effort to scatter the rays of light all over this Conference during the coming season by earnestly laboring in the T. and M. Society.

Your Conference Committee is very anxious that all who can labor in the harvest field by presenting the truth publicly should do so. In order that this be possible, it will be absolutely necessary for every church and all the scattered brethren and sisters to pay into the s. n. treasury all its due.

Two tents will be run this season. One a fifty-two foot tent which has been run but one season; the other, a new sixty foot tent, to purchase which, the means are on hand. Thus we are well furnished with tents. There are six young men in the prime of life, who are willing to labor, but are not able so to do without support. This can be furnished if all will fully adopt the plan of systematic benevolence. Shall this be done?

We need more of the spirit of sacrifice in this State, to enable us to see and feel it our duty to aid more in the cause of the third angel's message, as it shall be carried on all over the broad harvest field. Let us all resolve to awake to the necessity of doing what we can by our influence, labor, and means, in the cause of God.

S. H. LANE.

THERE is much in the expression of the poet: "Guard well your thoughts; your thoughts are heard in Heaven." Our musings and meditations, all our flitting emotions and thoughts, of which men know nothing—these are fully understood in the world above. How careful we should be to think only that which is good, and of which we will be willing to give an account.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 12, 1877.

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

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

VISIT TO CALIFORNIA.

A CONTINUOUS ride of six days and five nights brought us from Battle Creek, Mich., to Oakland, Cal., where we arrived in the late afternoon of March 31. And pleasant as was the transition from the two feet of snow which we left in Michigan, to the green fields and blooming flowers of this land of warmth and spring, the cordial greetings of the old friends from Battle Creek, and the new friends of California, were more pleasant still. We find Brother and Sister White with the armor still on, and still kept bright by constant use. They are, as well they may be, encouraged by the measure of success which has crowned their arduous efforts on this coast, and are still laying plans, and consecrating themselves anew, for the advancement of this work, which by Heaven's immutable decree is marching on to still more marked success and final victory.

And we were happy to meet Eld. Loughborough, after a separation of nine years, since he came to introduce the message into this part of the land; and Eld. Waggoner who has been laboring for two years in this Conference; with others who might be named.

The SIGNS office, so like the parent institution in Battle Creek, seems like a familiar acquaintance. Here the presses are publishing the same truth, and books and papers are going out speaking the same things. Through the efficient management of those who have had charge of the work here, and the co-operation of the Tract Societies, this Office will probably prove to have been more than self-sustaining the past year, which will be a most encouraging record.

On the evening of the 31st, a meeting was held to arrange preliminaries for the Biblical Institute. Bro. White, under whose management this enterprise will go forward, set forth the matter before those present in a clear light; and the prospect seems every way fair for a profitable season.

To-day, April 1, a State quarterly meeting of the California T. and M. Society was held. The reports showed the same interesting results that follow the distribution of books and tracts in other places.

This evening has witnessed the dedication of the S. D. A. meeting-house in Oakland. This house deserves more than a passing notice. In architectural design and finish, it is a credit to Bro. Jones, the builder, and the other members of the building committee; and while it is not so large as some other churches, it is generally conceded to be, so far as it goes, as neat and pleasing a church building as there is in the city.

In the dedicatory discourse, Bro. White was unusually free, and happy in his choice of points to present to the people. The house was crowded to its utmost capacity; and the earnest attention of the intelligent audience, gives good assurance that the strong points made will not soon be forgotten by them.

Thus has closed our first day in California; and the words of the closing song of the evening's service may fitly close these few lines, as an expression of the feelings of the writer,—

"Praise God from whom all blessings flow."

U. S.

SEEKING FOR LIGHT.

THOSE of our readers who are less connected with the active work have no idea of the earnest calls for preachers and for reading matter that are every day being received at this Office from individuals in all parts of the country, who have heard a little of the truth, and want to learn more. I would that these calls might reach the ears of scores of young men of talent in our midst, and call them from the farm, from the shop, the anvil, the counter, the school-room; and lead them to strike out into the darkness of this world under the banner of Truth, carrying the bread of life to honest, famishing souls.

It is not always best to wait till you can bring your circumstances around to your liking, before you move out to work in the cause. Should you make up your mind to do that, you may be sure that the devil will control the circumstances as much as possible. Circumstances sometimes demand that we wait; but when we are half glad of an excuse for not moving out, our diffi-

culties are not inclined to grow less, and each succeeding year finds new weights upon us, new ties to bind us to the world.

If we feel that God demands that we assist in spreading the light of his truth, and yet circumstances prevent our obeying, our duty may be to work directly to the purpose of removing those difficulties; or it may be our duty to move out in spite of them. If God says "Go forward," though the Red Sea lie before us, we should step in—the waters will divide. God will open the way when we move in obedience to his commands, though he lead us through dark places and over difficult hills, to try our sincerity and faith.

The Tract and Missionary Societies are doing a great work. Here is an employment in which all may join. All the different points in our faith are put in print. The people are being stirred up to investigate. It is easy to get their attention. Now is the Heaven-favored time for our whole army to go forward. We believe that time is short; that Christ is soon coming. That nice house, that costly furniture, those dollars laid in the bank, will be of no use to you or anybody else in a few years. Think of the perishable riches that will lie in ruins on the surface of this earth after the redeemed have been taken to the heavenly city, and the earth has been racked and depopulated by the plagues and the brightness of Christ's coming.

Cities will lie in ruins. Stores will not be locked, but no thief will come in to steal, no busy clerk will arrange the wares nor dust the books. Banks will be open at all hours, but no lender shall come for his interest, no cashier shall ever close the vaults. The humming of the mill and the scream of the locomotive will be silenced forever. Our houses shall tumble down and rot away, and the flower gardens of our homes shall be filled with weeds. A thousand years shall these things lie waste, and no human being shall breathe the air of earth. Devils, in horrid discontent, with no man on whom to exercise their deceptive powers so long used to activity, will drag out the sad years with these ruins for home and the bones of their victims for company.

Will you heap up riches for the last days? James speaks of a class that will do so; and he represents them as having occasion to weep and howl for having done so. James 5. But the Saviour shows how dollars and cents can be turned to a better account. "Sell that ye have, and give alms," he says; and he states the result of this in his next words: "provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also." Here is a chance for you to make a transfer to the Bank of Heaven. That bank will never fail, and it pays a larger interest than you can get here; and he who invests freely, and gives his heart also, has the promise of life everlasting wherein to enjoy the proceeds.

When I commenced this article, I thought of giving a few extracts as examples of the earnest calls for information and help. A card from Georgia reads: "Please send me such papers as will enlighten me on your doctrines. Anything you may see fit to send, or any information, will be gladly and thankfully received."

Bro. A. B. Rust, writing from Texas, says, "I now know of twelve or fifteen good openings for our ministers to step in and fill."

A brother in Alabama, who is a Presbyterian minister, writes a very encouraging letter, from which we extract the following:—

"I am preaching your doctrine now whenever I minister in holy things. I am a minister of the Old School Presbyterian Church, but I am displeased with their doctrines, and have embraced your views. I have not yet publicly joined your body, or withdrawn from my own church. My object in writing is to get information on certain topics, preparatory to withdrawal from the Presbyterian Church and entering the S. D. A. Church." "I preach for your people [a company who have recently embraced the truth] once a month, and hope to contribute to your Heaven-sent message and communion. I believe you are raised up in these last days, to warn the world of approaching doom, and I desire to join you in so noble a calling."

"You shall not lose anything by your kindness to me in favoring me with your publications, as I will not only proclaim these truths, but pay you as soon as possible."

"Your books are so valuable that I will never be satisfied till I read them all, even if I go in debt. I go in debt for no other thing, but I feel that I must have the information your publications contain."

Sr. Chapman sent this good brother the SIGNS. With the true missionary spirit he says in a letter to her, "I will read and circulate the SIGNS OF THE TIMES, and when I receive the necessary funds remit its subscription price—not that I refuse the gift, which I gratefully acknowledge, but that you may be able to perform the same generous act to some one else not even so well able to pay for it as I am. Although poor, I am not destitute, for God has prospered me, and in due time, when I reap the fruits of my labors, I give the tithe of it all to Him who gave me power to earn it."

"I am amazed at the work of Mrs. E. G. White. That a lady could write so massive a work as this [Spirit of Prophecy] proves to me she must be the special favorite of Heaven. Never have I read such thoughts from the pen of a lady. May God richly reward her."

A man writes from Kansas, "If you can send me some tracts or papers or anything that will lead into the light, you will oblige a seeker after truth. Others here are anxious to learn the truth. . . . I am poor and cannot send any money now."

A brother in Alabama has withdrawn from the Presbyterian Church, having embraced the Sabbath truth. Now he sends for reading matter. He is poor. A poor brother in Ill., has been distributing tracts. He says, "They are doing good. Several accept the Bible Sabbath, and a few have decided to keep it. If some of our preachers could give a course of lectures here I think much good might be done."

Bro. Bahler writes from Texas that a man who has lately found the truth writes to him thus: "I want the strongest Sabbath works. I am anxious to get the works as soon as I can. Our brethren are talking of dismissing some of us from the church, and I wish to prove to them why I have embraced the Sabbath as the Lord's only rest day. There are a great many inquiring friends in this country, who would like to read some of your tracts. If you have any surplus tracts, please send us some."

We might make this list much longer. The above are a sample of the earnest calls for help. The Lord is turning the minds of the people to his truth. Now is the time for every soldier of Christ to put the armor on and come up to the help of the Lord. Reading matter is what the people want; and the earnest, strong, long, and united pull of the T. and M. workers, laboring in a systematic manner, will be the means under the blessing of God of carrying the light of truth and the warning message to tens of thousands of our fellow beings, to whom eternal life appears as sweet as to us.

C. W. S.

A PLAIN TALK TO THE MURMURERS. Some Facts for Those Who Are not in Harmony with the Body.

Now let us apply these facts and principles to our work. Admitting that the time has come for the third angel's message to be given to the world, the question arises, Has the Lord forgotten to attend to it? Is he not able to find proper men to do the work? Or has this message actually begun, and has somebody been engaged in giving it? Or we might ask, What is present truth, what are the truths which should now be preached to the world? Do we not all agree that the second advent is near, and the world is now to be warned concerning it? Do we not all agree that in the providence of God, special light is now being given upon the subjects of the second advent near, the kingdom, the new earth, the sleep of the dead, the destruction of the wicked, the doctrine of the trinity, the law of God, God's holy Sabbath, etc.? All Seventh-day Adventists will agree in these things. The time has come that these truths must be preached to the world; and the third angel's message of Rev. 14:9-12 is a prophecy of this work.

To come a little closer, we ask, If these truths are now being published to the world, by whom are they heralded? If we go to the first-day Adventists, we find them very zealous in preaching a part of them; but other parts, as the law of God, the Sabbath, the third angel's message, etc., they not only fail to preach, but they are bitterly opposed to them, as we know very well. They, then, certainly are not preaching present truth. We cannot look to them as standing in the light and doing the special work of God for our time. On the other hand, our S. D. Baptist brethren love the law of God, and advocate the Sabbath the same as we do, but the second advent, kingdom, the new earth, the sleep of the dead, destruction of the wicked, the third angel's message, and other important truths which we all cherish so dearly, they neither believe nor teach. They take no interest in them, and, indeed, frequently feel it their duty to oppose

them. Then we certainly cannot look to them as giving this last message to the world. They do not claim to be giving it. They hardly think that we are in the last days.

Where else shall we look then? If we go to other Protestant churches; we find them still farther in the dark, and much more opposed to all our work. Are there then any people on earth, who are preaching the whole truth which we believe? Yes, verily; Seventh-day Adventists are proclaiming these truths. Every point which we hold as sacred, they are teaching, and those peculiar truths which we denominate "present truth," they are especially engaged in promulgating to the world. Do we believe in the near coming of Jesus? They are advocating it. Do we believe the saints inherit the new earth? They teach it? Do we believe in the sleep of the dead, and destruction of the wicked? They preach it everywhere. Do we believe in the holy Sabbath and law of God? Who are more zealous in its defense than they? Do we believe the third angel's message is due now? This is their battle cry. This is inscribed on all their banners, and carried in front in every battle. Surely, to us who believe these things, this is very strong presumptive evidence that this is the people whom God is leading, whom God has raised up. All that is being done in the world to advocate these truths as a whole is being done by this people.

They have succeeded in establishing several printing offices, from which tons of tracts and books and papers are going out all over the land, bearing these blessed truths. They have a school where men are trained to teach these doctrines. Their ministers are pushing out in every direction, heralding them to the world. It is through some of these agents that every last one of us has received the truths for which we now profess so much love. Every day upon our knees we thank God for the present truth. But stop, my brother, where did you get this present truth? You did not first find it out, did you? I know that you did not, and you know it too. You know that I tell the truth when I say that there is not a Seventh-day Adventist in all this broad land but that has received these blessed truths through the very channel to which I have been pointing. Reader, I want to press this point. Where did you get the light on these subjects that you now have? I can tell you. You either first read it in some paper or book published by the S. D. Adventists, or else you heard it from some one who had got it from the S. D. Adventists. Let any man hold up his hand, who can deny this. Well, who started this? Did Elder Canright? No. He received it from the lips of one who had already preached it for years. Did Elder Butler or Elder Haskell or Elder Smith—did any of these men first dig it out, and start the stone rolling? They have helped some since it has started; but I ask, who started it? Where is the fountain head of this stream, so far as human means are concerned? You anticipate my answer, for you all know very well.

We go back to the close of the first and second messages in 1844; in the following year our good Father Bates began to keep the Sabbath and teach this in connection with his Advent views. In a few months time Brother and Sister White also received the Sabbath, and united its observance with the Advent doctrine. They very soon received the light upon the subject of the Sanctuary, the sitting of the Judgment in Heaven, and all those kindred truths which explain the disappointment in 1844. Here they received light upon the third angel's message, and took the position there and then, that the time had now come for the third angel's message to be given, after the close of the other two, and thus finish the last warning to the world. Shortly, Eld. J. N. Andrews joined them in this work. So these brethren began to preach this message to the world; but they were without means, without position, without churches, without influence, and everything in the message was new, and it had to be searched out and defended. Yet their faith in the message was then as strong as it is now, and their confidence in its final triumph was expressed in very strong terms. To all human appearance, they had no hope of success; but still they went to work in the fear of God, studying, preaching, traveling, and meeting all kinds of objections and opposition. Elder Bates wrote the first little book in favor of the Sabbath, which was ever published by an Adventist Sabbath-keeper.

In 1849, Brother White, by a great exertion, published the first paper advocating the third angel's message, the Sabbath, and the Advent united. Of course I have not space to relate all the struggles, sacrifices, and arduous labors they put forth to advance the work of this message.

Suffice it to say, that all the Sabbath-keeping Adventists, from the start, looked to Brother White as the leading mind in the work. None were more hearty in this feeling than Father Bates.

The first Conference ever held by Seventh-day Adventists was appointed and attended by Bro. White, Elder Bates, Elder Andrews, and other faithful men, co-operating with him, and Sister White also uniting her labors with his. They went everywhere, exhorting the brethren, encouraging the churches, counseling the ministers, and pushing on the work. They moved the paper from one place to another. While the REVIEW was published at Rochester, N. Y., Brother Uriah Smith embraced the truth.

In 1855 Brother White moved the REVIEW Office to Battle Creek, Michigan. Here, by his advice, the first S. D. A. meeting-house was built. To us now, it is rather amusing to know that some zealous brethren opposed that as a move in the wrong direction, as a denial of our Advent faith, as a long stride towards apostasy! But what would our work have amounted to now, had that fanatical view carried?

From first to last, a good share of the trials which the brethren have had with Brother White has been on such points as this. He has always been crying "broader plans," while others have pulled back, and felt great alarm at such moves. Time was too short, this was too much like the world and the nominal churches, &c., &c. And because their fanatical, narrow-minded views were not heeded, they turned to fault-finding, and some of them have done nothing else for the last quarter of a century.

At length the question of church organization came up. Of course, on the start, our people were very few and much scattered. Largely they had been expelled from the other churches for their Advent faith. Hence there was naturally a strong feeling against organization. But when our people became more numerous, and larger bodies began to be formed here and there, it became evident that some kind of organization must be entered into, to save the cause from confusion and ruin. Here, again, Brother White was the first one to strike out in favor of church organization. As unreasonable as it may appear to us now, a large majority of the brethren and sisters were opposed to it. Influential ministers also took a decided stand against it. But the counsel and argument of Bro. White, together with the influence of Sister White, finally carried it, and church organization became established among our people.

Who now questions the wisdom of that? No one. We all see that it was absolutely necessary. Confusion and ruin must have unavoidably resulted without it. Here again these narrow-minded murmurers had a good chance to show themselves, and they improved it well. They set up a terrible cry of "popery" and "one-man power." Some of them left our ranks entirely, and have done nothing but howl about it ever since. They have proved themselves zealous and able in only one direction, viz., to tear down and scatter.

D. M. CANRIGHT.

THE SPIRITS IN PRISON.

THE apostle Peter testifies of Christ, that he was "put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." 1 Pet. 3:18-20.

Many suppose that Christ preached to these spirits while he laid in the tomb. The following considerations show, that this supposition is wrong:—

1. The word preach is used many times in the Scriptures. It always refers to proclamation of the word of reconciliation. 2 Cor. 5:19. And after the resurrection of Christ it refers specially to the proclamation of the death, burial and resurrection of Christ. Those that preach, "bring glad tidings of good things." Rom. 10:15. The sum of Paul's preaching was, that Christ died, was buried, and rose the third day. 1 Cor. 15:3-5. This he calls the gospel or the glad tidings. Paul preached Jesus and the resurrection. Acts 17:18. He preached that Christ had risen from the dead. 1 Cor. 15:12. But Christ could not preach the glad tidings of his resurrection from the dead while he still lay in the tomb. He had to burst the gates of *hades* before he could bring others out with him.

Those who came out with Christ from *hades* were not rebellious sinners from the days of Noah. They were *saints*. Matt. 27:52. And they were no doubt the same saints, that as-

cended with him, when he returned to his Father. Eph. 4:8.

2. Christ preached to the spirits while they were *disobedient* and in prison. There was no need of preaching to them or keeping them in prison when they were no longer disobedient or had become reconciled to God. Perhaps you suppose that they were also disobedient *after* the days of Noah? But the Scriptures do not say so. Therefore you do not know anything about it. They were disobedient *in the days of Noah*. And a preaching for reformation must necessarily occur while the people are disobedient.

3. There is no instance in the Holy Scriptures showing that the gospel is preached when the long-suffering of God is past. But the text states plainly that "the long-suffering of God waited in the days of Noah." When the flood came, the time of grace had passed for those who hardened their hearts against the warning preaching of God through Noah.

4. *Sheol* is translated "grave" in Eccl. 9:10. The same word is many times translated "hell" in the Old Testament. None can deny that this *sheol* is the "hell" in which Christ remained while he was in the tomb. Acts 2:27, 31. But in this *sheol* or realm of the dead "there is no work, nor device, nor knowledge, nor wisdom." Eccl. 9:10.

5. Christ did not preach personally to these disobedient people, but by his Spirit. 1 Pet. 3:19. This was the Spirit that quickened him. Verse 18. None can deny that this is the same Holy Spirit which strove with the disobedient spirits or people in the days of Noah. Gen. 6:3. "The Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." If the Lord has once declared, that his Spirit should not strive with these disobedient persons any longer than *until the flood*, then the Spirit, of Christ, which is the same as the Spirit of God, could not afterward strive with them again in direct contradiction to the word of God. This point cannot easily be contradicted.

Then how and when did Christ preach to these spirits?

He preached by his Spirit through Noah, who was a "preacher of righteousness." 2 Pet. 2:5. This was done while the spirits were disobedient, while the long-suffering of God waited, while the Spirit of God strove with man, in the days of Noah. The wicked were then in prison or reserved unto the judgment of the flood. In the same manner the wicked who now live are "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7.

JOHN G. MATTESON.

"THE LAW FOR SUNDAY."

UNDER this title Bro. U. S. has clearly shown that the facts and circumstances of the first-day meeting at Troas, Acts 20:7, instead of making that day the Sabbath, prove the very reverse, showing clearly that Paul and his companions did not so regard it. It may be objected that they were only passengers on the ship, and were obliged to do as we do now, when making a long voyage, that is, they must go when the master of the ship was ready to sail. But it is evident from the narrative that the disciples, and Paul especially, controlled the sailing of the ship, the places of stopping, and the length of time they should tarry at any given place. Read the following language in proof.

"And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene." And the next day we came to Miletus; for Paul had determined to sail by Ephesus, (that is, pass it without stopping,) because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost."

Thus it is clear that Paul controlled the time of sailing, the places of stopping as they were coasting along, and the length of their stay at any place; and this strengthens the inference that adverse winds had prevented their arrival at Troas before the preceding Sabbath, and though they were in haste and had no time to spare, yet Paul judged it important to remain and spend one Sabbath with them, the Sabbath that he might otherwise have spent at Ephesus, and start early on first-day, and pass by Ephesus without stopping. And the miraculous work done at Troas, and the very interesting meeting they enjoyed, justified the apostle's judgment, showing that he was directed by the Spirit of God.

R. F. COTTRELL.

THE DEVIL'S IRON WEDGE.

SATAN is no fool; he is a good mechanic. Long experience has taught him just what kind of tools to use. A small, sharp, iron wedge is a great favorite with him.

Probably most of our readers know how to split rails. It is a trade like anything else. An experienced man can split the toughest log, one which the green hand would pronounce a hard case, impossible to split. I have split a great many rails in Western New York. Let me describe how it is done. Here lies a white oak log, ten feet long, two feet through, gnarled, winding, and tough. It looks like a hopeless job to lay that out into rails. Nevertheless, it can be done. The old log lies there, and laughs in your face, and says, "Touch me if you dare; take the rails out of here if you can." And the rails say, "See how united we are, see how we stick together, see how we love each other. Divide us? no, never. We are not at all afraid of that." But the old rail-splitter walks around it, looks it all over, and deliberately lays his plans, and goes at it.

Reader, how do you suppose he commences? Does he begin with a large, clumsy, wooden wedge, trying to drive that in first? He might try forever without success. There lies an iron wedge; he takes that up. How does he use it? Does he commence by trying to drive it in the largest end first? Oh! no; he would not succeed very well that way. No, sir; the first thing he does, is to take his little, light, sharp-edged ax, and strike a few blows marking out where he wants the log to split. The ax does not penetrate an inch deep, and bounds out quickly; and the old log sneers at the futile attempt. But the woodman knows that he has made a beginning. Now he looks around, and finds his smallest, brightest, and sharpest little iron wedge. He places the sharp point of this in one of the little gashes made by the still sharper ax. The rails however lie there very quietly and unconcerned. They say, "What does that little thing amount to. Suppose, Mr. Woodman, you get that little wedge clear in, it won't amount to much, that will never split this great log, and divide us, and get us separated." But the rail-splitter views the matter differently. So he lifts his maul, and lays on blow after blow till the little wedge is entirely buried in the end. Not much of an opening has been made, just a little crack, a few inches deep. But that is a beginning. He follows this up now with a larger iron wedge placed in the opening made by the little sharp-edged tool. Again he lifts the maul—listen! crack, snap, go the splinters, and soon you have an opening of an inch and a half wide and perhaps two feet deep or more.

Now the old log begins to groan. It did not care anything about the strokes of the little ax, nor the work of the small wedge; but this larger wedge troubles it some. But the work does not end there. The rail-splitter now brings forward a large wooden wedge. He inserts the blunt end of this clumsy tool into the opening made by the smaller wedges. Whew! Listen now—crack, snap, twing—see how rapidly that rent grows in the old log! It creeps along down the sides and into the heart, while every splinter cries out in alarm, "What shall be done? Let us out with that big wedge or we are ruined." But it is too late now. A still larger wedge follows each preceding one, till finally twenty rails lie there each one separate from the other.

Now let us transfer this to the church. The devil's work is to separate the members one from the other, as a man separates a log into rails. But how is this to be done? Look at that little church just brought out into the truth. They are all rejoicing in the light, and happy in the Lord and in each other's confidence. They love to associate together, to pray and talk and sing together. It is the delight of their lives. They are perfectly united. They feel as though nothing could ever separate them. But the devil has succeeded so many times that he never despairs of even the most united church. But where shall he commence? How shall he get his wedge in? He knows it is useless to commence with some great affair. It would be impossible for him to get these brethren or sisters into a real hand to hand fight. No; they would be frightened at the very idea. He could not get one of them to steal from another. They would never think of it. He knows that he must commence with some small matter. Like the rail-splitter, he must begin with his smallest and brightest iron wedge.

The devil looks the church all over, and studies each member carefully. Pretty soon he finds his tool. Quite generally it is that little,

smooth-tongued, talkative sister. He watches. Now he prompts her to commence tattling a little, or surmising or magnifying some small thing. Then he finds another tool in some silly one who will run and carry this to another member. There! the work has begun. The devil has got his little iron wedge in; but now it must not be left there. It must be driven clear in. So he induces every member that comes along to take up the maul and hit it a blow. At every stroke it enters deeper. The work is now encouragingly begun. Now the devil is ready for something larger. He soon finds occasion to follow up this little opening with a more grave matter. A larger wedge is put in.

Now the members forget the other affair, and turn their attention to pounding this wedge, and in it goes deeper and deeper. Now the church is in trouble. It begins to groan and sigh and shed tears, while the devil laughs. But he does not let it rest there. He must keep following it up. By this time he has managed to provoke some one to say some very harsh thing of another. All right, this is just what he wanted. This is his big wooden wedge. He puts that in the rent, and now sets every one lustily to mauling this, when the work is done. Like the old oak log, the church now lies split right in two. The balance of the work is easy. It is a small matter now to split them up into factions.

My brother, my sister, is your church in trial? How did it come about? The devil did it of course, but who was his tool? He could not have done it without his little iron wedge. Where did he find that? Have you unwittingly submitted yourself to do this work of Satan? Are you the devil's iron wedge?

D. M. CANRIGHT.

"WHAT IF THEY ARE?"

SUCH was the language of a venerable preacher, in reply to the acknowledgment of another, that the 2300 days of Dan 8:14 are ended. It is astonishing with what indifference professed believers can look upon the word of God. Although the great God would reveal to men a set time, far in the future, for a certain work to take place, in the great plan of human salvation, and it be of no importance to us to know when the appointed time is come, or what the work is that is then to be done. The Lord does not trifle with men, nor speak words that are of no importance and non-essential. These words were not thus revealed to man by the ministration of angels, for us to treat with indifference; they were not put into the Bible to make it a large book; but for men to be interested in, and understand; and we may be sure, not only that it will be known when the days are ended, but that a momentous work will succeed their termination, a work in which we are all deeply interested. When a time is appointed for the session of a county court, all who have causes to be tried are interested; and shall the appointed time come for eternal decisions, and the "hour of God's Judgment is come" be proclaimed to the inhabitants of the earth, and we feel no interest in it?

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." These are the words of the great God, given for our instruction and salvation. "Shall a trumpet be blown in a city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophecy?"

I beseech the reader who is not informed on the subject of this text, to procure our advertised works, and search out the truth; for it is a matter in which all should feel that they have an interest.

R. F. COTTRELL.

THE history of the world teaches no lesson with more impressive solemnity than this: that the only safeguard of a great intellect, is a pure heart: that evil no sooner takes possession of the heart, than folly commences the conquest of the mind.—C. C. Bonney.

WE are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works without faith, for no works but but those that flow from faith are acceptable to God.—Bethune.

God has made the mind of man so that a peculiar deliciousness resides in the fruits of personal industry.—Wilberforce.

PATIENT WAITING.

COURAGE, O soul! In meekness wait,
Narrow the way, straight be the gate;
Press on! For is there not reward
To him who waiteth on the Lord?

What blesses every cup of cure?
Sweet patience bravely to endure.
What charms the woe of careless pain?
The patient valor to sustain.

Wouldst thou go work the Master's field?
Do earth-built bars refuse to yield?
Patience! Unto thy God is known
When the whole world is open thrown.

Do foes assail with treacherous lies?
Does thy heart-anguish pierce the skies?
Patience! Behold thy bitter tears
Are bottled by the God who hears.

Oh! art thou weary fighting through?
Is victory far off to view?
Do heart and tongue make sad complaint?
Are faith and hope so weak and faint?

In dust and ashes art thou bowed?
Is there no rainbow in the cloud?
Does the unreal real seem?
Is life a sob, a sigh, a dream?

Patience, O soul! Look upward higher;
Who bears thee on shall never tire;
To patient waiting shall be given
Full entrance through the gates of Heaven.
—Illustrated Christian Weekly.

Progress of the Cause.

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

SOUTHERN FRANCE AND SWITZERLAND.

SINCE moving to the city of Valence, I have visited all the Protestant preachers in Valence, and have labored to get the good will of the authorities. My object in visiting the preachers was to correct false impressions they had received about us through our enemies, to give them an opportunity to investigate our views on prophecy and to invite us to preach to their congregations. I explained much of the chart, prayed with them, and invited them to visit us. The way was then opened to visit in families and get subscribers for *LES SIGNES DES TEMPS*. The preachers could not take advantage of us by saying that we took a secretive and underhanded course, and I was prepared to meet the oft-repeated interrogation, "Have you seen our pastor?"

I have obtained about forty names for *LES SIGNES* in fifteen different communes, villages, and cities in France, Switzerland and Germany. Thus far I have secured fourteen paying subscribers. This week has been one of great labor and marked success. Sunday morning I went to a meeting of Friends or Darligists in the city of Valence. At the close of this meeting the speaker came to me, showing friendly feelings. I handed him two printed sheets, one on my character and my desire to preach to the people of France, and the other giving my leading subjects. I was at once invited to preach at 3 p. m. I was on hand, and spoke on the most striking signs of the coming of Christ. The hall was well filled. At the close of my discourse, I opened my chart, made a few remarks on its leading symbols, then introduced *LES SIGNES* as the organ explaining these symbols. I handed out several sample numbers, and took the names and residences of those who accepted them, promising to call on them.

Monday and Tuesday, I visited in Valence and in two communes near Valence, and obtained eight paying subscribers. Monday night it seemed as though I had labored to the full extent of my strength, and that I could not go any farther without endangering my life. My vocal organs refused to act. Just then the speaker who had invited me to speak, called on me with several of his most influential friends, and attacked me on the Sabbath question. They came determined to conquer or surrender. They spoke half an hour, and I replied. The conversation lasted till past 11. God gave strength and a glorious victory. All acknowledged that I had the truth, and thanked me for the light. Tuesday I met with these friends, and spoke all the forenoon, and started for this place to consult with Bro. Andrews on important matters. I shall return to Valence next week. I left the friends in that city reading on the Sabbath question. Mrs. Bourdeau will visit among them till my return.

On my way to this place, I called on an English minister at Lausanne, Switzerland, who had been taking *LES SIGNES*, and with whom I had held a correspondence. I staid with him nearly two days, speaking with him and a bitter opponent on the prophecy

and on the Sabbath, etc. He treated me after a godly sort, and gave me names for *LES SIGNES*. D. T. BOURDEAU.

Neuchatel, Switzerland, March 16, 1877.

NEW YORK.

Cattaraugus Co.

WE came to East Otto, Friday, March 30. Roads exceedingly bad. This is a hilly country,—very rough. Sugar-making and dairying are the occupations. Many of the people are quite wealthy. The brethren in the county are very much scattered, so that it is difficult holding meetings anywhere. There are from one to eight or ten, here and there, many miles apart. About thirty came together at this meeting. Some came sixty miles. Many of the neighbors came in Sabbath evening, and I preached. Sabbath morning Bro. Reynolds spoke. Then we made an effort for those who needed to seek the Lord. Nine young persons came forward, and all spoke. Then we had a good social season. I spoke at the village in the evening to a good house, and Bro. R. the next night to a still larger audience. I believe here is a good opening.

Sunday we organized a church,—a work which ought to have been done years ago. Eighteen united. About three churches will be organized in the county. Bro. King was chosen elder; Bro. Winkley, deacon; and Sr. Torrance, clerk. Then we organized s. b., amounting, for the whole church, to \$245, and voted the one-third for the T. and M. work. Regular weekly meetings will now be held here. Family prayers were established where they had never had them before, and other good steps were taken. I formed a high opinion of the good character and moral worth of these families. If they do their duty, by the help of God they can build up a strong influence around East Otto. They should build a house there soon.

Monday, I came twelve miles to Great Valley. Ten Sabbath-keepers live here. These unite with the East Otto church, but have a branch society here. Bro. Fitch was chosen and ordained deacon, and will lead this branch of the church. They pledged liberally on s. b. and for the T. and M. Society. The Baptists were holding a revival meeting here. They invited me to preach to them. I spoke upon the sufferings of Christ. They were greatly pleased. Some have lately embraced the Sabbath here. Proper labor would bring out enough more to form a good church. Such an effort should be made soon. Bro. Cottrell has done most of the work in this county.

D. M. CANRIGHT.

St. Lawrence Co.

I CAME to this county March 23, more especially to labor to get our brethren more fully interested in the circulation of the *SIGNS*, and *REFORMER*. March 24 and 25, I was with the church at Norfolk; March 30, at Buck's Bridge; and March 31 and April 1, at Pierrepont.

The brethren in these localities feel the hard times even more than in some other parts of the State, and some felt as though our porportion of the *SIGNS* should be paid for from the one-third voted to the Tract Society; but when we laid before them the fact, that were we to do this in the present condition of the Society, we should have no means with which to provide for other departments of the tract work, they readily came forward and subscribed for 45 copies of the *SIGNS* to be paid for on the monthly installment plan. We hope to see this number considerably increased before we leave the county, and expect that those brethren in these churches who were not present at our meetings will also take hold and do their proportion in this enterprise when their attention is called to it. Several copies of the *REVIEW* and *REFORMER* were also subscribed for, and we have furnished several with premiums, who will canvass for the *SIGNS* and *REFORMER*.

March 27 and 28, I visited Sciota, Clinton Co., where Bro. J. E. Morin has been laboring for several weeks past among the French. There are fifteen or sixteen keeping the Sabbath. I spoke to them Tuesday evening, after which we had a good social meeting, in which nearly all took part giving testimonies in both French and English. We hope to see a good society of French Sabbath-keepers established in this locality. B. L. WHITNEY.

Parma.

THE cause here is progressing finely. The Baptist revivalist is helping us materially. The course pursued by him in their meet-

ings is such as to make our old friends all the firmer and give us new ones.

Last Sabbath meeting was a sweet season. Some who have never professed religion, with deep emotion expressed their determination, not only to keep the Sabbath, but to enter heartily into the work of the Lord. The attendance during the past week has not been as large as usual on account of extremely bad weather and roads, but the interest is constantly deepening.

We have obtained about fifteen names for our papers, and expect to get a good many more. The other day we received a substantial token of appreciation of our labors from the community in the form of a purse of twenty-two and a half dollars in cash. S. B. WHITNEY.

IOWA.

Sigourney.

OUR general quarterly meeting at this place, March 24 and 25, was an interesting occasion. Considering the unfavorable going there was a good attendance. There were five directors present, and all the other general officers of the Society. The finances of the Society are improving, and we trust that it will get fully out of debt the present year, though times are harder in this State than for twenty years. The secretary's report will show, in some respects, quite an increase in labor, but in others a great deficiency. It is exceedingly hard finding paying subscribers for the *SIGNS* this year, and it has been to me a source of deep regret that we have made such a failure in this respect, for this excellent paper is worthy of most extensive circulation. The Society strongly recommends the proposed plan of clubbing the *SIGNS*, and we hope this will be generally adopted by all our churches.

The encouraging part is not so much the things we have seen done as tokens of an increase of interest on the part of many. Our people begin evidently to feel they want to get into a better place and do more for God. They are not so well satisfied as they were; and some are making the effort, and the flame begins to kindle. This omens good for the cause. The Lord is at work here and there in our Conference. We were all made glad by the presence of Bro. Hollenbeck and Starr at our meeting. The former has been totally blind from infancy. He was educated at the State Asylum for the blind at Vinton, Iowa. For four years he has been preaching as a revivalist whenever he has a call, and laboring for the salvation of his fellow-men. He goes out without salary and sometimes without attendant, and the Lord has blessed his labors to the conversion of many. He first learned of this people from a sister in Bradford, Ia., three years ago. Since that time, he has been gradually changing his views, embracing first the Advent doctrine, then the truth on the state of the dead, and a few weeks back the Sabbath of the Lord, the messages, and sanctuary. His heart is full of love to the Lord and his truth. His experience was most interesting. He has a mind to appreciate it.

Bro. Starr is a young man, converted a year since, but he has been constantly engaged in working for the Lord in company with others since, and recently in company with Bro. H. He stated at the meeting that "he too was a *victim* to the Tract and Missionary Society." We hope for many such "*victims*." May God bless these dear brethren. And in this connection I must mention another case which has caused great joy among us recently. We learn it from a recent letter from Bro. E. W. Farnsworth, who is laboring in Dakota Ter. He found a company of eleven Swedes keeping the seventh-day Sabbath, who had never seen a S. D. Adventist minister. Among these was one who had been a Baptist minister of influence with the Swedish Baptists. His mind had been troubled for years on the Sabbath question; but a few years since he found a copy of the *TIDENDE* at a friend's house, in which he learned of the *HAROLD*, our Swedish paper, and sent for it. He commenced keeping the Sabbath, and ten others with him; and they were all turned out of the Baptist church on this account.

How evidently the Lord is working upon the hearts of men, and affecting their hearts favorably toward his truth! Here are three earnest Christian laborers brought to the knowledge of the truth without hearing a sermon, by the circulation of our reading matter. If they are faithful to God, who can tell how many they may bring to the Lord? Our meeting was one of real interest. The house was well filled, and Sunday night it was packed full of interested

listeners. I would gladly have staid longer had it not been for other appointments and other duties. I think I have never been so urged in my life to go to so many places to preach as this winter and spring. At almost every place where I go, from one to half a dozen will plead with me to go here and there. "Can't you go and preach one sermon? We will get a large house for you," etc., etc.

There is work, *work*, everywhere, and all of it seems necessary to be done. And there are men in the State who ought to be consecrated to it, who are not. There were some evidences at our meeting that individuals who are capable, were thinking of this more seriously than ever before. This caused our hearts to be glad. We presented the subject of s. b. before the church Monday. It was well received, and the church voted to accept the plan set before us by the General Conference, giving the one-third to the T. and M. work. Altogether the meeting was a good one. We hope to see the cause brighten up a good deal in Iowa before long, and to see our people taking hold of the work of the Lord with earnest zeal. May God grant this, and bless our Conference as well as other parts of the field. GEO. I. BUTLER.

Hook's Point.

I COMMENCED meetings here about five weeks ago. After holding a few meetings, a protracted meeting was thrown in upon us, and we withdrew to a place five miles away in the country. We had been there only a few days when the same minister followed us. He also sent to Ft. Dodge for their presiding elder, who came to his help.

Their efforts served to ripen our work and bring the people to a decision. Over twenty have taken their stand to keep the Sabbath, and eleven have joined the church. We hope for others. May the Lord help this dear people. J. H. MORRISON.

WISCONSIN.

WE commenced meetings at Nasonville, Wood Co., March 21, and continued until April 2, having a good hearing. Here was a company of ten Sabbath-keepers when our meetings commenced. We found them ready to assist in laboring for their friends and neighbors. How much more easily the servant of God gains access to the hearts of unconverted people living under the influence of such Sabbath-keepers!

The Presbyterian minister, with whom we had the discussion at Maple Works, met us here also, at our first meeting, determined to oppose the work. I gave him the privilege of preaching the next evening, which he improved. The next evening I spoke on the nature of the promises of God, the minister being present to hear. I did not mention his name, nor make any reference to him; but presented many plain texts of Scripture proving that the faith and hope of Seventh-day Adventists are in perfect harmony with the holy word of God. From that time to the close of our meetings the interest continued to rise; and the result is twelve were converted to the Sabbath of the Lord. Fifteen signed the covenant making twenty-five who are now keeping the commandments of God and faith of Jesus. We have promised them another visit in the month of June from Eld. Decker or myself, for the purpose of administering the ordinance of baptism and organizing a church.

Our address, till further notice, will be Mindoro, La Crosse Co. Wis. I. SANBORN.

THE PACIFIC COAST.

(Abridged from the *SIGNS OF THE TIMES*.)

Salem, Or.

DURING Bro. Van Horn's labors here, five started to live the truth, and seven united with the church, making the number nineteen. Others were preparing to join. He baptized five. He was to start about Mar. 10 for Walla Walla, to labor for a while. He writes that his family are again well.

Mendocino Co., Cal.

At Christine, Anderson Valley, Bro. Healey began lectures Feb. 22, and preached twenty-two sermons. It was a rainy time, but the audience increased from forty to over one hundred. He organized a church of twenty-six, and s. b. for 1877 to the amount of \$350, which he considered quite liberal for that place, as they are generally poor, and those who have been keeping the Sabbath in the county have already paid over

\$100, making nearly \$500 paid and pledged on s. b. for 1877. He found a general willingness to leave the use of tobacco, pork, etc.

Fairview.

At the general quarterly meeting, Mar. 17, 18, four were added to the church, two requested to sign the covenant, and one was baptized.

Napa, San Jose, and Oakland.

QUARTERLY meetings have recently been held in these places. Bro. Loughborough says, the result is an increasing interest to hear the truth. In these places, he noticed many strangers in the congregation. These, he found, were persons who were reading the extra copies of the SIGNS distributed by the missionary workers. He was introduced to some who had recently embraced the truth by reading, and were present to hear for the first time a sermon by an Adventist.

TOWANDA, BUTLER CO., KANSAS.

MEETINGS at this place have closed. We organized a church to be known as the Whitewater church. Only six members in the organization, but others will join soon. Bro. N. W. Allee was elected and ordained elder; Bro. H. C. Main, clerk and treasurer. Systematic benevolence was pledged, amounting to \$56. Meetings will be held alternately at the Holden school-house and at Bro. Allee's, four miles north of Towanda, and ten miles west of Eldora. Scattered brethren are earnestly solicited to meet with them. J. H. Cook.

MICHIGAN.

Essex and Bridgeville.

I COMMENCED meetings in Essex, Clinton Co., Dec. 11. After I had presented the law and Sabbath questions, Eld. E. Mudge, Christian, told his hearers that he would set the Sabbath question all right in about ten days. This quieted the minds of those interested, and I could do no more than hold the people. His arguments were very weak. I reviewed him with good liberty. His people closed the house against me. Four took their stand for the truth; others were convinced, but have not yet obeyed.

I then went to Bridgeville, Gratiot Co. None obeyed here, but the truth gained many friends.

I next went three miles north. Here Eld. Pratt, Congregationalist, spoke against the Sabbath. His arguments were so weak that they only strengthened the honest. Seven took hold of the Sabbath, and two others, who were keeping the Sabbath before, made a start for the first time to serve God.

By invitation I again commenced meetings six miles north, with a good congregation and good interest. I held six meetings, when the roads became so bad that it was thought best to close for the present. The influence of the meetings upon the people was good. The Lord has helped to present his truth.

LUCIUS A. KELLOGG.

Matherton, Ionia Co., Mich.

Quarterly Report of State T. and M. Society.

THE second State quarterly meeting of the Michigan Tract Society for the present Conference year was held at Lapeer, April 1. Meeting opened in the usual manner.

The traveling being exceedingly bad, the attendance was not large. A good degree of interest was manifested by those present. After the reading of the report of the preceding quarterly meeting, the report of labor during the past quarter was read. It is evident there is an increasing interest in the missionary work, at least in some portions of the State. Eleven districts were represented by reports; five, by directors.

The reports showed labor performed as follows: No. of pages of tracts distributed, 379,961; almanacs distributed, 9,040; over 1500 families visited; 572 letters written; periodicals distributed, 5,102. New subscribers obtained for REVIEW, 37; REFORMER, 320; INSTRUCTOR, 235; TIDENDE, 4; HAROLD, 27.

Rec'd for memberships,	\$90.00
" by donations,	173.20
" " book sales,	121.89
" from new subscribers,	297.47

Total, \$682.56.

The reports showed that less than 1000 copies of the SIGNS had been taken, and these principally by those churches where they had formed clubs. The president of the Conference had previously apportioned

to each district the number of copies of the SIGNS which it was expected to furnish to interested readers. This apportionment was based upon the membership of the Society. Each church in Dist. No. 13 has formed a club for the SIGNS, varying from 8 to 30 copies. The apportionment for the district was 101; but reports showed that 168 paying subscribers had been obtained for the REFORMER, and 125 copies of the SIGNS had been taken.

Previous to last fall, Dist. No. 10, of which No. 13 forms a part, performed the least amount of labor of any in the State, in proportion to its size; and that portion which constitutes No. 13 manifested the least interest in missionary work. This shows what can be done throughout the State, if each district will manifest the same interest. In a number of instances the brethren found that they could use more than first ordered, and have increased their number from four to ten copies.

The following resolution was passed by the directors:—

Whereas, There has been a failure in obtaining the requisite number of subscribers for the SIGNS by canvassing, as was at first proposed, and

Whereas, Those districts which have more fully adopted the plan of clubbing for the SIGNS have been the most successful in obtaining interested readers and filling their respective proportions, therefore,

Resolved, That we urge a response from each church in this Conference to the repeated calls which have been made to form clubs of not less than eight copies, and as many more as can be used by such a company or church; also individuals living alone we recommend to take eight or more copies; and further

Resolved, That, as the one-third is not sufficient to pay for the apportionment of the SIGNS and for other purposes set forth in the resolution passed at the extra session of the General Conference, Nov. 12, 1876, we recommend that our brethren, when they are able to do so, pay for the SIGNS thus taken all, or in part, by monthly installments.

Eld. Haskell related instances showing that the Lord blessed efforts in missionary labor, when there is an anxiety on the part of persons to engage in it. He also spoke of the magnitude of the work.

Eld. Lamson remarked that the work to be done was almost incomprehensible and expressed his interest in the missionary work.

The directors also spoke in reference to the vastness of the work, and their determination never to give up until their part was accomplished.

It was decided to hold the next quarterly meeting at Battle Creek, June 30 and July 1. J. FARGO, Pres.

MRS. S. H. LANE, Sec.

NEBRASKA.

I CLOSED meetings at Union school-house Feb. 6. A few commenced to observe all of God's commandments. One brother who was addicted to the use of tobacco threw it away of his own accord. May the Lord help him to be faithful.

From there I came to Shilo school-house. Here I found much opposition, from ministers and lay members. A Baptist minister, on March 18, preached the law all away. By the help of the Lord, I reviewed his discourse in the afternoon. When I closed, seven voted to keep all of God's commandments and the faith of Jesus. The Macedonian cry, "Come over and help us," is heard; the harvest is ripe, for the fields are white. May the Lord send more reapers. Pray for me. H. SHULTZ.

TENNESSEE AND KENTUCKY.

AFTER the close of the meeting at Cooper-town, Tenn., March 11, I went with Bro. G. K. Owen to Sycamore Mills, to assist him in commencing a course of lectures; after which we separated, after having labored very pleasantly together for some weeks. God bless him in his work. From there I went to the Ridge church in Cheatham Co. Attended to some important business of the church, including the ordination of an elder and deacon. Here two more commenced to keep the Sabbath. From there we went to Edgefield Junction to attend the quarterly meeting, which was held Mar. 23, 24. Sabbath I baptized three. In attending the ordinances, the solemnity of the occasion rested upon us. Bro. Soule was with us, and aided much. At a business meeting, their s. b. was raised from \$28.90

to \$40.30, and one-third more was added for missionary purposes. Well done.

Mar. 31 and Apr. 1, I met the church at Elizabethtown, Ky. God blessed us much. On the Sabbath, I baptized three, one of whom was my mute daughter. At a business meeting on Sunday it was voted (if it pleases the General Conference) to have a camp-meeting this year in connection with the Conference at Bear Wallow, four miles from the R. R., at Horse Cave, commencing May 16, at eve., and continuing over Sunday.

I will now visit the churches before tent season. My P. O. address is Elizabethtown, Harden Co., Ky. S. OSBORN.

SYCAMORE MILLS, TENN.

I COMMENCED lecturing at Union Chapel, March 18. There is a Disciple church here of one hundred and twenty members. They freely give the use of their church, and yield the hour of their regular appointment on first-day. Their local minister is convinced on the subjects thus far presented and has promised to keep the Sabbath; and he and seven others have left off the use of tobacco. Quite a number are convinced on the Sabbath.

Bro. Osborn was here and gave one discourse before his return to Kentucky. G. K. OWEN.

OHIO.

THERE are a few Sabbath-keepers here. Bro. T. J. Butler held meetings here sixteen years ago, and none of our preachers have done anything here since. I have at present given but two discourses. The house was filled last night. Pray for me. WM. COTTRELL.

MT. CARMEL, ONTARIO.

I AM holding meetings at Mt. Carmel. The house is full every night, and the interest is still rising. I have given seven discourses. Opposed by Baptist and Methodist ministers. The Lord gives good freedom. Although opposed by strong men we are not discouraged, nor do we feel like sounding a retreat. We feel the need of divine help. Pray for us. JOHN FULTON.

LETTER FROM DENMARK.

THE following interesting article is a translation of a letter recently received from Denmark. The writer sent us a letter some time ago containing 30 Kroner (about \$7.80), and wished the TIDENDE continued to him, and also some tracts. These have been sent. He now writes:—

"I am very thankful for the ADVENT TIDENDE. It comes to us a welcome guest every month. It rejoices me very much to see that the work of the Lord is going so gloriously forward. The light of truth shines from every page of our dear paper, and the words of life that are being sown in different kinds of soil, will in time bring forth fruit to the honor of God. The Sabbath of the Lord has already become known and been received in many places in Denmark, through the ADVENT TIDENDE. Some have not only been hearers of the word, but also doers. I have just received a letter from my father, who says that he and his family have accepted the Sabbath, and commenced to keep it. He is much interested in reading our paper, and wishes it sent to him.

"May the truth which we have received from books and papers soon be testified of by the living preacher here in this country, where there are so many who wish to seek the Lord. May the Lord send a missionary to Denmark, so that souls here, too, may be won for the Lord. Many subscribers could also be gained for the ADVENT TIDENDE. There is great need of the health reform in Denmark, and it would be of great benefit to all who without prejudice would take hold of it.

"Can I, by paying one dollar, become a member of the Tract and Missionary Society? I should like to get books and tracts to distribute among those who would like to read. The Lord helping me I will try to the best of my ability to work for the Lord and his truth. C. C. BACK."

FROM SOUTH LANCASTER VIGILANT MISSIONARY SOCIETY.

This club is using not far from one hundred copies of the SIGNS weekly. These have principally been sent through the mail, and in return, interesting letters are being received daily.

Quite a number have become paying subscribers, and have manifested much interest in the truth within the last two months. The following are a few extracts, which we give for the encouragement of those whose faith in this work is small:—

"I received your kind letter and three papers. I thank you very much for them. I will send you the money before long for the paper. I think it is two dollars well spent." Another writes, "Your favor came to hand last evening, and in reference to the papers, the SIGNS OF THE TIMES, I will say, we shall read the paper with pleasure and, I hope, with profit. Please accept our sincere thanks. Your kindness is appreciated by us. We have found some powerful pieces in it in regard to the Sabbath; and the general tone of the paper seems to be 'Prove all things, and hold fast that which is good.' We are but learners, and feel that we are in the A B C of Bible knowledge. Pray for us."

The following is from a person who subscribed for the SIGNS, and has become much interested in the truth: "Have received the SIGNS, with which I am very much pleased, much more so than I thought I should be." Another writes, "Kind friends, yours with book and paper received. Very glad indeed of 'Thoughts on Daniel.' I should subscribe at once for the SIGNS OF THE TIMES if I could afford it. I enjoy reading it."

Sr. Mary Tripp, a blind sister living at Eld. Haskell's, felt deeply for her friends, and was anxious to do something in the cause. Finally she joined the club, and paid a small amount monthly. The first paper she sent brought the following: "I received from Lancaster the other day a paper printed in Oakland, Cal., and I suppose it came from you. I was much pleased with it, and I wish to take it. Where can I subscribe for it, or to what place should I send the money to get a copy? Must I send to California in order to get it? Please inform me soon. Address," etc.

The following is from a clergyman who had received a number of copies of the SIGNS. He ordered a list of tracts sent him to be bound together for greater convenience in loaning. He writes, "I have great sympathy with you and your belief. I think you have a strong argument to sustain your doctrinal principles. May God bless you abundantly. If you have any works you would like to put into circulation, you have a great field here. I have a library which is open to all."

Scarcely a discouraging letter has been received in reply to papers mailed. We usually send one number at three different times before writing a line. In the first letter written, it is not always best to solicit a subscription, but simply to learn if they are interested in it. We have been engaged in this work more or less for seven years, but never with such encouraging prospects as with the present volume of the SIGNS. It is not against the interest of the work if two weeks should sometimes intervene between the times of sending the paper. If the person to whom it is sent is interested, the delay will only increase his anxiety to receive another number. Our number that meets regularly is less than twelve. SECRETARY.

Since receiving the above, we have learned that two of the above-mentioned individuals have embraced the Sabbath. S. N. H.

Obituary Notices.

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

DIED, Feb. 13, 1877, at Jackson, Mich., Mrs. Mary Beach, in her 79th year. We all feel that she lived a most earnest and devoted Christian life. MRS. H. D. DOUMALL.

DIED, near Decatur, Neb., Dec. 8, 1876, of membranous croup, Eva M., youngest daughter of L. W. and Rachel Marlin, aged ten months and twenty-three days. M. D. CLARK.

DIED, in Caledonia, Boone Co., Ill., of heart disease, Feb. 15, 1877, Sr. Emily Wakefield, in the 41st year of her age. She was a kind wife and good mother. She leaves a husband and three children whom she exhorted to prepare to meet her on the resurrection morning. Funeral services by a Baptist minister. Text, Isa. 66:13. R. VICKERY.

DIED, in Belvidere, Boone Co., Ill., Feb. 15, 1877, Hattie, daughter of Abraham and Lydia Cook, aged 8 years, 2 months. Her clothes accidentally caught on a shaft in the mill, and carried her around, striking her head against a box. She lived twenty hours after the injury. Funeral services by a Baptist minister. Text, Luke 18:16. R. VICKERY.

DIED, at Detroit, Mich., Mar. 9, 1877, of heart disease, Julia, aged 22, eldest daughter of Sr. Kemp of Wyoming, Ont. Although among strangers, she gave evidence that Jesus was precious to her. Remarks from Rev. 21:4. J. FULTON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 12, 1877.

CAMP-MEETINGS FOR 1877.

KANSAS, Ottawa (Forest Park), May 24-29.
MISSOURI, Sedalia, May 31 to June 5.
IOWA, Marshalltown, June 7-12.
WISCONSIN, Portage, " 14-19.

We have mentioned but four meetings in the above. Minnesota we have not heard from. If the time should follow in order and the State hold but one camp-meeting, as in former years, it would be held June 21-26. The times and places for other camp-meetings will appear in due season. GEN. CONF. COM.

The article, "A Plain Talk to the Murmurers," on page 116 is continued from REVIEW No. 11. We hope now to be able to give a portion of the balance of the article each week.

C. W. S.

Battle Creek in Earnest.

THE subject of T. and M. work was presented to us last Wednesday evening by Eld. S. N. Haskell, and the plan of clubbing for the SIGNS, and the manner of disposing of the papers, and obtaining names and interested readers was made plain. All being agreed that more should be done by this church, another meeting was appointed for last evening, April 8. At this meeting, Eld. Haskell spoke further upon our duty to labor earnestly and with system, to place the truth before the people. Finally a resolution was adopted to take more active measures to effect the proposed increase in the circulation of the SIGNS and REFORMER by forming a Vigilant Society, whose plan of operation should be to take a certain number of copies of the SIGNS and REFORMER and labor by corresponding and visiting to find interested readers for them, meeting each week for prayer and consultation.

The number of copies of the SIGNS which this church should take for missionary work, according to the apportionment made by the director of this district, is 136. They had already taken 80, and 121 copies of the REFORMER. At this meeting, by a full vote, the society decided to order 86 copies more of the SIGNS and 50 of the REFORMER. The next point to be settled was the time for holding the weekly meeting. Sunday evening was suggested; but on that evening the district prayer meetings are held. Finally it was suggested that the meetings be held in connection with the general prayer meeting of Wednesday evening, and that they begin with a season of prayer for the success of the effort, and wisdom in making it. This suggestion was adopted.

The way to take hold of the work now seemed so clear that every one seemed anxious to take a part; and no sooner was the meeting dismissed than the members began to express the wish that more copies of the SIGNS had been ordered, whereupon one good brother of means and with a large heart said that if the Society would make the order 150 copies instead of 86, he would give \$100. The offer was accepted, and to-day the order was sent to Oakland for 153 copies, making 233 copies of the SIGNS and 171 of the REFORMER taken by this church.

The church at Battle Creek numbers about 275. A good many of the members are residing away from Battle Creek, and out of the State. Only 150 of them belong to the Tract Society, and only a portion of these are really working members. Now it is the design of this Society, not only to engage every one of its members, but to invite every member of the church to join the Society and take an active part in the work.

We trust in the Lord that we shall be able to tell you of good results before long.

C. W. S.

Our Quarterly Dues.

It is perhaps hardly necessary to make mention of the fact that if the brethren and sisters in our Conference act in accordance with the plan recommended in the payment of the one-third for the T. and M. Society, that one-half at least, of that amount should be paid into the treasury the first of the present month, if it has not previously been paid. From the introduction of this system to establish equality in raising means in T. and M. Societies, and to furnish means adequate to carry on the work, it was understood that if the one-third was not paid at the commencement of the year, it should be paid in quarterly installments in advance.

We hope therefore that our brethren will not come behind in this work.

Another series of quarterly meetings will soon be held with us; and will any one think we expect too much to look confidently for the payment of the sum above specified at these meetings, if not previously paid into the S. B. treasuries of their respective churches? Brethren and sisters, we look for prompt and cheerful action from your hands in this matter.

And allow me to say further, that I hope the payment of S. B. may not be deferred in our churches as it sometimes has been heretofore.

We have generally adopted the plan of giving for the cause one-tenth of our increase and income. Some, and I hope many, are laying aside this amount as it comes to them, and with it are paying their pledges, and feeling a satisfaction in it.

When S. B. was first organized in our State the plan adopted quite generally was, to pay up quarterly, and more or less paid either quarterly or for the year in advance. Now I appeal to you, brethren, was not this far better than to do as some of us have done more recently? Some who have let their S. B. run unpaid the full year, or longer, find it hard to pay even then, and they have resolved that they would never let it run so again.

Dear brethren, let us pay up these pledges quarterly, and make our T. and M. reports quarterly. This order once established, I am sure we shall be much better satisfied with ourselves.

"In the Lord we live and move and have our being." Let us not, then, wait till all other dues are met before acknowledging our duty to the Giver of all blessings, in this way. Please read Matt. 22:21. A. S. HUTCHINS.
April 5, 1877.

The Future of the Papacy.

ONE of the proofs that the pope is setting his house in order for the final event is found in the fact that his agents have been for sometime busy making an inventory of the articles of every name and nature contained in the vatican. In the law of guarantees to the papacy is found an article which declares that all the museums of objects of antiquity and art contained in the various edifices of the Vatican, together with the library, are the property of the Italian nation. There are signs which indicate that after the death of the present pontiff it is the intention of the government to enter the pope's house and take possession of such kinds of property, the administration of which after this is to belong to the civil rather than to the ecclesiastical power. Much depends upon the position which will be assumed by the succeeding incumbent of the papal office.

It seems that a door has been opened by the recent decision of the cardinals in council, by which any cardinal, no matter of what nationality, may enter and take possession of the supreme seat of the curia. It is an immense concession and step in advance. For the long period of 355 years, or since the year 1522, no other than an Italian has sat on the papal throne. We know well enough that the election of popes has often been influenced by political motives, with the divine guidance almost wholly ignored. As matters are tending, we cannot answer for what may happen after this. It is possible that the pontifical see may be in the next five years transferred to New York, Baltimore, Chicago, St. Louis, Westminster, the island of Malta, or Jerusalem, which last seems to be its proper place. It must not be forgotten that the pope in his present character of infallibility has the right, not to be disputed, of transferring the chair of Peter to such place as in his conscience he believes to be best suited to promote the welfare of the church. The conclave, when the time for it arrives, will be held in Rome, for that decision was sometime ago arrived at.—Correspondence N. Y. Times.

Tents.

As our people are beginning to inquire about tents, I would say that I can make them of best material at following prices: 10 oz. top, 8 oz. wall, circular, 50 ft., \$190.00. All other sizes in proportion. The above would be without poles.

SMALL FAMILY TENTS.

12x16 feet, \$26.50.	14x16 feet, \$28.00.
12x14 " 21.00.	14x20 " 34.00.
14x14 " 26.50.	

The above tents will be 11 feet high, 4 feet wall. Address, J. EDGERTON,
628, Case Building, Cleveland, O.

Tent and Camp-meeting Fund.

BRETHREN of Wisconsin, your pledges for this fund are now due. Please pay them to your directors, who will send them to the State treasurer, E. O. Hammond, Monroe, Green Co. Wis. H. W. DECKER, Pres.

A Mistake Corrected.

It is a mistake to suppose that the Missouri Conference Committee gave license to Marion Colwell, as published in REVIEW of April 5. He has no license in Missouri, and never has had. WM. EVANS, Pres.

Wanted.

A SABBATH-KEEPER (a young man preferred), to work on a farm by the month. Address, H. D. Soule, Gaines, Genesee Co., Mich.

ADDIE M. TRUAX, of Junction City, Kan., will be pleased to have any Sabbath-keeper passing through the city call upon her at her residence on Tenth St., opposite Hon. A. W. Callam's.

To work on a farm for a Sabbath-keeper. Am 17 years old. Edward Capman, Monroe, Green Co., Wis.

CLINTON OWENS, of Edgefield Junction, Tenn., wants to work on a farm for some Sabbath-keeper North, to earn money to go to Battle Creek College.

ENGLISH BIBLES.

BREVIER, marginal reference, circuit, \$5.50
Minion, reference after verse, circuit, 3.50
Minion, reference after verse, morocco, gilt, ... 2.75
Nonpareil, marginal reference, circuit, 3.00
Nonpareil, marg. ref., circuit, morocco, gilt, ... 2.25
Pearl, marginal reference, morocco, gilt, 1.75
Diamond, marginal ref., morocco, gilt, rim, ... 1.25
Diamond, marginal reference, morocco, gilt, ... 1.15
For sale at this Office.

Appointments.

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

Kansas Camp-Meeting.

THE Kansas camp-meeting will be held in Ottawa, Franklin Co., May 24-29, 1877. This place is twenty-seven miles south of the city of Lawrence, on the L. L. and G. R. R. We expect to get a reduction of fare on the railroad, of which due notice will be given.

KANSAS CONF. COM.

Kansas Conference.

THE second annual Conference of S. D. Adventists of Kansas will be held at Ottawa, Franklin Co., in connection with the camp-meeting, May 24-29, 1877. Each church in the Conference should see that its delegate is elected, and provided with credentials signed by the clerk. Delegates should bring reports of the standing and condition of their respective churches.

KANSAS CONF. COM.

Kansas T. and M. Society.

THE second annual meeting of the Kansas T. and M. Society will be held in connection with the camp-meeting at Ottawa, Franklin Co., May 24-29, 1877. Directors will hold their district meetings two weeks previously. Each director is requested to bring the district books to the meeting.

J. N. AYERS, Pres.

General Meetings.

I WILL meet with the friends at Burlington, Mich., Sabbath and first-day, Apr. 14 and 15. We desire to see a general attendance.

S. N. HASKELL.

FOR the churches of Alto, Ervin, and Bunker Hill, near Alto, Howard Co., Ind., April 21, 22. Meetings to commence Sabbath evening. The new house of worship belonging to the Alto church will be dedicated first-day, April 22.

Meetings for the organization of a church near West Liberty, Howard Co., during the week following Sabbath, April 21, as Bro. Covert may arrange.

S. H. LANE.

PORTVILLE, Catt. Co., N. Y., April 13-16. State meetings, where B. L. Whitney appoint, 20-23.

Ridgeway, Wednesday, 10 A. M. and 7½ P. M., April 25.
Niles Hill, May 4-7.
Ulysses, Wednesday, 10 A. M. and 7½ P. M., May 9.

Wheeler, May 11-14.
We request a general gathering from all the surrounding churches at these Sabbath meetings. Any company, organized or unorganized, in western N. Y. or Penn., not named above, that wish my help, please write me immediately at Rome, N. Y.

D. M. CANRIGHT.

Church Quarterly Meetings.

QUINCY, Mich., postponed to Apr. 28, 29.
E. R. JONES.

I WILL attend the quarterly meeting at Burlington, Mich., Apr. 21, 22. Opportunity for baptism. H. M. KENYON.

HUNDRED MILE GROVE, Wis., May 5, 6. Will Bro. Decker meet with us, or send some one? N. M. JORDAN.

T. and M. Quarterly Meetings.

Send reports and donations in season.

DIST. No. 7, at Clarksville, N. Y. Apr. 14.
J. Q. FAX, Dir.

DIST. No. 1, East Richford, Vt. May 5, 6.
" " 2, Brownington " Apr. 29.

Meeting on Sabbath, Apr. 28, at the house of Bro. H. W. Barrows, Irasburgh.
A. S. HUTCHINS, Pres.

STATE quarterly meeting of the N. Y. and Pa. T. and M. Society will be held at Olcott, Niagara Co., N. Y., April 21 and 22, instead of at Lancaster, N. Y., as stated in REVIEW No. 13. We request the district reports sent to the State secretary, at Rome, N. Y., at once.

I will attend the quarterly meeting in Dist. No. 3 at Adams Center, April 14 and 15. We request a general attendance of the brethren of this district.
B. L. WHITNEY.

Business Department.

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

My address is, Salt Creek, Reno Co., Kan. Any Sabbath-keeper passing this way will please call.
JOHN C. M. REDMON.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. J. H. Morrison 51-24, Essek Edwards 51-14, J. Olive 51-14, Mary I. Parmenter 51-14, John Halferty 51-14, J. M. Palmer 51-15, Lucy P. Champlin 51-14, John Greco 51-14, E. W. Farnsworth 51-14, Wheeler Althouse 51-14, E. G. Doud 51-9, Chas. F. Stevens 51-14, Harry Allen 51-14, S. L. Curtis 49-25, Mr. J. Boyd 51-14, Hans Rasmussen 51-14, Mrs. Lucy Brown 51-14, S. T. Crosbie 51-14, Garrett Theu 51-14, A. R. Sibley 51-14, Louis Dysert 51-14, Mary Little 51-10, Nicholas Sochs 51-14, Wm. J. Boynton 51-12, Wm. Atkinson 51-14, Thos. Armitage 50-17, Richard Knapp 51-14, Dora F. Rowe 51-15, James Creamer 51-14, D. Howard 51-11, Mrs. Emily C. Day 51-10, E. B. Gaskill 51-17.

\$1.00 EACH. K. C. Hoenes 50-14, Hugh Pritchard 50-11, N. H. Hopkins 50-14, Wm. Morrison 50-14, Henry Gaffett 50-24, Celia A. Gipsen 50-3, Allen Wilson 50-14, L. M. Bodwell 50-14, John Roushey 50-14, James Hunter 50-14, P. S. Whitsett 50-14, J. A. Whitsett 50-14, T. G. Starbuck 50-1, Mary Tucker 50-14, R. B. Delap 50-13, F. S. Walker 50-14, J. W. Heath 50-14, Josiah Callier 50-4, E. A. Collard 50-14, A. Fowler 50-2, A. G. Carter 50-14, L. Martin 51-1, W. H. Cronk 41-14, Dr. J. Parish 50-14, K. H. Elliott 50-14, R. F. Heath 50-14, S. W. Randall 51-1, Dexter Ball 50-14.

MISCELLANEOUS. Mrs. Mariah Pelton 75c 50-14, W. C. Long 50c 49-23, Geo. Molyneux \$2.50 51-14, J. P. Hafner 50c 50-3, A. Foster 50c 50-3, Hiram Roller 50c 50-6, Jos. Eaton 75c 51-1, J. Philo 50c 50-2, Mary Teters 50c 50-3, Reynolds Reform Club 50c 51-15, J. H. Acton 75c 50-14, Thos. Edgar 75c 50-14, Jerry Musser 1.50 51-14, Joel Wing 1.50 51-14, Mrs. Mattie Childs 1.50 51-14.

Books Sent by Mail.

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