

# The Advent Review

J. N. Talmadge 51-1

## AND SABBATH HERALD.

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

VOLUME 49.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 29, 1877.

NUMBER 13.

### The Review and Herald,

ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

M. J. CHAPMAN, Secretary, JAMES SAWYER, Treasurer

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

#### BEAR THOU MY BURDEN.

Bear thou my burden, thou who bear'st my sin;  
Both are too heavy, Lord, for me to bear.  
Oh! take them, call them thine; yes, thine, tho'  
mine;  
And give me calm repose in hours of fear and care.

Let me not fret because of evil men;  
Smooth thou each angry ripple of my soul.  
Revised, oh! let me not revile again,  
And ever let thy hand my rising wrath control.

Let not my peace be broken when the wrong  
Conquers the right; but let me still wait on;  
The day of right is coming, late, but long—  
Long right beneath the sway of the all-righteous  
One.

When truth is overborne and error reigns,  
When clamor lords it over patient love,  
Give the brave calmness which from wrath re-  
frains,  
Yet from the steadfast course declines one foot  
to move.

When love no refuge finds but silent faith,  
When meekness fain would hide its heavy head,  
When trustful truth, shunning the words of wrath,  
Waits for the day of right, so long, so long de-  
layed.

Beneath the load of crosses and of cares,  
Of thwarted plans, of rude and spiteful words,  
Oh! bear me up, when this weak flesh despairs,  
And the one arm which faith can lean on is the  
Lord's.

—H. Bonar.

### General Articles.

#### THE HOPE OF SALVATION.

BY G. V. KILGORE.

This hope has been the encouragement of all the people of God since the world began. It encouraged the ancients, when they were persecuted by wicked rulers, to stand firm for the Lord. When Daniel was threatened to be cast into the lion's den for praying to the God of this salvation, this hope was more precious to him than the unchangeable laws of the Medes and Persians. It kept him on his guard, and he ceased not to do his duty. When the other Hebrews, Hananiah, Mishael, and Azariah, were commanded to violate the second commandment, they also trusted in the God of salvation; and thus they were shielded from sinning. By that, also, they proved that this hope is not a vain hope; for, because they trusted in God, he delivered them from being burned in the fire, into which they were cast because they would not bow to an image. This hope filled the hearts of the patriarchs and prophets of old, so that they were willing to endure all the afflictions and trials that Paul names in the eleventh of Hebrews. They all believed that God would turn their troubles into joy. But they looked not for this to be done in this present world, but at the appearing of Jesus. Paul, in Titus, tells how all men should live who look for this blessed hope. And here he connects this hope with "the glorious appearing of the great God and our Saviour Jesus Christ."

All the people of God, in Bible times at least, looked forward to this glorious appearing of Christ with the hope of receiving eternal salvation at that time. They did not expect to receive it before that day. They knew they would have to lie down and rest together in the dust until that time. Job 17:13-16; 14:12-15. And they knew that during this resting time,

they would be unconscious, and could not praise the Lord. Ps. 6:5; 115:17. But with this knowledge they did not lose faith in God. They were satisfied with the plan of salvation just as the Lord devised it. David said, "I shall be satisfied when I awake with thy likeness." Job was willing to lie down and wait in the grave, for said he, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (after I shall awake, &c., margin).

This shows when these men were looking for salvation—at the resurrection, which is to take place at the appearing of Christ. 1 Thess. 4:16, 17. There is where their hope lay. This resurrection was Paul's hope, and the hope of all the apostles. Acts 26:6-8. But we to-day hope not only for the resurrection, but many of us hope to rejoice in the salvation of our God without seeing death. And this is not a vain hope with many of the true believers of this generation; for there is abundance of proof that we live immediately prior to the coming of that salvation, and the word of the Lord declares that there will be a company that will be alive when it comes, and that this company will rejoice to see their Lord bringing them salvation. 1 Thess. 4:15; Isa. 25:9. Taking the words of Christ as evidence, it is certain that we live in the time when this company should be upon the earth alive, preparing to meet their Lord, preparing to stand in his presence, unspotted by sin. Like Enoch and Elijah of old, they must stand ready for translation.

Have we reached such a time as this? Can we reasonably hope for salvation in this manner? Hear some of the evidence: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." These are words of Christ. To what time is he referring? Certainly, not merely to the destruction of Jerusalem, as Universalists believe; for that alone was not the greatest tribulation the world has ever seen, or will see. The flood was greater. And the indignation that God has determined upon all nations (Jer. 25) will be far greater. But the tribulation of which Christ speaks was greater than any other that ever had been or would be. When can we look for such a trouble? The next verse will tell: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." This explains to us what tribulation Christ meant. It was the one upon the elect (God's chosen people) that was greater than any before, or any that should be after it.

Where was such a tribulation? God has provided us with the means of knowledge on this point. Long ago he described all the leading, persecuting powers of the earth that should come. He did this through the prophets Daniel and John. He said there should be four main divisions of these powers,—Babylon, Persia, Grecia, and Rome. Now, we, to-day, live after the working of all these powers. The strength of the last one is broken. Our inquiry now is, Which one of these persecuted the people of God the most? which caused the greatest tribulation? Whichever did, inflicted that tribulation of which Christ speaks in these verses before us. Well, everybody that knows anything about this knows that Rome did this very thing. It destroyed wonderfully the mighty and holy people. Dan. 8:24. It was ruling when Christ spoke the words before quoted. But then its most bloody career had not commenced.

About sixty years after this, John was banished by this power to Patmos, and there he beheld, in vision, the worst form of this wicked power. Listen to his description of it: "And I saw the woman

drunken with the blood of the saints, and with the blood of the martyrs of Jesus." John was then under pagan Rome, and the power that destroyed Jerusalem, and he seemed not to wonder that such a heathen power should persecute the followers of Jesus; but when he beheld that woman (papal Rome, the same power, only that it now professed Christianity) *drunken* with the blood of the saints, and with the *martyrs of Jesus*, he says, "I wondered with great admiration." This, then, must be the power that inflicted that "great tribulation." When did it exist? It began to work in Paul's day; 2 Thess. 2:7; but its most horrid persecutions were not seen until long after John was on Patmos. And he was not there till twenty years after Jerusalem was destroyed. This proves clearly that Christ did not mean the Jews' tribulation at Jerusalem, but the tribulation of the people of God under papal Rome.

This was shortened just as Christ said it should be. Had it not been, papal Rome would not have let a single man or woman live, who obeyed God rather than the pope. But God brought about things to shorten the tribulation. This was accomplished by the reformation of the sixteenth century. The influence of that reformation spread so far over the dominion of papal Rome that it put a stop to the persecutions about 1776. And Christ, in answer to, "What shall be the sign of thy coming, and of the end of the world?" said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken; and then shall appear the sign of the Son of man in heaven," &c.

The papal persecutions continued up to within four or five years of 1780. And in that year the sun was supernaturally darkened, thus clearly giving to the world the first great sign of the end. The moon was darkened at the same time, and the stars fell in 1833, only about forty-three years ago. Christ says we are to know that he is near, even at the door, when we see these things come to pass. He even said that those who should see them begin to come to pass, might look up, for their redemption would then be drawing nigh. Luke 21:28. If redemption was drawing nigh a hundred years ago, is it not very near to-day? It is. The generation that saw the last sign are still alive to-day. They are the first that ever lived who could see that *all* the signs had come. And to them Christ says, "Verily, I say unto you, This generation shall not pass, till all these things be fulfilled."

Now, I say we have reached the time for that company to be upon the earth, who are to be "alive and remain unto the coming of the Lord," and who are to be caught up together with the resurrected saints to meet the Lord in the air. 1 Thess. 4:15-17. Therefore, we may hope for salvation without seeing death. But judging from past examples of translations, and from what the Bible says to this company, we understand that thorough work must be done by us in cleansing ourselves from sin. Enoch walked with God. He pleased God in his ways. Heb. 11:5. Elijah had so much of the Spirit of God that he could call down fire to prove that his God was the God of creation. 1 Kings 18. These men were holy; and we who are saved when Christ declares that eternal decree (Rev. 22:11) must also be holy, or righteous, or else we shall lose everlasting life. Speaking to the brethren who are not to be overtaken by the day of the Lord as by a thief, Paul says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. *Blameless!* Can any one live that way? There must be a way in which this can be

done, or Paul prayed for something that is impossible. But he certainly knew better than to pray for impossibilities. He distinctly tells us that the carnal mind cannot obey God; but, "to be carnally-minded is death," he says. Rom. 8:6, 7.

Death is not what we want. We want life, everlasting life. But those who live to see Christ come and save them, must become blameless. They must, then, have some kind of a mind that can obey God. If we follow Paul's directions, in the chapter in which he prays for us to be blameless, we will most surely obtain such a mind. He says, "But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." "Pray without ceasing." "Abstain from all appearance of evil." In the last part of the previous chapter, he speaks plainly of that company that shall be alive when Christ comes; and in this he is very earnest, and urges us to prepare fully to meet Christ. He tells us how to do this in the words just quoted, and in all the chapter.

The hope of salvation he would have us put on for an helmet, or for a defense—a defense against sin. And that is just what will indeed help us. Every time we are tempted, let the hope of soon receiving salvation come into our minds, and it will be a great shield against sin. We may have this hope kept in our minds by the grace of God if we follow Paul's admonitions. For this hope the twelve tribes of all Israel instantly served God. Acts 26:7. If they, so long before they could possibly see salvation, *instantly served* God, we, who expect soon to see it, certainly ought also to serve God instantly. We must do it, or we never can become blameless. Let us not deceive ourselves. Let us make thorough work.

#### TALMAGE ON THE RICH MAN AND LAZARUS.

In a discourse on Luke 16:19-25, Mr. Talmage says concerning the burial of Lazarus, "They dig a hole, drop him in, and cover him up." "That is not Lazarus that they buried. It was only his sores. Yonder goes Lazarus, an angel on his right, an angel on the left, carrying him up the steep of heaven,—talking, praising, rejoicing. Good old Abraham stands at the gate, and throws his arms around the new-comer."

Of the burial of Dives he says, "Dives is not buried there. That which is buried is only the shell in which he lived. Dives is down yonder in a deeper grave. He who had all the wine he could drink, asks for a plainer beverage. He wants water. He does not ask for a cupful, or a teaspoonful, but 'just one drop,' and he cannot get it. He looks up, and sees Lazarus, the very man he set the dogs on, and wants him to put his finger in water, and let him lick it off." "You see this parable takes in the distant future, and speaks as though the resurrection were passed, and the body of Lazarus had already joined his spirit; and so I treat it."

Then why treat it as referring to the immediate present? Why try to make that which proves a future reward, prove a present conscious existence? Is this the best support for the chief corner-stone of Spiritualism? Again Mr. Talmage says, "Lazarus was carried up to the bosom of Abraham, one of the glorious old patriarchs. I suppose Abraham happened to meet him at the gate. And so after death, we will be greeted into glory. Our departed friends will be at the door. They have been waiting for our coming. Your father is there. Your mother is there. They have been dead these five, ten, or twenty years, and have been waiting within the veil. Some day they see a cohort leaving Heaven, and they say, 'Whither bound?' and the answer is, 'To bring up a soul from earth.' 'What

soul?" And a family circle in Heaven find it is one of their own number that is to be brought up, and they come out to watch, as on the beach we now watch for the sail of a ship that is to bring our friends home. "I see the mother and her child meeting at the foot of the throne after some years' absence. The child died twenty years ago, but is a child yet. I think the little ones who die, will remain children through all eternity."

If, as Mr. Talmage tells us, "the parable takes in the distant future, and speaks as though the resurrection were passed," does it also prove such a doctrine as this? No wonder spiritualism thrives, when the learned D. Ds. sow the seed of which it is the legitimate fruit.

Now he descends to the place where he left Lazarus, and says, "I believe there is an eternal hell, and this is my evidence. 'I am tormented in this flame.' Would not a man of common sense not prejudiced in the case, take this to be fire? literal fire? an all-sweeping fire? an eternal fire? All the engines of the nineteenth century have turned their hose toward putting out this fire; but still it burns on, and will burn forever."

As I see the word of God thus perverted, the language of Eld. J. Blain, Baptist minister, presses itself into my mind: "It is a notorious fact that in our theological works a nondescript dictionary is made with definitions as follows: 'To be dead,' means to be more conscious. 'To die,' is to live on in woe. 'To lose life,' is to preserve a miserable existence. 'Life' means happiness. 'To burn up,' is to make a living salamander. 'To destroy,' is to preserve whole. 'To devour,' 'perish,' &c., mean to make indestructible and immortal. 'Not to be,' to be without end."

CHAS. L. BOYD.

#### THE WORK OF THE SPIRIT.

It has been a question with some as to whether the Holy Spirit, as manifested among men, operated under the old covenant the same as under the new; and if so, why did Christ just prior to his departure from the world say, if he went away he would send the Spirit to his disciples?

Nothing is more evident than that the Spirit of God has been the source through which his work has been carried on in the earth from its infancy. Even in its chaotic state the "Spirit of God moved upon the face of the waters" (Gen. 1:2), and brought order out of confusion. When Balaam uttered his memorable prophecy concerning the future of Israel, and the advent of Christ, he did it by the Spirit of God. Num. 24:2.

Isaiah, when referring to the disobedience of Israel, said: "But they rebelled, and vexed his Holy Spirit." Isa. 63:10. David prayed when in distress on account of sin: "Cast me not away from thy presence, and take not thy Holy Spirit from me." Ps. 51:11. Peter, also in speaking of the sure word of prophecy, says that it came not by the will of man, "but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

Thus we see that in the old dispensation the spirit of God operated in various ways. It not only pointed out to David the heinousness of his sin, and caused him to cry for mercy, but it was grieved by the continual disobedience of Israel. Also when men cultivated holiness of heart, it pointed out the ways of righteousness, and moved upon them to speak and write of it for the benefit of future generations.

So it is now. It moves upon individuals in different ways. By it the sinner is convicted of sin. To the Christian it marks out the path of duty, in which, if he walks faithfully, it will bear witness of his acceptance, and administer comfort in affliction. It can also be grieved by disobedience (Eph. 4:30); and will surely bring upon every unrepenting offender the sore judgments of God. Heb. 10:29. At one time when Jesus was casting out devils, the Pharisees stood by and said the work was done by Beelzebub; but Jesus affirmed that he did it by the Spirit of God; and, knowing their thoughts, he condemned them for willfully speaking against that Spirit, and thereby uttering blasphemy. Matt. 12. When he sent out the twelve, he gave them power also to cast out devils and heal the sick as he had done. Mark 3:14, 15.

But in the strong attachment formed for their Lord, the disciples had evidently lost sight of the medium through which the work had thus far been carried on, by not looking beyond the personal presence of Christ, and therefore could not endure the

thought of ever being separated from him. When Jesus was about to leave the world, and must break to them the sad intelligence, he, understanding the situation of affairs, consoled them by saying, "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." John 14:27.

Again he says, "It is expedient for you that I go away." Jesus must go away to officiate as high priest above, and make an atonement for sin; but he assures his followers they shall not be left destitute. He will leave the means of support provided for them, which they had been indirectly receiving without fully recognizing it. And in order that they may realize the fulfillment of the promise, he sends it upon them in great measure, soon after his ascension.

To illustrate: A man on his death-bed is surrounded by his sorrowing children, who have been nourished at his hand all their lives. He says, "Do not weep for me, children. I will not leave you comfortless. I have provided means of support for you after I am gone." They had always received good things from him, yet they had come through the means which had ever been at his command, and they had not considered it. After his death, however, each one gets a large portion of his wealth, and by frugality has enough to carry him through life.

So may we after receiving the gift of the Spirit retain it all the journey through. And when our work is ended, and we come to the final distribution, we may each receive a crown of glory which fadeth not away.

J. O. CORLISS.

#### PERSEVERANCE.

On no work or effort of our lives do we so much need to keep before our minds the necessity for constant and persistent endeavor as in the formation and perfection of true Christian character. This must be the work, not of a day or a year, but of a lifetime.

No great achievement in the arts or sciences, no signal success in the common walks of life, comes but as the outgrowth of patient perseverance and earnest labor; and have we any right to expect that this great gift of eternal life will be thrust upon us, with no work or effort of our own? that the gates of Heaven will open at our bidding, and we be permitted to walk composedly in without opposition or conflict?

"Work out your salvation with fear and trembling," is the command of our Lord; and to God's true children this command has no idle significance. It means *literal work*, hard, unceasing toil; but it is work which brings with it a recompense, and is followed by its sure reward; and we have the sweet assurance,

"That lovingly performed,  
Each lowly duty  
Adds to the inner strength  
And outer beauty."

Every temptation to do wrong steadfastly resisted, every sin which we diligently strive to put away, each trial patiently endured, adds to the beauty and symmetry of our Christian life. Even sorrow and affliction may be the instruments in the hands of God to perfect in us the Christian graces. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Jesus himself was "a man of sorrows and acquainted with grief."

There is another phase of this work of which we are too apt to lose sight. We must not expect success will always crown even our most earnest endeavors. God suffers us to be tempted, to show us our weakness and the necessity of constant watchfulness, or perchance to help us to be more charitable toward those around us, whom in our Pharisaical self-righteousness we have heartlessly condemned. New associations, different surroundings, develop in our natures capabilities of sin of which we never dreamed, and we find ourselves weak where, in our proud self-reliance, we supposed we were strongest.

In this way, God tests us, and reveals to us our true characters, and seeks to impress upon our minds the important truth, "without me, ye can do nothing." But all this need not, should not, discourage us. Leaving the past in the hands of a merciful God, let us resolutely press forward. Let the mistakes and failures of each day but serve to draw us nearer to the great source of all strength, and incite us to more earnest endeavors, to greater watchfulness, and more fervent prayer, and awaken in our hearts a more intense longing for the life beyond, for a home in the glorious kingdom of our God, where sin shall no more have dominion over us.

And as we work, and pray for ourselves, let us not forget to work and pray for others. All around us are sorrowing hearts. God's word is full of comfort. The world is running over with sin and wickedness. Let "No compromise," be our motto; and faithfully and well let us strive to do the work before us, that when Christ shall appear, we may hear from his lips the "well and faithfully done," and rejoice in the glad assurance of eternal victory.

LAURA C. NOURSE.

#### "THEM LITTLE MICE."

"I WAS once making a missionary tour through Michigan," said a preacher, "when I called at a house that I had been told was occupied by a man bed-ridden for several years. I rapped at the door of the log-cabin, introduced myself and my business, 'hunting up the Lord's own,' and was warmly welcomed by the man and his wife.

"After an hour's patient listening to the old man's story of his sickness and sufferings, in reply to a remark of mine to the effect that I trusted this experience of the Lord's chastenings had been blessed to him, and that he had a sure hope that when all was over he would go where they no more say 'I am sick,' he brightened up wonderfully, saying, 'Why, yes, I had a 'sperience nigh onto thirty years ago; 'twas a wonderful 'sperience. I don't 'spose there ever was such a strange 'sperience happened to a body, before or since. I writ it out so as not to forget it; but I haven't thought a word about it for more 'n a year, not since last big meetin', when Elder Graves called. I read it to him, and he said it was very wonderful. Betsey, hunt up my 'sperience; I want to read it to this preacher."

"Then commenced a search through the numerous chinks and boxes in the cabin; old mouse-eaten letters and papers, bundles of herbs, packages of seeds, rolls of all sorts of stuff, were undone and looked over repeatedly, but in vain; and all the time the old man was moaning, 'Such a wonderful 'sperience, sir. I knew my calling and 'lection was sure and sartin from that time; so I've never taken much trouble 'bout it since I'd once writ it out, and now them little mice have eaten up my 'sperience, and it's the undoin' of me."

"In vain I tried to get him to tell it to me. He could only vary his lamentations by upbraiding his wife, 'You might have knowed, Betsey, that them little mice would eat it up if you didn't take keer of it.'

"He would have nothing from me at all, and I finally went away leaving the wife still hunting, and he mourning as did Bunyan's Christian over his lost roll, for he really seemed to think it was his *vised* passport to Heaven, without which he could not enter the pearly gates."

This was the preacher's "little mice" story, and his hearers all had a hearty laugh at the idea of the querulous, sick old man sitting up in bed, peering anxiously in all the cracks and crannies of that weather-beaten cabin, hunting his "sperience."

But here comes the sober, practical afterthought, whether I, or you, good friend, like that old man, are not trusting to some long past "sperience" of good works, prayer, charity, or zeal, that the "little mice" of ambition, love of approbation, good-nature, restlessness, or officiousness have eaten up, as we shall find when we come to seek for it. Would it not be wise for each of us to hunt up his "sperience" and see?—MRS. M. H. W. JAQUITH, in *Christian Weekly*.

#### EVANGELISTS AND THEIR WORK.

[I CLIP from the *Michigan Christian Advocate*, of Detroit, the appended remarks, by A. E. Ketchum, on the work of these traveling, sensational, affecting-anecdote evangelists that are now going over the country.

I saw some of those spiritual songs printed on a sheet, with the remark that "the singing converted more than the preaching." I thought at once what a mistake the Saviour made in giving his commission,—"Go ye into all the world, and preach the gospel to every creature." It should have been, if they are right, "Go ye into all the world, and sing songs to every creature, and tell affecting anecdotes."

J. B. FRISBIE.]

I have read with interest your article on "The Work of an Evangelist." We are having some experience in these things just now. We have had a Rev. Mr. Potter with us for eight days holding revival

meetings day and night. Some have been reclaimed and many have arisen for prayers. This was followed by union meetings conducted by the resident pastors for one week, when lo! another reverend gentleman appears bringing a singer with him, and commences meetings in a public hall. He is now at work, and of necessity our meetings have closed, as we did not deem it advisable to divide the interest. But that is not all. We are informed that a lady preacher desires to make us a visit and in turn duplicate, or triplicate, these efforts. Now we resident ministers are thrown into a train of reflection upon the state of things, which it would be difficult to describe. We are in doubt whereunto this thing will grow. We are inclined to endorse everything that is good, and rejoice to see the church stirred into action and the people seeking Christ, if so be it shall eventuate in permanent blessing to society. But this is the question, and time must elapse in this case before it can be determined.

But here is a consideration: either the stationed ministers have become so stupid, backslidden, and worthless as to make the multiplication and call of these so-called evangelists a *necessity*, or their employment should be discontinued. For the inevitable tendency of the system is to destroy the confidence of the church in the ability of their own preachers to lead them on to battle and victory, and they are fast coming to think they can do nothing without them. That is not all. These persons make this work a *specialty*. They prepare a few discourses of the most sensational character, interwoven and almost wholly composed of affecting anecdotes by which the sympathies of the people are wrought up to the fever heat, and under the excitement of the moment, they are moved to the inquiry room in great numbers, to make a profession of religion, and then the evangelist pockets seventy-five or a hundred dollars, and moves off on the wave of his popularity, to create a spasmodic sensation in some other locality.

Then comes the tug of war. The pastors work, and church works, to prevent the converts from losing their interest in religion and to get them "rooted and grounded in the love and knowledge of God;" but the instrument of sensation has gone, the excitement dies out, and notwithstanding the prodigious efforts of pastor and people, one after another drops into obscurity, and relapses into a worse state than ever, until nearly all the fruits of the wondrous movement have vanished like the "early cloud and the morning dew." The secret of this is, they have been converted to the *man* and not to Christ, which is always the case more or less, where the preaching is of a purely sensational character. The Spirit and truth of God are the only effective forces ever employed in producing deep conviction and sound conversion. "It is not by might nor by power, but by my Spirit, saith the Lord."

#### THE LAW OF GOD.

By request of the brethren of the church at Rockville, Mo., I visited them Feb. 24, and remained several days. Our Sabbath meeting was good, all readily bearing their testimony expressing their confidence in this great work. While there I listened to three discourses given by Eld. E. Rogers (Disciple) against the Sabbath and our people. Sometime previous to this he had announced that he "could easily meet these doctrines," and challenged them to send for their best man, to discuss with him, stating the time and place. However, when I came he would not give me half the time, but preached three discourses against us before I could reply. He denounced the law and Sabbath in the most bitter terms I ever heard. He took the position that Christ abolished the law at the cross; that he was in better business than going round keeping the Sabbath; that he broke the Sabbath, and God authorized it, citing us as proof to John 5:18.

If this charge of Sabbath-breaking be true, then Christ was certainly a sinner; for all acknowledge that the law of ten commandments was in force till the cross, and that a violation of *any* of those precepts prior to that time was sin. "For sin is the transgression of the law." 1 John 3:4. Then Christ was a sinner; and Peter was mistaken when he said he "did no sin," 1 Peter 2:22; and the whole Christian world are deluded in looking to Christ as the Saviour of the world, through whom they expect an atonement of their sins; for he himself was a sinner, and can atone for no one, not even for himself. "Who

shall lay anything to the charge of God's elect?" Rom. 8:33. Yet this is the charge against the Son of God. This shows to what extremes men will go to get rid of the Sabbath.

I then showed that John 5:19 was a charge of the wicked Jews, verse 16; that they were of their "father the devil, who abode not in the truth, and his works they would do; that he was a liar and the father of it," John 8:44-45. When Jesus appeals to them in John 7:20 to know why they wish to kill him, they do not say he has broken the Sabbath, and ought to die, but, "thou hast a devil." If their beasts were suffering for water, they could relieve them on the Sabbath; if a sheep fell into a pit, and were like to perish, they would save its life by lifting it out on the Sabbath day. "How much better, then, is a man than a sheep? Wherefore it is lawful to do well on the Sabbath day." Matt. 12:11, 12. Thus those traditions that they had thrown around the Sabbath, inasmuch that it had become irksome, he tore away, and showed them that it was always right to do acts of mercy and relieve the suffering on that day.

"Now the chief priest's and elders and all the council sought false witness against Jesus, to put him to death, but found none. Matt. 26:59. Among all those that clamored for his blood, and said, "Let it be on us and our children," was not found one that said he violated the Sabbath day, the penalty for which was death; but the high priest said he blasphemed, and the Jews said he was guilty of death. Matt. 26:65, 66. After a most rigid examination before Pilate and Herod, Pilate says, "I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo! nothing worthy of death is done unto him." Luke 23:14, 15. Pilate took water and washed his hands before the multitude, saying, "I am innocent from the blood of this just person." Matt. 27:24.

Eld. R. said that that law (referring to the ten commandments) was a tyrannical law, and ought to be done away. I replied that no one but a tyrant would give a tyrannical law to his children; that God is our Father, "he made us and not we ourselves," Ps. 100:3; and according to Eld. R., that God in whom we live, move, and have our being, who so loved the world that he gave his only begotten son to die, that we might not perish, but have eternal life, is a tyrant after all. I replied in three discourses before a full house of attentive listeners. I think the people could see the folly of his course. The church were strengthened, and many could see the truthfulness of our position.

J. G. WOOD.

SCIENTIFIC DOGMATISM.

THE world has been filled with outcries against theological dogmatism, and for a religion of reason. This is well enough. If the religion of the Bible is not a rational religion it should be abandoned. Those who profess it, claim that it is not only a rational system, but the only one which has existed, or asks the confidence of men at this time. It would be a good thing, however, if some of these gentlemen who are so anxious that Christians should avoid placing assertion instead of evidence, would direct at least part of their attention to the fashionable, scientific dogmatism of to-day. As an example of this loud talk, take the following account of a whale's rib which was found in Maryland 200 feet below the level of the surrounding country. The rib being sent to Baltimore, Dr. John F. King, of that city, thus discourses concerning it:—

"This skeleton was deposited when the continent was submerged, at a period when the Alleghany Mountains were hidden by the sea, and ages before the eastern shore of Maryland became dry land; in fact, when the Atlantic and the Pacific oceans mingled their waters and rolled uninterruptedly across the American continent. It was deposited there long before any quadrupedal animal, or men, appeared upon the earth—ages before Adam lived."

It is of course to be supposed that this gentleman stood by and saw the whale covered up, as he could hardly speak so authoritatively unless such was the case.—*Sel.*

ANACREON, one of the lyric poets, is said to have lost his life by swallowing the skin of a raisin. So a good many over-wise men lose Heaven by swallowing the skin of a particular theology while rejecting the meat of a living Christianity.

FROM CREATION TO REDEMPTION.

BY LILLA D. AVERY.

DARKNESS and chaos reign o'er all the earth!  
No moon, no stars, to cheer the awful night,  
Naught but confusion, vacancy, and dearth,  
No shape, no form, no beam of cheering light,  
No ray of sunshine, lights the waveless deep.  
No sound to break creation's death-like sleep!

When hark! a voice sounds o'er the darkened sky—  
"Let there be light!" and wakening nature hears.

With magic speed the misty shadows fly.  
Jehovah speaks, and dawning light appears.  
Night's sable curtain quickly melts away;  
And darkness flies before the new-born day.

The mighty transformation still goes on.  
Dry land appears arrayed in verdure bright.  
To rule the day, shines forth the glorious sun,  
And silvery Luna beautifies the night;  
While bright-winged songsters, beauteous and fair,  
With strains melodious fill the boundless air.

The work advances still, and o'er the land  
Roam harmless creatures, 'neath the grateful shade,  
With none to guide them but their Maker's hand,  
With none to harm them, or to make afraid;  
While in the waters of the briny sea,  
Sport finny monsters, careless, wild, and free.

Once more Jehovah speaks, and angels gaze  
In admiration; while through boundless air,  
The sons of God their shouts of gladness raise  
As man stands forth, majestic and fair,  
In God's own image, beauteous and grand,  
The crowning glory of Jehovah's hand.

Thus all is finished, perfect and complete,  
The six days' labor now is in the past.  
Jehovah's rest-day, quiet, calm and sweet,  
The holy Sabbath, dawns o'er earth at last,  
Oh, sacred day! the holiest and the best,  
Which great Jehovah sanctified and blest.

O beauteous Eden! "Garden of the Lord!"  
How calm and sweet thine amaranthine bowers!  
What luscious fruits thy waving palms afford!  
How rich the perfume of undying flowers!  
How sweet the echoes of the music rare,  
That fills with melody the balmy air!

O sweet abode of innocence and joy  
E'er sin had entered with its poisonous breath.  
No gathering storm, no tempest to destroy,  
No fading flowers, no suffering, nor death,  
No mourner's badge, no sad and tearful eye,  
No fevered brow, nor sorrow's bitter cry.

"When lo! a cloud," in darkness seems to rise.  
All hushed the music of the Seraphim,  
The gladness echo from the harpstring dies,  
And angel choirs suspend their joyous hymn;  
For in the garden, subtle, soft, and low,  
Are heard the accents of the wily foe.

O sorrowing Earth, no longer blest and fair,  
For sin hath entered with insidious tread.  
Decay and death pollute the poisonous air,  
And strew thy bosom with the silent dead.  
O'er hill and dale the thorny bramble grows,  
Where bloomed the myrtle and the scented rose.

Thus, one by one, the weary years go by.  
The sons of men forgetful of their God,  
In reckless pride Jehovah's Law defy,  
'Till wrath o'ertakes them with avenging rod.  
The storm comes on! The noisy waters dash.  
Earth shakes and trembles 'neath the thunder's crash.

The trembling wretch has ceased his scornful boast.  
The fiery lightning plays along the sky,  
While pallid lips, in all that frenzied host,  
In piercing accents, join the wailing cry.  
The howling tempest shrieks a funeral dirge,  
As round their forms the hungry waters surge.

And when at last, with sad and solemn mien,  
Earth's lone survivors stand, the sorrowing eight,  
O'er hill and vale confusion reigns supreme.  
Earth's ruined cities, still and desolate,  
No cruel taunt, no careless, scornful sneer,  
No tones blasphemous, break upon the ear.

And thus emerged, from 'neath the whelming flood,  
Our mighty earth—its former beauty fled,  
All scarred and broken, now no longer good,  
A silent graveyard of the perished dead.  
But see the glorious rainbow arching high,  
Sweet pledge of mercy, in the brightening sky.

Time marches on, with never ceasing tread.  
O'er peopled earth the grossest errors reign.  
Ungodly men by superstitions led,  
'Till Babel's Tower appears on Shinar's plain,  
And wicked Sodom dares the chastening rod,  
And with Gomorrah, feels the wrath of God.

But radiant Hope, like dawning star appears,  
And lights with joy the darkness of the skies.  
Messiah's advent is foretold by seers,  
And faith is shown by bleeding sacrifice;  
For as the trembling victim yields his breath,  
So Christ for man shall bow his head in death.

Four thousand years, with all their sin and crime,  
Have passed forever o'er this mighty earth,  
Since first begun the onward march of Time,  
And seraphs hailed a new creation's birth.  
When lo! He comes! Rejoice, ye sons of men,  
And hail with joy, the Babe of Bethlehem!

He comes! he comes! lost Israel's sacred King,  
The Prince of Judah, long ago foretold.  
The blest assurance angels come to bring,  
And strike anew their glittering harps of gold.  
O stricken Earth! thou art supremely blest.  
Arise, and hail thy long-expected Guest.

He heals the sick; restores the groping blind;  
Cheers the desponding, destitute, and low.  
His tender heart, compassionate and kind,  
E'er moves in pity at the sight of woe.  
He calls the dead to life and strength again,  
And brings salvation to the sons of men.

And some believe, while others doubt and sneer.  
Some hear his word with solemn, sacred joy;  
Some shun his pathway, and his presence fear,  
Whom fiendish men are seeking to destroy.  
But from those sacred lips is never heard  
To heartless foes an unforgiving word.

And when at last on Calvary's rugged side,  
He meekly bows beneath the stroke of death,  
For cruel foes who mockingly deride,  
He prays for pardon, with his fainting breath.  
And thus he dies upon the shameful tree,  
O wondrous mercy! Love beyond degree!

'Tis finished all! The fearful debt is paid;  
When lo! an angel, from the dazzling skies,  
Descends in splendor where his form is laid,  
And bids the Prince of Glory to arise.  
A heavenly radiance lights the darkened gloom,  
As Christ comes forth, victorious o'er the tomb.

And when at last with painful, throbbing heart,  
With sad foreboding and with tearful eye,  
The sorrowing few behold their Lord depart  
In cloudy chariot to the opening sky,  
Two glorious beings, beauteous and bright,  
Stand by their side arrayed in garments white.

"Why stand ye here, ye men of Galilee,  
To gaze in grief at your ascending Lord?  
For this same Jesus, slain on Calvary,  
Shall come again according to his word.  
In kingly glory shall he then appear;  
His word is sure, why do ye doubt and fear?"

Yes, he will come again, our mighty King.  
These blessed words our drooping spirits cheer;  
And as the trees put forth their leaves in spring,  
E'en so the signs portend his coming near.  
Ye tardy years! roll on, and bring the day,  
When his bright chariot shall no longer stay.

The lame shall leap, the sightless eye shall see;  
And desert waste shall blossom like the rose.  
Our mighty Prince in power and majesty  
Shall reign victorious over all his foes,  
And saints shall dwell upon the new-made earth,  
More glorious still than at creation's birth.

YOUTH SHOULD BE TAUGHT TO THINK.

THE world is indebted for nine-tenths of its valuable knowledge, its improvements and progress generally, to men and women who have trained themselves to think in a systematic and consecutive manner. No man has ever become eminent in science, art, literature, or farming, who was not a profound thinker—who did not thoroughly examine and compare all the items pertaining to the subject—to know whether in their various relations, they sustain the principle which public opinion upholds as being true. It is not a very uncommon thing that a principle has been enunciated by men who have pet theories to support, and where it is plain to a thinking, unbiased mind, that some of the important items of the theory are in direct antagonism to the principle, and therefore false; or otherwise, the principle itself has no foundation in truth.

This is strikingly true in politics and religion. A great principle is potent, and all give their undivided assent to its truth, and now come a dozen theories, any one of which, if true, would utterly demolish the principle. There is shown a looseness of thought detrimental to man's best interests, or a selfish purpose incompatible with truth, and exerting an unwholesome influence on the community. Cases, relations, and consequences, cannot be thrown aside without involving us in grave errors and gross absurdities, and therefore, an educated habit of looking things squarely in the face—of tracing out all the relations, the causes, and effects—is absolutely necessary if we would logically anchor ourselves on the firm seat of truth, and have an abiding trust in the perfect ordinances from on high. The ability to analyze the causes, and effects; to put them together so that each fact harmonizes with every other fact, constituting a compact, beautiful, and solid structure impervious to sophistry or the shafts of slander, can never be too thoroughly acquired or carefully used.

The earlier, consistent with health, that youth learn to think, the more massive and powerful will be the brain in maturity—the better prepared will be the mind to shed a glow of interest and happiness on all around, and fill itself with an intense sense of enjoyment unknown to the undisciplined mind. This process of thinking should be systematized, so that the mind can bend its energies in full force on one point at a time, and after having examined in this manner the whole ground, the facts elicited can be classified, managed, and put in a position to be easily understood and appreciated, because they are forcibly

and logically brought to bear. If you once acquire the ability to concentrate the mind, so as not to be diverted from the main question, or object in view, you have made a long stride in the right direction, and the vigorous use of individuality, comparison, and causality will be pretty certain to enable you to reach satisfactory and demonstrable conclusions. For instance, you find a new flower, that is, new to you. Being already familiar with the mode of scientific analysis, you succeed in finding the precise position it occupies in the flora of the State in which it grows, and of course the peculiar marks that distinguish it from all other plants. But this is not enough. You inquire what are its properties, its uses. Why should one plant be different from another? Why do plants exist at all? What are the peculiar functions they perform in the economy of nature, and why? When you have answered these questions as nearly as the limited and fallible mind can, you are at the footstool of Omnipotence; and every pulsation of your heart sends forth praise and thanksgiving, and your spirit in love, affiliates with its divine Author. The more perfect your knowledge of the natural objects that surround you, the better are you able to appreciate the exceeding wisdom and unchangeable love shadowed forth in the inimitable laws which govern all things.

It will assist you very materially specially to cultivate memory; and we believe this can best be done by the association of things and ideas. If you wish to retain an idea, you have only to specify in your mind a familiar idea, analogous in some particular to the one you wish to remember; so all you have to do is to recall the familiar idea, and the new one immediately pops into mind. A little practice in this way will convince you of its utility; and remember the longer you practice a thorough analysis of the subjects submitted to your investigation, the more speedy, perfect, and satisfactory, will be your work. We believe, therefore, that all high schools should have a professor whose business shall be to learn pupils to think, and even our common school law should require elementary instruction in the science of thinking.—*R. K. Slosson.*

HOME EDUCATION.

1. From your children's earliest infancy, inculcate the necessity of instant obedience. 2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say. 3. Never promise them anything, unless you are sure you can give them what you promise. 4. If you tell a child to do anything, show him how to do it, and see that it is done. 5. Always punish your children for wilfully disobeying you, but never punish in anger. 6. Never let them perceive that they can vex you or make you lose self-command. 7. If they give way to petulance and temper, wait till they become calm, and then gently reason with them on the impropriety of their conduct. 8. Remember that a little punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed. 9. Never give your children anything because they cry for it. 10. On no account allow them to do at one time what you have at another time, under the same circumstances, forbidden. 11. Teach them that the only sure and easy way to appear good, is to be good. 12. Accustom them to make their little statements the perfect truth. 13. Never permit tale-bearing. 14. Teach them that daily self-denial, not self-indulgence, is the appointed and sure method of securing happiness.—*Sel.*

QUEEN VICTORIA.

A PRETTY anecdote is told of Queen Victoria and Mendelssohn. A short time before his death, the great composer visited the Queen. He sat down to the piano, and played accompaniments while she sang some of his songs. When Mendelssohn arose to go, Victoria warmly thanked him for the pleasure he had given her, and said:—

"Now, what can I do to give you some pleasure?" expecting him to mention some gift or honor she could confer upon him. Mendelssohn at first declined to mention anything, but when her Majesty insisted, he frankly told her that he was a lover of little children, and that he desired to see the royal children in their nurseries. The queen mother was much pleased, and kindly led him through the nurseries, and they spent a pleasant hour talking in a friendly way about their children.—*Sel.*

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 29, 1877.

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

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

### THE CAUSE ON THE PACIFIC COAST.

IN no part of the great field has the cause of present truth been established without a sharp contest with the powers of darkness. This has been true in the brief history of our cause East and West. It is as true in the experience of our missionaries in Europe as it has been in America. And as sure as our message to the world is based upon the word of God, and our mission is in the special providence of God, just so surely will the enemy of truth contest every inch of new ground we may occupy.

The outside world seems powerless to oppose our progress. In fact, opposition from the clergy is necessary to wake up the spirit of investigation, and give the truth of God a hold on the minds and hearts of the people. New fields of successful labor are being opened in all directions, and we find no difficulty, so far as the clergy is concerned, in establishing the cause wherever plain Bible truth is preached in the spirit of the gospel.

The tug of war, in establishing the cause on the basis of unity and vigorous action in the entire membership, comes from want of confidence in the work on the part of those newly come to the faith. Here Satan sees his best chance to hold the work, that it may not move forward with strength and vigor. This trial came on the cause in Michigan, Wisconsin, and other of our stronger Conferences, twenty years since. Younger Conferences have suffered from the same want of confidence at later periods. And the result has been murmuring and rebellion and the purifying of the body by the separation of the discordant elements. If there be an apparent loss of membership for a time in any locality, the Lord shows his approval of the plain testimony which discovers the dross and purifies the church, by adding worthy members to the body far exceeding in number those who contributed to the burdens of the cause.

Such exchanges are ever great victories. And it is these exchanges of jealous, fault-finding ones for men and women of worth that are constantly adding to the permanency of our cause. In such old Conferences as Michigan, where real progress is being made, and success attends every effort, such trials are in the past. At their annual camp-meetings not a word of dissatisfaction is heard in all the camp. Our organization is such, the officers of the several societies chosen by the people annually, and all the business transactions connected with the cause laid open for thorough inspection, that the opinion prevails with the body that none but malicious railers will engage in general fault-finding in those localities where our cause and work are understood. Taking this view of the subject, our people in the older Conferences will not for an hour tolerate the spirit of grumbling at the leaders and managers in the cause.

From the very nature of the case the evils aforementioned may be expected on the Pacific Coast to a greater extent than on the other side of the mountains. Those who have emigrated to this country had sufficient independence and enterprise to break away from home associations, and to look after their own interests after they came here. Such persons usually have more confidence in themselves than in their neighbors, and the spirit of distrust and fault-finding will find place with this class of minds more readily than with the confiding who think their neighbor's judgment nearly as good as their own. It is with these difficulties to face that the cause has progressed on this coast. And it has been found to be a task to establish the cause in unity and efficiency upon this coast, above the influence of those who would sow the seeds of discontent and murmuring.

For a time Eld. Miles Grant held an influence over some minds. But overaction in his malicious course cut the last cord of sympathy through which he abused certain minds. This had a tendency to strengthen confidence in our cause. And later efforts on the part of one whose church connections have their headquarters at Marion, Iowa, are proving most beneficial to our cause. The young man evidently came to this State under the delusion that he could draw off a party with him. And it is not his fault that he has not succeeded. He has labored patiently and persistently under great

discouragements. But after four months of toil he has nothing to show for his work here only that he may have strengthened the hands of those whose hearts were set against the cause before he came. If he has separated a single soul from the body during his four months' tug, we have yet to learn it. But in his utter failure, our people here have a forcible illustration of the power of truth and the feebleness of error; and the result upon our brethren is stronger confidence in the work, and greater love for God's servants who give their lives to it, and sweeter union in the body.

Our people should not complain of opposition. Said Christ, "It must needs be that offenses come; but woe to that man by whom the offense cometh." A Judas was as necessary to the carrying out of the great plan of human redemption as a John or a Paul. These men of God, however, had decided preferences in the part to act; and, noble souls, they could spend their breath to better account than in complaining of poor Judas. We say, Let God work out his own purposes for the good of his cause and people. It should be the greatest care of our people to hold themselves in a proper position, and speak and act in harmony with Providence.

God has greatly blessed his people and cause on the Pacific Coast. If trials have been severe at certain times, our people have had better chance to learn and become united and strong. But in the midst of the furnace the good cause has fully stood the test, and has advanced almost without a parallel. The Pacific S. D. A. P. Association owns a lot and fine building worth \$18,000. Its presses and printing material are worth \$12,000. And books and stock on hand will very nearly equal all debts. The SIGNS Office is a place of great activity. Gentlemen who call on business, or to see what we have, and what we are doing, represent our publishing house, crowded with presses, material, and operatives, as a beehive. Those who have liberally donated to bring this institution into existence have the satisfaction of having lifted in the right place at the right time. This great work now accomplished will not have to be done again. And from present indications the Office will very soon be self-sustaining. It is truly wonderful that so great a work has been accomplished in a time of severe trial.

And it is truly wonderful that a handful of brethren in San Francisco, and a large proportion of those the poor of the flock, now worship in a house which cost, including the lot, about \$18,000. True, they have a debt of about \$6,000 on their house; but the rent of the basement to the city for schools more than pays interest and other expenses, and they are constantly reducing the debt. But above all wonders of church progress is the noble action of the church in Oakland. They now have a church ready for dedication in the very best locality of this city, which has cost not far from \$15,000. And the members of this church are generally poor people. They have done nobly.

Here are three enterprises of no small magnitude, which have been carried forward in this great center of the Pacific Coast (for San Francisco and Oakland are really one), in the midst of severest trials. These, if preserved from disaster, are accomplished forever. If the churches at San Francisco and Oakland require more room and a greater outlay, they will be ten times as able to do it as they were to do what they have done. And during two or three years the publishing house will need only a few thousands annually to pay its debts, and create a capital to invest in stock.

God has been testing his people on the Pacific Coast, and most of them seem to stand the test nobly. And there is at the present time a gathering influence in all our churches. We are made very happy by good news from the North Pacific Mission. Eld. Van Horn has some help in the ministry. Should men in that field dedicate all to God as he has, he would soon have half a score of fellow-laborers. Elds. Healey and Wood are bringing valuable accessions to the cause in California. We hope that the time is not far distant when there will be a score of active men in this State, proclaiming the message and scattering our publications everywhere. Our people are looking forward to the Biblical Institute to be held at Oakland in April, with great interest. J. W.

### THE CAMP-MEETINGS.

THE last season's camp-meetings, fifteen in number, were very successful. We attended fourteen of these, under the impression that it was the last complete round of camp-meetings we should undertake. We were anxious to at-

tend all the Eastern meetings last season, as we designed to remain on the Pacific Coast until the Spring of 1878. But the work was too hard for us. We have been able to write but little, and speak less, the past winter, from overlabor last summer.

The camp-meetings for 1877 should be more in number than those of 1876. And it is of no use to arrange them to follow each other, one each week, so that one set of speakers shall attend them all. Our speakers who can hold the crowds are of too much value to the cause to be used up in this way.

These speakers must be on the camp-ground five days in each week. Wet or dry, cold or hot, these very persons must do all, or nearly all, the preaching, and must be present at business sessions. And these are the very persons who feel the importance of the camp-meetings, and take much of the care of them. And the time between the meetings is spent on the cars. We have gone from meeting to meeting four weeks at a time without stepping over a threshold, only that of the railroad depot. If our people would take all these things into the account, they might smooth our way very much, so that we might last longer, and be at more meetings. We live in our trunks nearly one-third of the year. We take our tent with us in a trunk. Could lumber be in reserve on the ground for us, some one be appointed to take us and our baggage directly to the ground, and persons ready to assist in putting up our tent, and we be visited by those only who should come to our tent to assist and cheer us, and none come in the confusion of breaking up, and packing for the cars, to bid us good-by, very much of the dreaded part of camp-meeting life would be removed.

We are used to driving our own team for rest from Office labors and cares. After a tedious journey shut up in the cars, or shut up in the woods speaking to the people, on committees, or attending business sessions, week after week, what an unspeakable relief to weary brain and trembling nerves would be the use of a horse and carriage for a few hours each day. But no one thinks of this, only the camp-meeting slave, who is shifted twice each week; first, from the cars to the omnibus and to the ground; then away by the omnibus to the cars, to be dumped off in the ditch, perhaps, bag and baggage, beside the next camp-ground, after riding day and night for twenty-four, thirty-six, or forty-eight hours, in the dusty, smoky, stifled air of the cars. And if you don't preach with spirit and freedom each day of the meeting, you are liable to be regarded as backslidden.

Dear brethren, we cannot go the rounds of our camp-meetings any more, and we ask for one season's entire rest from the camp-meetings to recover as far as possible from the severe wear of such efforts as the past year's. Should you consider our past labors and our age, and smooth our way before us, we might attend a portion of your camp-meetings in 1878.

We have promises to fulfill to the readers of the SIGNS OF THE TIMES, and Mrs. W. is completing the third volume of Spirit of Prophecy. And we have other books to write, which makes it necessary that we should remain at our Pacific retreat a whole year from May next.

There should be held by our people the coming season not less than twenty camp-meetings. We recommend that each State select its best time for meeting, secure help, and trust in God for the rest. If the brethren will cheerfully do this in faith and hope, the next will be a better camp-meeting season than they have yet enjoyed. J. W.

### THE TWO-HORNED BEAST.

SEEING a notice in a San Francisco paper, not long since, that Eld. A. C. Long was going to give a discourse on this subject, I went to hear.

He said the ten-horned beast was the Roman Empire, but did not say what was the dragon, which gave its power and seat and great authority to the beast. He said the two-horned beast was not civil, but ecclesiastical, and that it came up peaceably, which the United States did not, and referred to "the battle of Valley Forge" as evidence on the latter point. But in that respect mark the difference between the United States and the governments which rose before it. They all came up by aggression; by subduing other powers and possessing their territory. Not so the United States. It grew up in a new world, and only fought to resist the usurpations and tyranny of a power three thousand miles away, to defend its rights on the soil which it had reclaimed from the wilderness. Since it maintained its rights, and secured freedom, it has multiplied its thirteen states by

three and its three millions of inhabitants by thirteen, and all by purchase or original possession, and by peaceful immigration. The like is found nowhere else in the world.

He said it arose out of the "Roman earth." This term has been some time in vogue with a certain class, but from what vocabulary they derived it I am at a loss to imagine. The expression appears to be neither sensible nor scriptural. He cited Rev. 14:6, 7 and 17:18 to prove that the earth is not confined, in this prophecy, to the United States. But no one ever supposed that the word earth always applied to America in the book of Revelation. Neither does "the sea" always refer to that locality where the first beast arose. See chap. 10:6; 14:7; and 18:17, 19, 21. The same words are not always used in the same sense in this book. Sometimes they are used as symbols—sometimes not. But we do claim that "the sea," as representing the dwelling place of the multitudes of people (see chap. 17:15), where the first beast arose, is in distinction from the unpeopled "earth" where the two-horned beast came up.

He said that exercising the power of the first beast before him, in his sight, means in his own territory. But of this he gave no proof; he said if it is the United States then it must put millions to death. But it is evident that the term "causes" in this text is used in the sense of decreeing or purposing to do as well as of executing. If not, let us look at the other side. Did the Roman power "cause all" to receive its mark? Did it kill "as many" as would not worship it? Its decrees included all, and its anathemas were against as many as would not worship. But the Lord preserved thousands of his true followers from its power. And just so in this case. No doubt the decree will regard all, but deliverance will come at that hour.

He said the ten-horned beast did not mean the church, for in Rev. 17 the church as a woman controls the beast. This objection grows out of a misapprehension of the use of symbols, and a disregard of the relation of things. So Bishop Purcell ridiculed the views of Mr. Campbell, because, as he averred, Mr. C. sometimes had the Catholic church the man of sin, and sometimes a woman on a beast. The same power is seen at different times under different circumstances. Rev. 13 presents the Roman hierarchy, church and state firmly united, the church in full possession of the civil power. Chap. 17 gives a closing view of the same powers, differently related; after the church has been divorced from civil power, but retaining sufficient influence to be upheld by the civil power for a short time.

He said the two-horned beast caused the people to worship the first beast—not itself. But therefore it cannot apply to the Catholic church, for that took all the honor to itself. And he asked, as in astonishment, "Will the United States cause its citizens to worship Rome? Catholics made them worship Rome." But, query: Did the Catholics make them worship the "Roman Empire," which preceded the Catholic power? No; they made them worship the power which had its seat in Rome, or to worship Rome as Catholic. The reader will bear in mind that Eld. Long teaches that the Sunday institution, already enforced by the laws of the States, and recognized as a day of rest by the United States, and in favor of which great efforts are now put forth to amend our Constitution so as to enforce it by the general government, is an institution of the Roman church. The United States will cause its citizens to worship Rome in a matter where one of "the commandments of God" is involved. Hence the necessity of the warning of the third angel's message.

He explained the bringing down of fire in the miracles and wonders wrought by the two-horned beast, as meaning indignation! The Catholics brought down the fire of their indignation upon their enemies. He said they had two ways to enforce their power; one, by the civil arm, the other, by professing to work miracles. If anything can be weaker and more childish than this, I cannot imagine what it can be. Mark the plain difference between truth and error:—

1. The Scripture says he deceives them that live on the earth by those miracles which he had power to do. Eld. Long says he deceives them by professing to work miracles which he had not power to do. A direct contradiction.

2. The Scripture shows that its deceptions or wonders prevail over its worshippers. Eld. Long says the fire—of its indignation—which was the greatest of its wonders, prevailed over those who refused to worship. Another contradiction.

3. The Scripture says it deceived by its wonders, the chief of which is bringing down fire

But Eld. Long would have it that it deceived men by its persecutions, and its greatest deception was that of the martyrs, whom it deceived so greatly as to burn them at the stake! A powerful deception must rest upon those who thus cover up the truth of this prophecy.

He said verse 14 proves that the image was not of the beast but to the beast. We were left to imagine how he felt when he immediately read in verse 15 that it is the image of the beast. These expressions are equivalent, as any one may see by the reading.

He said the image is the pope, and the mark is the cross, and tried to make it appear that the people took part in the creation of a pope! which is an instance of a laborious effort to make the prophecy fit a theory.

But now, he said, Babylon is fallen; the civil power is taken from the church; this prophecy is fulfilled, and now we may look for the Lord's coming. But if the fall of Babylon was the taking away the civil power of the papacy, and this was completed, as he said, quite recently, then it is just the time to give the third angel's message! For this message follows the fall of Babylon, and is given just before the Lord comes. See Rev. 14:8-12. Strange that opposers of this message cannot see the order and relation of events in Rev. 14. Perhaps we should not consider it strange, however, knowing that opposition to important truth and to plain duty has a powerful tendency to blind the mind.

By omitting all notice of the dragon, an important link is wanting for the identification of these symbols. He also passed in entire silence the dragon's giving power to the beast, the receiving and healing of the deadly wound, and the forty-two months of the first beast. In fact, he omitted every point essential to the identity of the powers, and in not a very ingenious manner obscured the few points he did notice.

The dragon is Pagan Rome. It gave its power to the beast, to papacy. By comparing Dan. 7 and Rev. 13, it is seen that the little horn of the former is identical with the beast of the latter. The time, times, and half, of the former are the forty-two months of the latter. The characteristics of the two symbols are identical in every particular.

Eld. Long accused those who teach that the third angel's message is yet to be given of saying, "My Lord delayeth his coming." We do not believe the third angel's message is entirely "to be given." A very important part of the work is already accomplished, and it is going on with constantly increasing power. It is in the direct providence of God that it is fast taking hold of inquiring minds in the nations of Europe, some of them having embraced its precious truths solely by studying the Bible, without any co-operation or knowledge of believers of the same faith in America. "This is the Lord's doing; and it is marvelous in our eyes."

But we have one question to propose which we will leave Eld. Long to settle with his brethren. Is there greater probability of the Jews' returning to Jerusalem before the Lord comes, than that the third angel's message will be given before the Lord comes? If he says he does not believe they will return to Jerusalem till after the Lord comes, he will still have the question to settle with those of his brethren who believe they will return before he comes.

The third angel's message is winging its way to the nations of the earth. "Babylon is fallen," of a truth. "And the third angel followed them." The fulfillment is in the order of the prophecy. All is harmony and order in God's work. May the light increase and spread, and darkness continue to flee before it.

J. H. WAGGONER.

Oakland, Cal., March 11, 1877.

#### MORE EXPLANATIONS.

If the readers of the REVIEW will not get weary of reading explanations, we will continue writing them as long as called for, and we have evidence they do any good.

1. The one-third is no part of the Systematic Benevolence. The s. b. is paid for the support of the ministry. The sum equal to one-third of the amount of the s. b. is a free-will offering in addition to the s. b., which each individual is recommended to pay during the year 1877 for the support of the Tract Society.

2. There seems to be with some a misunderstanding in regard to the use of the one-third. The resolution relating to the one-third, passed at the General Conference, Nov. 12, 1876, is as follows:—

"Resolved, That this Conference recommend to the several State Conferences that each individual raise a sum equal to one-third of his s. b. pledge for the year to meet the demand

for means to be used, as far as necessary, in the proposed increase of the circulation of the SIGNS, the REFORMER, and other publications; this offering to be paid Jan. 1, 1877, or, if more favorable, in four installments; the first to be paid Jan. 1, the second, April 1, the third, July 1, and the fourth, Oct. 1, 1877.

It will be noticed that this resolution relates to three things. (1) The SIGNS, (2) the REFORMER, (3) "other publications." Now, if all the one-third be appropriated to the SIGNS, the REFORMER and other publications are entirely left out. One-third of the present amount of s. b. is barely enough to pay for ten thousand copies of the SIGNS. If all should be appropriated in this manner, the design of the resolution itself would not be carried out. Furthermore, the Tract Societies would become bankrupt. They would be in no condition to enter upon a fall campaign to purchase almanacs and tracts, or upon any other enterprise which may be advisable.

The plan suggested of clubbing the SIGNS and paying for them in monthly installments, as suggested in SIGNS of Dec. 14, 1876, is a special effort outside of the s. b. or the one-third, while the s. b. and one-third are a more permanent affair. We have stated to our brethren and sisters, after reorganizing s. b., when they have voted to add the one-third to support the missionary work, as follows: Now you are entitled to this sum, the one-third, for the missionary work; and if you use it all for the SIGNS, you have nothing left for anything else; but if you take from eight to fifty copies of the SIGNS to use in obtaining interested readers by canvassing and otherwise, and pay for them in monthly installments during the year, the Tract Society will advance the pay for the SIGNS, and forward them to you at once. Then when you have obtained interested readers, you can have copies transferred to the individuals who have become interested, or you can have the periodicals sent at the expense of the Tract Society, and retain the copies you receive, to use in obtaining other interested readers; but in either case you pay what you have pledged on monthly installments to the Tract Society. The advantages of paying for these clubs in monthly installments is readily seen, also the disadvantage of exhausting your fund, and that frequently before it is raised.

(1) This leaves you a fund by which you can send the SIGNS or REFORMER to those whose interest has thus become awakened, any time during the year, and still retain those sent you if you choose. (2) You also have a fund from which to pay for other publications. (3) If this system is adopted, there will be no necessity that any Tract Society let an account with the Association at Battle Creek, or at Oakland, run over three months, which they never should do. (4) In short, you can do ten times as much, and do it ten times as well, as by the old plan; for when you find readers, you know them to be interested, and your Tract Society is not in debt for sending the paper where it is not appreciated.

(5) It will educate you to be successful workers in the cause of God. If the brethren are poor, and come up on s. b., and cheerfully pay the one-third (and the poor generally do), and can make use of a larger number of copies than they are able to pay for, it is highly proper to draw from the tract fund what is necessary; or, what is better, let some individual volunteer to pay for from eight to twelve copies. In fact, there should be no lack of the SIGNS. Each Tract Society should be able to supply as many copies at any time as can be judiciously used outside of the monthly installments. If this plan be adopted by all of our Conferences, ten thousand copies of the SIGNS are not one-half what will be required yearly.

Wherever I have been, this branch of the work has been taken hold of with the greatest cheerfulness; and, already, good results have followed. There have been not far from one thousand copies of the SIGNS taken in clubs by churches and individuals in places which I have visited during the past sixteen weeks, and in not a single instance have they asked for the one-third to pay for them. In some cases where their circumstances were embarrassing, we proposed it, but they objected. Quite frequently we have checked our poor brethren from pledging too freely. Pledges are made varying from five cents to one dollar per month.

We never take the SIGNS in our hands but our hearts call for a wider circulation. There are none who have any sense of the Christian religion, who could fail of being interested in articles the paper contains. Plans must be laid that will secure a permanent yearly increase of the circulation of the SIGNS OF THE TIMES. Its

mission is to arrest the attention of the candid and the careless all over the world wherever the English language is spoken; and this will be its work until probation ends.

3. It is not necessary that each individual should use just the number he or she may pay for when the club is formed. It is not unfrequent that the most successful workers are among the least able financially, and the sisters generally take the most active part in this branch of the labor. Hence the advantage of working together and having a weekly Missionary meeting, even if but a few sisters can meet.

4. Some of our brethren have supposed that if they pledged the one-third they should be released from unpaid pledges. There are individuals who have ever been liberal toward the tract cause, and are poor. The various presidents of our Tract Societies should see that such are not distressed in paying their past pledges. In some cases the SIGNS has been sent to hundreds of interested readers on the strength of pledges made over a year ago, and now the withdrawal of those pledges leaves the Society hundreds of dollars in debt. Under such circumstances, and where the brethren are able to pay those pledges, we see no reason why such should be released. Great care should be taken by a certain class of wealthy brethren, lest they lightly esteem broken vows. The Judgment will reveal the fact that solemn vows made to God under the influence of his Holy Spirit, cannot be released by man. See Eccl. 5:1-6.

5. This plan of clubbing the SIGNS simply relates to one branch of the work, and does not affect any other method that has been adopted. Neither does it take the place of our brethren's subscribing for the SIGNS, and paying therefor two dollars per year. S. N. HASKELL.

#### FAST DAY FOR NEW YORK.

AFTER consulting quite generally with our leading brethren in this Conference, we think it best to appoint Sabbath, April 7, being the first Sabbath in the month, as a day of fasting and prayer in the N. Y. and Penn. Conference; and Sunday, April 8, for a business meeting in every church in the Conference. Our reasons for this are as follows:—

To say nothing of the great State of Pennsylvania, New York is the Empire State. It has a population of over four million souls, nearly all English speaking people. The Metropolis of the Western Continent is in this State, besides several other of the great cities of our nation. It is the great highway of travel from East to West. In educational advantages, it stands unsurpassed. School-houses are scattered thickly all over the country. Comparatively speaking, the people are not poor, but are in fair circumstances. The climate is favorable for running tents in the summer and lecturing in the winter. The laws are wholly in our favor as Sabbath-keepers. We enjoy the utmost liberty in preaching our message and in keeping the Sabbath. The school-houses are universally open for our use. The population is so dense that one can get an audience anywhere. In many places there are meeting-houses freely offered us for our use. Several of our wealthy brethren have either already fitted up places of worship, or offer to do it, where the truth can be presented.

We have many able, and even wealthy, brethren in this State; hence there is no reason why the cause should be crippled for lack of means. Indeed, it has not been so far. We believe that these brethren will open their hands to meet any reasonable expense which may be incurred in the work under consideration. There are now about eight hundred S. D. Adventists in this Conference. Once it was the strongest State in the cause, but for several years past, while it has been gaining some, it has been dropping far behind the increase in other States. Michigan, Iowa, Wisconsin, and even Minnesota, are now far ahead of us in strength; and other new States are rapidly catching up. We can see no good reason why this should be so. We cannot see why New York is not just as rich a field of labor as any State in the Union. With equal labor we believe it is.

With gratitude we have seen tokens of rising prosperity in this Conference within the last two or three years. A number of new churches have been raised up, some quite large ones. There are numerous calls for labor in every direction, and there seems to be more willingness to hear than formerly. So far as we can see, our great need is a sufficient number of proper laborers in presenting the truth. Upon this point we feel deeply. For various reasons, many of our ministers have been very inefficient for several years past. Some have become su-

perannuated, beyond age of active labor; some have gone to other fields, and others have not labored with that earnestness which the cause demands, and some are young in the cause. We believe it is God's will that the cause in this Conference shall rise up, and put on strength, and have success as well as in other States.

For many reasons we believe that the time has already come when a new impetus shall be given to the work in this Conference. The providence of God seems to indicate this, and we dare not delay to follow as the Lord shall open the way. We cannot consent to appeal to other States to send us help. It is a shame to do it. No; what we want is to develop the talent and strength which we already have among us, or which may be raised up in our own State. At present there are only six preachers actually doing anything in this great State, and some of these are accomplishing but little. We cannot think that out of eight hundred believers there are no more than a half dozen men who can work in this cause. There ought to be at least twenty-five preachers in active service in this Conference. There is room enough, and we believe they would be sustained. Furthermore, we feel confident that there are young men and middle-aged men in this Conference, who ought to give themselves to the work of God. Many of them are dying spiritually because they are bearing no burdens in the work. There are a good number of older brethren, men of means, of good judgment, and of fair ability, who ought to take many of the burdens in the different branches of the work in the State, both in the Tract Society and in other places, who ought to visit from church to church, hold monthly and quarterly meetings, look after the finances, our periodicals, &c., and thus leave our preachers to go into new fields entirely. At present these men are doing just nothing at all. They amount to little or nothing in the cause. We cannot consent to hold our peace longer, and see things continue so.

It seems to be very important that there should be two camp-meetings held in this State the coming year, one in western New York in the spring and one in northern New York in the fall. Shall this be done? Of course, it will involve both labor and expense. Are our brethren in favor of it? and will they take hold to carry it out?

Five tents should be run in this State this year, or four at the very least. Two new tents must be purchased immediately. Will our brethren furnish the means? We feel very anxious about this matter, for we must act immediately. Months and seasons go by quickly. Everything is favorable now. No doubt there are many men in this State, whom God could use in his work if they were brought into the truth.

Brethren, we need God to help us at this time. Our ministers need a new conversion. They need the special providence of God to guide them in their fields of labor. We want wisdom with regard to our camp-meeting. If there are men who ought to enter the field, the Spirit of God is needed to move them out and give them a burden in this direction. The Lord can raise up men to carry on this message, who are now entirely ignorant of it. A real work of revival should be wrought among all our old churches. Scores of our children are growing up unconverted, and rapidly going beyond the influence of the truth.

Many of our older brethren are laying down their watch, ceasing to sacrifice, and falling far behind the spirit of the message. In view of these things, we appoint the first Sabbath in April as a day of humiliation, fasting, and prayer before God, that his blessing may rest upon the cause in this Conference, and especially that able and devoted men may be raised up to preach the truth.

We recommend that every minister in the Conference preach a sermon that day from the following text: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:36-38.

We recommend also that the leader in each church where there is no minister read this and kindred texts, and that the testimonies and prayers of the brethren be directed to this subject. Farther, ask the Lord to direct us with regard to our camp-meeting, the running of our tents this summer, and that he will give life and power to the ministers already laboring.

(Continued on last page.)

## YET THERE IS ROOM.

I've heard of a bright, sunny land,  
A land that is fairer than this,  
That's free from all sorrow and care,  
Where all shall enjoy perfect bliss.

A home in that beautiful land,  
And mansions all glorious and fair,  
Are free for all those who will come  
To Jesus, who pleads for us there.

His own precious blood he now pleads,  
And freely invites all to come  
And drink from the fountain of life—  
O wand'rer, for you there is room.

Come ye that are burdened with sin  
And weary of sorrow and fear.  
Oh! rest in the arms of his love—  
Soon the Lord for his saints will appear.

Delay not, 'tis mercy's last call;  
The Spirit is striving to-day,  
Entreating in pity and love.  
Oh! sinner, why longer delay?

Oh! how can you slight his sweet voice,  
And turn from his presence away?  
Come, open the door of your hearts,  
While Jesus invites you to-day.

L. E. MILLNE.

Council Bluffs.

## Progress of the Cause.

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

## IOWA.

Lisbon, West Union, and Waukon.

MY MEETINGS continued at Lisbon about two weeks, when the weather became quite stormy, and the interest, which was moderately good, dropped off considerably. I gave a few sermons on the Sabbath question, which aroused some interest upon that subject; and several expressed themselves favorably impressed. But as I was greatly pressed for time, I could not stay longer, and feel justified without a greater interest. I hope several will keep the Sabbath after a little more reflection. Bro. Mitchell will visit, and hold some meetings, and follow up the interest.

I held meetings with the church at West Union for a week, but under very unfavorable circumstances. The weather was very stormy nearly all the time. We began to hold meetings in the court house for the benefit of outsiders; but the snow came so deep, and it was so stormy, that we could do nothing in public meetings. So we held meetings in the day and evening with the friends who came in from the country. A few came up from Fayette, ten miles away, and others from Fredricksburg, twenty miles away. Our meetings were encouraging to the few who could attend them. We reorganized s. b. for the ensuing Conference year, increasing it from the sum of \$89.79 to \$191.84; and the church voted to pay one-third additional for the T. and M. work. Other members not present we trust will increase this somewhat. This church is reduced in numbers by removals and apostasy; but those remaining feel determined to go forward in the work. May God bless them and add to their numbers.

March 16. Went to Waukon, and held meetings for three days. The appointment was very short, but I was very glad to find a good attendance, the house of worship being quite well filled with brethren and sisters from West Union, and from our Swedish brethren at Village Creek, and from scattering brethren in the country roundabout. I was happily surprised. Our meetings were profitable. This is the oldest church in the State of Iowa, and though never a large church, yet but few churches have sent out more laborers into the field. There are seven ministers now preaching the message, who have formerly lived here. There are five others who now hold official positions in other churches, either as deacons or elders. But with all these removals, of course the church is much reduced in numbers and strength. Its former membership are scattered in Iowa, Kansas, Wisconsin, and Nebraska. But scarcely one of them has given up the truth. The members now remaining are those who were most backward in former times. These have now the burdens of the cause resting upon them. A distressing trial in the church, which has been a source of great discouragement for months, I trust was amicably settled, and some who have absented themselves from the meetings for a long time promise to return and try again to do their duty. We hope God will strengthen the friends who remain in Waukon. Here was where I formerly lived, and where all my earliest Christian experience was passed. I would have been glad to remain longer,

but could not, as the general quarterly meeting was so soon to be held. We thought best not to organize s. b. here just at present. GEO. I. BUTLER.

## State Centre.

AFTER stating that the meeting throughout was excellent, the writer gives the following report of the T. and M. meeting held March 18:—

Over a hundred Sabbath-keepers were present. The meeting was called to order by the director. Prayer by Bro. Wing. Report of previous meeting read and adopted.

Report of present quarter was as follows:—

No. of families visited, 157; letters written, 63; new subscribers for REVIEW, 19; REFORMER, 8; INSTRUCTOR, 24; SIGNS, 15; BATTLE CREEK COLLEGE, 38; SVENSK HAROLD, 1. Money received on membership, \$6.00; donations, \$41.90; book sales, \$11.16; new subscribers, \$25.95; total, \$85.01. Distribution of reading matter, periodicals, 604; almanacs, 291; tracts, &c., 61,004 pp. No. of members, 92; reports, 64.

We all felt to rejoice that so much had been done, and separated with a strong determination still to work for the Master. M. M. KENNEY, Sec.

## NEW YORK.

Genoa, Cayuga Co.

THURSDAY, March 15, came to Genoa. We had the Methodist meeting house for our meetings. We did not find much outside interest. Some thirty or forty attended more or less, and the house was full on Sunday night, but still no special interest. Brethren and sisters turned out well, and manifested a good interest.

Sabbath morning seven young persons came forward to seek the Lord. These were all there were present of the children of our people. They manifested a good deal of feeling, and every one spoke promptly. Then we enjoyed a good social meeting. We had a special meeting for them on Monday. They took hold first rate both in speaking and praying. All except one now take part in family prayer and in social meeting. As they all have praying parents who will help them, we have strong confidence that the work will be permanent.

We spent all day Sunday in a business meeting. The brethren raised their s. b. pledge from \$104 to \$193, and then voted one-third more for the T. and M. work. There are about twenty Sabbath-keepers here besides the children. I was exceedingly pleased to find them all in harmony and no trial among them. There is also a good amount of talent in this church, and most of them are well situated to be useful in the work. We visited a brother's wife who is sick, nigh unto death. She had never been a Christian. Now she regrets this very deeply. With many tears she promises to be faithful to God and the truth if she shall be spared. We hope she may live to help her husband and family in the service of God. This is the way persons always feel when death comes to stare them in the face. Persons in life and health ought to think of this, and lay it to heart.

Brother Reynolds, with whom I have formed a very pleasant acquaintance, was with me. He assisted me very much, and now stays another week, to complete the work there. D. M. CANRIGHT.

## Parma.

THE interest here is constantly rising, and the attendance increasing, notwithstanding we have cold and stormy weather. Last evening we had the largest audience we have had yet, so that extra-seats had to be furnished for a large number. We held our first Sabbath meeting last Sabbath. There were thirty-two present, aside from old Sabbath-keepers. Several of these have commenced to observe the Sabbath. S. B. WHITNEY.

## Sciota.

BRO. J. E. MORIN says, "My meetings are well attended. I preach every evening and twice on Sabbath and on Sunday. I count upon a church of sixteen or eighteen members here, soon to be ready for organization."

## MARYLAND.

I AM now on the coast, in Caroline Co. While at Woodberry, I was requested to come here to the funeral of a sister, and judged that it was right to leave, and return to them again after working awhile here. Have given three discourses in the

Methodist meeting-house at Bethlehem with increasing interest; and have been invited to speak to them next Sunday evening. R. F. COTTRELL.

## INDIANA.

Waterford; Elkhart Co.

I CAME here on the 16th, at the request of Bro. L. Caldwell, who, while teaching here, had awakened quite an interest in our views through that potent agency, the tract work.

Have preached eight discourses in the M. E. church. The interest is increasing. Great interest is shown in our work and faith. Tracts sell rapidly, and requests for home visits much exceed our ability to fulfill. This is a rich country, with the finest schools in the State. The county papers open their columns freely to notices of our work and faith.

Great is the work before us. May we press right onward, trusting in God. S. H. LANE.

Roann and Deedsville.

I COMMENCED meetings here one week ago. The audience is fair. The Methodist minister has given one discourse against us, to which we have replied. The impression seems to prevail that the truth was decidedly on our side.

Met with the church at Deedsville on last Sabbath and first-day. I gave four discourses. The house was well filled, and the interest good. On first-day, at three o'clock, we proceeded to a stream near by, and buried one willing soul in baptism, after which the candidate was received into the church. The ordinances were celebrated. Reorganized s. b. to the amount of \$70. A T. and M. Society is being organized. The Sabbath-school is prospering finely—attendance from forty-five to fifty. ARTHUR W. BARTLETT.

## SOUTH NORRIDGEWOCK, ME.

THERE seems to be a living interest in this place. The little company of eight that started last winter are still holding on, and are growing stronger in the faith every day. There is a good attendance at the Sabbath-school. Our prayer-meetings are well attended and some have recently started; others seem deeply interested in the truth.

The Lord has been very good to us in giving us our dear friends to go with us to the kingdom; and we, as a church and people, feel to praise his name for these many blessings. We know that the Lord is soon to come to gather his children home; and we all have a great work to do in preparing ourselves, and in bringing our friends to the fold ere it is too late. May the Lord lead us in the work, is my prayer. J. E. BAKER.

## KANSAS.

Black Hawk.

WE closed our meetings here March 11. The people are still anxious to hear. Six more have taken hold of the truth since my last report, making thirty-one that have signed the covenant. Organized a Sabbath-school yesterday, and made a temporary organization for the purpose of holding meetings. Bro. Henry Miller was elected leader, and Bro. N. P. Dixon, Sabbath-school superintendent. I intend to return to this place after the Salem meeting. Salem.

Meetings closed Mar. 18. Organized a church of seven members. Bro. James A. Ashbaugh was elected elder. Several more will unite soon. We leave a company here of twenty-five that are keeping the Sabbath. Ten of them have lately signed the covenant, and others are investigating. Bro. Stevens labored here last summer, and the people are very anxious for him to return and labor in this vicinity this season. J. N. AYERS.

Eureka, Greenwood Co.

THE quarterly meeting at Eureka has just past. We had hoped to be able at this meeting to gather the scattered Sabbath-keepers in that vicinity into one body. But in this we were disappointed. Some were absent from home. Some were sick. The distance was too great for others—ten or twelve miles. But we were happy to meet, for the first time, Bro. Allee and wife, who came a distance of forty miles, and Bro. and Sr. Main, who came fifty miles. With the exception of Bro. Allee, who became interested while at the Health Institute at

Battle Creek some two years since, this was the first time they had ever heard an Advent minister.

These brethren thought themselves well paid for time and expense. What then must be the loss sustained by those who with almost no sacrifice might have been at every meeting? And what must be the difference in the interest which brings about these different results? But our meeting was a success. I think all took fresh courage. Some that had about given up, rallied again. Others realized the necessity of greater consecration, and covenanted anew in this direction. Our ordinance meeting was one of the best. The Spirit of God rested down on us with power. J. H. COOK.

## TENNESSEE.

CLOSED our labors here March 11, having given thirty-eight lectures. Interest good from the first. Six are keeping the Sabbath. Several now express their intention to do the same, but want a little time to consider. Two-thirds of the community acknowledge that we have the truth. Bro. Soule will follow up the interest, as we shall go to Kentucky. My address will be Elizabethtown, Hardin Co., Ky. S. OSBORN.

## MINNESOTA.

Two discourses have been given against our positions on the immortality and Sabbath questions. We have reviewed the first. The speaker several times declared that the apostles changed the Sabbath, and also that Christ told them to do so; and in proof he said, "We are told that Christ said many things which were not written, and without doubt this was one of them." As is usual, he said that the Lord's day of Rev. 1. 10 was the first day; and then he tried to draw an argument from the messages to the seven churches then in Asia. He spoke of the different sins for which they were reprov'd, and with much emphasis said, "If Sunday-keeping was such a great sin, why were they not reprov'd for keeping it?" We can reply, For the simple reason that they were not keeping it. Those who have made a start seemed more than convinced of the truth of our positions. H. F. PHELPS.

## NEBRASKA.

I ATTENDED the quarterly meeting of the Blue Valley church Feb. 17 and 18. The interest was good. The church seem to be striving to overcome. There was some interest to hear manifested by those not connected with the church. The church at Valparaiso held their quarterly meeting March 10 and 11. Bad roads and dark nights interfered with the interest of this meeting. Some of the members of this small church are striving to live out the truth. We fear there are others whose whole hearts are not in the work. S. MYERS.

## MICHIGAN.

Near Onandaga.

I AM still keeping up my meetings. Some are keeping the Sabbath, and others are interested. J. B. FRISBIE.

Report of V. M. Society.

At a meeting held at our house of worship in Armada, Jan. 1, 1877, a Vigilant Missionary Society was organized with ten members. Since that time we have held our meetings regularly every Sunday but one, then we were in Memphis to attend the quarterly meeting of the T. and M. Society. During this time our numbers have steadily increased until we now number twenty-four. We have sent out letters and papers to about seventy persons. We receive twenty-one copies of the SIGNS every week, and have given away all of them, amounting in all to nearly three hundred since we began our work.

The Lord has a work for his people to perform, and all who are not fitted to be preachers can here find an opening where in they can labor and assist in sowing the good seed. We rejoice that we can, even in this manner, assist in preparing the sheaves for the great harvest day. With the help of the Lord we will continue on in the work until all shall have been accomplished; then, triumphant we will go to enjoy the reward of the faithful ones. We desire the prayers of God's servants, that we may be fully consecrated to the work. J. S. CHAPMAN, Pres. M. F. MULLEN, Sec.

THE PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

Lakeside, Tulare Co., Cal.

BRO. J. L. WOOD says, "I have given about thirty-five discourses. Twelve have taken a decided stand, while others are investigating."

CANADA.

BRO. A. C. BOURDEAU writes that he has just had a discussion with a Methodist minister—in fact, three ministers were arrayed against the truth. The result was a good victory for the truth; and his opponents acknowledged that he was better posted on the subject than they, and promised to study the matter.

TEXAS.

Quarterly Report of T. and M. Society.

THE third quarterly meeting of the Texas T. and M. Society was held at Dallas, Jan. 7, 1877. Called to order at 10 A. M., by the director. Opened by singing and prayer. The report of the last quarter was read and accepted. Remarks were made by different ones on the subject of the best mode of distributing our periodicals and the necessity of engaging energetically in the work. Many interesting incidents were given, showing the eagerness with which many receive and read our periodicals, and the reluctance and distrust in others. There seemed a readiness and willingness on the part of all present to engage heartily in the work.

Voted, To send for 1000 more Health Almanacs.

Donations to the amount of ninety dollars were made, to purchase more books for distribution.

Report of work for the closing quarter was as follows:—

Membership, 24; families visited, 62; letters written, 15; new subscribers, 12; periodicals distributed, 105; tracts distributed, 11,848 pp.; books and pamphlets loaned, 4000 pp.; almanacs distributed, 18; tracts taken from "Distributor" at R. R. depot, 3,558 pp.; amount of money received, \$4.25. A. B. RUST, Director.

J. CORNELL, Sec.

WISCONSIN.

Meeting of T. and M. Society.

A GENERAL meeting of the Wis. T. and M. Society was held at Baraboo, March 9-11, 1877.

Report of the last meeting was read and approved.

Remarks were made by the president respecting the duties of directors.

The following committee on resolutions was appointed: Eld. Geo. Tenney, Wm. H. Canfield, and E. O. Hammond. The report of the committee was as follows:—

Whereas, The efficiency of the T. and M. work is greatly impaired by the neglect of officers faithfully to perform their duties, therefore,

Resolved, That this meeting recommend much care in the selection of those persons for officers, who will endeavor to perform to the best of their ability their several duties. And we further recommend the removal of those from office, who, from neglect or other causes, fail in the discharge of those obligations.

Resolved, That we recommend to those of our churches who have not already adopted the measure, the raising of a sum equal to one-third of their s. b., to be devoted to the T. and M. work, according to the recommendation of the General Conference at its last session.

Resolved, That we recommend to all of our churches the raising of clubs for the SIGNS OF THE TIMES, to be paid for upon the installment plan, as suggested by Bro. White.

Adjourned to call of Chair.

SECOND SESSION.

Sunday morning, March 11. The secretary's report for the last quarter was read as follows:—

No. of districts, 17; No. of districts reported, 13; No. of families visited, 949; letters written, 3,101. New subscribers for REVIEW, 7; INSTRUCTOR, 121; REFORMER, 154; SIGNS, 132; TIDENDE, 29. Copies of REVIEW sent to friends on trial, 156; INSTRUCTOR, 87; REFORMER, 59; SIGNS, 293; TIDENDE, 9. Periodicals distributed, 1,806; almanacs, 8,750; tracts and pamphlets, 146,765 pp.

Money rec'd on membership,	\$ 24.00
By donations,	171.63
From book sales,	65.13
New subscribers,	83.95
For widows and orphans,	.50

Total, \$345.21

Voted, That, as the REVIEW Office has forgiven us a debt, it be applied to the several districts which are in debt, so that they can have the benefit of it.

Voted, To purchase a tent for ministers, one for a committee's tent, and a reporter's tent.

Voted, To convert the tent and camp-meeting fund into a general fund, and place it at the disposal of the directors.

Voted, That each district take care of its own poor, and that all former resolutions conflicting with this be rescinded, and that the fund already contributed be refunded to the districts, to be retained.

Voted, That the State librarian furnish a book-stand to be kept through the coming camp-meeting.

The following resolution was adopted:—

Whereas, The approach of spring might give to some the impression that our laboring season is closing, and the anticipated amount of work has not been accomplished, therefore,

Resolved, That we hereby urge our directors and T. and M. workers generally not to relax their efforts in obtaining subscribers for the SIGNS and REFORMER, but exert themselves faithfully in carrying forward the work of spreading the light of present truth.

Adjourned sine die.  
H. W. DECKER, Pres.  
MATTIE A. KERR, Sec.

AN EXHORTATION TO THE BRETHREN IN MISSOURI.

BRETHREN, are we looking for our absent Lord's return? If we are, how earnestly, with how much faith, are we looking? Those who are hoarding up treasures for their children and grandchildren seem to be exercising about the same kind of faith in the coming of Christ as the woman exercised, who prayed that the mountain might be removed from in front of her house. Said she, "When I had finished praying, I opened my eyes, and there stood the mountain, just as I expected."

Souls are perishing all around us for the want of the truth. The Lord has claims upon us and our property. We pay our s. b.; but if we are looking for Christ's coming in this generation, we ought to do all in our power to gather in the sheaves. Suppose we look around us this spring and see if there is not some sacrifice that we can make, something that we can sell, that we may furnish means for sending preachers to places in our State where they have never heard a sermon upon present truth.

Now, how many will join me in this good enterprise? and remember we want it to be a sacrifice or something saved by economy, no matter how small the sum or how large. I have tried it, and my return is over a dozen good families investigating the truth, some if not all of whom will soon become Sabbath-keepers. I, for one, will continue to work. If we are truly looking for the Lord, let us show our faith by our works.

You say there are no preachers. Brethren, one reason why this seems so is this: Our preachers are generally poor, and get little or no pay. They cannot leave home to preach, as they would be glad to do. Let us try it, and we shall find plenty to preach if we will furnish them the means to live. "The Lord hath ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. Who will respond?

From a lover of the truth, looking for Christ.  
A BROTHER IN MISSOURI.

WHY PREFER THE THEME OF DEATH?

WHEN we talk of the coming again of Christ, people in general will begin to talk of death. They tell us if they are only prepared for death, that is all that is necessary. Well, are they prepared for death? If they are, why should they choose to die in preference to "that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ"? Do they not in this betray a sense of unready for this grand and glorious event? And if they look upon this with dread, can they still fancy that they are prepared to close their probation by death? Is it not rather

a fact that a feeling of unpreparedness—a sense of sin and unbelief—induces them to choose death, because they hope it is further off; and hence they wish to escape the revealed truth that the advent is at hand? Oh! that they would awaken to a preparation for any event which it may be their lot to meet. Then they will be willing to let the Lord choose for them, whether to sleep in Jesus, or live and remain to his appearing.

Death is our enemy, as the Scriptures affirm. Death is not lovely. But Jesus is lovely, and he justly demands our love, adoration, and worship. His coming is glorious and lovely; and all who "love his glorious appearing" will hail that day with gladness inexpressible. That coming is near, even at the doors, according to his promise. The signs have appeared. Let all believe his word, get ready, and be found watching; lest coming suddenly he find us sleeping. For to those who are not watching, he will come as a thief; but the true believers are not in darkness, that that day should overtake them as a thief. Rev. 3:3; 1 Thess. 5:1-6.

R. F. COTTRELL.

TAKE IT TO YOURSELF.

READER, when you look over the pages of a book or paper, be sure to have your mind ready to grasp whatever of good is to be gleaned from it. Do not allow any business to be entertained by your thoughts, other than that afforded by the present company of your author. The careless reader is as accountable for what he loses as is the individual to whose care God has committed other important duties.

Not long since, a lady replied, in answer to my question whether she did not like one of the S. D. A. publications, that she did not know, could hardly tell how she did like it, for she had only occasionally read a verse or so at a time. If you have only time to read a verse each day, much good may be derived, if that little is carefully treasured for future use, and the subject familiarized by thoughtful analysis as your daily work proceeds.

The person who is most benefited by what he reads is he who makes an application of every truth he finds. It may be an unwelcome truth; nevertheless, we should make the personal test, letting the conviction melt down, by the power of God's love, till it reaches the most hidden and secret recesses of our lives, as the ice and snow melt under the summer sun, filling the dark and dreary caverns in the rock, till cooling springs and streams burst forth with blessings on the earth, from a once cold, unwelcome thing.

If you cannot do a deed of mercy or a work of love, if you have not ability to form wise plans or to preach like a Paul, do not imagine your time need run to waste. Get useful books, and cultivate! cultivate! dig! dig! till you have prepared a brain soil, and planted it with seed that shall "bear thirty, sixty, or an hundred-fold." You will find daily use for all knowledge that is guided by wisdom.

The Lord has no place for slothful, careless servants, no place for the superficial Christian. He requires us to search for the hidden treasures of his promise, which, when we have found them, we may be accounted worthy to receive, as tried servants of the Most High.  
ANNIE TEAGUE.

THE FOLLY OF PRIDE.

THE very witty and sarcastic Rev. Sydney Smith thus discourseth on the folly of pride in such a creature as man:—

"After all, take some quiet, sober moment of life and add together the two ideas of pride and of man; behold him, creature of a span high, stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make himself a crown of glory, to deny his own flesh, to mock his fellow, sprung from that dust to which both will return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error, and imperfection."

A PLEA FOR THE CHILDREN.

I WANT to say a word for the children. I desire very much to see them brought into the fold of Christ. We who are parents feel a great anxiety for them; and while we are striving to teach them the way of life, trying to lead them to love and obey the Lord, we desire all the help we can get; and we feel that as our ministering brethren go from place to place, bearing the seeds of truth to "the children of larger growth," if they would at times remember the "little ones," with a few simple questions, put directly to them, or a few words of advice, and thus awaken an interest in their minds, it might be the means under God of their salvation.

There is a wonderful difference in the minds of the young, whether they are preached to at "arm's length," in a general kind of a way, or whether the minister whom they look up to, and reverence, sends a kindly inquiry direct to their hearts, as to whether they are loving and obeying God or not.

I well remember having my attention called to the subject of religion, when I was but a child, by questions and remarks that were made directly to me. I felt that if my salvation was a subject of interest to others, I surely should attend to it myself.

I believe I then gave my heart to God; and afterwards, I sought to lead a dear young friend to the Saviour. Among other efforts that I made, I persuaded her to go with me to the minister's house, expecting that he would converse with her, but from being pre-occupied, or from some other cause, he neglected to speak to her anything relative to the salvation of her soul.

It was the turning point with her. From that time she resisted all my efforts, saying that "it was the minister's business to try to lead the young to Christ, and if he did not think it of sufficient importance to speak of it to her, she was not going to give up all the pleasure of this world; and perhaps after all, she would be just as well off, at the last end, as any one."

The result is, she is still living a life of impenitence, devoted to this world; and I shall ever believe that, if that minister had spoken but a few words for the Saviour, directly to her, it would have been otherwise.  
A MOTHER.

ROCKING-HORSE CHRISTIANS.—Rowland Hill, entering one day the house of one of his congregation, saw a child on a rocking-horse. "Dear me," he exclaimed, "how wondrously like some Christians! there is motion, motion, but no progress."

Obituary Notices.

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

DIED, at Easton, Talbot Co., Md., March 6, 1877, of pneumonia, Sr. Philenda Stebbins, widow of the late Champion Stebbins, in the 76th year of her age. Three children, including our beloved brother, W. W. Stebbins, are left to mourn their loss, but they sorrow not as those who have no hope. She and her husband embraced the present truth some twenty years ago, and they both fell asleep in bright hope of a part in the first resurrection at the soon coming of Jesus Christ. I attended the funeral at Bethlehem, the 8th inst., and had the privilege of speaking to a good and attentive congregation; and we laid her by the side of her husband, who died a year and nine months before.  
R. F. COTTRELL.

DIED, near Canola, Elk Co., Kan., Feb. 10, 1877, Mauda May, daughter of Ambrose and Marsalene Yancy, aged seven months and fourteen days. Funeral discourse by the writer, from Rom. 8:28.  
J. H. COOK.

DIED, at Golden Gate, Minn., Nov. 10, 1876, Bro. Chester Green, in the 59th year of his age. He embraced the truth one year ago, and rejoiced in the soon coming of Christ. He professed to be a follower of Christ some thirty-six years, and was connected with the Seventh-day Baptist church at Adams Center, N. Y. Discourse by the writer from the words, "If a man die, shall he live again?"  
HARRISON GRANT.

DIED, in Heath, Allegan Co., Mich., Feb. 16, 1877, of brain fever, Ada Adelle, daughter of J. F. and Rosanna Case, aged 15 years, 8 months, and 7 days. Remarks from Luke 14:13, 14.  
C. A. RUSSELL.

DIED, of consumption, near Bowling Green, Wood Co., O., Jan. 27, 1877, Sister Meeker, aged 78 years. She leaves a large circle of friends. She embraced present truth with her husband about twenty years ago. Her last sickness was short. Although she suffered very much, she bore it all with patience, and in her last hours gave the best of evidence of her acceptance. She exhorted her children to prepare for the world to come, that they might meet again by-and-by, when the Life-giver shall come.  
J. B. GREGORY.

