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

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ST. JOHN 6:67, 68.

SAY, wilt thou leave me, when the shadows fall,
And gloomy clouds obscure the noonday sun?
Cans't thou submit when pleasure turns to gall,
And say in faith, "Thy will, my God, be done?"
Or wilt thou shrink in sorrows bitter day?
Say, will ye also turn from me away?

Thou hast the words of life, eternal life.
I dare not leave thee, though the way be dark,
My soul would sink amid the stormy strife
Which rolls in fury o'er my struggling bark.
Without thee, Lord, I'd wander to and fro,
With none to save me. Whither should I go?

Cans't thou endure the roughness of the road?
The path of pleasure is so broad and fair
That many shrink beneath the weary load,
And o'ft refuse the heavy cross to bear.
Wilt thou not prove thyself as false as they?
Say, will ye also turn from me away?

Oh! no, my Saviour, though the siren voice
Of worldly pleasure seek to drag me down,
I will not falter. I have made my choice.
I'll bear the cross, and win a starry crown.
How can I faint when thou dost love me so?
I cannot leave thee. Whither should I go?

Trust thou in me, cling closely to my side.
I'll be thy shield in every time of need,
Thy faithful Guardian, Comforter, and Guide,
And prove a strong Deliverer indeed.
I'll be thy Shelter in the coming day
If thou dost never turn from me away.

I thank thee, Saviour, that thou car'st for me.
O lead me gently by thy mighty hand,
Till Zion's hills in beauty I shall see,
And in the midst of that blest city stand.
And loudly then thy praises shall be sung
In thankful strains from my immortal tongue.

LILLA D. AVERY.

General Articles.

PROPHETIC DESCRIPTION OF THE UNITED STATES.

BY ELD. R. F. COTTRELL.

Among the nations of the whole world, no one is more distinguished than the United States. And the history of the world does not furnish an instance of a government so remarkable in its rise, progress, and prosperity. One hundred years have developed one of the most gigantic nations of the world; and the freedom of its government, institutions, and principles is unequalled in all the world, past and present. As the prophecies of the Bible have described in succession the leading empires of the Old World, it is reasonable to expect that the leading and most distinguished government of the New World, the last and noblest offspring of time, should also be described in the prophetic outline of earth's history. Such description we believe we have. The rise, character, and history of our government are briefly described, as we believe, in the following prophecy, written some eighteen hundred years ago:—

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that

dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Rev. 13:11-18.

A beast in this line of prophecy is a symbol chosen to represent a ruling power or government. The "first beast," in the text, is the one described in the preceding part of the chapter, the beast with seven heads and ten horns, which is the second phase of the fourth beast of Dan. 7; for it was "like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." The four beasts of Dan. 7 represent Babylon, Persia, Greece, and Rome. As symbolized by the ten horns of this beast, Rome was divided; the ten horns represented the ten kingdoms into which it was divided, and the other singular and remarkable horn is a symbol of the papacy, which ruled over these kingdoms. This remarkable horn corresponds with the first beast of Rev. 13, the description of the two symbols being the same. And though the papacy received a deadly wound, before the two-horned beast is seen coming up, yet he exists at the same time with the latter; for the phrase, "before him," signifies in his presence.

The fragments of the Roman empire under the dominion of the popes being the first beast, the beast with two horns constitutes a second; and as it is called "another beast," it cannot be formed of any part of the first, for that still has a being. It must be another, distinct power; and this is further evident from the fact that it comes up out of the earth, whereas the other, like all the beasts of Daniel's prophecy, arose from the sea. "The winds strove upon the great sea." Winds signify war, and the waters are "peoples, and multitudes, and nations, and tongues." The governments of the Old World arose by war and strife among the people; but this lamb-like beast seems to arise in a peaceable manner in a previously unoccupied territory, like a plant springing up out of the earth.

The time of the rise of the government represented by the beast with two horns, is evidently about the time the first beast receives the deadly wound, or is carried into captivity. Wesley says of the two-horned beast, "He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast." The forty-two months of the ten-horned beast are identical with the "time, times, and the dividing of time," of Dan. 7:25. See Rev. 12:6, 14. The twelve hundred and sixty years of papal rule began when the Ostrogoths, the last of the three horns plucked up, Dan. 7:8, 20, 24, were subdued by Justinian, so that the decree of the emperor could be carried into effect, making the bishop of Rome the supreme head of the church. This took place in A. D. 538. Beginning here, the 1260 years ran out in A. D. 1798; and at this date the pope was taken prisoner by the French, and carried a captive to France, the papal government was abolished for a time, and then revived—the deadly wound was healed.

At the point of time when the prophet saw the first beast carried into captivity, he immediately says, "And I beheld another beast coming up out of the earth." Now what new government on earth was just then springing up, and taking its position among the nations of the earth? No other

than the young American republic. You would look in vain for it in the Old World, and the United States was the only independent government in the New. Our declaration of independence was twenty-two years old, the war of the Revolution was in the past, and the United States government was growing up like a thrifty plant from the soil. To fulfill the prophecy, there must needs be such a government in the earth at that time, and this was the only one that could fulfill the prophecy.

In contrast with the rise of the powers of the Old World—by the striving of the winds, by war and conquest—this power was rising as by a natural growth. Not by aggressive wars and conquest, but as a plant derives its nourishment from the earth, so by emigration and natural growth our nation has arisen to its present power and fame. Some years since the *Dublin Nation* spoke of the United States as follows:—

"In the West, an opposing and still more wonderful American empire is *emerging*. We islanders have no conception of the extraordinary events which, *amid the silence of earth*, are daily adding to the power and pride of this gigantic nation." "Within three years, territories more extensive than these three kingdoms, France and Italy put together, have been *quietly*, and in almost 'matter of course' fashion, annexed to the union."

Horns are a symbol of power; and a plurality of horns does not always denote division, as in the fourth beast of Revelation; but sometimes the union of powers, as in the case of the ram of Dan. 8, with two horns, which signify the union of the Medes and Persians in one government. In contrast with the horns on the "dreadful and terrible beast," the horns of the mild and innocent lamb must denote the mildest kind of power which the earth ever saw. Such has been the character of the United States; in this respect the world has never witnessed its equal. To fulfill the prophecy, one such government must be found upon the earth. This is the one; and the only one.

Ours is a government of the people; hence its powers are not represented by individuals, as in other governments; but there are two distinct principles by which our country has been ruled from the first, having their foundation in human rights—the right of conscience in religion, and that of equality in civil affairs. Our fathers came to this then howling wilderness for religious and civil freedom, to found a church without a pope and a state without a king. The Declaration asserted the equality of men, and the Constitution was framed with the intention to secure the rights of men, both religious and civil; therefore it was decreed that "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof." The Protestant principle in religious rights and the republican principle in civil rights constitute, as we believe, the two ruling powers symbolized by two horns like those of a lamb. What other government so free and just, so lamb-like as this? No one can be found on earth. There must be one, or the Scriptures would be broken, and the prophecies fail of accomplishment. One is found in the United States; that, and that alone, answers the description.

But though this beast has two horns like a lamb, yet he speaks as a dragon. There is a remarkable contrast between his lamb-like appearance and his dragon-like action. His first appearance is like a lamb; but afterward he shows a corrupt heart from which he speaks, or makes laws; and consequently his fair profession is denied in action. In the past we have seen millions of human beings held in the most abject bondage, under a constitution of boasted freedom founded on the declaration of the equality of the human race and the conse-

quent inherent right of all "to life, liberty, and the pursuit of happiness." But we believe that its oppressive acts, by which it "exerciseth all the power of the first beast," are yet in the future. For an image to the first beast is to be formed, and all will be called upon to worship it, and as the image is made after the model of the beast, those who worship the image will, at the same time, "worship the first beast, whose deadly wound was healed." This is evident from the language of the warning message: "If any man worship the beast and his image." Rev. 14:9.

But another specification descriptive of the government symbolized by the lamb-dragon, is its wonders. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Our government has been wonderful in its progressive development; and if we speak of human achievements, the result of science and arts and useful inventions, where is it excelled? But the wonders wrought by this power are to deceive. Men may be deceived, and doubtless many are, by the progress of the last half-century, above alluded to. Boasting of this, they may infer that the world is just merging from youth to manhood, and that it will go on for a long time to come, nothing will be too great for men to accomplish, "and nothing shall be restrained from them;" and so the fabled millennium shall result merely from human skill and power.

But the text alludes more especially to those spiritual wonders, by which Satan, in his last and most mighty effort, shall seduce men to infidelity; when he shall work with "all power and signs and lying wonders," just before the second coming of Christ, causing men to "believe a lie." See 2 Thess. 2:8-12; Matt. 24:24. These lying wonders are already in the world, though they have not yet reached their highest point, that of bringing down fire from the heavens in the sight of men. We allude to the wonders of spiritualism. The devil is pleased to have those scientists, so called, who are trying to overthrow the word of God, tell the world also that there are no such beings as himself and his angels, but that science can account for these wonders, and that there is no agency connected with all these manifestations of an intelligent character—nothing but the trickery of mediums. But this is too shallow a plea to make in the face of the thousands that have witnessed so many intelligent answers to questions altogether beyond the knowledge of any other person present. I will not occupy time and space here to go into particulars; but that there are unseen, intelligent beings connected with the real—not bogus—manifestations, is a fact too well attested to be denied. The Bible says, "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

Lying wonders are those which are wrought to prove a lie. The Bible being true, the fundamental doctrine of spiritualism is false. And where did these seductive wonders take their rise? In the United States. These manifestations were first known at large as the "Rochester knockings," in 1848. From this beginning, spiritualism has spread abroad all over the earth; but this country is distinguished as the source of these wonders. There will be greater wonders yet—wonders that will deceive, if it were possible, the very elect. Thank God that that is not possible. Ours is a government of the people. In these wonders our people take the lead; and this goes to show that the prophecy applies to the United States.

The next thing is a demand for an im-

age of the beast. "Saying to them that dwell upon the earth that they should make an image to the beast." The fact that this demand is made to the people, corroborates the view that the power represented by this beast with two horns is a government of the people—a republic. The beast to which the image is to be made is the one that received the deadly wound, and was healed—the papacy. An image of the papacy must be like it. It must be another church controlling the civil power of the state, as the Roman church did when she "reigned over the kings of the earth."

We now inquire, Is there at present such a demand before the people of the United States? There certainly is. There is a rapidly rising association in our country, calling for "a religious amendment" of the Constitution, "such an amendment," in their own language, "as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, in our government, on an undeniable legal basis in the fundamental law of the nation, specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy." This is virtually a demand for the union of church and state—an image to the beast—though the casual reader might not discover it. If all Christian laws, institutions, and usages are to be enforced by the government, of course the government, or somebody else, must decide what these laws and usages are. Disputed points respecting the duties of religion will then have to be settled; and this will give the majority power to oppress the minority; and when this is the case, then farewell to that clause in the Constitution, as it now is, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Such legislation would lead to religious persecution; and this is what follows in the prophecy.

That this movement will be successful is evident from the prophecy,—“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” This image of the papacy is the third and last persecuting power of the Christian age; and from it the people of God—those true to duty, refusing to disobey God, to obey men—will be delivered by the coming of Christ, being caught up to stand with their Deliverer on Mount Zion above. Rev. 14: 1-5.

The image of the Roman popedom will enforce the doctrines of that power. The beast that forms the image "causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." There are several doctrines held in the Protestant churches of our times, which have no higher authority than the Church of Rome. Among these false doctrines one stands conspicuous as the mark of the beast; and it is upon this point especially that the persecution is to come. Two opposing marks, signs, or seals, are found in this prophecy of Revelation. One is the seal of the living God, which is a sign of loyalty to him. In the closing hours of probation, the saints of God receive this sign; see Rev. 7; and those that are finally delivered, and stand upon Mount Zion with the Lamb, have this sign in their foreheads. They are the ones who heed the last message, the warning against the worship of the beast and his image and the reception of the beast's mark, and who prove their loyalty to God by keeping "the commandments of God and the faith of Jesus." See Rev. 14: 9-12.

What is this sign, or seal, of God? It is evidently something connected with his commandments, and is expressive of his right and authority. What is there in the ten commandments which is a sign of the prerogative of their Author? Nothing but the fourth commandment. This, and this only, of all the ten, sets forth the right of God to command, from the fact that he is the Creator of the heavens and the earth. And he claims the Sabbath as a sign between him and his people for ever, from the fact that "in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." See Ex. 31: 13-17; Eze. 20: 12, 20. This is what God claims as his sign; and we infer that the mark of the beast is directly opposed to this, and is an opposing sign of the power and authority of the Roman Church.

Not all of the Christian world are aware that it is through the power and influence of the Roman Church that they are now keeping the first day of the week as the

Christian Sabbath, instead of the seventh day of the fourth commandment—the day on which God rested, and which he blessed and sanctified for mankind. Some still need to be informed that apostasy in the church brought about this change, and that the Roman Church claims to have made this change, and not only so, but sets it forth as a mark of its power and authority, even as God sets forth the Sabbath as his sign. Most people know that there is no command in the Bible for the first-day Sabbath; and they can consequently give no good reason why they keep it. They seem not to consider that there has been a great apostasy in the church since the days of Christ and the apostles, clearly foretold by prophets and apostles, and which resulted in the establishment of the Roman papacy, a power which the angel told Daniel "should think to change times and laws," the times and laws of God, and which Paul predicts should set himself up "above God," and that this beast is the very one against whose worship and mark all are warned by the closing message of the gospel. But these are facts easily to be discerned.

Now, since we have seen the testimony of God as to the sign of his power, and his right to make laws for men, we will appeal to the testimony of the Roman Church, which fulfils the prophecies alluded to above, as to its mark or sign of authority, since it claims the obedience of men. We quote what follows from standard Catholic works. The first is from the "Abridgment of Christian Doctrine."

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other institutions commanded by the same church."

The following is from the "Doctrinal Catechism," another Catholic work:—

"*Q.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*A.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

These testimonies are very plain and to the point. What does the papal church set forth as the sign, mark, or token, of its power and authority? The act of "changing the Sabbath into Sunday," or substituting "the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day," and this without any "Scriptural authority." Here is perfect agreement in the testimonies. God claims the Sabbath as his sign, which is ever a token that he made the world in six days and rested on the seventh. The beast claims the substitution of another day, independently of the Scriptures, as a mark of its power to change the law of God, and bind all men to obey its authority. Since these testimonies agree, who shall say that they are not true?

What means the present agitation on the subject of the Sabbath? There are two rival Sabbaths; one is the Sabbath of God, as revealed in his law, the other a day which has been substituted for it upon human authority merely. On the one hand there is a Scriptural message of warning against the worship and mark of the beast, as being opposed to the commandments of God, Rev. 14: 9-12, and there is a people who are proclaiming this warning to the world. Those who accept it as a message from Heaven, are returning to the observance of the seventh day, the day which God says is "the Sabbath of the Lord." This work of warning began in the United States, but is being extended to the nations of the world.

On the other hand, the party who are demanding a "religious amendment" of the Constitution, make the enforcement of the observance of what they call "the Christian Sabbath" a prominent object. Any one who observes carefully these movements can discern that a conflict is coming between these rival claims; not a conflict of arms, nor a political struggle; but the loyal people of God will obey his word, while human laws will demand the reverse. The persecution indicated in the prophecy is inevitable; and the present aspect of things shows that it is not far distant. The side on which we, as individuals, are found, will be decisive of our eternal destiny. Who will be found on the Lord's side?

Seventh-day Adventists have believed

and taught this view of this prophecy for more than twenty-five years. All this time we have been expecting that in our own country the image of the beast would be formed; and that consequently in our hitherto free government an engine of persecution would be formed that would demand obedience to the Roman Sabbath by pains and penalties. We are not therefore disappointed to see what we now see, in fulfillment, as we believe, of this prophecy; but what we saw as a matter of faith a quarter of a century ago, is now so clearly impending that we can almost say it is a matter of sight.

The last fiery trial of the faith of God's people is at hand. The result is not doubtful. Those who obey God at the peril of their lives will be delivered. They will soon be with the Lamb upon Mount Zion, and sing the song of their deliverance. In laying down life for the truth's sake, they will save it. May the reader and the writer share in the triumph, and have part in the song of Moses and of the Lamb on the sea of glass before the throne. Rev. 14: 1-5; 15: 2-4.

JEHU.

"COME with me, and see my zeal for the Lord." 2 Kings 10: 16.

Jehu represents in his character a large class of heroes who figure upon the historic page. By his hasty movements, one is reminded of such men as Alexander the Great, and of Napoleon Bonaparte, or of Julius Cæsar. "I came, I saw, I conquered," was the language they were accustomed to use. Jehu, in his wholesale slaughter of Jezebel's descendants, and in the haste which he used, no doubt met the designs of the Lord in exterminating the wicked family of Jezebel.

Still there was a mixture of pride and vanity exhibited in the language of Jehu, and in his manner of performing the solemn errand upon which he was sent, which does not correspond with the principles and lives of good men of whom the Bible speaks as examples. Moses, when performing acts of discipline, and executing divine sentence and displeasure, moved with solemnity and evident carefulness and humility. No such feeling or emotion seemed to moderate and sanctify the acts of Jehu. Though perhaps it might be urged that Jehu abhorred the characters which Ahab and Jezebel had developed, and with just indignation had meted out to the wicked queen and her sons the righteous decisions of Jehovah; yet he manifested a brutality and recklessness in his manner of doing this work, which does not accord with the acts of Joshua and Samuel and David, when executing the commands of God under similar circumstances; and it appears from the account we have of Jehu's character, in 2 Kings 10: 29-36, that he was not wholly free from the sin of idolatry.

Thus we see that God uses in his work of governing the nations special agents, to whom very important points are assigned; and we see that his using such agents does not always prove that they are his children, nor that he wholly approves of their motives, even when doing his work; nor does he always approve of the spirit which his agents manifest while executing the divine will.

It was said of Amaziah (see 2 Chron. 25: 2), that he did that which was right in the sight of the Lord, but not with a perfect heart; and of Uzziah, that he did that which was right in the sight of the Lord, according to all that his father Amaziah did (see 2 Chron. 26: 4); and the lives of these two kings clearly show why the qualifying clause is thrown in. So of Jehu, although he executed the will of God in destroying the posterity of Ahab and Jezebel, yet we see (from 2 Kings 10: 31), that Jehu was not right at heart with God.

Shall we not trace all our failures in duty, all our sins and errors, to this source,—a wrong state of the heart? No one can be a consistent Christian who does not keep a close watch over his thoughts. There is much in the constitution and tendencies of the natural heart, which needs to be set right; and he who undertakes this kind of work in good earnest will find it to his great advantage here and hereafter.

To sit as witness, as judge, and as prosecuting attorney, against one's own thoughts and motives, requires nerve and strength of principle, and the help of the Spirit of God. Amid the stillness of the night, or the hurry and bustle of the day, to keep constant, vigilant watch over the heart, and to sit constantly as an impartial judge to condemn or approve all that passes

through the mind,—this is a work that few care to perform; yet, when faithfully performed, it bears the most pleasant and valuable fruit, and when constantly attended to, it becomes from fixed habit a very natural and healthful exercise of the mind. And so far from being irksome and painful, it becomes an easy and often a delightful employment, because it is attended by the help of God.

But when the Christian departs from God, it is because he has lost for the present this power to search his own heart. The court has adjourned, or he has allowed Satan to come in. Perhaps this arch foe himself has occupied the judge's bench, or the witness' stand, or the attorney's desk; or perhaps he has filled all the departments, and is running the court in his own interest altogether. In either case there is trouble. In case the backslidden one determines to return to the Lord, he has now a great work to do. Had he remained faithful, it would have been easy to hold the fort; but to rout the foe will require many bitter and trying conflicts.

This is why it is so hard for many to be Christians. They aim to be Christians, and still hold with the world. This brings the enemy directly into the court we have been speaking of, and all its proceedings are more or less affected by his influences. This it was that spoiled the character of Jehu and others who aimed to serve God. They were not thorough in keeping the heart; they did not see the evil lurking in their hearts. Not seeing this, they did not sense sins of thought and motive; and of course they could not repent of sins they did not see. They were blind. They did not see the necessity of a complete renewal of the heart. They could not cry out with David, "Create within me a clean heart, O God, and renew a right spirit within me" (see Ps. 51: 10); because they did not see the necessity of such a renewal.

The fact is, the Christian knows that the more thoroughly his heart is cleansed by divine power, the more easily it is kept. In fact, it is impossible for a wicked heart to submit to this kind of discipline until the grace of God does renew it. Thus it is that a prayerful spirit is the greatest aid in keeping the heart, because that introduces the good Spirit of God into the heart, and Satan is driven out, and all is made quiet and peaceful within. JOS. CLARKE.

OUR FATHER.

THERE is no name among all names, which more inclines us towards God than the name Father. We should not feel so much happiness and consolation in calling him our Lord, or God, or Judge; and, by this name, Father, the heart of the Lord is moved, for there is no voice more lovely or more endearing to a father than that of his child. He who confesses that he has a Father in Heaven acknowledges himself a stranger upon earth; hence there arises an ardent longing in his heart as in that of a child who dwells far from his father's country, among strangers, in wretchedness, and in mourning. It is as if he said, "Alas! my Father, thou art in Heaven; I, thy unhappy child, am on the earth, far from thee, in the midst of danger, necessity and tribulation." Oh! how good the Lord is! how gentle! how long-suffering!

Notwithstanding all our faults and imperfections, the great God, the ruler of the universe, the maker and builder of all things, styles himself our Father, and calls us his children, if we keep his commandments, and do those things that are pleasing in his sight; and more than that, he says he is more willing to give his Holy Spirit to those that ask for it than earthly parents are to give good gifts to their children. We all know (especially those of us who are parents) how willing and anxious parents are to give good gifts to their children; and if God is still more willing, why need we want for his Holy Spirit, or for wisdom to guide us through this dark world of sin? Why not look up in all confidence, as a child to an earthly parent, and say, Our Father, give us thy Holy Spirit to guide us aright; give us wisdom to enable us to do thy will in all things? and he has said he would give it, and uphold it.

If we could but fully realize what a kind and loving Father he is, we should more easily and readily sever our affections from this sinful world, and ardently long for the time to come when we could join him in his heavenly kingdom, there to dwell in love, with Jesus and all the angelic hosts through eternity. Oh! for a panting after God; for a hungering and thirsting after righteousness, that we may be filled, and finally be so happy as to hear it said

to us, "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many." Our Father in Heaven, increase our faith in any prayer.

E. A. DYKE.

Hillsdale, Mich.

HYMN.

Up! sluggard soul! awake and raise
To thy blest Lord a song of praise,
Who lifts thee from the gloomy grave
When low on earth thou liest.
To Him who lived and died to save,
Hosanna in the highest!

To Him, thy Friend of friends, whose love
Exalts thee to a home above,
When thou, the world's poor outcast slave,
In grief and anguish criest,
To Him who lived and died to save,
Hosanna in the highest!

His love a living stream hath found
For pilgrims faint on barren ground,
Their parched and languid souls to lave,
When earthly streams are driest,—
To Him who lived and died to save,
Hosanna in the highest!

—Joanna Baillie.

"THEY WERE SCORCHED."

"BEHOLD, a sower went forth to sow." "Now the parable is this: The seed is the word of God." "Some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away." "Yet hath he not root in himself, but dureth for awhile; for when tribulation [that which occasions distress or vexation] or persecution ariseth because of the word, by and by he is offended."

It is when trials and afflictions come upon us that we can best determine our spiritual standing. We are apt to form too favorable an opinion of our condition when in prosperity. But let adversity come, or reproof, or something that touches self, crosses the will, and soon they that have no root in themselves are ready to remain away from Sabbath-school, and in social meeting no more is heard from them. Perhaps family worship is dropped. What is the matter? "They were scorched." It is now that we can tell the defects in our characters, and what points in them need strengthening, that we may be enabled to stand the test of the Judgment.

In the time of trials, the great question is, How can I best improve upon the circumstances of my condition? Can I do it by holding up self? by imagining self to be right and others wrong? No; but by denying self, by asking, Where am I wrong? Am I willing to confess my faults? It is not in finding fault with the instrumentalities by which our lacks are brought to light that this work can be accomplished; but in censuring ourselves because of our sins, in cultivating true humility with reference to them, and gratitude because they are brought to light, even though it be in a way that is not the most pleasing to us.

Shimei did not approach David in a very becoming manner; yet David, looking at his own sin, turned the crushing, revengeful, and Satanic course of Shimei, to a good account. He viewed the matter in the right light. He had sinned, and it was for him to feel the depths of his own wrong, and greatly to humble himself, that he might find mercy, whatever course others might pursue. Were we to have our way, we would never have trials. We would dodge them every time.

It is not pleasant to have our faults exposed. It is more gratifying to have our virtues told us. It is Satan's object to have us look away from our sins, that we may not fully see them and overcome them, and that we may be lost at last. When we are constantly aiming to build up self by palliating our wrongs, and brooding over the faults of others, we are aiding Satan in carrying out his plan. This is a very unprofitable business, though it may be wonderfully gratifying for the present. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." What an awful condition to be in,—to think we are about right, and that others are wrong!

This is the danger of all in trials. We may be able to tell whether we are on the side of Satan or the side of God by the answers we are enabled to give to such questions as the following: Do I feel sensitive when my faults are developed; or do I feel to adopt the language of one of old,—"Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my

head; for yet my prayer also shall be in their calamities?" Ps. 141:5. Does my course tend to genuine humility or to pride? to light in the Lord or to darkness in sin? to freedom and communion with God or to selfishness and exaltation? to a stronger love for the brethren or to increased hatred toward them? to increasing confidence in the truth, as shown by paying in my s. b. and T. and M. pledges or to skepticism and unbelief? Do I love secret devotion more, or do I love it less? Is my taste for reading the Bible and the Testimonies increasing or decreasing? Do I have an increasing anxiety to keep pace with the different reforms among us, or is my anxiety lagging in this direction? Do I experience more love for heavenly things, and less for earthly things? Is my conscience as tender as it once was? Do I count it all joy when I fall into divers temptations? Do I have a stronger love for perishing souls around me as the end is drawing nearer? Do I realize the love of Christ in my soul? and do I long to see him as he is? Dear brethren and sisters, may we realize how hateful sin is to a holy God, and put it away ere it is too late. A. O. BURRILL.

THE SAVIOUR'S ADMONITION.

"BEHOLD, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

It seems to me that this admonition of our divine Lord is more needful to be carefully observed by us, upon whom the end of the world has come, than by those to whom it was directly addressed. As laborers in the vineyard of the Lord, we should exercise close study and careful thought, how we may successfully approach those whom we wish to win to a saving knowledge of the truth. While we are laying our plans, studying to show ourselves approved unto God, workmen that need not to be ashamed, let us pray to God for wisdom to direct our minds in the proper channel, and fit us for usefulness in his service. We have the assurance if we pray to him, doubting not, we shall receive liberally.

Perhaps no branch of this great and responsible work of warning the world requires more of that caution given by our great Leader than the T. and M. work. By one unguarded word or impulsive act, a soul that might have been gained by a proper course may have his mind barred by prejudice that perhaps may never be removed. This should create within us a desire for that wisdom which, if put in practice, will give the glorious result.

"Harmless as a dove." Some are prejudiced more or less. How to approach such is often a difficult problem to solve, requiring us to move with discretion. All such cannot be gained in the same way. Some may become interested on one point, and some on another. Experience proves this to be the case. Fellow laborers in the great harvest field, seeing we are in the midst of wolves, let us seek for that wisdom that is able to make us wise unto salvation. Making good use of the time and talents lent unto us, let us send forth the silent messengers, working faithfully in that sphere of usefulness, in which God has designed we should labor.

G. S. RICHARD.

HOW TO GROW IN GRACE OR MAKE PROGRESS IN PIETY.

SET it down as a certainty that this object never will be attained without vigorous, continued effort; and it must not only be desired and sought, but must be considered more important than all other pursuits, and be pursued in preference to every thing else which claims your attention.

While determined to be assiduous in the use of appointed means of sanctification, you must have it deeply fixed in your mind, that nothing can be effected in this work without the aid of the divine Spirit. "Paul may plant, and Apollos may water; but it is God that giveth the increase." Use the means as vigorously as if you were to be saved by your own efforts, and yet trust as entirely to the grace of God as if you made use of no means whatever.

Be much in the perusal of the Holy Scriptures, and strive to gain clear and consistent views of the plan of redemption. Learn to contemplate the truth in its true nature, simply, devoutly, and long at a time, that you may receive on your soul the impression that it is calculated to make.

Do not indulge in a spirit of controversy. Many lose the benefit of the good impression which the truth is calculated to

make, because they do not view it simply in its own nature, but as related to some dispute, or as bearing on some other point. It is the humble, simple-hearted, contemplative Christian that is most likely to receive the right impression.

Pray constantly and fervently for the influence of the Holy Spirit. No blessing is so particularly and emphatically promised in answer to prayer as this; and if you would receive this divine gift, to be in you as a well of water, springing up to everlasting life, you must not only pray, but you must watch against everything in your heart or life, which has a tendency to grieve the Spirit of God. Of what account is it to pray, if you indulge evil thoughts and imaginations almost without control, or if you give way to the evil passions of anger, envy, pride, and avarice, or bridle not your tongue from evil speaking? Learn to be conscientious; that is, to obey the dictates of your conscience uniformly. Many are conscientious in some things, and not in others. They listen to the monitor within when he directs to important duties; but in small matters they often disregard the voice of conscience, and follow present inclination. Such cannot grow in grace.

Take more time for duties of the closet, and for looking into the state of the soul. Redeem an hour daily from sleep, if you cannot obtain it otherwise; and as the soul's concerns are apt to get out of order, and more time than an hour a day for thorough self-examination is needed, set apart, not periodically, but as your necessities require, days of fasting and humiliation before God. On these occasions, deal faithfully with yourself. Be in earnest to search out all your secret sins, and to repent of them. Renew your covenant with God.—*Memoir of H. Winslow.*

FRIGHTFUL RAVAGES OF WILD BEASTS IN INDIA.

AN account has recently been taken in British India of the number of human lives that were sacrificed to the ferocity of wild beasts during the last three years. The figures reach the frightful and almost inconceivable number of 38,248 victims. Of this number 25,664 died from the bite of venomous serpents. The remainder were devoured by tigers—12,554 in three years, or 4,184 a year. In certain parts of the country the tigers have depopulated entire villages. They spring upon and carry away men in open day, upon frequented routes. Where rich and populous villages would otherwise grow up, the ferocious tiger renders habitation and cultivation impossible; and the inhabitants escape from those animals often only to die of misery and famine. Wherever the tiger exists, there is war to the death between man and him.

One tiger during many weeks completely arrested the traffic upon a certain route, after having put to death more than a hundred individuals. In one instance an officer, at the head of his men, was seized and carried off by a tiger without its being possible to render him any assistance. In another instance, 108 persons were killed by the same tiger, a father, mother, and three children falling victims together in a single attack; and before the animal was finally killed by the bullets of a company of hunters, he succeeded in destroying seven of his opponents. Nor is the ferocity of the tiger limited to human victims. Flocks of sheep and herds of cattle are attacked; and for every man that is killed, it is estimated that sixty head of cattle are devoured. The loss of domestic animals during the three years is estimated at \$5,000,000.—*Messiah's Herald.*

AN INTERIOR VIEW OF LIFE IN INSURANCE.

WHILE the life insurance companies with flashy buildings, velvet carpets, high salaries and large "commissions" are making assignments, it is well to recur to the old doctrine on this subject. Solomon taught it, and Ben Franklin preached it. The best life assurance policy according to the old doctrine consists of honesty, industry and economy. The honesty insures employment. The industry makes it profitable, and educates the possible widow and orphans to self-reliance and self-helpfulness. The economy puts aside every week and month and year a part of the earnings for the sickness and funeral and for a lift to the family while they are adjusting themselves to the new situation. The new plan so eloquently advocated by the occupants of the

flash building, in flash pamphlets, on fine paper, with tony rhetoric and pictures of angels and shields, and all that—is the reverse of the policy of Solomon and Franklin. "Support us in luxury and idleness while you live, and we will support your wife and children in luxury and idleness if you should happen to die." The gentlemen of the flash buildings and velvet carpets have managed to pile up half a thousand millions of dollars, besides what they have spent in high salaries, fine paintings, fine furniture, and liberal commissions. This money has been paid in by artisans, clerks, and hard-workers of all sorts—men whose families would rather trust to insurance companies than make present sacrifices. That the whole system is based on wrong ideas of life and economy is evident. It does good in special cases, as does every ill wind. In very many late cases we notice, however, that the angel with that sword and shield, which we see in the beautiful steel or stone engravings on the advertisements and policies, so soon as the payer is under the sod, uses the sword and shield to fence off and hack and hew the widow and orphans. The sword is a sharp lawyer retained by the angel to fight the widow. The shield is a long lawsuit.—*Chic. Interior.*

HOW TO MAKE PRAYER-MEETINGS INTERESTING.

1. PREPARE for the meeting, and do not rush into it with your heart filled with the world.
 2. Be interested yourself in it, and then it will be interesting.
 3. Do not expect others to arouse you from your lethargy and interest you, but seek to arouse others, and to interest them.
 4. Go there to worship God, to pray to him, and to sing praises and to commune with him and with your fellow-Christians.
 5. Exercise your mind in the service, and be not listless.
 6. Do not criticise others in what they do or say.
 7. Do not indulge in a fault-finding spirit.
 8. Do not occupy much time in speaking; but very few words are needed, and those should be earnest and very spiritual as well as edifying.
 9. Let every one be present and punctual.
 10. Join in the singing.
 11. Do not take the back seat, or that farthest from the leader of the meeting.
 12. Take some part yourself in the meeting, and it will be interesting to you.
- If you observe these directions you will not complain of uninteresting prayer-meetings.—*Christian Intelligencer.*

A CLERICAL ANECDOTE.—It is related in the *Congregationalist*, of the father of the late Rev. Dr. Storrs, of Braintree, Mass., a strong advocate of the doctrine of foreordination, that having once made an appointment to exchange with the late Rev. Dr. Osgood, of Springfield, he started for the latter place with his own team on the Sunday agreed upon; and when about half way thither, met Dr. Osgood driving down. They stopped, naturally, for a moment's conversation, and Dr. Storrs soon glided into his favorite theme. "Why," said he, "see how wonderful are the decrees of Providence. Here it has been foreordained from all eternity that we should exchange pulpits to-day, and sure we are met, talking the matter over." "What's that," said Dr. Osgood, not quite sure on this foreordination business; "do you say that it has been decreed that we should exchange pulpits to-day?" "I do," replied the other, solemnly. "Well, then," returned Dr. Osgood, "I'll break one of these decrees, for I shall preach in my own pulpit to-day;" and, turning his horse about, he drove rapidly homeward, leaving the astonished Dr. Storrs to return to Longmeadow, musing on the possible uncertainty of decrees.

A WORTHY missionary clergyman from the North found his colored brethren and sisters quite forgetful of the moral law, and began to give them a series of practical discourses against lying and stealing. The congregation stood it for a Sunday or two, and then they revolted, and one of the deacons being their spokesman addressed their preacher thus: "We like you berry much, and want to make it com'ble for you, but de fac' is, you see, we dont like dis preachin' about lyin' an' stealin,—we mus' hab our Sundays for 'ligion."

THE love of justice in some men is nothing but the fear of suffering from injustice.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MAY 10, 1877.

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

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

"A CURIOUS FACT."

"THE readers of the *Crisis* may not appreciate the following, but I could not help being interested in knowing there is a line of latitude under the sun where the most zealous observer of holy days is compelled, in spite of himself, to keep both Saturday and Sunday, having no choice of his favorite day. I commend the article to thinkers. Here it is: D. T. T.

"THE PLACE WHERE THE SUN JUMPS A DAY.

"Chatham Island, lying off the coast of New Zealand, in the South Pacific Ocean, is peculiarly situated, as it is one of the habitable points of the globe where the day of the week changes. It is just in the line of demarcation between dates. There high twelve on Sunday at noon ceases, and instantly Monday meridian begins. Sunday comes into a man's house on the east side, and becomes Monday by the time it passes out the western door. A man sits down to his noonday dinner on Sunday, and it is Monday noon before he finishes it.

"There, Saturday is Sunday, and Sunday is Monday, and Monday becomes suddenly transferred into Tuesday. It is a good place for people who have lost much time; for by taking an early start they can always get a day ahead on Chatham Island. It took philosophers and geographers a long time to settle the puzzle of where Sunday noon ceased and Monday noon began, with a man traveling west fifteen degrees an hour, or with the sun. It is to be hoped that the next English Arctic expedition will settle the other mooted question, 'Where will one stop who travels northwest continually?'"

The above appeared in the *World's Crisis* of April 25. We are somewhat surprised that D. T. T. should commend to thinkers a statement so egregiously incorrect and so palpably absurd. It is true that there is a line where each day begins; but we have never before heard of the exact community where the calendar must be changed while the man of the house is enjoying his dinner, in order that it may indicate the true day of the week when he has finished.

But the question may be asked, Is it not a fact that on those islands lying in longitude 180 degrees east or west of Greenwich, where the day changes, the people do have to make this change in the name of the day at every noon? The writer of the above extract, whoever he may be, would answer yes; and D. T. T. concludes that those people would be unable to keep the whole of any one day,—that should they set out to keep Saturday, that day would vanish at noon, and the remainder of the day would be Sunday afternoon.

Before answering this directly, let us consider a few facts. Let a man, whom we will call A, start from the eastern coast of Asia, and travel westward, and another man, B, from the western coast of America travel eastward until they meet at London. If each has kept the reckoning of days correctly, and just as he would have done at home, he will have agreed in his reckoning with the inhabitants all along his route, and the two will agree when they meet. If they proceed until each arrives where the other started, they will still be in perfect harmony. Let them still continue. B takes the steamer at Yedo on one of the Japan Islands, and A embarks at San Francisco, and they meet anywhere on the Pacific Ocean, each having kept his own reckoning of the days as he would have done at home.

When they meet, A says it is Wednesday, but B says it is Thursday. They cannot agree, so they steam on until each arrives at home, A at Yedo and B at San Francisco, just a week, we will say, after the meeting in mid-ocean. A says to his Japanese friends, This is Wednesday; but they tell him it is Thursday. He finds that he has lost a day. He has traveled around the world from east to west, toward the setting sun, making the light part of every day longer, away from the rising sun, making the dark part of every day longer, so that when he gets home, he has seen the sun rise and set once less than his friends at home have witnessed it, although he can reckon up as many hours that have passed as they, for every day has been longer.

B, at the same time, thinks that it is Thursday; but his San Francisco friends tell him that it is Wednesday. He finds he has gained a day. He has traveled around the globe from west to east, toward the rising sun, making every day shorter, so that he has seen the sun rise and set once more since he left home than it has appeared to do at San Francisco.

Neither of these men found anything wrong

in their reckoning until they met in the Pacific, and both found their reckoning all wrong when they reached home. The reader will notice also that although these men both reached home at the same instant, it appears that the day was decided to be Wednesday in San Francisco and Thursday in Yedo. When it is 5 o'clock P. M., Wednesday, at San Francisco, it is thirty minutes past ten A. M., Thursday, at Yedo. The school-boy can reckon this at home. He finds that Yedo is 262½ degrees from San Francisco, reckoning eastward from the latter. Every 15 degrees makes a difference of one hour in time; therefore the difference in time between these two places is 17½ hours. At any place east of San F., it is later in the day than at San F. Thus, the sun rises in Boston 3 h. 25 m. before it does in S. F., and when it is noon at San Francisco, it is 3 h. 25 m. later in Boston. So at Yedo it is 17½ hours later in the day, as the sun rises there 17½ hours before it rises at S. F. Then when it is 5 P. M., Wed., at S. F., 17½ hours later make it 30 minutes past 10 A. M., Thursday, at Yedo.

Bear this result in mind a moment, and observe that we have run our reckoning over the same line that A and B traveled in perfect harmony as to the days of the week. Let us reckon across the Pacific. From S. F. westward to Yedo it is only 97½ degrees, which gives a difference in time of 6½ hours. Now as we reckon west we find it earlier in the day. When it is noon in Boston, it is 35 m. past 8 in the morning at S. F. So at Yedo it is 6½ hours earlier than at S. F.; therefore when it is 5 P. M., Wednesday, at S. F., it is half past ten A. M., Wednesday, at Yedo. It cannot be both, yet in both cases the figures are correct. The difficulty is on the Pacific Ocean, where A and B found it; and it is just this: A new day has commenced there, and our last reckoning must be set ahead one day, when it will be right.

Thus it is seen that one can neither cross the Pacific, nor reckon time across it, without changing a day one way or the other in the result. The mariner understands this, and every vessel that crosses the Pacific adds a day to its reckoning if going westward, and drops back a day if going eastward. This change of time is generally made on crossing the 180th degree of longitude reckoned from Greenwich. The vessel is provided with a chronometer which indicates the exact time at Greenwich near London. The mariner learns his time of day by taking an observation of the heavenly bodies. When he finds that his time varies just twelve hours from the chronometer, he knows that he is just half way round the world from Greenwich. At this point he changes the reckoning of the days. If it is Wednesday, and he is going west, he calls it Thursday; if he is going east, he calls it Tuesday; and in both cases, he comes out in harmony with the people where he lands.

But this particular line is arbitrary. Somewhere while crossing that ocean the day must be changed. Just where this should be done, is a point that is left to be settled by the best reasoning. As far as the crossing of the ocean is concerned, it might not matter particularly whether the change were made in the midst of the ocean or nearer either coast.

The day was given to Adam and Eve in the Eastern Continent. It commenced east of them; and as the inhabitants spread out over Asia, they found no discordant clash in the reckoning of the days. The pilgrims brought the day to this continent from the east, and it has kept on its even way across to the Pacific. God, who made the world to be inhabited, has so ordered it that in no land is there a division or break of time such as would result if the day line run through the midst of the United States; and even that most used ocean, the Atlantic, may be freely inhabited by neighboring ships, without any disagreement as to the day of the week. It would seem, then, that that line that marks the commencement of each new day should run from pole to pole without crossing habitable land. Such a line may be drawn through Behring's Straits. It would touch no land unless possibly some very small islands in the midst of the Pacific, and would be about 168 degrees west of Greenwich. The inhabitants of all islands east of that line should number the days of the week with Americans; those west, with the Japanese. Let the islands agree with the continents in whose latitude they lie.

Now we will answer the question proposed near the outset. Suppose the day line to run through Chatham Island. There would even then be no difficulty in a man's keeping holy the whole of any day he might choose. There would be no changing of a day. That is reserved for those who cross the line. Should the steamer come up to the line, and stop the cap-

tain need never change the day. But suppose a house stands on that line, and a family lives in each end of it. It is Monday in the east end all day, while at the same time it is Tuesday in the west end. It is Sunday all day in the west end, and the next day it is Sunday all day in the east end. If a man did not want to keep Sunday, he could cross the line till Sunday at home was over, and just ready to take him on the other side, then he could cross back. He could dodge the Sabbath in the same way, crossing the line back and forth as a man might, who had stolen a horse in Canada and another in the States.

But no such place exists. God has carefully provided that his holy Sabbath may be kept, even on a round world. People should be in better business than creating in their own minds an imaginary obstacle to prevent the far-off heathen's keeping the true Sabbath, over which to stumble into perdition themselves. The meridian lying 180 deg. from Greenwich is entirely an arbitrary line, and does not necessarily mark the point where the day begins, as the writer of the above note evidently supposes it to do. Some navigators reckon by the meridian of Paris, others by that of Madrid, and others by that of Washington.

The meridian 180 deg. from Greenwich would serve a very good purpose, however, were it not that it crosses the eastern point of Asia. As for Chatham Island, which we are told lies "just in the line of demarcation between dates," its extreme western border is not far enough west by 2½ degrees to touch that line. It is a productive island, about 90 miles in circumference; but it lies more than a hundred miles too far to the east to present even the imaginary necessity of keeping a part of two days, or of requiring more than one day for a Sunday dinner. There is nothing so very "curious" about a "fact" that does not come within a hundred miles of the truth. C. W. S.

A STATEMENT OF FACTS.

We have heard nothing but good reports thus far from those who have taken a club of the SIGNS. We have heard directly from but a few, but we have yet to learn of a single club where they have taken hold of this work systematically, where they are not already seeing fruit of their labor. Not that in every instance individuals have embraced the truth; but an interest has been awakened in the minds of many. From one to nine are reported as having embraced the truth by the efforts of certain clubs; and these, too, within the last two months. This interest was first awakened by reading the SIGNS since the commencement of the present volume. Interested readers are found everywhere. The people are becoming interested in the subjects of the Sabbath and signs of the times as never before. No doubt the condition of the world and state of society have something to do with this; but it is evident that the Spirit of God is moving on hearts, awakening a spirit of inquiry, thus preparing the way for the solemn warning of Rev. 14:9-12, to finish its work.

Another encouraging feature is this: Those using the SIGNS in the manner above mentioned find that they can use more than they can pay for. As they become accustomed to the work of finding interested readers, they find in a few weeks' time that they can use twice the number with greater ease than at first. Then as people become interested, and embrace the truth, those taking a part in such labor are inspired to labor with far more earnestness and devotion. Those churches which have moved forward in this enterprise find their spiritual condition much improved. An active interest is awakened to labor for others, among those who have never felt before that there was anything that they could do.

It can be readily seen that if twenty copies of the SIGNS can be used weekly by one church, twenty times as much can be accomplished as though they used but one. The world is full of people, and the warning must be brought before them. And when God prepares their hearts to read, it becomes our duty to place in their hands the reading matter. God's providence has not only prepared the public sentiment for the spread of the truth, but also given us the publications to bring these truths before the mind. It is a fact that the present volume of the SIGNS OF THE TIMES is awakening an interest in the unbeliever that has not been witnessed in any previous period in the history of this work, or with any publications that have ever before been issued by Seventh-day Adventists. Those who are neglecting the present opportunity of clubbing the SIGNS, and thus laboring in a systematic manner to get the truth be-

fore others, are letting pass golden opportunities, which they will regret when the day of Judgment reveals the opportunities that were given them of using their talents so that when the Lord comes he might receive his own with usury.

The Battle Creek church has live members in it; and the manner in which they have taken hold of this work has infused life into others, so that the interest in this work has been on the increase, as seen both in numbers of missionary workers and the desire to perform more labor of the kind. When the 153 copies of the SIGNS are distributed to its members, it does not average two to an individual. Some go home without any. We hear from all quarters, "What shall we do? Can't we have more papers?" This church alone can use at the present time with ease five hundred copies of the SIGNS. And if the numbers and the desire to labor should continue to increase as it does in other places, within a few weeks they would want at least one thousand copies. They have already over twelve hundred addresses, mostly carefully selected names; and over five hundred of them are addresses of reading people in the South. The number, instead of diminishing, increases weekly.

The letters read every Wednesday night, which have been received during the week previous, are enough to melt hearts of stone if they have ever been softened by present truth. Ministers and teachers are becoming interested, and scores are actually begging for more reading matter. Some promise to pay in the fall; others when they draw their salary as teachers; while there are many who hold out no inducement to pay, because of poverty, and yet feel as though they must have the reading.

The secretary of the General Tract Society is receiving letters; and the testimony is of the same strain, "We want reading matter, especially the SIGNS." Judging from the present prospect, as many as one thousand copies of the SIGNS can be used in this branch of the work outside of the Conference limits within one year. They will be sent to all parts of the world where the English language is spoken. Also there will be calls for the Danish, Swedish, French, and German periodicals, wherever those languages are spoken. Much of this expense will have to be met by friends of the cause. Now we ask, What shall be done? Shall these cases be met? Ten dollars where there is one now invested in the missionary work would not meet the demand and fill the calls for spreading the truth.

These statements of facts are not made impulsively, nor unwarranted by circumstances. When our people unitedly and systematically take hold of this work, clubbing our periodicals, sending out our tract distributors to canvass cities and villages, they will find that there is no end to the openings for the truth.

S. N. HASKELL.

A PLAIN TALK TO THE MURMURERS.

Some Facts for Those Who Are not in Harmony with the Body.

(Continued from No. 17.)

In all my acquaintance among the thousands of our people, and I have had a very extensive acquaintance with them, I have always noticed that those who have rejected the testimonies have largely lost their zeal in the cause, lost their faith in the work, their piety and devotion, and have become cold, unfeeling, and dark in their minds. They have been of no benefit to the cause, and no ornament to Christianity itself. I now refer to those who have had a chance to become informed upon the question, and have taken their stand against the visions. Of course there are a good many who know but little or nothing about them, and have taken no position one way or the other. I do not refer to them, but to those who have taken a decided stand against them. I know whereof I affirm, and I have yet to see one single exception.

Right in connection with this, I want to call your attention to that which has had a powerful influence upon my mind touching this question; viz., the failure and ruin which has every time overtaken those who have undertaken to hold on to the message and the present truth and still oppose the testimonies. Ever since the work began, persons have risen up here and there in opposition to the visions, or perhaps to the work of Bro. White, and have taken their stand against them. They said that they believed the Sabbath, the advent doctrine, the messages, indeed, all parts of present truth except the testimonies. They claimed that the visions and the position of Bro. White were a hindrance to the cause, and a stumbling block.

in the way of its advancement; that if these were removed, then the cause would progress finely. So they have started out to try the thing. They have generally begun by protesting that they were in harmony with all the truth except those points named. On several occasions not only individuals but even companies have started off on this track. Here now was certainly a good chance to see what the Lord thought about it. Let us read the counsel of Gamaliel upon this point:—

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:34-39.

This has always been esteemed most excellent advice. He says, Let these men alone; if this work or counsel be of God, it will stand, and you cannot overthrow it; but if it is of men, it will come to naught. Then he proves this by citing two cases. One Theudas rose up, and drew a large company after him; but he soon came to naught, and his followers all perished. Then a certain Judas tried his hand at the same thing; but he ended in the same manner, and his followers were all scattered. Now, says Gamaliel, this is the way it will always be. If the work is not of God, it will all come to confusion; but if it is of God, all the powers of hell cannot arrest it.

Now apply this undoubted principle to the history of those who have drawn off from the body of Seventh-day Adventists. I have known of them, and have been more or less acquainted with their history from Maine to California. Six different papers have been started in the interest of that rebellious work, and all, except one, have gone down. Let us notice them, not in the order of their date, but as they come beginning in the East.

A good many years ago, a certain Ransom Hicks, once one of our people, in harmony with our work, became disaffected on a small point of difference, and as the testimonies condemned his position, rather than renounce his theory he chose to begin a war on the testimonies. He was going to do a great work. He started a paper in Rhode Island, called *The Voice of the East*. He obtained quite a number of subscribers, as all of that class rallied around him, to hold up his hands and bid him God speed. But, alas for them! his race was a short one. His little paper soon ceased to exist, and thus that move came to an end.

Not far from that time, another man, by the name of Lonsdale, not satisfied with the effort of his friend, thought he would undertake a similar project. So he started a paper in Providence, R. I., called *The Voice of Truth*. Every where we went we were sure to be followed by a bundle of his papers. This was done to get his objections into a new church before our brethren had become settled in all the truth. He held out longer than his predecessor; but finally that "voice" became silent, and I have neither seen nor heard any thing of him or his paper for several years.

Coming West, at about the time the REVIEW was moved to Battle Creek, in 1855, a much more formidable party of these seceders came up, called the Messenger party, from the paper which they published, which was called the *Messenger of Truth*. About this time, Bro. White was very poorly in health. Sr. White herself was not very strong; and the influence of this faction made our cause look rather discouraging. These disaffected ones thought it was a splendid chance for them to strike. They made a grand rally. A number of ministers went into it, and quite a number of believers were drawn into this movement, some because it just suited their unconsecrated and rebellious souls, and others through sympathy with those who had drawn off, and still others who were really deceived by them.

A press was bought, and the first number of their paper was issued Oct. 19, 1854. The publishers stated in it that it would be "published

semi-monthly as long as the cause of God demanded it." Now they boasted great things. The cause was all right. All they needed to do was to leave Eld. White and the hated visions out of the question, and then everything would go on swimmingly. As all the honest ones were coming with them, the message now was to go with power. The tares had been plucked up, the Achan had been rooted out of the camp, God would bless them greatly, Eld. White would soon die, and the visions would be exposed. Now this certainly was a good chance to try the principle of Gamaliel,—if this be of God it will stand; otherwise it will come to naught. What was the result? Just what it has always been and always will be in the cause which God abhors. Bickerings, quarreling, and division soon came among them. Every man wanted to be leader. Each one thought he knew more than the other. Jealousies soon separated them. The leaders found that there was not a sufficient spirit of self-denial and sacrifice among the brethren to sustain their paper and support the cause. Evidently they found that "the cause of God" did not demand that it should be published longer! So after struggling on for a short time the paper died, the shop was closed, the members were scattered here and there, and their churches were broken up, till there was not a single church left of them in all the world. Many of the honest, after a sad experience, came back, and united with the body; but most of them got so far into the dark that they entirely lost their reckoning, and made shipwreck of their faith. Some struggling ones here and there are still left with just life enough to oppose us. This is the burden of their souls, and all they live for.

One would naturally suppose that these examples would be enough, and that others would not try it. But no, rebellion dies hard. A few years after this, another party came up, of the same class exactly, and on the same principle, to try the old issue over. It was headed this time by one Eld. Cranmer, in western Michigan. In these parts another office was set up, and a paper started, called the *Hope of Israel*. It also was a semi-monthly. Around this leader and this standard rallied all the remnants and wrecks and odds and ends of these other exploded parties. Great things were promised again. Several ministers of small talent, and not with the best of reputation, banded together, to run this enterprise. In their paper were reports from Maine, from Massachusetts, from New York, from various parts of Michigan, and from the West. What a grand prospect! Now they would show them how to do it. Their brethren before them had made mistakes somewhere, but they were to avoid them all this time.

A Conference was formed, and the party became so strong that they sent for Eld. Cranmer to come to the State of Maine to attend a Conference there. But here fanaticism run wild among the believers, and the cause was disgraced, and began to crumble. Quite a number of them came back with humble confession, and joined our people. One went here, another there; and finally the same event happened to them that had to all the rest. The party went down, the paper stopped, the office closed. One who was prominently connected with the publication of that paper joined the Mormons, and went to Palo, Ill., to work on Smith's paper. There are a few odds and ends of that party left yet, but all in the utmost confusion—just the right material to work into the next secession as we shall see. Another testimony that God is not in these moves. But all this was not sufficient for some.

D. M. CANRIGHT.

(To be Continued.)

"FORBEARING THREATENING."

THIS inspired prohibition, recorded in Eph. 6:9, relates to the domestic relation of masters and servants. It is a pity that parents should, as they sometimes do, transgress this caution given to masters. Natural affection alone, were it exercised evenly, would prevent it. But when passion rules, natural affection, for the time being, is not. Of all places on earth, the household should be a place of circumspection and propriety of conduct. There is where children receive their first and most durable impressions. The proper thing for parents to do is to be in their families first what they wish their children to be in their future life, and to teach them such lessons as will best qualify them for life's responsibilities and duties.

The moulding influence of parental instruction and example upon children, be it right or wrong, is very great. Some threaten their chil-

dren with punishments, to inflict which, would be most unnatural and sinful. In nearly every instance where this evil habit obtains license to appear once on the stage, it becomes chronic, and throws in a claim for a permanent residence. Such a habit is utterly opposed to the spirit and practice of the Christian religion.

Such parents have inconsiderately and inexcusably fallen into this bad practice, which one half hour of serious, prayerful consideration would cure. Think of it, dear, delinquent mother. You hold the rein of passion loosely, or rather, you do not hold it at all, on this subject. Satan so controls your mind here that you go off at half bent, and accept at his hand a vocabulary of phrases, from which you select those which seem to you best adapted to the degree of your momentary insanity.

Truly here is an anomaly in nature: the natural affection of a professedly Christian mother practically annihilated for the time being, and she become the medium of Satan, through which he talks to her innocent children in language only befitting his Satanic majesty. The sin consists in giving place to the devil. The result is, God is displeased, family government is broken down, parents become servants, and children masters. "Set thy house in order. Behold the judge standeth before the door."

ALBERT STONE.

"PLAIN TALK."

PLAIN talk and plain dealing are best. These traits should characterize the people who hope to be of that number of whom it is said, "In their mouth was found no guile." Rev. 14:5. I am glad of the labors of Bro. Canright in our Conference, and of his plain talk, and also that of Sr. C., in REVIEW of March 15. I earnestly desire and pray that all disaffected ones may be benefited.

My dear friends, my brothers and sisters (may not I say, My dear children?), whoever you are that are disaffected, I beg of you to heed, and be benefited by, the plain talk of our beloved brother. Do not pretend that there is no disaffection with you, when there is; for that is guile. Since you have spoken disparagingly, if not rebelliously, of God's chosen servants, it is not enough that you cease, and purpose to drop the matter, avoiding investigation. A frank acknowledgment of the error is what the cause demands, and what your own souls demand, in order to regain the freedom which you once enjoyed, and which you now have lost. Come, begin anew to serve God, to believe his word, and have confidence in his work.

The message is from Heaven, and not of men. I still thank God that I "received it not as the word of men, but as it is in truth, the word of God." This is the anchor that has held me amid the storms of rebellion; and I hope and pray that it may hold me to the end. Bro. C. has set before you the truth in regard to the way in which the Lord always works. Unity, harmony, and continuity are ever characteristics of his work. He never has failed, and never will, of doing his work harmoniously, so that its unity may be seen. Let us, my dear friends, be in unity with his work, and with each other. Be pleased to accept this word of exhortation from one who loves you in truth.

R. F. COTTRELL.

WANTS IN ILLINOIS.

1. As a Conference we are in need of more earnest, working officers. We have a few who are doing something; but the sad thought is, we are not doing one-fourth, no, not one-twentieth, of what should be accomplished from month to month in this State. Sad, indeed! May God pity and help us. Our camp-meeting committee, our executive committee, and all our ministers, should be minute men. Why not? Come, my fellow-workers, let me hear from you. What are you doing? What do you desire to have done in Illinois the coming season? If you leave it all to be done by one, but little will be done, and perhaps great mistakes will be committed. No, no; let all come to the rescue. Write to and confer with each other; thus you will become posted, your love for God's truth will be increased, and you will be enabled to labor with efficiency to save souls.

2. Our brethren and sisters sustain a great loss by not maintaining better order in the churches. I speak more particularly of the manner of conducting business meetings, and the keeping of all church records.

By the way, if all our preachers would keep a minute of every interesting item connected with their labors in any new field, when it comes to writing the records of the

church, a reference to the minister's journal would relieve the church organizer of three-fourths of his wearing toil. Therefore I advise as follows: Let all our Illinois lecturers keep a faithful account of every item of interest connected with their labor. Tell when you began the course of lectures, who were baptized (give name and date), when the church was partially organized, when fully, state who were chosen or ordained officers, etc.

Another thought: Why should not S. D. Adventists have a neat and convenient blank book in which to inscribe church records? Other denominations have them, nicely printed and ready for use. I have a form which we are using in Illinois which our friends like very much; but it is too laborious and wasteful of time to write so much. I should be rejoiced could Eld. U. Smith, or some one, furnish our people with a suitable book for this purpose. Business meetings will always be conducted with far more concision and profit (other surroundings being equal) if the chair insist on having all obey parliamentary rules. Study Cushing, or some author; then be orderly in God's house. Elect to the clerkship the best scribes you have, unless otherwise disqualified; then tell them to keep the books free from blots.

3. Illinois has remained needlessly weak, ever since its first existence as a separate Conference, because those occupying responsible positions lacked religious courage. We have been fearful, too fearful, to deliver the whole truth to our brethren and sisters. Afraid to say, "One-tenth of all you earn you should place in God's treasury." I am sorry, and determine to reform. I ask all the preachers and all the members of our Illinois churches and all our scattered friends to lift with me in this effort.

4. Hopeful features are: Our preachers appear to be girding themselves for the coming summer campaign; quite a goodly number of our lay brethren are promising me they will work harder. We are not so cramped for money as heretofore. The Ill. T. and M. Society has more funds with which to operate. We now are arranging to use four tents next month. The Lord is gracious—willing to forgive and aid us. May his blessing rest upon Illinois.

G. W. COLCORD.

LAST DAYS OF VOLTAIRE.

THE following I find in the *Massachusetts Missionary Magazine* for May, A. D. 1805:—

"ANECDOTE.

"The physician of the Duke of Orleans, being sent for to attend Voltaire in his illness at Paris, the deistical philosopher said to him, 'Sir, I desire you will save my life. I will give you half of my fortune if you will lengthen out my days only six months. If not I shall go to the devil.'" A. S.

WHAT THE POPE PROPOSES TO DO.

If there is any truth in the information contained in the following extract from a letter the *Lombardia* publishes from its correspondent in Rome, the Papal Railway in Palestine is but a feature of a much more important scheme:—

Monseigneur Hassoun, the American Patriarch, entertains the idea of converting Palestine into an appendage of the pope; and it appears that he has not only the support of Pius IX., but, strange to say, also that of the Turkish Government, to which the Court of Rome is rendering important service at this moment. His intention would be to attract to Palestine a strong current of emigrants from all the Catholic countries of Europe, to allot land and cattle to them, to build workshops, and to call into activity the principal industries through which the other countries of the world flourish. The capital of the state would be Jerusalem, which by means of railways would be placed in connection with Bethlehem, the Dead Sea, and the other holy places. At Jaffa a grand port would be constructed, and lesser ports provided for the smaller cities on the coast. This project, fantastic and improbable as it is, has nevertheless obtained a number of supporters in the Vatican, beginning with Pius IX. himself, who perhaps desires to secure to his successors the facility in that classic land of exercising both the temporal and the spiritual powers.—*American Protestant*, of Jan., 1877.

A RICH but parsimonious old gentleman, on being taken to task for his uncharitableness, said: "True, I don't give much, but if you only knew how it hurts when I give anything, you would not wonder."

"LO, I AM WITH YOU ALWAYS."

WHEN earthly joys from me depart,
And sorrow fills my aching heart,
Upward I lift my tearful eye,
Assuage my grief, O Lord, I cry.

The storm beats high, and all is dark.
Oh! wilt thou guide my trembling bark?
Midst the wild storms e'er be my guide
Through time's dark night whate'er betide?

And lead me gently, Saviour dear,
Mid angry foes, without a fear.
Will angels bright my steps attend,
Encamp around, and me defend?

Amid the storm, when friends grow cold,
I seek, dear Lord, the sheltered fold.
Wilt thou draw near, and list' my cry,
And send thy Spirit from on high?

Oh! may I trust thy boundless love
That freely flows from Heaven above?
And wilt thou fill this heart of mine
With thy sweet Spirit all divine?

Yes, child, I'll lead thee all the way,
Through conflicts sore to endless day;
These living waters freely give,
Wilt thou turn to me, and live?

My loving Saviour, I am thine.
Oh! never more will I repine;
But joyful tread the narrow way
That leads above to endless day.

That morning bright is drawing near.
Our weary hearts how it doth cheer!
O let me, then, with patience wait,
Till Christ shall ope the golden gate.

L. E. MILLER.

Council Bluffs, Ia., May 1.

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.

At the close of the Sigourney meeting, I spent nearly a week with the church at Pilot Grove. Our meetings were excellent, though the attendance was small. Our Sabbath meeting will ever be remembered as a green spot in our experience, because of God's blessing. Brn. Hollenbeck and Starr were with me, and added much to the interest. The former preached twice.

While at home at Mt. Pleasant, where I remained several weeks, we had an excellent communion season, re-organized s. b., and voted the one-third. The church have a club of twenty-five SIGNS, and are beginning to get awake in the good work of circulating them. It is a very gratifying feature that as soon as they begin to look around for avenues in which to work, they find openings increase, and that they can circulate a larger number of the SIGNS. But they wish to work into this understandingly, and do their work well. The church has increased from about twenty, when organized a few years ago, to upwards of fifty now. We have no church trials in our midst. We have a good Sabbath-school, good meetings, and a growing interest to work for the Lord. There never were as favorable openings to work in this city as now. There has been a very hard influence to contend with in this proud city, where popular churches have so great a sway. But the seeds of truth sown in the tent-meeting last summer are growing.

Last Sabbath and Sunday, I filled my appointment at Knoxville. Commenced with the evening of the Sabbath, and preached seven times, closing Sunday night. Held two social meetings, re-organized s. b., which will probably be about \$300 dollars when all are in—over twice as much as last year. The one-third additional for the T. and M. work was voted, and a club of twenty-three SIGNS taken for distribution. Two were taken into the church, one of these subject to baptism. If the members of this church will only take hold of the work in Knoxville in good earnest, we firmly believe there will be large additions to their membership. Many are looking on partially interested. Many young people constantly attend meetings. They have now a pleasant house of worship, and everything is favorable for a general advance. May the Lord hasten it.

The Tuesday following, I met with the church at Sandyville. Some should have been there who were not. God gave me good freedom in speaking. We re-organized s. b., the one-third was cheerfully voted, a club of twenty-five SIGNS for use in missionary work was taken, and a more animated spirit of labor seemed to be infused. One person was taken into the church. Altogether, the meeting was a very pleasant and encouraging one to me, and a profitable one for the church members who were present. GEO. I. BUTLER.

NEW YORK.

Oleutt.

BEGAN meeting at Oleutt Friday evening, April 20. Nearly all were up from Ridgeway, and a few from Lancaster. Eld. Buel Whitney was present and Bro. D. C. Phillips also.

There was very little outside interest, though the house was well filled on Sunday. Years in the past this church was large and lively; but of late it has not been prosperous. Quite a number have died, others have moved away, and some have apostatized. The most of those who still remain here had largely lost their real interest in the truth, and had entirely lost the missionary spirit. As a church, they had backslidden from God, and had drunk deeply of the spirit of the world. Knowing these things, we made no effort for outsiders, but labored from the beginning to revive their faith and zeal in the work; but it was very hard to move them. Yet all turned out to meeting promptly, and seemed willing to receive instruction and counsel.

There were seventy-five present on the Sabbath. All realized their backslidden condition, and said they were tired of living this way. Sunday afternoon we invited all to come forward, who wished to return to the Lord or seek him for the first time. To our surprise, every one of our people in the house, church members, backsliders, and unconverted, promptly came forward to seek God. Then, for the first time, there was much deep feeling manifested. Good confessions were made. Some who had taken no part for years bore their testimony again. This step encouraged us all very much; but our meetings were now closed.

Knowing that if the work was left here, everything would be lost, I decided to postpone all other appointments and remain another week, which we did. We held meetings from house to house evenings, and visited during the daytime. At every meeting from one to half a dozen started. There were about a dozen intelligent young persons here, all of whom, with one exception, came out fully decided for the Lord. One evening we had a meeting with them alone. Nearly every one prayed, and all spoke.

The next Sabbath day we had an excellent meeting. Fifteen united with the church, ten of whom I had the pleasure of baptizing. Eight of these were young persons. It was a very lovely sight to see the sons and daughters of our brethren uniting with their parents in the service of God. Three embraced the Sabbath, and united with the church. A few more will unite by letter.

Sunday we spent the day in business matters. As in other places, the record here was in a very confused condition. We went through it, straightening it up the best we could. Every absent member of this church is requested to report himself immediately. All present but two joined the Tract Society, greatly enlarging their former list. I spoke on s. b., after which the brethren promptly pledged \$475 per year, and then voted the one-third beside. Brn. Varney Gaskell and Harmon Lindsey were elected and ordained deacons of the church.

This large church has never had a meeting-house, but occupied the Universalist house. It is away out one side, and where there is no interest. We advised them to build a house of their own, and were glad to find that they were all in favor of it. There is a small village near by, which is central for the church, where the truth has never been preached. Here they decided to build. A building committee was elected, and steps will soon be taken to carry out the work.

We thank the Lord for the good work that has been accomplished here. There are talents and means and numbers enough here to make this a strong church, if they will walk with God. D. M. CANRIGHT.

Parma.

OUR second course of lectures is proving a success. Some have attended that did not attend before, and we are receiving new accessions, so that now nearly thirty persons have expressed their purpose to keep the Sabbath.

The Baptist evangelist did not leave last week as I supposed. A part of the church became alarmed for their cause, and persuaded him to remain a while longer. He has been very bitter in his denunciations of us, and in his desperation has attacked the pastor of the church, taking advantage of

my allusion to him two weeks ago, and accusing him of being in sympathy with us, because he does not oppose us in the same unchristian manner in which he does himself. He has now left. The opposition is bitter; but all is working well.

S. B. WHITNEY.

Lancaster.

HAD a good meeting with this church April 28 and 29. Bro. A. H. Hall was with me. The brethren here are talking of building a meeting-house. Sunday we reorganized s. b., commencing with January 1877. The figures were raised from \$236 to \$310, and absent members will raise this sum considerably. Then those present unanimously voted the one-third to the T. and M. Society.

B. L. WHITNEY.

Randolph and Clear Creek.

THERE is a very handsome church at East Randolph, owned by the first-day Adventists, which is free to all, in which I commenced meetings April 24. The attendance has increased, and now the interest is good. I entreat earnest prayers for God's blessing on this endeavor.

Sabbath morning, I met with the church at Clear Creek, where we had a most encouraging meeting. We organized a Bible-class. The people offer very liberally to help build a meeting-house. One gentleman has offered the free gift of a most valuable village lot, in the very center of the village. We are hopeful of success; it could not fail greatly to help the cause. They expect to put up a building to cost about \$1500, and capable of seating two hundred people.

CHAS. B. REYNOLDS.

Seiota, Clinton Co.

I LEAVE this place to-morrow, to go to another French settlement. I have baptized eleven here, and organized a church of fourteen members firm in the truth. My expenses here have been nothing. When I presented to them the duty to help the cause, they pledged for s. b. about \$40.00. That is well. They have entirely put away tobacco, pork, and tea. I obtained two subscribers for LES SIGNES.

For one month my health has been very poor, and one week ago I had a severe sickness. I then saw my duty more clearly, and made a solemn covenant with God to consecrate myself fully to the work of the third angel's message. I ask the prayers of my brethren and sisters for my labor among the French in this State.

J. E. MORIN.

ILLINOIS.

Serena.

OUR quarterly meeting at Serena, April 20 and 23 was good. Six were received into fellowship. I was glad to find the s. b. tables all formed. The Lord bless Bro. Foreman. He told me the pledge amounts to \$320.00. Let other church treasurers copy his good example.

G. W. COLCORD.

Watseka.

OUR late quarterly meeting held at Watseka was a season of encouragement. Four other churches were represented at this meeting. Four persons were baptized, nine new names were added to the covenant, and s. b. was increased. As we separated, there appeared to be a growing desire and determination to work for the cause of God.

R. F. ANDREWS.
G. W. COLCORD.

HUMBOLDT, NEBRASKA.

ACCORDING to appointment, we were at Humboldt, April 28 and 29. There were but few out; but God verified his promise, and the Spirit of the Master was with us. We organized a church of twelve members. Bro. D. H. Maxson was ordained elder, and David Babeock, deacon. Cynthia Davis was appointed clerk, and Olive Maxson, treasurer. A T. and M. Society was organized with thirteen members. D. S. Maxson was appointed librarian. We organized s. b. to the amount of \$88.98.

C. L. BOYD.
M. WING.
JAMES CLARK.

STRATHROY, ONTARIO.

WE have canvassed the Prophecies, the Sabbath, and Nature of Man. The opposition has been most determined. Soon after

our meetings commenced, the Methodist minister secured the help of a Baptist preacher. These attended our meetings for a few evenings, and tried to prejudice the minds of the people by slander and in other ways.

Bro. Sisley commences a course of lectures in an adjoining district this evening, while I remain to continue the meetings. We are of good courage, and shall not give up until confident that the work is done.

Every blow struck by the enemy has driven the people nearer to us. Shall we not put forth every effort, that the light may be brought before the people, and the honest rescued? If ever we felt the need of help from the Lord it is at the present time. We know of no better way of securing it than by fasting and prayer. We would therefore set apart Sabbath, May 12, for that purpose, and earnestly request the brethren and sisters of Ontario to unite with us in imploring mercies of the God of Heaven. Brethren, pray for the cause in Ontario.

JOHN FULTON.

KANSAS.

WE held meetings with the South Mound church, April 25 to 29. South Mound is the name of a railroad station six miles from Parsons, where the church is situated. There are twelve Sabbath-keepers here. Robert Atkin was elected leader. Systematic benevolence was pledged liberally, with the one-third for T. and M. work.

I spent April 27 to 29 at Limestone. This is another new church just temporarily organized, with twelve members. They have elected their officers, and made their s. b. pledge for the coming year. This church is made up of the brethren from Monmouth and this place. At both these places strong efforts have been put forth to keep the people from hearing; but the Lord has blessed the truth, and now twenty are keeping the Sabbath where ten months ago there were only three. Some have moved to Arkansas, and are calling for help there.

J. H. COOK.

DALLAS, TEXAS.

LAST Sabbath our prayer and conference meeting was turned into a T. and M. meeting. The Spirit of the Lord was present.

Two of the brethren who thought tract distribution a great cross, resolved, with four or five others, to take portions of Dallas in which to distribute reading matter. The enemy suggested a great many different ideas in regard to what will become of "my temporal affairs," etc.; but notwithstanding, they went out with courage, resolving to circulate tracts throughout the city, prior to Bro. R. M. Kilgore's arrival. We have already heard good reports of their first afternoon's work. May God help and prompt other young brethren in different fields to engage in this high and noble work.

J. F. BAHLER.

MICHIGAN.

Report of Rochester Missionary Society.

THE Vigilant Missionary Society of Rochester was organized Jan. 8, 1877, with twelve members, who have met regularly every week. Our interest in the work is steadily increasing. We are glad that there is a way in which we can be of some use in the great harvest field. We receive twenty-five copies of the SIGNS weekly, and could make use of many more. We have sent by mail a large number of papers and tracts, and have received some very interesting letters. The following are extracts from some of them:—

"TIFFIN, O., Mar. 15, 1877.

"Your favor of the 7th inst. is received. I have also received the various papers and tracts which you have so kindly sent me from time to time, and have been very much interested in reading the same."

"RURAL RETREAT, Mar. 31, 1877.

"I received several days ago a paper styled THE SIGNS OF THE TIMES, published March 1st, and sent, I suppose, by yourself, which I have read and reread with much pleasure, and I hope not without some profit. Your kindness in sending me the paper is very grateful to me. I had no knowledge of the existence of such a publication. I have just received by this mail a second copy of the same paper, also a tract entitled, 'The Sufferings of Christ,' both of which I shall read with great interest. I fully appreciate your kindness in proposing to send me such publications. I shall always read them carefully, and with

a grateful recollection of your benevolence to myself."

Another writes as follows:—

"I have received the papers and tracts that you sent, and am very thankful for them; but don't want you to pay for them for me. I will pay for them."

Another says:—

"Have received your papers, and have read them carefully, and have been benefited by the perusal of them. All my neighbors read them. The doctrine is new to us. Am very sorry I am not able at the present time to subscribe for them."

AUGUSTA LAWRENCE, *Pres.*

M. E. RATHBUN, *Sec.*

FACTS ABOUT VIRGINIA.

As a number of letters have been received here making inquiries about the country, I will state a few facts for the benefit of all.

Much of the soil in the Shenandoah Valley, especially the "bottom" land, is very productive, yet a great deal of the upland is quite light, and produces only fair crops. Land can be bought all the way from \$10.00 to \$75.00 an acre, according to quality and location. Any one having means with which to purchase a home can live as easily here as elsewhere. Farm hands' wages are from eight to twelve dollars a month, and mechanics get from one dollar to one dollar and fifty cents a day. Provisions and clothing are worth about the same as at the North.

The winters are short and comparatively mild, and the climate at the different seasons good. Fruit of all kinds abounds. Aside from these, I see no special inducements to those who simply seek a home; but if there are those who have the cause of God at heart, and desire something to do, they can find ample space here in which to labor. Here is a wide field, and many precious souls are hungering for the truths of the third angel's message. I know of no field where labor in scattering tracts and obtaining subscriptions for our periodicals will be better rewarded than in Virginia. J. O. COLLIS.

EXTRACT FROM A LETTER.

SR. LIBBIE M. CARLISLE, writing from West Randolph, Vermont, adds the following private note, which she will please pardon us for publishing:—

"I cannot tell you how much I prize the REVIEW as it comes to our fireside each week laden with rich and choice instruction from able writers. And it cheers my heart to read of the new ones embracing the truth. About three years ago I accidentally saw one of these papers; and I liked it so much that I subscribed for it immediately. About two years ago I embraced present truth and commenced keeping the Bible Sabbath, and it grows dearer to me day by day. Although in one sense I might be called one of the 'lonely ones,' yet I can hardly say I am, for I have my dear Bible to peruse, also our good REVIEW and SIGNS, besides plenty of books.

"I am quite feeble in health, and had it not been for the HEALTH REFORMER and kind care of dear Sister W. and family, I should now no doubt be lying in my grave. I have had twelve different physicians during my life, and much of the time have been under their care; but since I dismissed my physicians and commenced living out the health reform, I find myself much better. I cannot express the joy of my heart in learning this better way.

"I have sometimes so longed for the privileges others enjoy in going to meeting; but I try to be content and live so near to God that by and by with all his faithful ones I may enjoy 'that perfect rest that remaineth to the people of God.'"

"GO WORK TO-DAY IN MY VINEYARD."

WHILE reading from time to time the earnest appeals and experiences of those who are heartily at work in the Tract and Missionary enterprise, I thought of the words of our Saviour, "Go work to-day in my vineyard." The work that is being accomplished by these efforts is proof that God favors them, and wherever we can see work to do for our friends, we should prayerfully ask the Lord's guidance that we may do it well.

No one need be ignorant of the importance of the work and the sacrifices devoted ones are making to advance it, if he will

but look about him. It is an easy thing to indulge in useless luxuries, and it is never easy for the natural heart to exercise self-denial. Only by a constant supply of heavenly grace do we learn to love the self-denying way which presents to us daily crosses.

The question comes home, What am I doing? Do I realize the deprivations and excessive labors others are making for the truth, and feel that I cannot rest till I do something? Does the long-suffering of God towards me cause me to feel that there is something for me to do? I have friends whom I want to see saved by the truth; but is there in my own heart a spirit of sacrifice and consecration commensurate to the work? I would that this thought might come home with greater earnestness, until a full surrender enables me to work successfully for my Master. Probation is still ours, and the time for work is not over. The fields are white and ready for the harvest.

Sometimes sending a copy of the SIGNS, REVIEW, HEALTH REFORMER, a tract, or even writing a letter, to a friend opens the way, and awakens an interest. Then how carefully should the work be followed up! Prayers and encouraging words are needed. If any lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him, is the promise of the inspired word.

In remaining idle, we lose a sense of God's love, of the time in which we are living, of the work being done for the Lord's people just before his coming, and, it is to be feared, the work needful to be done for ourselves.

"The heavier cross, the stronger faith;
The loaded palm strikes deeper root;
The vine juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam."

MARTHA D. AMADON.

TENDER SHEPHERD.

"The Lord is my Shepherd, I shall not want."

The name shepherd, or pastor, signifies a keeper of sheep, as were a great number of the patriarchs. Jabal, the son of Lamech, was the father of shepherds. A large part of their wealth consisted in their flocks and herds, the care of which was shared by their sons, daughters, and servants.

Many in the tribes of Israel were shepherds, and so was David their king. This employment is highly honored in the Bible. In the time of the kings, the chief shepherd occupied a place of some importance. The shepherds often had a wide range of pasture grounds, from one to another of which they drove their flocks as occasion required. In Palestine they found many green spots in winter and spring where their flocks could graze; but the heat of summer withered these pastures of the wilderness, and drove the shepherds and their flocks to the highlands and mountain streams for fresh pastures. So with our great and good Shepherd. When I am almost fainting and ready to perish amidst the heat and burdens of the day, then he leadeth me so gently into the green pastures and beside the still waters. How refreshing to the hungry and thirsty soul!

Where is the child of God, who has not had these green spots of experience all along the way? To me they are as strong monuments of God's mercy. I can look back to them and take fresh courage to go on. Christ is often called a Shepherd; and he also takes on himself the title of "the Good Shepherd," who gave his life for his sheep. Paul calls him the great Shepherd of the sheep. Peter gives him the title of Prince of shepherds. His ministers are, in like manner, pastors, or under-shepherds of the flock, as was Moses an under-shepherd of the children of Israel to lead them through the wilderness.

Our Saviour says the good shepherd lays down his life for his sheep, and that he knows them, and they know him; that they hear his voice, and follow him. Oh! that we might always heed the voice of the true Shepherd, and place our hands in his, to be led by him; for we have the assurance that no one can pluck us out of his hands. The good Shepherd also searcheth for the lost ones, and those that have strayed from the fold, and wandered upon the mountains and into the shadow of death. He gently leads them back into green pastures and by the still waters.

True, he leads me in a mysterious way. I cannot see why it is, yet God knows. He never leads me otherwise than wisely.

He makes no mistakes. He knows the way I ought to go. He understands me fully. He knows my spirit would fail before him if I were dealt with severely. Oh! how he mingles mercy with judgment! Then, he leads me always, in prosperity and in adversity, in joy and in sorrow, when alone and when surrounded by my friends and kindred. If he left me, even for an hour, I should be undone.

Tender Shepherd, lead thou me still, and I will put my hand in thine, and go wheresoever thou mayest lead. Never has he brought me into needless trouble. When affliction has gained its end, relief, in some form, has come. If I will mark his footsteps, and go right forward, he will guide me by his counsel, and afterward receive me to himself.

Not my will, but thine, O Lord, be done. Guide me, O thou great Shepherd of Israel; be thou on my right hand and on my left, by day and by night, until these conflicts be overpast. ELIZA WALKER.

Rochester, Mich.

HAVE CHARITY.

"BRETHREN, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou be also tempted." Gal. 6: 1. The first word of our lesson seems addressed to the children of God, or those trying to follow in the footsteps of Jesus. If, then, we are his disciples, we are ready and willing to be led and guided by the truth in whatever way it may present itself to us. If we are living as a band of brothers, our affections and interests for each other will be mutual, and we shall have no occasion for injuring or harming our brothers in any way; but if the Spirit of Christ abounds, we shall walk hand in hand, helping and being helped by each other, trying to raise the fallen and to strengthen and encourage the weak, which is nothing more than our reasonable service as God's true children.

We are trying to imitate our Saviour's example, which was forgiveness and love to the end of his sufferings. He left a record of that forgiving spirit, that we at this day may apply it as our daily rule of practice. Are we doing it as faithfully as we ought? Are there not many instances wherein we neglect this important duty? How apt are we, if a brother stumbles, or falls out by the way, to censure him with bitterness, or to speak evil of him instead raising him up and helping him over the rough places in which he may have fallen. "If a man be overtaken in a fault, ye which are spiritual restore such a one"—not cast him off, but in the spirit of meekness, with love and charity, not forgetting our Saviour's dying words, "Father, forgive them," with heart-felt sympathy, do all in our power to call the wanderer home, "considering ourselves lest we be also tempted." Let us, then, at all times and under all circumstances be willing to help the weak, and raise the fallen; for by so doing we shall live out the example of love and charity, which is the key to Heaven and our future inheritance.

"Faith, Hope, and Charity:
With these blest three,
We can look up,
And trust in thee,
Our Saviour and our God,
The first great Cause,
Who ordered all our ways in love,
E'en nature's laws.

"He formed us as we are,
Gave each our sphere,
And bade us look
In faith to him, till he appear.
He made earth not too bright,
Nor yet too sad,
For hope to lend its cheering light,
And make us glad.

"But greatest boon of all
To mortals given
Is Christ-like, holy Charity,
Emblem of Heaven."

MRS. ABBIE A. SARGENT.

West Randolph, Vt.

"BROUGHT IN BY A SMILE."

A LONDON minister said to a brother clergyman, one Monday morning, "Seven persons were received into my church yesterday, and they were all brought in by a smile."

"Brought in by a smile!" echoed the astonished listener, "what do you mean?"

"I will explain. Several months ago, as I passed a certain house on my way to church, I saw, held in the arms of its nurse, a beautiful infant. As it fixed its large eyes on me I smiled, and the sweet child returned the smile. The next Sabbath the

babe was again before the window, and again I gave it a smile; and this time, as before, it gave back an answering smile. The third Sabbath I looked up to the window as I passed, and now the babe smiled down on me, and this time I threw to the pretty prattler a kiss. Instantly one little hand was extended, and a kiss thrown back to me. And so it came to pass that I learned to watch for the baby on my way to church; and as the weeks went by I noticed that the nurse and the baby were not alone. Other members of the family pressed to the window to see the gentleman who had always a smile for the household pet.

"One Sabbath, as I passed, two children, a boy and a girl, stood at the window beside the baby. That morning the father and mother had said to these children, 'Make yourselves ready for church, for we think that the gentleman who always smiles to the baby is a minister. When he passes, do you follow him and see where he preaches.' The children were quite willing to follow the suggestion of their parents; and after I had passed, the door opened and the children stepped upon the pavement, and kept near me from street to street, until I entered my own church, where they followed me, and seats were given them.

"When they reached home they sought their parents, and exclaimed eagerly, 'He is a minister, and we have found his church, and he preached a beautiful sermon this morning. You must go and hear him next Sabbath.' To persuade the parents was not difficult, and guided by their children, they found their way to church. They too were pleased, and other members of the household were induced to come to the house of God. God blessed to them my ministry, and seven members of this household have been led to give their hearts to Jesus, and to unite with the people of God; and I repeat what I before said to you, that they were brought in by a smile."

No one is too poor, too full of labor and care, to give a smile and a kind word; and the loving Saviour makes use of instruments so simple to bring souls into his kingdom. — *Christian at Work.*

Obituary Notices.

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

DIED, in Battle Creek, Mich., April 29, 1877, Nathan Gould Spencer, aged 47 years, 4 months, and 8 days. He was born in Hartland, Vt., came to Michigan at the age of 18, embraced the Sabbath and the Advent faith 23 years ago as the result of reading tracts put into his hand by Eld. Cranston, and was baptized at Battle Creek by Eld. Frisbie in 1857. The strength of his faith in Christ and hope of immortality through him were an ever-present support during his last sickness and sufferings. Funeral services by Eld. S. N. Haskell. A. C. S.

DIED, at Pleasant Grove, Olmstead Co., Minn., on the 24th of April, 1877, Bro. Oliver W. Pierce, only son of Eld. Stephen Pierce, aged 31 years, 11 months, and 4 days. He had been suffering for several months, under a complication of diseases, which baffled all medical skill.

He was converted at the age of 11 years, and ever lived a quiet, consistent, Christian life. It was his earnest daily prayer, that he might be resigned to the will of God, whether it be to live or die. He left a faithful and loving wife, his aged father, and one sister, to mourn his early death. But they mourn not as others, which have no hope, for they believe that God, who brought again our Lord Jesus Christ from the dead, will bring him "from the land of the enemy," when "Christ, who is our life, shall appear."

Bro. Pierce was a faithful, efficient member of the Stewartville church, and had been for the last two years clerk of the Minn. Conference. A large and appreciative congregation gathered at his funeral on the 26th. Sermon by the writer, from Prov. 14: 32. D. P. CURTIS.

DIED, in East Elma, N. Y., March 17, 1877, Sister Rosetta Crain, aged 32 years, 6 months. She embraced the truth about six years ago, under the labors of Eld. R. F. Cottrell. She has been a faithful Christian and companion. She left a family of seven children, the oldest 14 years, the youngest 2 years. Remarks from Eld. G. Harris, Methodist.

DIED, in Grove Lake, Minn., our darling babe, aged ten months and twenty-three days. We greatly mourn, but we feel that we have a deeper interest in the glorious resurrection.

Funeral discourse by Bro. Wm. Emerson. JOHN I. AND LIBBIE COLLINS.

DIED, in Fairview, Kan., March 5, 1877, of consumption, Bro. M. Logan. Bro. Logan leaves a companion and five children. In conversation shortly before his death he told us that with him all was well, he knew in whom he trusted. He was somewhat troubled with the thought that he was leaving his family in straitened circumstances. May the God of the widow and the fatherless care for them, and grant them a happy reunion with the loved and lost when Jesus comes. L. D. SANTEE.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 10, 1877.

CAMP-MEETINGS FOR 1877.

Table listing camp meetings for 1877 in various states including Kentucky, Missouri, Iowa, New York, Wisconsin, Minnesota, Indiana, Ohio, Vermont, and Illinois with dates.

Western New York Camp-Meeting.

PROVIDENCE has greatly favored us in obtaining a location for this camp-meeting. At Aurora, 17 miles south-east of Buffalo, on the Buffalo, New York, and Philadelphia R. R., the railroad company has fitted up a grove for pleasure parties.

The most of our people can come all the way on this road, and all of them much of the way. We also expect a reduction on the Erie Road. June 7-12 is the time decided upon.

This meeting is specially to accommodate Western New York. These brethren have complained that the camp-meetings were so far away that they could not attend; hence very few of them have ever done so.

All west of Syracuse are expected to attend this camp-meeting. The one in the fall will be away up north. Still we invite brethren to come from all parts of the State and have the benefit of both camp-meetings.

Let all bring their children, their unconverted relatives and interested neighbors. Invite them now. Offer them tent room with you; pay their fare if necessary.

D. M. CANRIGHT, B. L. WHITNEY.

Tents for the N. Y. Camp-Meeting.

It is fully time for our brethren to make their arrangements for tents for the western N. Y. camp-meeting; so we offer some suggestions on this point. Our people in this Conference almost without exception have rented tents instead of purchasing them as the brethren in other Conferences have done.

We do not believe this is good policy. The brethren in this Conference are as well able to own their tents as the brethren elsewhere. We

propose to the brethren in the western part of the State to purchase tents to use at this first meeting, and then if they choose they can rent them to those who wish to rent tents for the second meeting.

To those who wish to purchase, I would say that I have been to Cleveland to see Bro. I. Edgerton, who is in the tent-making business, in reference to this matter. I think he will furnish tents at as reasonable rates as any one who makes a first class article, and considerably lower than we can buy them in this State.

Those who wish tents can correspond directly with him, or, if they choose, with me, and I will do the business for them. Doubtless there will be those who will not feel able to buy. Such can rent as heretofore. I give prices below at which we can rent tents this season:—

Table showing tent sizes and prices: 9x12 ft. \$2.50, 16x24 ft. \$ 7.00, 12x17 " 4.00, 24x30 " 10.50.

Parties renting will pay freight both ways. Let all who wish to rent tents write me immediately at Rome, N. Y., stating size and number wanted. We call especial attention to this fact: Our meeting this year will be smaller than usual as the attendance will be from only one-half the Conference instead of from all the State as heretofore; hence the greater necessity that our brethren should all provide themselves with tents in some way.

All wishing to rent tents must order so that it will reach me by May 28th, or we cannot guarantee to have them on the ground. Orders for new tents should be sent without any delay.

B. L. WHITNEY.

Who Should Attend the Missouri Camp-Meeting?

CERTAINLY all our preachers should be there. All of our T. and M. officers should be there. All of our church officers should be there. All the brethren and sisters that are awake to the interests of the cause should and will be there.

Let no one stay away because he cannot afford fine clothes. There is no discount on good, clean patches in Missouri. Let all who can, bring tents and bedding to make themselves comfortable. No one should stay away because he cannot get a tent, as there will be a large tent on the ground to be used for families.

It costs but little to travel by wagon. Let us see at least one load from each company in the Conference. There will be a quantity of tracts so that each director can take home a supply. Bro. J. A. O'Bryan will give directions for reaching the place and the best rates that can be obtained by R. R.

WM. EVANS.

"Plain Facts."

We have carefully read "Plain Facts about Sexual Life," written by J. H. Kellogg, M. D., and we think it superior to any work upon that subject that we have ever examined. It should be placed in the hands of the youth everywhere.

It has been in the market but a few weeks, and one thousand copies have already been sold. The book is elegantly bound, with beveled edges, and has 356 pages. It is printed on the finest tint paper. The subject is scientifically discussed, and made plain to the commonest reader. Wherever the book is read and heeded it will stay the tide of evil which is overflowing the land.

Many of our brethren are canvassing for it

East and West with marked success. One brother sold twenty copies in one day. None that are interested in the health question will fail to be interested in this work. We recommend it to the youth everywhere, especially to those who wish to canvass for a book. I know of no useful work that apparently would meet with a more ready sale.

S. N. HASKELL.

Notices.

To those who contemplate coming by railroad to the Kansas Camp-meeting: A reduction of fare will be made on the L. L. & G. R. R. from all stations where ten or more are going at the same time.

Those coming from the north and east through Kansas City will come on the Ft. Scott and Gulf Road to Olatha, thence on the L. L. & G. to Ottawa. Those coming from the north-west will come to Lawrence, thence down on the L. L. and G. to Ottawa.

CHURCH clerks in Missouri please not neglect to report at once to D. C. Hunter, Nevada, Vernon Co., the standing of your churches, amount of s. b. pledged, number of members, gain or loss, etc.

WM. EVANS.

Tents.

By request, I publish the following list of prices of larger family tents, as there were some mistakes in my former card:—

Table showing tent sizes and prices: 10x12 ft. \$19.00, 14x20 ft. \$32.00, 12x16 " 26.00, 16x25 " 40.00, 14x16 " 28.00.

With ends of drilling, a reduction of from one to two dollars will be made.

IRWIN EDGERTON.

6 and 8 Rockwell St., Cleveland, Ohio.

Appointments.

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

Ia. and Neb. T. and M. Society.

THE Iowa and Nebraska Tract and Missionary Society will hold its annual meeting for the election of officers for the ensuing Conference year, and such other business as may be necessary in closing up its last quarter, in connection with the camp-meeting, at Marshalltown, Iowa, June 7-12, 1877.

GEO. I. BUTLER.

Kentucky and Tennessee Camp-Meeting.

THERE will be in connection with the Conference a four days' meeting held at Elizabethtown, Hardin Co., Ky. (instead of Bear Wal-low as previously given), beginning Wednesday eve, May 16.

Bro. D. M. Canright is strongly urged and expected to attend. We hope every reasonable effort will be made by the members and scattered ones to attend this meeting. Come prepared, as far as possible, in the way of provisions and bedding, to take care of yourselves. Brethren from a distance will be cared for. Teams will be at Horse Cave for the benefit of those who come on the cars, the 16th and 17th.

S. OSBORN, A. P. WILLIAMS, J. S. MILTON, State Conf. Com.

General Meetings.

All are invited to attend.

NORTH GOVERNEUR, N. Y., May 12. Ros-sie, May 19. B. L. WHITNEY.

Change of Appointments.

As we hasten to prepare for tent labor, Bro. Andrews kindly offers to fill two of my appointments; therefore, I now announce as follows: Martinsville, Ill., May 11-13. Keenville, " " 19, 20. Woodburn, " " 26, 27. Princeville, " June 2, 3.

G. W. COLCORD.

LOVINGTON, Ill., May 12-16. Oakland, " " 17-20. R. F. ANDREWS.

Quarterly and Monthly Meetings.

I WILL attend at Dodge Center, Minn., May 26, 27; also the Wells quarterly meeting at Mapleton, at the Whitney school-house, June 9, 10. HENRY ELLS.

MONROE, Wis., May 26, 27. Every member is expected to pay up his s. b. at this meeting. Churches of Avon, Albany, and McConnell's Grove are especially invited.

MATTIE A. KERR, Clerk.

ANTRIM, Mich., May 12, 13. Will some minister meet with us?

H. E. OLMSTEAD, Clerk.

MINNESOTA.—Kenyon and Dodge Centre at Dodge Centre, May 26, 27. Litchfield and Round Prairie at same time. West Union, May 29. Steel Centre, Otranto, Monticello, Wrightstown, and Koronis, June 2, 3. Kingston, Lake Ellen, Burbank, June 9, 10. New Auburn and Grove Lake, June 16, 17.

HARRISON GRANT.

IVID, Mich., at the house of Sr. Talmage, May 12, 13. T. and M. meeting on the second day. Brethren from Duplain are invited. Will Bro. A. O. Burrill or some other preacher attend?

JAMES MCCARTY, Clerk.

LIBERTY POLE, Wis., June 2 and 3. Will Bro. Atkinson attend?

PHINEAS HENRY, Clerk.

T. and M. Quarterly Meetings.

Send reports and donations in season.

DIST. No. 1, Rochester, Fulton Co., Ind., May 19 and 20, in connection with quarterly meeting. J. D. SHILLING, Dir.

DIST. No. 9, Ia. and Neb. Soc., at Lisbon, Ia., May 19, 20. Report to Jesse Dorcas, Tipton, Ia. Eld. Butler is expected.

J. T. MITCHELL, Dir.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mary J May 51-14, Mrs Mary Waterman 51-18, B Graham 51-14, Mrs Sams 51-18, C D Rumsey 52-14, J H Jaquith 51-18, J W Landis 50-21, J W Cronkrite 52-4, Ellis Clark 51-18, Mrs A Westbury 52-1, Mrs P C Bessette 51-18, Jane C Hill 51-18, A King 51-18, T F Cottrell 51-18, J M Lindsay 51-18, Milton Hawley 51-18, V B Gaskill 51-18, A W Smith 51-18, N Ward 51-18, Mrs S J Cottrell 50-22, A B Brant 51-14, Mrs H A Munson 51-14, Amos Van Syoc 51-18, Samuel J Miller 51-10, Eliza Taylor 51-18, Daniel Grant 51-18, L D Weaver 51-18, R W Day 51-18, August Rasmussen 51-1, L Parrot 51-16, A W H Millard 51-18, Jesse Van Syoc 51-18, Leonard Martin 51-18, Eliza Loop 51-19.

\$1.00 EACH. Anna W Butcher 50-18, F M B Bragg 50-18, C K Farnsworth 50-18, Barbara Stroud 50-11, Reuben Ford 50-18, George Billington 50-18, N B Emerson 50-18, Emeline Griffin 50-18, Thomas Harlow 51-9, Nason Hoyt 50-18, Jennie L Kellogg 50-18, Loren Cram 50-18, S O James 50-18, S R Twist 50-7, Benjamin Leech 50-18, Olaf Soderlund 50-18, P H Lane 50-18, C T Lewis 50-18, Andrew McElroy 51-5, Johu Huntley 51-5, Evi Spier 50-18, J E Turner 50-18, A D Jones 50-18, P J Stiffler 50-18, Miss Josie Malloy 50-18, Elizabeth Ellsworth 50-17, S Holford 50-18, Geo Kennedy 50-18, Amelia Worden 50-25, Frank Lapeer 50-18, Horace Dutches 50-19, Aurilla Rentfro 50-18, J O Gulver 50-18, Geo Stockinger 50-18, Carrie McIntyre 50-18.

MISCELLANEOUS. F Morrow \$3.00 52-18, Wm O Russ 50c 50-18, Wm Cary 50c 50-5, Minerva Davis 50c 50-5, C W Neal 1.50 51-18, Polly Conklin 50c 50-9, John Long 75c 50-18, Mrs R L Cole 50c 50-5, Chas Rausch 3.00 51-18, O F Tripp 50c 50-6, W P Merrifield 50c 50-6, Wm Danser 1.50 51-18, George Jennings 75c 50-18, D Hanking 75c 50-18, H A Whittaker 75c 50-8.

Books Sent by Mail.

Wm H Steward \$2.00, C A Gibson 25c, W I Goodwin 15.00, J M Ferguson 50c, P J Stiffler 25c, Mrs Nancy Miles 50c, P J Bowman 16c, A T Jones 1.25, S J Hall 40c, J W Covert 15c, J R Elliott 15c, Frank Zirkle 15c, Mrs Z H Hughes 15c, J M Reese 15c, May L Smith 40c, H T Gorselin 1.00, C F Benton 1.00, A Peterson 1.10, L L Ridnour 20c, H G Mosher 40c, Frank Starr 1.75, John S Lavver 25c, L N Whisby 78c, J L Ericson 1.40, M M Tryon 50c, J H Foster 60c, L H Deunmore 2.25, E G Brand 80c, N J Cogswell 50c, Lewis Bean 1.00, Mrs H Hills 50c, A McFarlane 25c, Benj B Hance 2.00, L S Hopkins 26c, J G Holroyd 1.00, R E Shaw 25c, E C Hendee 1.00, L M Parsons 1.00, Mrs J P Fowler 1.00, August Rasmussen 1.00, Nellie Hatch 28c, Marian Fitch 25c, H Woodruff 3.15, S F Potts 1.25, B F Koons 5.00, Jur Douglas Andrews 1.25, Doran Warren 20c, Mrs L Cox 12c, Chas Thomson 2.00, Mrs H Lundy 88c, T F Emans 1.00, Daniel Nettleton 50c, Mrs H A Whittaker 50c, H H Aultfather 25c, H L Cook 2.80.

Books Sent by Express.

Jared Mallernee \$19.65.

Books Sent by Freight.

George Foreman \$25.70, Signs of the Times 205.81, J A O'Bryan 95.31.

Cash Rec'd on Account.

Signs of the Times \$200.00, C L Palmer 2.00, W W Sharp 6.63, I A Olmstead 5.00, Geo I Butler 30.00, Cal T and M Society—M Mossford 10.00, Ohio T and M Society 499.70, John F Hanson 4.00, N Y T and M Society 200.00.

Mich. Conf. Fund.

Colon \$25.27, Orleans 22.50, Saranac 37.00, Jackson 10.00, Ransom Center 60.00, Alma 50.10.

Gen. Conf. Fund.

Almon and Norman Dewey (s b) \$7.00, Geo Miller Rockwood (s b) 7.00.

Mich. T. & M. Society.

Dist 6 \$22.60, Dist 2 10.00, Dist 8 Hastings 10.00.

European Mission.

Mrs Ira Abbey \$100.00.

Swedish Mission.

New Sweden (Mc) church \$3.50.

Danish Mission.

James O Carlson \$10.00.