

The Advent Review

AND HERALD OF THE SABBATH.

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

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"TILL HE COME."

ONLY a few more burdens must we carry,
In heat and toil, beneath the scorching sun;
Only a little longer must we tarry,
Only a little longer, "till He come."
Only a little more of life's long journey,
Through the world's desert, till the day is done,
Only a few more desert scenes of conflict,
Only a few more Marahs, "till He come."
Only a little longer, thinking gladly
Of the uprising of the brighter sun;
Only a little longer, waiting sadly,
In the fast falling twilight, "till He come."
Only a few more billows, wildly tossing,
Beating us backward from the longed-for shore;
Only a few more snares our pathway crossing,
Then all the trials of the way are o'er.
So let our eyes be on him in his absence,
Seeking to serve him in this day of grace,
While the thought cheers us in our constant sadness,
Soon he will come and meet us face to face.
—Sel.

The Sermon.

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

SPIRITUALITY OF THE LAW OF GOD.

BR. ELD. J. H. WAGGONER.

TEXT: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

THERE are two leading ideas in this text: that of duty, and of judgment. Duty is inseparably connected with accountability. When God commands, we must obey or suffer the consequences of our disobedience.

This text clearly shows that the commandments of God are the rule by which we shall be judged; we are exhorted to keep his commandments because he will bring every work into judgment. If we keep his commandments our works will be approved in the Judgment. If we do not keep his commandments we shall be found sinners, and shall stand condemned in that day.

And this text refutes the oft-repeated opinion that the system of government revealed to the Jews was one of merely temporal rewards and punishments. It is true that there was civil government among the Jews, as there is now among other nations. But the Jews as well understood the doctrine of a future life, and of future rewards as we understand it. The resurrection of the dead is as clearly taught in the Old Testament as it is in the New.

Again, our text teaches a future judgment on the same basis and to the same extent that the New Testament does. It presents the commandments as the rule of the Judgment. So Paul to the Romans says men "shall be judged by the law." The text says every work and every secret thing shall be brought into judgment, and Paul says "the secrets of men" shall be judged in that day. Rom. 2:12, 16.

Because God established civil government among the Jews it is not to be inferred that they were not accountable beyond that civil government, more than it is to be inferred that, because God ordained "the powers that be," we have no accountability beyond the execution of the laws of the land. We may evade the civil law: so might they. But we cannot escape the judgment of God; nor could they. "Every secret thing" will be brought up in that day. "His hand will find out all" his enemies.

It is necessary that there should be a future judgment to meet the demands of justice; for man can neither judge nor execute so as to meet those demands. Many "secret things," deeply criminal in their nature, escape the eyes of the strictest judges of this world. The motive cannot be discerned by man; therefore he cannot judge on moral grounds. The present requirements of society demand that civil government shall exist; and it only meets those demands. The murderer may be hanged; but who will argue that he will be acquitted in the day of Judgment because he has suffered the penalty of his crime on earth? "Every work" will be brought into God's judgment.

But the law which says, "Thou shalt not kill," had the same relations in the past dispensation which it has now. The penalty was the same. Every violation was reserved, to be considered in "the judgment of the great day." So far as moral principles are concerned, and the vindication of justice, and the maintaining of governments there is no such difference of dispensation, as many suppose that there is. Men were sinners in the past dispensation; so they are in this. Forgiveness was offered through faith in the Messiah; so it is in this. Disobedience rendered faith and worship void in that dispensation; so it does in this.

On this point, in regard to the past dispensation we quote the words of the Lord by Samuel to Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. And, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. And in regard to this dispensation, we quote as follows: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." Matt. 7:21. "Thus have ye made the commandment of God of none effect by your tradition. . . . But in vain they do worship me, teaching for doctrines the commandments of men." Chap. 15:6, 9. "Even so faith, if it hath not works, is dead, being alone." Jas. 2:17.

The expression has passed into an axiom that God is supreme moral governor. Let us consider what this implies. If he is a governor, he must have a government; for we can have no idea of a governor without a government. If he is supreme governor then his government is over all; it admits of no rivalry, and all responsible creatures are subjects of it. If he is moral governor then his government is a moral government; it must be maintained on moral grounds. And of course the Judgment in which the actions of his creatures are considered must be entirely on a moral basis. And to this all responsible creatures are amenable.

But what is true of his government is equally, and necessarily, true of his law. For law is the basis of government. Without this all would be anarchy and confusion; there could be no government. A moral government must have a moral law for its basis.

And such a law God has revealed to his subjects on earth; such a law is referred to in the words of our text. The ten commandments, spoken by Jehovah with his own voice, and written with his own hand, are a complete moral code, and the only one that has ever been revealed. Indeed, there could not be another; there can no more be two complete moral codes—than there can be two universal governments the same time, or two Supreme Beings.

In the ten commandments duties are classified, the greatest duty or sin being contained in the wording of the precept. Thus taking the second table, which regards our relations to our fellow-man; it enjoins a sacred duty toward parents, which commences with our childhood. It then presents safeguards to life, chastity, property,

and reputation, and forbids wrong desire in regard to any and everything which is our neighbor's. And these cover all the relations of life. Were all these relations regarded in the spirit of kindness and love, on which the law of God is based, we could ask no more of our fellow-men. Society would then be all that we could desire. Knowing this, it would appear marvelous, did we not understand the perverseness of human nature, that any should be found who will oppose this law in principle or in practice.

Objections have often been urged against this law, that it is not a complete code of morality; but these have all been of a trivial nature. In noticing them, we can only give such as have been given to us.

1. It has been objected that love is not inculcated in the ten commandments. But this is refuted directly in the second precept, wherein Jehovah said he showed "mercy unto thousands of them that love me and keep my commandments." We shall show by the Scriptures that without love they cannot be kept.

2. A writer of some little note among Adventists raised the objection that the ten commandments are not of perpetual obligation, and therefore not moral, because they are not suited to the circumstances of the saints in a glorified state. For, said he, the commandment or prohibition supposes the possibility of disobedience, and of course the existence of a penalty, and he taught that only the two commandments of love to God and man could be required in that state.

The answer to this objection is two-fold.

1. If it were strictly true, it would contain no reason why the law is not binding now, nor why it does not cover all present moral relations. 2. The same objection will apply with equal force, allowing that it has any force at all, against any requirement in the glorified state. For the commandment to love God, if there binding, would just as truly suppose the possibility of not loving, and of course of a penalty for not loving. The objection is subversive of all law and all obligation. When we are prepared to admit that God will have a government without obligation, and an obedient people without any duty resting upon them, then we may admit the force of this objection.

3. A minister with considerable reputation for ability, especially in opposing the law of God, once urged that it did not contain all obligation, and cited Ex. 22:1, and Prov. 20:10. The first reads as follows: "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."

And the second reads thus: "Divers weights, and divers measures, both of them are alike abomination to the Lord."

"There is nothing in the ten commandments," said this minister, "about making restitution, or against divers weights and measures."

The answer to this was easily given. The commandment says, "Thou shalt not steal," and if this were kept, no restitution could be required. Restitution has respect to the claim of the law, because the necessity for it arises from the violation of the law.

Again, the man who has divers weights and measures has a desire for dishonest gain; but if he had respect to the commandment which says, "Thou shalt not covet," he would have only right and honest weights and measures.

4. Said the same minister, at another time, "I may be a glutton and a drunkard, and you cannot prove by the ten commandments that I am a sinner."

We can prove by the apostle Paul that the glutton breaks the first commandment, for he says of such, "Whose God is their belly," or appetite. Phil. 3:19. Gratification of perverted appetite is idolatry; a violation of the law of God. Anything is

an idol which we prefer to God; hence all those who forget God and find their joy in the things of this world are violators of the first commandment.

5. It has been confidently urged that the law is not complete, and that we should admit it, inasmuch as we teach baptism, of which the law says nothing. But baptism is not a moral obligation; it is only positive. It is not original, as all moral law is, because it grows out of the sinful condition of man. By original obligation we mean that which grows out of our original relations to God; such as existed of God's sole will and power before sin was introduced. Baptism is for the remission of sin, and sin is the transgression of the law. Therefore, if the law had never been transgressed, there would have been no baptism. The law is the basis of everything in the administration of God's government. And on examining its claims and relations we shall find, as David wrote, "Thy commandment is exceeding broad."

The nature of a law may be as certainly learned from a statement of its effect upon the character of the doer as from a direct statement of its nature. Thus, if a man commits murder in keeping a law, we know that that law requires him to murder. If a man becomes a bad man by keeping a law, the law itself is bad; but if he becomes a good man by keeping a certain law, the law itself must be good. And a good character is formed in no other manner than in obedience to right law. A good character is not the result of emotions, or feelings, or of desires, but of right actions. An inspired writer has settled this point in these words:—"He that doeth righteousness is righteous."

There never was a time when God did not require his creatures to be holy. And this requirement was placed upon the highest possible plane. It was not used in any conventional or local sense, as implying one thing at one time, and something else or something higher at another time. Thus the Lord said to the children of Israel:—"I am the Lord your God: . . . ye shall be holy, for I am holy." As this requirement for them to be holy was based upon the holiness of his own character, both the requirement and the holiness required must be as unchangeable as his own character. It is a mistake, too often made, to think that the holiness or morality of this dispensation is higher than that of past dispensations. God's character is forever the only model of holiness given to moral agents. And the nature of moral character or of holiness can no more change than moral principles or divine attributes can change.

As righteousness consists in right doing, and a character can be formed only by conformity to, or violation of, a rule of right, it follows that there must be a law given by the great Moral Governor which is the test of all actions and the measure of morality or holiness. Without this there could be no moral government, and no judgment on a moral basis. Such a law must not only exist, but it must be revealed; for to judge by a law not revealed, and therefore not known to the subjects of the judgment, would only be tyrannical.

That the position herein taken is reasonable, no one can deny; that it is Scriptural may be easily proved. When God was about to declare, with his own voice, his holy law from mount Sinai, he said to Israel:—"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5, 6. That God's covenant, commanded with his own voice, is the ten commandments, is fully proved by Deut. 4:12, 13:—

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye

heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Many make a serious mistake here and suppose that, because this law is called a covenant, it is therefore the old covenant made with Israel which has passed away. That was an agreement which was rendered inefficient by their non-performance, and is contained in Ex. 19:5-8. Compare Ex. 24:3-8. That a covenant, a contract or agreement, may be based upon a covenant or law, that is, that the law, which is called a covenant, may be the condition of a contract, which is surely a covenant, may be learned from 2 Kings 23:1-3. Verse 3 reads thus: "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in the book." The law or commandments written in the book was a covenant, and their agreement to keep that law was another covenant. And this is precisely the relation that existed between the covenant made with Israel, in Ex. 19:5-8, and the covenant commanded to them, in Ex. 20:3-17.

The word covenant is very extensive in signification, and each one referred to must be identified by its characteristics, and not by its name. The agreement or covenant which is found in Ex. 19:5-8 depended entirely on their promise to obey, which they did not perform, and therefore the contract became a nullity. But a law is not invalidated by a failure on the part of the subjects to keep it. Sin has no tendency to abolish the law, but it tends rather to abolish the sinner.

The point under consideration is this; the Lord told them that if they would obey his voice and keep his covenant, by which he referred to the ten commandments, they should be a holy nation. We have seen that they were to be holy because God was holy; that the holiness they were to develop was according to the divine attributes; and we have noticed that a character can be formed only according to a rule of right, for where no law is, there can be neither transgression nor obedience. And by the words of Jehovah himself we have now learned that the ten commandments, which he spake with his voice, are that rule of right. By perfect conformity to this law they would have been holy.

But as has been noticed, the law cannot impart what it does not contain; that is, the character of the law-keeper will be according to the law he keeps. If the law is bad, he who keeps it must necessarily become bad. If the law is good, his character will be good who keeps it. In this case we learn that it is a holy law, fully sufficient to impart a holy character to its observer. This holy law reveals to man the will of God, and if man had kept it he would have been in harmony with the will of God. And this is as high in the scale of righteousness, morality, or holiness as it is possible for man to rise. This is our first Scripture proof on the nature of God's law of ten commandments; of its completeness and spirituality, giving a holy character to its observer. And this is decisive, being the words of Jehovah himself.

Moses, in setting forth this law to Israel, said that life and death were set before them there in Deut. 30:15-20. "The wages of sin is death," and man must die because he has sinned, or transgressed the law. He has failed of that holiness which he would have had if he had kept that law. Had he kept it and attained unto that holiness he would have lived, for "the law was ordained unto life." And this again is all perfectly reasonable, for God would never punish with death a holy being.

David gives a decisive testimony on this subject, and a very direct one. He says, "The law of the Lord is perfect." Some have depended on the marginal reading of Ps. 19:7, "the doctrine," to take away this statement from the law. But it offers no real ground to evade our conclusion. The whole context shows that it is the law of which he is speaking. And the original is a word from which law is usually translated. It is found in such texts as Ex. 12:49; 16:4; 24:12; Ps. 89:30; in every occurrence of the word law in Ps. 119, and other places too numerous to notice. The perfection of the law, as we have seen, is on the very highest plane, as it is a rule of holiness, capable of imparting a holy character. It reveals the divine will, which is

also a revelation of the divine character. For God required them to be holy as he is holy, and he said they would be holy if they kept that law. The holiness or perfection of that law is as high as Heaven itself—the very outgrowth of divine purity.

Some have been in doubt of David's meaning in this text, because he says, "The law of the Lord is perfect, converting the soul." They cannot see how the law can have anything to do in converting the soul. A better understanding of what true conversion consists in may help them.

Paul says, "By the law is the knowledge of sin." To be convinced of sin is the first, and a very essential, step toward conversion. In the work of conversion repentance is as necessary as faith. The apostle taught "Repentance toward God, and faith toward our Lord Jesus Christ." Repentance is of sin, and has respect to the law transgressed. Therefore we repent toward God, whose law we have transgressed, and have faith toward our Lord Jesus Christ, by whom we receive remission of sin. Faith without repentance would never avail; it would produce no genuine conversion. True, the law alone has no power to convert, but Jesus "gives repentance," as well as "remission of sins." Acts 5:31. But as repentance has respect to the law, for sin is the transgression of the law, and by the law is the knowledge of sin, it follows that if the law were abolished there could be no repentance, and without this there would be no genuine conversion. And this leads us to doubt the genuineness of many professed conversions which are grounded on the faith of the abolition of the law. We speak with the greatest respect for the feelings of all. But the truth of God commands our highest respect, for all must be judged by the truth, but the truth is judged by no man.

Passing by other plain testimonies in the Psalms, especially Ps. 119, which might be used, we return to our text, Eccl. 12:13, 14, "Fear God and keep his commandments, for this is the whole duty of man." As man is a moral agent, and God is a Moral Governor, and his Judgment of course on a moral basis, man's whole duty, considered in relation to this Judgment, must comprise all moral obligation. The whole duty here enjoined is not in the sight of man, nor in view of the judgment of man; but it is before God, in view of his Judgment—his future Judgment—when every work and every secret thing shall be passed upon by "God, the judge of all." That which comprises the whole duty of a moral agent is no less than a perfect law, a rule of holiness—in obedience to which man would find purity of heart, happiness, life, and the favor of God. And such is God's law of ten commandments. We come now to the New Testament. And first we find therein the words of our Saviour who always spoke in terms unmistakably clear in favor of the law of his Father. He said that they who kept and taught the commandments should be great in the kingdom of Heaven. Matt. 5:19. He said that the "golden rule" was an outgrowth of the law. Matt. 6:12. That they who made void the commandment of God offered vain worship to him. Matt. 15:3-9. That he who would enter into life must keep the commandments. Matt. 19:16, 17. That all the law hangs upon love to God and to our fellow man. Matt. 22:36-40. That the will of his Father, which is elsewhere defined to be his law, is the test of the doctrines of the gospel. John. 7:16, 17. That he kept his Father's commandments, John. 15:10, and because he did always those things which pleased the Father, John. 8:29, the Father said he was well pleased in him. Matt. 17:5. God would likewise have been well pleased with man if he had always kept his commandments, and not sinned against him.

Now on these words of the Saviour we remark, that that law, obedience to which would exalt a man in the kingdom of God, must be a perfect law. A law, obedience to which would give eternal life, must contain man's whole duty. A law which hangs upon supreme love to God and unselfish, impartial love to man, is no less than a holy law. Inasmuch as the Father was well pleased with his Son because he kept his commandments, those commandments must be very precious in the sight of the Father. And as we are admonished that we ought to walk even as our Saviour walked we may well pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Ps. 119:18. And to seek that our souls may be so fully converted that, with David and Paul, we may delight in the law of God. Ps. 119:77; Rom. 7:21.

The apostle Paul has said more to vindicate the law of God than any other writer in the New Testament. His only rival in this respect in all the Bible is David, whose words are devotional rather than argumentative. Paul is the great, and universally accepted, reasoner on justification; and he first used the word justify in relation to doing the law! Rom. 2:13. He says, "The doers of the law shall be justified." This does not assert that man can now be justified by the law, in his sinful state; but it does most emphatically vindicate the law as a complete rule of right, showing that it contains justifying principles; for that rule which is defective could never justify a moral agent.

In Rom. 3:1-9, Paul shows that all the world, both Jews and Gentiles, are proved sinners by the law. This also shows that it is a universal law, to which all classes in all the world are amenable. And such must be the law of God, the Universal Governor.

Verse 21 of this chapter says, "By the law is the knowledge of sin." By this rule character is determined. Now it is clearly truth that a law which is not now binding on man cannot prove man a sinner. If a man is condemned by a law it is because he is responsible to that law. If the law had no jurisdiction over a man he could not be condemned by it. And this declaration is very closely related to that of chap. 2:13, for it is evident that the same law which condemns the transgressor will justify the doer. The mechanic applies his rule to a board to see if it is right for his use. Of course there would be no certainty in the matter if the rule itself were not right. And if the rule is right it will both approve that which is right and condemn that which is wrong. Who would think of using an instrument of one certain shape to prove that a crooked stick is crooked, and one of another shape to prove that a straight stick is straight? One straight edge is used for both purposes. Even so one and the same law will justify the innocent and condemn the guilty.

In verse 21 the apostle says the righteousness of God is manifested without the law; that is, as we have all transgressed the law, and stand condemned by it, we must be justified by grace, and not by the law; but he says this righteousness of God is "witnessed by the law," that is, the law of God is the measure of the righteousness which grace confers upon us. The gospel must bestow upon us just such a character as the law can approve; otherwise the law, by which we shall be judged, would still condemn us in the day of Judgment.

(Concluded next week.)

The Pope's Prison.

THE simple-hearted, pious peasantry of the whole Catholic world are made to believe that the "Holy Father," as the pope is termed, is, at the present time, enduring all the miseries of a hard and cruel captivity. In the Austrian Tyrol, where our summers are spent, this is the general belief among a people not deficient in good sense and intelligence, but credulous of every fact related to them by their priests, or read by them in their Catholic newspapers. We, naturally, going direct to them from Rome, are eagerly beset with questions regarding the health and condition of the cruelly suffering head of the church, who has become to their imaginations as a second crucified Saviour; and, but for the credit which we have established in that one little village, our statements would not be accepted; for how should we, who are Protestants, know better than the priests? They believe us, however, and their simple hearts are comforted; but they are only a mere few out of the many thousands who are imposed upon by these outrageous fabrications. At Antwerp, one Sunday, a preacher having painted in most vivid colors the maltreatment, the sufferings, the imprisonment of the head of the church, cried out, "How is it possible to deny all this, when here is the straw on which lies in chains the Holy Father?" At these words, the whole congregation burst into sobbing and weeping, and, rushing forward to the priest, secured for themselves little bundles of straw, which he sold at half-a-franc a bundle. Almost all the parish priests sell these, and it is said that half the money goes to the Vatican.

But this is not all. At Ghent, they sell photographs, in which is represented the pope, in chains, looking out from between strong iron bars from a little dismal cell, a bersagliere standing guard over him with his

musket. This photograph, the priests say, was taken from life, therefore it cannot be false, and there is shown the Holy Father suffering in one of the most horrid dungeons of Rome. These photographs are sold to members of the Catholic Association at half-a-franc each, and to other people at one franc and a half. The half of this money goes to St. Peter's. They sell thousands of copies. The one I procured, bears the number 45,343 of the ninth series. It is a singular fact that the pope at the present time has never for years been so well in health, never so merry, or so free. Hundreds of people, both Catholics and Protestants, see him every week—almost daily—in his luxurious palace, full of joke and lively repartee, as is his wont. This cannot last long, at his age; but at the time I write, he walks about his spacious gardens at a pace which tries the breath of the well-fed cardinals in attendance; visits his aviaries, is attended by his favorite black cat, and knows no imprisonment which himself or his priests, the Jesuits, have not imposed upon him. And all the while, through the distant places of Europe, the priests are selling the pretended damp straw of his dungeon, and the poor, ignorant, but devout, peasants are breaking their hearts over the lying pictures which represent him behind his prison bars!—*Mary Howitt.*

The School of Christ.

ALL who have given their hearts to God, and are striving to overcome their sins and defects of character, are learners in the school of Christ. Christ is our divine teacher, and this world our place of discipline. The education we receive in the school of Christ is designed to fit us for an immortal existence; a state of perfect joy, holiness, and love, in the presence of God, the holy angels, and all the redeemed. The discipline of life, is designed to purify, refine, and elevate us, that we might be partakers of the divine nature; and finally through the precious blood of Christ to remove every stain that sin has made, that he may present us faultless before the presence of his glory with exceeding joy. This is a great work; and nothing less than an entire surrender of ourselves to God and a firm reliance upon Christ as our Saviour, can enable us to accomplish it. Our Saviour says, "Without me ye can do nothing." And Paul says, "I can do all things through Christ which strengtheneth me." God will require nothing of us that we are not able, through grace, to perform. "For he knoweth our frame, he remembereth that we are dust." Ps. 103:14. We have no promise that this life shall be exempt from trials, but the reverse. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. Since Christ overcame, we may overcome also. Take courage, then, doubting and disheartened one, he bids you be of good cheer. Jesus will not leave you to endure the conflict alone; for he has said, "I will never leave thee, nor forsake thee." In the wilderness of temptation he suffered on our account; and "in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. As the great Teacher, he set us a perfect example, that we should walk in his steps. Whatever may be our life-work, our afflictions, our trials, he says to each one "My grace is sufficient for thee; for my strength is made perfect in weakness." When we are weak in ourselves then are we strong in Christ. "Most gladly therefore will I rather glory in infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

We must do the work he has given us to do now, if we would hope for the rest that comes when the troubled voyage of life is over, and the Christian race is run. The discipline to which he subjects us is always designed for our good. It may seem to us severe, and perhaps unnecessary; but

"He who the end from beginning can tell
Works for our good, for he doeth all well.
This that prepares for the mansions of rest,
Ever remember is all for the best."

We might never know the evil and selfishness of our own hearts if he did not prove us by the discipline of trials and temptations. Only when we see ourselves as we are without his grace, can we realize our depth of sin and wretchedness.

It is not the chief design of this life to seek our own happiness. Happiness, when sought for its own sake, cannot be found. It follows in the path of right-doing, in obedience to God's requirements, and unselfish devotion to the good of others. Even as Christ

came not to be ministered unto, but to minister, so should we minister to the happiness and welfare of others—live not for ourselves alone, but for Him who died for us. As a place of enjoyment merely, this world proves very unsatisfying; but as the school of Christ in which we are to be fitted for the glories of the world to come, it is wisely adapted to our need.

The cross is instituted in the school of Christ that we may learn humility. It is an emblem of our Saviour's sufferings and humiliation which he endured for us. If we shun it we deny him, and he will also deny us. If we will not in humility bear the cross, we cannot hope to wear the crown in glory. It is the pure and lowly in heart that shall win eternal honors. The victor's song of triumph is only for the overcomer. Is it not a precious thought that Christ who is altogether lovely, the chiefest among ten thousand, and exalted above all the heavenly hosts, should condescend to become our instructor? With such a teacher shall we not be without excuse if we fail to learn life's lessons? The offered reward is of infinite value. All needed aid and encouragement is given us to attain it. Shall we not then be without excuse if we fail to win the prize?

Our course of education in the school of Christ will soon be completed. Soon we must pass the searching test of the great examination. Shall we then be found worthy to receive Heaven's diploma, and to hear from the lips of the great Teacher the welcome words, "Well done"? "For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:11.

NELLIE F. HEALD.

Christ as a Friend.

THERE are few thoughts of Christ more calculated to kindle tender emotions in the hearts of all Christians than the consideration of him as a friend—"a friend that sticketh closer than a brother."

Probably there is no one who has not known what it is to long with unutterable longing for the love of a faithful friend. Not merely a friend as society counts friendship, but a close friend, one to whom our heart may lay open its most secret thoughts and feelings. We may perhaps live long, weary years scarcely knowing the inestimable blessings of such an earthly friend, but here is a heavenly friend to whom all may have access at all times, whose love is "everlasting love," and whose kindness is "loving kindness," and who himself can satisfy every longing of the restless human heart.

We desire to make our dearest earthly friend the sharer of every thought, to tell him all our little interests as well as our greater concerns. To our Saviour friend we may utter our most sacred confidences, to him carry our great sorrow and our little trials, to him tell the hidden grief the world might scorn us for, or taunt us with, and even our kindest friends might not understand. The disciples of John "went and told Jesus," and we may "go and tell Jesus," everything, for he always understands and always sympathizes.

He is a faithful friend. Many hearts have bled over the coldness and changes of supposed friends. Bleeding hearts! here is balm for your wounds; here is a Friend; "the same yesterday, to-day, and forever." Moreover, he can sympathize with you just here, for even among his chosen twelve, there was the traitor Judas; and in all the description of the taking and crucifying of our Saviour, excepting his own words on the cross, "My God, my God, why hast thou forsaken me?" there seems to me nothing more touching than where it is said of his disciples, "And they all forsook him and fled." Yes, he was forsaken; but he never forsakes!

Among our friends, each possesses some peculiar excellence; one excels in gentleness and sweetness, another in tenderness for our sorrows, and another enters with interest into all our enjoyments; to another we turn for counsel in perplexity, and upon still another we lean as a pillar of strength; but in Christ we find all these virtues combined; in him we find the perfection of friendship; he is wise as he is kind, faithful as he is loving. When we would choose a way that is not good, because it looks pleasant, he leads us by a dark way that we know not, but still holds us by the hand. He corrects us for our faults, but still folds us in the arms of his love.

Fellow-Christians, let us in all things trust

this love that for our sakes even consented to the sufferings of death, for "greater love hath no man than this, that a man lay down his life for his friends."

Let us fully trust him, realizing that each dark providence is but kindness, and that every blessing is from his hand; that he shares our joys and sorrows here, and in Heaven will make us the sharers of his glory.—*Advocate and Guardian*.

Iceland.

HITHERTO, Iceland has been so separated from the great world by her rigorous climate, her isolated position, and by her peculiar language, customs, and institutions, that no good opportunity has been given to the Icelanders to hear or read upon the present truth. But, at the present time, a movement is going forward, by which these intelligent and worthy people are to be brought under the influence of American literature and people; and, doubtless, in the same way that Denmark and other European countries are receiving the light of truth, the people of Iceland are soon to hear and read the glad and solemn truths of the prophetic Scriptures. The language of Iceland is the old Norse nearly, but the Danish will reach them.

A committee of three representative men from that distant island are now on their route to Alaska, intending to find in that vicinity a point to which Icelanders can emigrate, and find a home, where the sun does not shine too warmly, and where they can find subsistence for man and beast without either the rigor of cold as in Iceland, nor the extreme of heat.

If these men find matters as favorable as they expect, they will report favorably; and in the spring an emigration will probably take place from rock-bound Iceland, such as has not been anticipated or conjectured by the most visionary enthusiast. Iceland has a population of some sixty or seventy thousand, and a good system of education and laws.

President Grant and his cabinet are assisting and favoring the enterprise; and will, no doubt, continue to assist these people in their enterprising and noble plans. Our good government has very liberally furnished a sloop of war to convey the committee of three from San Francisco to Alaska, where they will see the country for themselves; and if all is favorable, two, at least, will remain to prepare cabins and other indispensable conveniences for the expected emigration next summer.

The committee are expected to take a small printing press with them to Alaska; and printed reports will probably be sent to Iceland in October of this year. It is well known that the Icelanders are a well-informed people, and many of them highly educated; and their religion and morals are of a higher grade than that existing in more populous and wealthy countries.

May we not safely conjecture, that as these dear Norsemen seek a home under the American flag, the protection of all the exiled, they will also find Christian friends who will bring to them the glad tidings of the near coming of the expected Messiah?

JOS. CLARKE.

Enthusiasm.

WE want enthusiasm in God's work. We find it in the world. Men are desperately in earnest in business circles. Hell is in earnest. Why should we not be? We talk about infidelity, and all the isms that are creeping over the world. I am more afraid of cold formalism than anything else. Let the children of God but see eye to eye, and Christianity will overcome all the hosts of hell and death. There is as much power in the gospel to-day as ever. Man has been as bad as he can be. He was bad in Eden; he was bad for two thousand years under the law, he has been bad these eighteen centuries under grace; but there is power in the gospel to save. When men are willing to give their lives to work for God, then he takes these men and uses them.

One thing I admire about Garibaldi—his enthusiasm. In 1867, when he was on his way to Rome, he was told that if he got there he would be imprisoned. Said he, "If fifty Garibaldis are imprisoned, let Rome be free!" And when the cause of Christ is buried so deep in our hearts that we do not think of ourselves, and are willing to die, then we will reach our fellow-men.

Five years ago I went to Edinburgh, and stopped a week to hear one man speak—

Dr. Duff, the returned missionary. A friend told me a few things about him, and I went to light my torch with his burning words. My friend said that the year before he had spoken for some time, and had fainted in the midst of this speech. When he recovered, he said: "I was speaking for India, was I not?" And they said he was. "Take me back, that I may finish my speech." And notwithstanding the entreaties of those around, he insisted on returning, and they brought him back. He then said, "Is it true that we have been sending appeal after appeal for young men to go to India, and none of our sons have gone? Is it true that Scotland has no more sons to give to the Lord Jesus? If true, although I have spent twenty-five years there, and lost my constitution—if it is true that Scotland has no more sons to give, I will be off to-morrow, and go to the shores of the Ganges, and there be a witness for Christ." That is what we want. A little more, a good deal more, of that enthusiasm, and Christianity will begin to move, and go through the world, and will reach men by hundreds and thousands."—*Scot.*

A Workman Approved unto God.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Timothy was no novice in the Scriptures; 2 Tim. 3:15; still Paul deemed it advisable to admonish him to diligence and perseverance in the study of the Holy Scriptures, that he might be a workman approved, not only of men, but unto God.

The words of the great apostle to Timothy should have equal weight upon the children of God at the present time. There never was a time when the people needed to understand the word of God more thoroughly than at the present. We must cry out with earnestness of soul, "Teach me thy way, O Lord; I will walk in thy truth." Says Peter, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Says Hosea, 4:6, "My people are destroyed for lack of knowledge." Many are hastening on to their eternal ruin who might be saved had the professed followers of Christ the ability and inclination to instruct them in the Scriptures. Study to show thyself an approved workman—in what? farming? building? patent inventions? &c. After foretelling the perils of the last days, Paul says, "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:15, 16. Our Saviour says, "Labor not for that meat which perisheth." John 6:27. Labor for an understanding of the fundamental principles of truth. What a mighty influence for good we might exert if it could be said of us, "A workman approved unto God." How mightily would the Lord work for us if we would work for ourselves.

God would have intelligent missionaries in whom the gifts and graces of the apostolic church would be manifested in the last days. But how can God bestow these gifts upon those who do not grow in grace and in the knowledge of the truth? Those who have pressed forward, acquainting themselves with the things of God, may be instruments in the hands of God in accomplishing a great work. Through inactivity, some have fallen asleep. Be entreated to arouse before it is too late.

M. WOOD.

The Right Ring.

LET him who would do a worthy work for God and men be manly and brave as well as sincere and earnest. Let him keep clear of the minor key. Let him hide his own griefs and trials with a cloak of cheerful and patient resolutions. Let him not whine, nor croak, nor scold, nor boast. Let him bury the story of his own sufferings out of sight, and instead of asking sympathy for himself, plead for aid to the right cause. Let him not be forward in making his own plans the exponents of God's thoughts, nor accuse his own critics of freshly crucifying Christ. Let him keep his own faith in God steady and his charity toward man sweet. Let him heroically abandon whatever really seems like playing the martyr, and God will afford him opportunities to bear grateful and effectual witness to the truth.—*Scot.*

Signs Are Fulfilled.

THE sun has been darkened, the moon refused to give her light, and the stars have fallen. Thus have the words of our Saviour come to pass. Only one sign more to be fulfilled before he will be seen coming in the clouds of heaven with power and great glory, when all the tribes of the earth shall mourn.

How good our dear Saviour has been. He came to this earth the first time to die for sinners. Yes; he died, that we might have eternal life; and before he left this earth he told what should be the sign of his second coming and of the end of the world. He ascended up on high, and to-day he pleads his blood before his Father for those who believe on him. In a little while the great plan of salvation will be accomplished; Jesus will come and take his followers to himself. Those signs have been witnessed by the last generation living upon the earth that we may not be in darkness and that day come upon us while unprepared. He said, "This generation shall not pass, till all these things be done. Heaven and earth shall pass away; but my words shall not pass away." Mark 13:30, 31.

How can we doubt his words. Man can have no control of the signs given. Men of science try in vain to explain them away. The darkening of the sun and the falling of the stars as they then transpired can only be understood to herald the coming of the Son of man. Besides these signs and the complete fulfillment of chains of prophecy and prophetic time, we have other signs. "I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke." Joel 2:30. We are living in the last days, for there are many scoffers saying, "Where is the promise of his coming?" 2 Peter 3:4. "They willingly are ignorant," for our Bible is full of the advent doctrine, and the heavens and the earth declare it. Only the great God who overruleth all has control of these things. He maketh known the day and the hour. Then shall the last sign be fulfilled. The powers of the heaven shall be shaken.

Believer, can you be idle? The sun was darkened in 1780. The stars fell in 1833. How much time remains in which to work? This generation will soon pass. Have you not a work to do?

The last warning message of the third angel must be proclaimed, and there is a call for small and great to work in the vineyard of the Lord. If every believer realized the importance of making the best use of their time and talents, what an impetus would be given to the work. All have one talent. If you cannot preach you can write. If you cannot write, you can give a tract or speak a word; and all may offer a prayer that the Holy Spirit may attend our efforts, for without this, the greatest among us can do nothing. It is God who giveth the increase. The Lord will require all that he has given, with usury. May he say to us, "Well done; enter thou into the joy of thy Lord."

ANGELIA J. EDMUNDS.

SHARP POINTS.—Dr. Guthrie used to fill up his sermons with sharp points, that they might prick the people during the services. Some one has said a sermon should be bristling all the way through, and another, a professor, always told his students to be sure their discourses had horns on them. It was told of some one that he was a good preacher, only that he would rake with the teeth upwards. Thus, people who hear sermons value them in proportion as they make them feel, by pungently reaching their consciences. The weak, goodish discourses, that, instead of being sharper than a two-edged sword, are like padded pellets, are never interesting to the earnest and devoted.

THE ruin of multitudes has begun with a desecration of the Sabbath. They were in the sanctuary but a part of the day—then not at all—then read the novels and political papers at home—then rode out, or spent the day in some saloon or refectory, in company with the unprincipled and dissipated—then drank, gamed, and revelled—then leaped over the bounds of honesty, defrauded or stole—and then—but you know the rest. And this is the downward career of thousands—these the steps by which they descended from virtue, respectability, and comfort, to corruption, disgrace, and destruction.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 10, 1874.

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

EDITORS.

The Seventh-Day Adventists.

A BRIEF SKETCH OF THEIR ORIGIN, PROGRESS,
AND PRINCIPLES.

(Continued.)

THEIR PUBLISHING WORK.

THIS, as already stated, originated through the instrumentality of Eld. James White. Eld. W. was born in Palmyra, Me., in 1821. Commencing at the age of 20, he labored with much success as a public speaker in the great Advent movement of 1840-4; and when the claims of the Sabbath were brought to his notice, he entered as heartily into the work of its defense and promulgation. He began the work of publishing in 1849. In November, 1850, he commenced the publication of the ADVENT REVIEW AND HERALD OF THE SABBATH, the organ of the S. D. Adventists.

To accommodate his publishing work to the field of his operations as a traveling evangelist, the paper was issued first at Paris, Me., till June, 1851, then at Saratoga Springs till March, 1852. It was then removed to Rochester, N. Y., where it continued nearly four years. Then the cause of Sabbath reform rapidly advancing westward, its present location, Battle Creek, Mich., was selected as a more central position, and the paper was moved to this place in November, 1855. Up to this time Eld. White was publisher and sole editor. Some of the time since then, others have been associated with him on the editorial board.

The wants of the cause demanding an enlargement of operations, and the employment of more capital in the publishing business, an Act of the Legislature of Michigan, for the incorporation of associations for publishing purposes, was secured, and approved March 7, 1861. Under that Act a legally-incorporated Association, under the name of The Seventh-day Adventist Publishing Association, was organized in Battle Creek, May 3, 1861. They immediately erected a two-story brick building, in the form of a Greek cross, the main portion 26x66 the transverse section, 26x44, for the publishing work. In 1871 a second building of the same size and form was erected to meet the necessities of the increasing business. And in 1873 a third building of the same kind was built for the same reason. These all stand side by side, opposite the public square, at the corner of Main and Washington sts. A two-story wooden building used as the sole printing office of the REVIEW & HERALD, before the formation of the Association, but now moved to the rear and used as a book-binding, completes the list of buildings at present employed in the publishing department.

The titles of the different periodicals issued by the Association, and their circulation at present writing, Nov., 1874, stand as follows:—

ADVENT REVIEW AND HERALD OF THE SABBATH, weekly,	5700
Youth's Instructor, monthly,	5200
True Missionary, monthly,	4800
Health Reformer, monthly,	7800
Advent Tidende, Danish, monthly,	1900
Advent Herald, Swedish, monthly,	1900

Books on the prophecies, and other Bible subjects have been issued largely from the beginning, and have now reached an aggregate of about one hundred millions of pages.

Sixty-six hands are regularly employed in the work, and the capital invested is over one hundred thousand dollars.

These results, wrought out in so short a time, are the only compliment that need to be paid to him under whose management this degree of prosperity has been attained. Those acquainted with the business career of Eld. White, have observed two strongly developed traits of character: zeal to push forward in the formation and execution of plans for the advancement of the work, and caution to avoid injudicious and reckless ventures. The union of these two qualities, regulating at once the amount of steam and the application of the brakes, has made him the master of the situa-

tion in the publishing line, and has given to the enterprise, though moving forward rapidly, a healthy and permanent growth.

THEIR ORGANIZATION.

This is exceedingly simple. A body of believers associate together, taking the name of Seventh-day Adventists, and attaching their names to a covenant simply to keep the commandments of God and the faith of Jesus. The Bible is their only creed. A clerk is chosen to keep the records of the church, and an elder, elected by vote of the church, is ordained to look after its spiritual interests. If the church is large, its temporal affairs are assigned to one or more deacons chosen by vote of the church for this purpose. Elder, bishop and pastor, (Greek, *πρεσβυτερος*, *ἐπισκοπος*, and *ποιμην*.) signify in their vocabulary, the same officer and that a local officer confined to a particular church. These need not be ordained ministers. Evangelists are ordained ministers, who travel from place to place to preach the gospel, and are the only ones competent to ordain local elders and deacons.

NUMBERS.

They now number 291 churches with an enrollment of about 7500 members. But owing to the scattered condition of this people, a large proportion of them are not so situated as to belong to any of the church organizations, single families being scattered all the way from Maine to California and Oregon, in all the northern States, and in many of the Southern. The whole number is estimated at from twelve to fifteen thousand. The number of ordained ministers is 60, and licentiates 67. None of the churches have pastors established with them. They maintain their worship without the aid of a preacher, only as one may occasionally visit them, leaving the ministers free to devote almost their whole time to carrying these views to those who have never heard upon them. During the summer months they carry forward their work by means of large tents 40 to 60 feet in diameter. Thirty-four of these have been in use in all the States the past season.

CONFERENCES.

The next advance in organization from single churches, is the State Conference. The churches in a State combine to form a State Conference, adopting a constitution to regulate their action. Each church is entitled to delegates according to its membership. At each annual meeting an executive committee of three is elected by vote of the delegates of whom the President of the Conference is chairman. This committee have supervision of all the ministerial and religious work of the Conference between the yearly meetings.

S. D. Adventists now have thirteen State Conferences as follows: Maine, New England (including only New Hampshire, Massachusetts, Rhode Island and Connecticut), Vermont, New York, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri & Nebraska, and California.

The next outward sweep from the State Conferences is the General Conference. This Conference also annually elects its executive committee of three to have charge of the doings of the denomination in all parts of the field. The President of the General Conference is the highest officer in the body. The object of the General Conference is to unify the work in all localities, equalize labor, and supply destitute fields with help. The meeting of the General Conference held in Battle Creek, Aug. 10, 1874, was its thirteenth annual session.

FUNDS.

Means to sustain the work are raised by a plan denominated Systematic Benevolence, founded on the instructions of Paul in 1 Cor. 16: 2. By this system it is designed that every one shall upon each first day of the week, lay by a sum equal, as near as may be, to one-tenth the increase of their property from whatever source of income. There is nothing compulsory in this matter; yet all this people with few exceptions have adopted and are acting upon this plan. According to this system, contributions being proportioned to the amount of property one possesses, or the strength and ability with which he is blessed for acquiring, none are burdened. It treats the rich and poor alike in proportion to their ability, while a steady stream is thus poured into the treasury. For the year 1874, the amount raised in this man-

ner in all the Conferences, was \$37,181.56.

Each church appoints its collector and treasurer, who once a month, or in rural districts once a quarter, gathers up these contributions. With the exception of a small percentage retained by some of the churches for their own use, these funds are sent by the church treasurers to the State Conference Treasurer. At each yearly meeting of the Conference, an auditing committee is appointed which examines the accounts of all the ministers in the employ of the Conference, and settles with each one according to the amount of labor performed. Of the funds remaining in the State treasury after such settlement, the Conference votes such amount as it sees proper to the General Conference, which is then put into the hands of the Gen. Conf. Treasurer, to be expended under the direction of the Gen. Conf. Committee.

THE HEALTH REFORM.

The attention of S. D. Adventists was called to the subject of Christian temperance by the writings of Mrs. E. G. White, wife of Eld. James White, about the year 1862. The importance of this subject was at once seen and confessed, from the well-ascertained, and now generally acknowledged, connection between the body and the mind. A person's moral and spiritual nature is largely affected by his physical condition. It was therefore seen that success in appealing to men's higher and spiritual nature, is much more certain if they can be turned from wrong habits of life, which undermine the physical, and benumb the moral, powers. In this sense the health reform lies at the foundation of all reform.

The system as at present advocated and practiced among this people, banishes the use of tobacco, in any and all of its forms, none addicted to its use being received into the churches except upon the promise and expectation of its immediate abandonment. The result is that, as a denomination, the sight and scent of tobacco is not found among this people. It excludes from the dietary, pork, tea, and coffee. Rich and highly seasoned food is discarded. Grease and spices take a back seat in the culinary department. Meat of any kind is but rarely used. Two meals only a day are considered preferable for most people, those to be composed of grains, fruits, and vegetables, served up, however, in any of the great variety of their palatable forms.

But the health reform embraces not only right methods of living, but the right means of recovery from sickness. Being impressed with the great evils of the drug system, the friends of this movement felt so great an interest in the matter that steps were taken in 1866 for the establishment of an Institute, to which persons might resort not only to learn more fully the principles of the hygienic system, but also for the recovery of health. A high and beautiful site of eight acres about sixty rods north of the publishing buildings, was purchased, buildings were added to those already on the ground, and the "HEALTH REFORM INSTITUTE" was opened for the reception of patients and boarders, Sept. 5, 1866.

An act of the Michigan Legislature was procured, and a legally incorporated Association was formed, April 6, 1867.

A subscription of twenty-six thousand dollars was raised, which has since increased by additional subscriptions and the workings of the institution to forty-two thousands.

The *Health Reformer* published in the interest of this institution, and in advocacy of health reform principles, was started in August, 1866. It has now attained to a circulation, as noted above, of 7800 copies monthly.

The Health Reform Institute, though founded and managed by S. D. Adventists, is not conducted on a denominational basis. All believers in the Bible, to whatever denomination they belong, are made equally welcome, and made to feel equally at home, their religious belief being in no way interfered with.

The health reform ends not with diet alone, but extends to all the habits of life, and to that which has a great bearing on the health of the body; that is, the manner in which it is clothed. The fashionable female attire of the present day is held to be chargeable with at least three leading evils as related to health: First, hanging burdens in an unnatural manner upon the body; secondly, hindering the full play of the vital organs; thirdly, insufficiently protecting the ex-

tremities. A style of dress is proposed, and to a large extent adopted among this people, designed to remedy these evils. It consists of shortening the skirt till it fully clears the filth and obstructions of the street, fitting the garments loosely around the waist, suspending the garments from the shoulders, and thoroughly protecting the limbs with a covering of the same material as the dress. However the appearance of this dress may strike the beholder, all thoughtful people must be in sympathy with the ends which it is proposed to secure.

Excepting only the grosser indulgence of tobacco-using, the principles of the health reform are not regarded as determining the question of church fellowship. It is recommended as that without which it is impossible to secure the best condition of bodily health; and it is supposed that all who are conscientiously endeavoring to serve God, desiring to glorify him in their bodies, as well as their spirits which are equally his, will for this reason, adopt and live out its principles.

U. S.

(To be Continued.)

My Visit to California.

As I find myself at present in this State, it may not be out of the way to speak briefly in the *Signs* of my visit here, and my reflections concerning the cause upon this coast.

I have been watching with deep interest the progress of this cause in California ever since Elders Loughborough and Bourdeau came here, and have rejoiced at the success which has attended the work. I had little thought that I should ever be here to witness the good results accomplished. And, from time to time, as Bro. White has spoken and written concerning the work going forward, as well as the other brethren in the ministry laboring here, I have greatly rejoiced. But it seemed to be far distant from me, and having plenty to do where I was, I did not concern myself with particulars in California.

But when it was thought best that I should come to confer with the California Conference concerning the further publication of the *Signs*, and to labor during the camp-meetings, and as long after as duty should require, I, of course, had to form a closer acquaintance with the work on this coast. I have now been here several weeks, and mingled with the brethren, and have formed very pleasant acquaintance with many.

I rejoice greatly at what I have seen in this State. Surely, the work here is onward. The camp-meeting has given me a clearer view of the strength of the work here than I had before. Truly, God has been giving us the field in California. Confusion has marked the counsels of some who have opposed us. We have financial strength in this State sufficient to do almost anything we wish to undertake. Our recent excellent meeting has shown that there is stability to this cause here and that it is of no mushroom growth. When responsible persons come forward, and pledge over \$21,000 of yellow gold to sustain and forward the work going on in their midst, all will agree that it means "business."

It is no wonder that ministers and members of our staid, respectable, popular churches are astonished at such a result. It would take a mighty effort of any of these large denominations to raise a sum as large, though they have a standing of many years here, and much wealth and a far greater membership, while we have only had a foothold for five or six years on this coast.

As I look back to the camp-meeting, after time for reflection, I can but regard it a grand success. The united stand which our friends took in assuming the responsibilities of the paper, and the determined spirit with which they assumed its pecuniary burdens, convinces me that they mean to do something here in California. When we see this spirit among the people, we feel that we could labor and sacrifice to any extent to help such in the good work. The spirit of sacrifice begets the like spirit in others.

We ought, all of us, to realize this feature, and act so that our influence will lift everywhere and encourage the hearts of the toil-worn and weary, the weak and desponding. When people hold back in their selfishness, and chill the hearts of those who would work, they assume a terrible responsibility, and will have to answer for it at the bar of God. When our people gen-

erally get just the right spirit, and cheerfully and determinedly take hold of the work of spreading this glorious truth, we shall move the world.

Those who have drank deepest at the fountain of present truth know best its precious, soul-satisfying sweetness, and they feel most like putting heart and soul into the work. But it is a great step up from the low grounds of selfishness and worldly aims to see that it is "more blessed to give than to receive," and that there is nothing so noble and worthy of our effort in this world as the salvation of our fellow-men and the progress of God's work on the earth. Millions will weep and wail, in a short space, as they find themselves lost, lost forever. How piercing will these wailings of sorrow be to him who ought to have been the means of saving these souls, but would not, because it required some worldly sacrifice. Souls were not so precious as dollars. Then these things will appear in their true light. They ought to appear so now, and every one of us ought to be doing our utmost to save the souls of the perishing.

We ought to arouse our selves mightily and work while it is called to-day. Every evidence I see which goes to show that our people begin to feel this solemn, sacred duty, gladdens my heart and inspires my soul with love and hope. So the evidence given on the California camp-ground of a readiness to shoulder some of the burdens of the cause was soul cheering to me.

I would not have it understood that these good brethren have fully and entirely seen and assumed all the duties of the times and the work. On the contrary, I presume many of them have little sense of the infinite obligations they are under to work for God and their fellow-men. It is, perhaps, too much to hope that they can realize this all at once. But they did take hold of this one present responsibility with a spirit which augurs blessed results, as they come to realize other obligations.

Although the brethren have pledged themselves so liberally on the new paper, we trust they will not think the whole work done. They have now something to work for, more than merely to make money for themselves. They may properly look to God for his blessing upon their efforts, as their work is now, at least partially, to help forward his cause in the earth. If they give not only their means thus pledged, but themselves, also, to God, he will surely bless them in soul and in store.

Now that the brethren have assumed the responsibility of publishing and supporting the paper, there should be an earnest effort made for the increase of its circulation. The Tract and Missionary Society should realize the burden upon them. Here is a field where they can work acceptably. The new constitution published in this issue should be carefully studied, especially by the officers. They should become fully acquainted with their duties, and then discharge them to the best of their ability. Get all the paying subscribers you can for this paper. Many of your neighbors would take the paper if its merits were properly presented before them.

Every reasonable effort should be made to raise a list of subscribers who will make it self-sustaining. In doing this you will accomplish several good objects. The great principles of truth taught by us will thus be circulated. The influence of the paper will be extended. And each paying subscriber, will save means to the cause. It is well known, of course, that an actual loss occurs in publishing a paper, until its subscription list reaches a certain number. This loss will have to be made up by the donations of the friends of the cause. Every subscriber, then, not only lessens this burden upon the supporters of the cause, but, at the same time, the light of truth is spreading. Wake up, brethren and sisters. All may work here. Throw yourselves into the work as never before.

There are, no doubt, many who might write for the paper with acceptance. Possibly some of your articles might not be published. Try again. Even those who have become the greatest writers made failures at first. Give interesting facts and items of experience. Tell what the Lord has done for you. Look around you for avenues in which to labor for God. Feel that the cause of God is a part of your very being.

I have felt very much encouraged by my short stay in this noble State. I shall now feel a special interest here, because of my acquaintance with you all, and shall be glad, from time to time, to say a word in the *Signs of the Times*. Brethren and sisters of California, you have a good field in which to work for God and humanity. This

broad Pacific Slope gives you a chance to use all your power. I hope you will have a laudable zeal to fill your sphere of usefulness, with noble deeds of love and earnest effort, and that we may meet in the kingdom of God.—GEO. I. BUTLER, in *Signs of the Time*.

To Nations, Tongues, and People.

It once required a great stretch of faith to believe this work would find its way to every nation, kindred, tongue, and people, and lead thousands of persons of different nationalities to embrace the Sabbath of the Lord and kindred truths. And had this work been of men, long ere this it would have come to naught. From time to time, during the past twenty years, we have seen individuals become disaffected with this work, renounce the truth, turn from it, and predict its downfall. And yet this work has been steadily gaining ground. Plans of operation have had to be enlarged to broader and more extensive ones.

Our ideas of this work were altogether too small at first, more especially in the manner of its operations. For the first few years, it apparently moved slowly; but its rapid strides within the last four or five years, have so far exceeded our most sanguine expectations that we have ceased to wonder at its development and progress. Take the publishing department in connection with the missionary enterprise to illustrate. It is only four years since the first Conference Tract and Missionary Society among S. D. Adventists was organized. This was in the New England Conference. Then it was all an experiment. We had everything to learn. But it proved, by the blessing of God, a success. Its influence reached other Conferences, until the last Conference this side the Rocky Mountains, Missouri and Kansas, was organized the present season, adopting the same system. During the spring and summer of 1873, it was adopted in Michigan, Wisconsin, Minnesota, Iowa, Illinois, Indiana, and Vermont; but Ohio, New York, and Maine, had adopted the system the year previous. The annual report of these Conferences, at the Michigan Camp-meeting at Battle Creek, are marvelous indeed as respects the amount of labor done. Seven out of the ten Conferences thus organized, collectively report as follows: Between three and four millions of pages of reading matter distributed, mostly given away; thousands of volumes placed in libraries; nearly ten thousand families visited and prayed with. Only think of it—ten thousand prayers offered for particular families and individuals in connection with personal labor, and 15,000 subscribers obtained for our periodicals. Allowing 10,000 of this number to be for the *Review* on trial for six months, twenty-six numbers, we have 260,000 visits of our denominational paper, to say nothing of the 60,000 visits of the *Reformer* and *Instructor*. We call this a work of no small magnitude, especially when we realize that this effort is made wholly among those who are not believers in present truth. Some of those who have received the *Review* on trial have embraced present truth, and have sent the paper to scores of their friends. If we allow five readers to each copy of the paper sent, then seventy-five thousand new readers of our valuable periodicals are gained in six months.

We go further: The amount of money raised by the Tract Societies for this home missionary work is not less than \$15,000. This is truly wonderful. But the question may be asked, How many have embraced the truth as the result of this labor? This we cannot tell. The Judgment alone will reveal the result. The seed must first be sown before it can spring up and bear fruit. But reports have shown that every Conference has living witnesses of the utility of this labor. The French, the Swedes, the Danes, in this country and other nations, to our certain knowledge, in connection with missionaries sent out by American people, have been the happy recipients of the third angel's message within the past year.

These facts, showing the amount of labor performed, are based upon the reports of the members, which have been returned; and when we inquire into the number who report, it is still more astonishing. The number of our communicants at the present time, according to statistics, is about 7000. The proportion of this number that belongs to the Tract Society does not exceed 3300, and not more than 1800 of these have reported; so that the above amount of labor has been performed by 1800 working lay members among S. D. Adventists. We do not say that this is all the labor per-

formed. No; we know it is not. But it is that which has been reported only.

Single orders exceeding \$1100 worth of publications, amounting to more than 880,000 pages, have been filled, and sent to the various Conference Tract Societies. And at the present time, the brethren and sisters in every Conference seem to have good courage to press on in the work. What can we say to this unless it be, "See what the Lord has wrought?" This work is outside of our ministerial labor. Ten new cotton churches have been started, and are running successfully this season, west of Michigan. And I do not think I have attended a single camp-meeting this season where there have not been calls for our publications in German, French, Swedish, Danish, &c.

Only twenty-five years ago last June, the first paper, which is now known as the *Review and Herald*, was issued, and a carpet-bag contained the entire edition. Now six periodicals are issued from the Office of the S. D. A. Publishing House located at Battle Creek—one weekly and five monthlies; one on the subject of health, one in Danish, one in Swedish, one youth's paper, and one missionary paper; there is also another paper already started on the Pacific Coast, and another in contemplation on the Atlantic Coast. People of other tongues, who have embraced present truth, are counted by hundreds.

A denominational school has been established, where young men and women can obtain a few months' discipline on those points on which they especially need help, and also be taught how to study to the greatest advantage while engaged in their labors. A Biblical Institute, where lectures will be given to young men entering the ministry, is also in contemplation. About 150 scholars are in attendance at the denominational school, and we expect that its numbers will swell to hundreds the coming winter. If means are asked for to prosecute the work upon a larger scale, there is a hearty response from all parts of the field.

One thing is now needed above everything else—it is hearts consecrated to this work; lives devoted to the cause of Christ; men and women who have the same love for souls as Mr. Judson, and the three Mrs. Judsons, who sealed their devotion to the cause of Christ with their lives. Some of this spirit has been manifested by the pioneers of this cause, and in a few instances to a more limited extent since. Whenever it is manifested, God has acknowledged it by pouring out his Spirit, and precious souls have been led to embrace the truth. God, by his providence, has shown, and is showing, his willingness to bless every effort that is put forth in the Spirit of Christ for the advancement of this work. New enterprises from time to time are entered upon, all of which are permeating the public mind and thus preparing the way for this work to reach the honest-hearted in every dark corner of the globe.

The cry for publications in different tongues is coming in from every civilized nation of the earth. For years has Switzerland extended her arms and pleaded for help. Finally, we have been able to send one missionary to Switzerland. Men and women from other denominations, including missionaries in this and other nations have embraced the present truth, and earnestly appealed to us for help. They ask for publications. They say, Give us light. We are not forcing ourselves upon the people. But from every quarter we hear the same earnest pleadings, Send us the light which God has so mercifully committed to those who have received the knowledge of present truth. Our soul is stirred while we write. We think of individuals and small companies who have embraced the present truth in Territories and other nations where the living preacher, upon present truth, has never gone, and they have pleaded month after month, and year after year, for help, until, finally, weary and exhausted, they have become discouraged and in some instances their light has gone out. Can we not learn by these providences that the work is far in advance of us? that hearts are being prepared throughout the world for the reception of the truth? Some are embracing it. Then they turn to us for help, and we are so backward that we cannot see when light comes.

Says the apostle, "I am a debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." The Lord had committed to him the light of the glorious gospel of Jesus Christ, and it was that he might impart it to

others. Bonds and afflictions awaited him wherever he went. But for this he cared not. "I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus," were the words of Paul when the prophet had revealed to him that he would be bound if he went to Jerusalem. But how different now the circumstances.

Within twenty-five years we have seen a cause rise from poverty and a very small beginning, gradually increase in strength and power, until its sacred rays are welcomed by individuals all over the world. No persecution to impede its progress; no embarrassment on account of finances; and a publishing house with a hundred thousand dollars capital. Does it require any effort to believe this work will triumph? To the doubting, if there are such, we say, "If weak thy faith, why choose the harder side?" The Spirit of God has spoken and testified that we are not doing one-twentieth of what we might. Shall we not consecrate ourselves anew to this work, and seek for that active faith that will lead us to sacrifice our worldly interests and let the greatest desire of our hearts be for the providence of God to open the door of usefulness, or rather give us hearts to work in the way already opened? We need to be baptized with the same spirit of consecration that actuated our pioneers in this cause. Then we shall follow a little nearer to the opening providence of God, and be better prepared to walk as God shall lead the way, and to co-operate with his Spirit as it is leading out in the third angel's message.

S. N. HASKELL.

A Tract and a Prayer.

A TRACT, of itself, is of but little value; but if God's blessing rests upon it to the converting of one soul, that tract has proved a world of good. We cannot bless our own efforts any more than we can cause the seed sown in the earth to take root. We are wholly dependent upon God, and did we realize it more fully, and learn to wait patiently until his blessing was poured out upon our labors, we should see more accomplished in the T. & M. Societies than is now made manifest.

Some two years ago a tract was given to a lady in this neighborhood, accompanied with a prayer that God's blessing might attend it. A few months ago this lady took her stand with the people of God. She has embraced the whole truth. Her family, who have been bitterly opposed, are now yielding to the Holy Spirit. Our publications, which they would once have spurned as a loathsome thing, they now read with interest.

So the work moves all over the field. We have but to take courage, and buckle on the armor anew, trusting in the Lord and the power of his might. We must be willing to work for ourselves, and then God will work with us, and there will be a wonderful change wrought in our condition. We shall grow in grace and in the knowledge of the truth, and become living witnesses for the cause we profess to love.

M. WOOD.

True Words.

"LET me say, in the first place, that, when you come to the very marrow of the matter, the kingdom of God is increased, not by the number of churches, not by the number of communicants, not by the number of schools which there are, nor by the number of tracts and newspapers which are circulated. As the kingdom of God is righteousness, peace, and joy in the Holy Ghost; as it is sweetness, gentleness, meekness, humility and devoutness; so the real increase in any community of the cause of God is to be measured by the increase of these interior dispositions. All the bustle and enterprise and activity does not advance the cause of God among men one step if there has been no augmentation of the devout character of the interior dispositions of men. If the church is only another organization for social purposes; if you are busy in spreading its doctrines and ordinances and outward elements, leaving men just as proud, just as malign, just as cold, just as selfish, just as combative, just as quarrelsome, just as uncharitable in their judgments, and just as hard and inexorable as ever,—you may build an extra Sunday-school in each ward every year, you may multiply Christian associations, but you will make no progress whatsoever, for, after all, it is the increase of these interior dispositions, it is the increase of the sweet fruits of the gospel in men, that marks the spread of Christ's kingdom."

How truthful are these words! Let us be careful that our preaching makes men not only sound in doctrine, which is very important, but also sound in heart and practice.

D. M. C.

FLEETING.

SWIFTLY the time is fleeting;
It seems but yesterday
That the tender buds expanded
'Neath the sunny rays of May,
And now the woodland bowers
Have exchanged their shining green—
For the glowing robes of autumn—
A grand, yet solemn, scene.

Solemn, because it speaketh
Of nature's sure decay,
And of the fair, lost Eden,
Where man to sin gave way;
It also speaks of seed-time,
And asks me, Didst thou sow
At morn and evening, weeping,
And praying heavenly dew?

If I did not sow in spring time,
I cannot hope to reap;
The Master gave me precious seed,
Saying, Sow it while you weep,
And then you'll come rejoicing,
Bringing the ripened sheaves;
Oh! shall I stand before him
With only withered leaves?

The time is swiftly passing,
Oh! why do I delay
To labor for the Master?
Go, work, he said, to-day.
And shall the evening shadows
Find me with empty hand?
Oh! rouse, my soul, and quickly
Obey the Lord's command.

Why cling to earth's poor treasures?
They perish in an hour;
But the glorious things he giveth
Will evermore endure;
There's a robe of shining brightness,
And a crown of glittering gold,
A harp whose thrilling melody,
These fingers may unfold.

Oh! think of the glory waiting
For those who labor here;
'Tis only these will enter
The mansions shining there,
And precious souls are perishing
Around thee, everywhere.
Go, labor for the Master
With patient, watchful care.

Haste thee, my soul, oh! hasten,
Swiftly the moments fly;
Go, labor for the Master
Before the night draws nigh;
Waste not one precious moment;
For soon the gathered grain
Will show the seed-time over,
And work will then be vain.

Rochester, N. Y.

M. J. B.

Progress of the Cause.

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

Michigan.

We pitched our tent in this place on Wednesday following the Battle Creek Camp-meeting, and continued until Wednesday preceding the week of the Lapeer Camp-meeting, when we took down the tent, and shipped it for Lapeer. We gave fifty discourses, and sold twenty dollars' worth of books, and gave away five dollars' worth. Obtained five subscribers for the REVIEW and two for the INSTRUCTOR. The Methodists held street preaching the first and second evenings of our meetings. Then came temperance lectures, women's rights lectures, spiritualist lectures, shows, &c., besides the wireworking of others to keep the people away.

Notwithstanding all this opposition eighteen gave in their names to hold Sabbath meetings, and eight or ten more were keeping the Sabbath. The Lord wrought for his truth in the conversion of some souls that we trust will go through to the kingdom of God. To him be all the praise.

R. J. LAWRENCE,
P. STRONG.

Wisconsin.

STORED the tent Oct. 1. Have had constant opposition. It would fill columns to give an account of it all. I have labored hard, and alone much of the time. Four-fifths of the community for miles believe the truth.

Sept. 30, seven were baptized; yesterday, five more. Several more are to be baptized next week. Thirty are keeping the Sabbath. Some are coming in every week.

Since tent labor closed, I have preached in two school-houses, and have there found opening for winter labor. Several hundred dollars have been offered to build a meeting-house.

There is great demand for Bibles, and people are talking of the truth everywhere. After a little rest, I shall take the field strong in faith that God will bless in the efforts to save precious souls. I have had the Lord's help so that I have been able to preach eleven times and travel one hundred miles in one week.

I would say to our dear people, Let there be strong prayer among you for the raising up of more ministers. Every week comes to

us the cry, Come, do come, and help us. I had one more such call yesterday, added to the many before, and it was accompanied with a pledge of one hundred dollars if I could go. I exceedingly fear we are not keeping pace with the opening providence of God. There should be an earnest cry all through our ranks, Lord, send forth laborers. How can we view the fields white for harvest, and laborers so few, and yet restrain our tears? The Lord help us.

D. DOWNER.

Arkansas, Pipin Co., Wis., Oct. 19, 1874.

Osceola, Iowa.

THE quarterly meeting, appointed to be held at Osceola, began Sabbath evening, Oct. 23. There was quite a number of brethren from neighboring churches present, all coming with the expectation of meeting Bro. Haskell; but in this we were all disappointed, as from some unknown cause, he failed to come.

Thus, beginning under such discouraging circumstances it was feared that the meeting would come far short of doing the good which we had all expected; but through the blessing of God, the interest and feeling increased throughout the whole series of meetings.

On Sabbath morning, Bro. Millard spoke on the soon coming of our Lord, and in the afternoon Bro. Russell Hart addressed the church on the necessity of our entire submission to the will of God.

Sunday morning, Bro. Millard spoke on the subject of the Sabbath. In the evening, Bro. Hart occupied the time with a well-chosen, searching sermon to the church.

On Sunday, there were two seasons of social meeting in which the time was taken up in short, pointed testimonies, all seeming not only willing, but anxious, to testify to the goodness of God, and their love for his precious truth. The Spirit of God seemed to rest down on all and fill every heart with the spirit of true devotion. We trust none went away without feeling that this meeting had been a source of great encouragement to them. Reported by request of the brethren.

FANNY RHODES.

Proceedings of Cal. State Conference.

IN accordance with appointment the third annual session of the California State Conference was held near Yountville, Napa Co., in connection with the camp-meeting.

FIRST SESSION.

Friday, Oct. 2, 1874, at 5 P. M.

Conference was called to order by the President, Eld. J. N. Loughborough, and opened with prayer. Delegates being called, fourteen churches were represented by delegates whose names were read as follow:—

Green Valley,—W. T. Ross.
Healdsburg,—Wm. Harmon, G. W. Mills.
Woodland,—H. C. Yerby, Geo. N. Andrews, G. C. Martin.
Santa Rosa,—Geo. D. Hager, John Morrison.
San Francisco,—E. A. Stockton.
Bloomfield,—John Judson.
Petaluma,—Edwin Moore.
Napa,—John Custer.
St. Helena,—E. J. Church.
Red Bluff,—J. D. Bandy.
Oakland (not fully organized),—D. B. Rickey, J. W. Cronkwrite, John I. Tay.
Vallejo (not fully organized),—J. S. Howard.

Santa Clara (not fully organized),—Eld. D. M. Canright.
San Jose (not fully organized),—Juan M. Santa Ana.

The President reported the presence of Eld. G. I. Butler, delegate from the General Conference, who, with Elds. M. E. Cornell and D. M. Canright, members of the Michigan Conference, was invited to take a part in the deliberations of the meetings. All members in good standing in our churches were invited to take part in the deliberations of the Conference, except in voting.

The Conference being now fully organized and ready for business, the proceedings of the last Conference were read by the Secretary, and approved.

Eld. Butler, delegate from our General Conference, by invitation of the President, made some general remarks as to matters which would come before this Conference, and in relation to standing committees of the Conference, and the usual mode of selecting them.

It was then voted that the Chair appoint a committee of three on nominations, a committee of six laymen to act with the executive committee in auditing and settling accounts, a committee of three on credentials, and a committee of three on resolutions.

SECOND SESSION.

Monday, Oct. 5, at 8½ A. M.

Session opened with singing, and prayer by the President.

Admission of churches to the Conference came up, and on motion the churches at St. Helena, Red Bluff, and Napa, were each separately received into the Conference.

Voted, that the watchcare of the Conference be extended to the churches at Oakland and Vallejo, they having so requested by resolution.

The President announced the appointment of Committees as follows:—

Committee on nomination of officers,—Wesley Diggins, J. S. Howard, and E. Moore.
Auditing committee,—George N. Andrews, Wesley Diggins, John Morrison, Wm. Harmon, D. B. Rickey and John Custer.

Committee on Resolutions,—G. I. Butler, M. E. Cornell and D. M. Canright.

Committee on Credentials,—J. W. Bond, G. D. Hager and E. J. Church.

The President made a report on the cost of double tent arrangement made for the Conference, as follows:—

No. 2 double-top tent and fixtures,	\$670 00
Cost of splicing with No. 1,	184 00
Cost of three camping tents,	49 00

Total, \$903.00

Size of double tent, 125 by 60 feet, with capacity for seating comfortably 2,000 persons.

The following Tent Report was made by Eld. Loughborough on running expenses with the tent, \$201.60
Received collections and for rent of tent, \$166.20
State funds to balance, 35.40—\$201.60

THIRD SESSION.

Tuesday, Oct. 6, at 4½ P. M.

Conference opened with prayer by the President.

Eld. G. I. Butler, General Conference delegate, read an address by Eld. James White, President of the General Conference, in which the brethren of California were urged to duty, and offering a donation of six thousand dollars from the eastern brethren, to purchase steam press and all material complete sufficient to print the *Signs of the Times* under the supervision of the General Conference Committee.

A recommendation was made by the Auditing Committee that the Conference accept the liberal proposition of the General Conference and that it take the *Signs of the Times* and assume the control and support of that paper in accordance with the proposition in Bro. White's letter.

The Committee on Nominations made its report, recommending the officers of last year as officers of California Conference for the next year, as follows:—

President, J. N. Loughborough; Secretary, Wm. Saunders; Treasurer, T. M. Chapman; other members of the Executive Committee, J. Judson, J. W. Bond. Being put to a vote of the Conference, these officers were unanimously elected.

The recommendation of the Auditing Committee concerning the *Signs of the Times* being called up, Eld. Butler was requested to express his views, which he did freely and fully, referring to the recommendation made by the Auditing Committee, that the California Conference take charge of the publication of the *Signs of the Times* in harmony with the proposition made by the General Conference. He further explained the communication of Eld. James White made to the Conference, and stated that in addition to the 6,000 donated by the brethren at the East for the benefit of the publishing interest on this coast, it was also proposed by them to start a pioneer paper at Battle Creek, for use especially in new fields. He also spoke of Bro. White's connection with this cause from the first, that he had intended to continue the publication of the *Signs* here himself, but that circumstances had called him back again to act a part at the head of the work, and that in response to urgent and repeated calls from those in charge of the work there, he had finally consented and returned to Battle Creek, where he is now laboring with might and main.

Moved by Bro. Moore, and carried by vote of the Conference, that a committee of three be appointed by the Chair to inquire into the financial standing of the *Signs of the Times*. Wesley Diggins, D. M. Canright, and Wm. Saunders, were appointed.

FOURTH SESSION.

Wednesday, Oct. 7, at 4 P. M.

Committee on financial standing of *Signs* reported in favor of adopting the recommendation of the Auditing Committee to accept the proposition of the eastern brethren. The committee also stated that they had examined an inventory of type and materials on hand amounting to between \$800 and \$900, and that it was all just such material as would be necessary in the publication of the *Signs*, and the prices were reasonable. They also reported that the estimated cost of \$150 per number for publishing the first seven numbers of the *Signs*, was a fair estimate.

Report of committee was accepted by unanimous vote of the Conference.

FIFTH SESSION.

Thursday, Oct. 8 at 8½ A. M.

Conference opened by prayer, after which the President stated that the matter of printing would be first in order, and as the Committee on Resolutions had handed in a preamble and resolution touching the matter of the *Signs of the Times*, the Secretary was called on to read, as follows:—

Whereas, In the providence of God, the third angel's message is now being extensively proclaimed upon this coast, and we have strong hopes and good prospects that it will be greatly extended in the future; and,

Whereas, A weekly paper advocating these views is needed for the benefit of the church, for the missionary work, and to aid our lecturers in their work in new fields; and it is a great disadvantage on account of distance and time required to do all our business through the Office at Battle Creek; and,

Whereas, Such a paper as we shall need has already been started here; and it would be a great discouragement to the friends of the cause everywhere, and a disgrace to the cause here to allow the paper to be taken from the coast; and,

Whereas, Our brethren east of the Plains now offer to help us so liberally; and,

Whereas, In our judgment, the strength of the cause here is now sufficient to warrant the undertaking of such an enterprise; therefore,

Resolved, That we accept the offer of the General Conference made through Eld. James White, and purchase the *Signs of the Times* with the material on hand, and assume the work of publishing it hereafter.

Several brethren made remarks setting forth their views in favor of the proposition. Eld. Canright, chairman of the Committee on Resolutions expressed his views of the importance not only of having a regular weekly paper, but also of having a depository for books, tracts, etc., in connection therewith as important aids to the general spread of the work. Elds. Butler and Loughborough also expressed similar views.

After another reading of the Preamble and Resolution the question was called for, and upon being submitted to the delegates received a unanimous vote, every one voting in favor of the resolution.

The delegates requested an expression from the audience, which was taken by a rising vote. With one or two exceptions the whole house arose.

Bro. Morrison moved, and it was voted, that the Chair appoint a camp-meeting Committee of three for the ensuing year. G. D. Hager, D. B. Rickey and Wm. Harmon were appointed as such Committee.

SIXTH SESSION.

Thursday Oct. 8, at 5½ P. M.

Session opened with prayer. President called up the matter of publishing, etc., when a resolution from the Committee on Resolutions was introduced that "the oversight of the business of purchasing and publishing the *Signs of the Times* be committed to the California Conference Committee."

This resolution drew out remarks from several delegates and other brethren, when the following amendment was proposed to be added to the resolution—"until such time as a legally organized Association shall be formed and its officers elected."

The resolution was passed as amended, by a unanimous vote of the delegates and by a unanimous rising vote of the congregation.

Resolutions were passed in the same manner thanking Bro. and sister White for their labors on this coast; thanking the friends East for their liberal donation for establishing a publishing house on this coast, and also recommending careful attention to the testimony given through sister White.

A motion to raise a Tent Fund of one thousand dollars was passed unanimously.

Conference voted to renew the credentials of Eld. J. N. Loughborough.

SEVENTH SESSION.

Friday, Oct. 9, at 8½ A. M.

Committee on Credentials and Licenses reported in favor of granting Minister's Credentials to Bro. M. G. Kellogg; and in favor of granting licenses to improve their gift to the following brethren: W. N. Healey, E. F. Uhl, C. A. Carey, Andros Brosen, Knud Brosen, E. A. Stockton, J. S. Howard, A. W. Bartlett and John Judson.

Report of committee accepted. Eld. Butler spoke to the point, reciting the imperative necessity of more laborers in the field in order to spread these living but unpopular truths, and what he considered to be the necessary endowments and qualifications the men should possess to whom licenses are granted to preach the word of God under the sanction of the Conference; and stated further, that unless those who go out to labor in this direction do benefit the cause, the Conferences generally do not feel under obligations to pay them for their time and efforts; but that it has been the rule to pay all successful laborers. Also, that when any that have been granted license to preach are found to injure rather than benefit the cause, the Conference Committee may revoke such license.

Eld. Loughborough also made remarks for the benefit of these candidates, cautioning them of the danger of getting puffed up, and of the great need of care as to how they demean themselves.

By a vote of the Conference, licenses were granted according to the recommendation of the Committee.

Eld. Butler remarked that he hoped every one of the brethren to whom a license had been granted would start out with a determination to succeed—not to expect to do so very much at the

outset, but working with determination in the smallest and most remote fields at first if need be with all their might; and success would crown their efforts.

Eld. Loughborough counseled them as a general rule to avoid commencing labors in meeting houses of other denominations which would be closed against them as soon as an interest was awakened.

By request of the Conference the Chair appointed D. M. Canright, Alfred Mason and C. A. Carey as a committee to examine church and Systematic books, and sisters Lucie Bush, Emma White and Sarah Judson as a committee to assist the Secretary in examining church Reports.

The following resolution was then introduced by Eld. Canright, of the Committee on Resolutions:—

Resolved, That the Ministers laboring in this Conference be hereby instructed to solicit pledges of means to be paid within the coming Conference year, for the purpose of establishing a publishing office upon this coast and issuing reading matter upon the great principles of the present truth.

After remarks by several persons, the resolution passed by a unanimous vote.

EIGHTH SESSION.

Sunday, Oct. 11, at 5 P. M.

Conference opened with prayer, after which the president called up the matter of the Camp meeting Fund, and made some remarks as to the disposition of the moneys of that fund during the past year. Following is the report:—

Bal. of fund rec'd from State Treas.,	\$137.06
Rec'd for lumber during camp-meeting,	39 42
Sale of Sierra tent,	15.00
Rent of Restaurant,	20 00
Donated toward Expenses,	4 50

Total Receipts,	\$215.98
Paid for meeting of 1874.	
Printing, Lumber, Freight, Oil, &c.,	\$148.64
Watching gap ten days,	20.00
Five cords Wood for camp fires,	25 00
To Mr. Brann for examining Tent,	4 00

Total Expenses,	\$197.64
Balance on hand,	\$18.34.

The President announced that the time had now come to receive pledges to the Publishing Fund, stating the desirability of raising at least ten thousand dollars, to be paid any time before Jan. 1, 1876. One brother started the list with a thousand dollars, a sister followed with another thousand, several followed these with \$500, others \$300, \$250, \$200, \$150, and then followed a list of fifty with \$100, and many \$50, \$30, \$20, and \$10, pledges, in all amounting to \$19,414.

A subscription was also taken to a Tent Fund for purchase of tents, amounting to \$1616.20; these subscriptions to be paid by Oct. 1, 1875.

The State Treasurer, T. M. Chapman, made his annual report showing:—

On hand from last year,	\$705.16.
Rec'd during Conference year,	3150.83
Amounting to	3855.99
Paid out at different times,	3447.95
Balance on hand,	408.04

Report accepted by vote of the Conference.

The following resolution was unanimously adopted by vote of the Conference:—

Resolved, That in view of past benefits received from General Conference laborers, we donate \$500 of our State funds to the General Conference fund.

Eld. Butler thanked the California Conference in behalf of the General Conference for the donation.

The amount of Systematic Benevolence pledged by the fourteen churches represented in this Conference, per year, based upon reports for quarter ending Oct. 1, was shown to be \$4127.64.

There being no other business to transact by the Conference, it was proposed by Bro. Diggins of San Francisco to take the double tent to that city, and he would find a place to erect it, pay the expense of seating and carpeting with straw, all free of charge to the Conference.

After some little friendly discussion, it was decided by vote of the Conference to accede to Bro. Diggins' proposition and erect the tent in San Francisco and give a course of lectures therein as soon as this meeting closes.

A vote of thanks was tendered to Mr. Fennell for the free use of the camp-ground.

Voted, That the proceedings of this Conference be published in the REVIEW AND HERALD, and in the *Signs of the Times*.

J. N. LOUGHBOROUGH, Pres.

WM. SAUNDERS, Sec.

THE chief part of human vice is evidently founded on the predominance of the sensual over the moral and intellectual nature, grasping the trivial and immediate enjoyment, in preference to the nobler, but more remote, reward—earth, to the supreme prospects of eternity.—*Croly*.

RESOLUTION which springs from Christian principle, and is fortified by it, is fearless as well as unremitting. It is conservative of good purposes, and the pledge of their being executed effectively in noble sentiments and worthy deeds. The soul of the resolute is not less calm than firm.

Prophecy.—No. 11.

SUCH is the character of the National Association to which we refer. In regard to their plans for the immediate future, we give the following as found in the report of the Pittsburgh Convention:—

"Mr. McAllister stated that the National Conventions were very expensive, and it was suggested that the next National Convention should be postponed until July, 1876, the centennial of the Declaration of Independence. In the mean time, five or six local Conventions would be held—one in Boston, one in Baltimore, one in Chicago, one on the Pacific slope, and two in the Southern States. In 1876, a grand National Convention should be held in Philadelphia, by which time the petitions for the Religious Amendment would be signed by several millions of citizens, and a united effort would be made at Philadelphia to lay those petitions before the Congress of the United States, and secure the Amendment proposed."

Such are a few facts concerning the origin, object, progress, present condition, and plans for the future, of the National Association.

Now let us reflect for a few moments on the object for which this society labors. It is expressly declared by the advocates of the movement to be for the establishment of a national religion, and that all Christian laws, institutions, and usages in our government, shall be placed on an undeniable legal basis in the fundamental law of the nation, and that Congress shall establish a standard of religion, &c.

Now what does this language mean? It can mean nothing less than that Congress shall decide by legislative enactments, what the people of this country shall be allowed to believe, practice, and teach, in regard to certain important points as religious doctrines and duties, and that those who would adhere to religious doctrines contrary to this established standard, should be punished by the same principle that a person should be punished who deals in false money, weights, and measures.

To open the way for the accomplishment of their object, they ask for a Religious Amendment of the Constitution of the United States. Why do they wish for such an amendment? For the very reason that the Constitution now declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and before a national religion can be established by an act of Congress, of course the Constitution which now prohibits the making of any such law, must be amended. Although it is claimed by the leaders of this association that they are laboring for a good object, and that the success of the movement will result in a great moral reform in the government and in community, yet who cannot see that when the desired amendment is secured, and the object of the association realized, religious freedom in this government will be thus brought to an end.

Without arguing this point further ourselves, we propose to give a few brief extracts (many such might be given) from the opinions of men who do not look at this subject in the light of prophecy, to show that Seventh-day Adventists come to no unreasonable or forced conclusion in saying that this movement is destined to result in the establishment of a power which may appropriately be called an image to the papal beast.

The *Examiner and Chronicle*, an influential and widely circulated Baptist journal of this country, uses the following language with reference to this reform movement:—

"This agitation for a national religion, officially professed, has for its logical outcome persecution—that, and nothing more nor less. It is a movement backward to the era of Constantine, as far below the spirituality of the New Testament as it is below the freedom of Republican America."

The following is from the *Champlain Journal*:—

"Having survived the perils of internal war, and promising to pass safely through the trials and agitations resultant from it, our country is endangered by the constant menace of a class of restless agitators, a portion of whom are sincere in their desire to accomplish good results, and the remainder hypocritical and wholly selfish, while all are fanatical."

The most noteworthy movement of this class that has recently been made, is the attempt to secure an amendment to the Constitution of the United States that would require all who acknowledged its supremacy to believe in the Christian religion. . . . If we may cut off ever so few persons from the right of citizenship on account of difference of religious belief, then with equal justice and propriety may a majority at any time dictate the adoption of still further articles of belief, until our Constitution is but the text-book of a sect beneath whose tyrannical sway all liberty of religious opinion will be crushed. 'Honor the Lord' is the rallying cry of these crusaders. That has been the cry of all perpetrators of acts of cruelty, injustice, and oppression from time immemorial. It was the cry of the Spanish Inquisitors, and the English and German torturers of reformers. It brought Cranmer to the stake, incited the massacre of St. Bartholomew's eve, and caused witches to be burned by the Puritans."

The following is from a letter sent from Chicago, to be read at the Convention held in Philadelphia in 1871:—

"With a deal of interest, I am watching the movement in which you are engaged to Christianize our

peerless Constitution—peerless since the blot of slavery has been wiped from it. As an American citizen, I must frankly say to you that, in my judgment your organization is fraught with danger to our American government. I am fully convinced that you are in dead earnest in this work of obtaining a recognition of God in the fundamental instrument of our Government. You are persevering, too, as you are earnest; hence I can see that the 'Reform'—as you term it—is destined to spread, assume gigantic proportions, and grow in favor with the mass of Christian people. Your conventions, I notice, are securing this result. Gentlemen, beware! Overthrow this human government (founded by the wisdom of such men as Jefferson, Adams, and Paine), and religious liberty will be trampled under foot in this new world as it was, and is, in the old. The people of the old world are throwing off the shackles of a union of church and State, while you (I say it with all due courtesy) are striving to unite church and State in the new world."

The following from the pen of Horace Greeley, appeared in the columns of the *N. Y. Tribune*, soon after the Philadelphia Convention held in 1871, to which we have several times referred. We shall give only a few brief extracts from his very interesting article on the subject. After referring to the burden and evils of human slavery from which the United States had been set free, he says:—

"Eternal vigilance is the price of liberty. We have no sooner routed the enemy who defiantly advanced from one direction than we are called to meet another, who more meekly and sinuously approaches from another. The foe who desecrated and chattelized man is succeeded by one who is speciously intent on recognizing and honoring God."

"We cheerfully admit that the authors and backers of the new crusade are worthy men and good citizens. We admit that what they propose seems to them not only right, but eminently proper and urgently necessary. It is not a novelty that men should have an earnest 'zeal for God,' which is not 'according to knowledge.' 'Ye know not what spirit ye are of,' was an admonition addressed to the immediate followers of the Saviour; what marvel that some followers of those followers should deserve a similar rebuke? Persecution and every form of intolerance and bigotry have been the work of men who meant thereby to honor God and bless mankind. In resisting an erroneous and perilous movement, we nowise impugn the motives or assail the characters of its champions."

He refers to the resolution passed at that convention which we have introduced above, and clearly and forcibly expresses his view of impropriety of seeking to obtain some of the results indicated in that resolution. With reference to it he says:—

"Who does not see that this is church and State in a far more intolerant union than any European monarchy now endures?"

He closes his argument as follows:—

"Sabbath-breaking,' too, is among the crimes against which it is proposed to 'protect society,' by Federal power. Whose Sabbath is to be thus hallowed and hedged about with Federal punishments? Unquestionably that of the promoters of the Amendment, not that of the Jews, Seventh-day Baptists, &c. That God has set apart and sanctified the first day of the week for a Sabbath, is not at this hour the conviction of a majority of the American people; and of course any enactment which would satisfy the promoters of the proposed Amendment would be violated each week by at least five million persons. How shall our already overburdened courts find time to try the culprits? Where shall we find prison-cells in which to immure them?"

"But we forbear. The proposed recognition of God involves a more fundamental and sweeping change than was effected by our fathers' separation from Great Britain. It would give us a government not unlike that from which Rome has just been emancipated. We entreat thoughtful, intelligent citizens to refrain from giving the project a countenance, which cannot fail to be productive of grave mischief."

If the National Convention of this society which was held in Philadelphia in 1871, where but about two hundred delegates assembled, indicated a movement of sufficient importance to thus arouse the fears of Mr. Greeley so as to lead him to devote his time and the columns of the *N. Y. Tribune* to a discussion of the subject, what shall we now think of the importance of the same movement, that has so rapidly increased in power and influence that at its last National Convention over one thousand delegates were present.

We here call especial attention to the very important and significant fact that the testimony of all these different writers last referred to, is unanimous on the point that, if this movement succeeds, it would give us a government, and a union of church and State power similar to that of papal Rome. This is just in accordance with the prophecy that relates to this government, which declares that an image to the leopard beast (which represents the papacy) is here to be made.

It is almost surprising to see how peculiarly their language accords with the prophecy! Mark well this point: "Saying to them that dwell on the earth, that they should make an image to the beast," &c. Rev. 13:14. An image to the beast must be a representation similar to, and not unlike, the beast itself.

Now compare with this declaration of prophecy, the language of Mr. Greeley and others. They say that "it would give us a government not unlike that from which Rome has just been emancipated."

Much of the language used by the leaders of the movement with reference to their purposes, &c., also presents a striking similarity to that of the prophecy.

"Saying to them that dwell on the earth," &c. As we have previously shown, this must refer to the people who occupy the territory where the two-horned beast arises.

In a speech which was greeted with much applause at their last National Convention, Prof. C. A. Blanchard said:—

"Our laws will be heathenized or our Constitution Christianized, and Americans must soon decide which they will have done."

Again he says:—

"The American people must say that the Bible is the word of God and that Christianity is the religion of this country," &c.

Thus we see that this association, which is laboring to secure the co-operation of the government in its behalf, is, through its leaders, already calling on the American people to engage in a movement which is destined to result in the formation of the image.

"That they should make an image," &c. That is, that it is important to do so, and that therefore the people ought to, or should, engage in the work. This is just what the advocates of the movement are saying.

Notice the language of Rev. H. H. George on this point which we have already given. After endeavoring to set forth the necessity and importance of the Reform Movement, he says:—

"At least, then, all friends of the Bible, all lovers of Christianity, and all sympathizers with our Christian institutions, should unite their strength in this national reform," &c.

Thus we see that there are the most significant and important reasons for believing that the prophecy relating to the last and closing work of this government is soon to be fulfilled.

Much proof might be given to show that the work of the two-horned beast pertains to the last generation of men, and that its last work will be immediately succeeded by the second coming of Christ; but we shall here offer only the following on this point:—

1. In Rev. 19:20, the two-horned beast is brought to view under the title of the false prophet. Here the end or fate of this beast is shown, which is not done in Rev. 13. The false prophet, or two-horned beast, is cast alive into a lake burning with brimstone, in the battle of the great day, which takes place in connection with the second coming of Christ. Verses 11-19.

This power is not to be overthrown and succeeded by another, as is shown by the word "alive," which clearly indicates that, at that time, this power will still be in possession of its strength and might, and will be performing its work with alacrity and vigor.

2. The third angel's message of Rev. 14:9-12, presents a solemn warning against the worship of the beast and his image, the very work which the two-horned beast endeavors to enforce upon the people. This message contains the last note of warning, the last offer of mercy, and covers the closing hours of time, as may be seen from the fact that it is immediately succeeded by the coming of the Son of man on the great white cloud, to reap the harvest of the earth. Verses 14, 15.

As the third angel's message must be given just before, or while the two-horned beast is endeavoring to enforce, the worship of the beast and his image, and as this message is immediately followed by the coming of the Son of man, the conclusion is inevitable that this last work of the two-horned beast must be performed but just prior to the second coming of Christ.

We now inquire where we are standing in this line of prophecy, which, as we have shown, reaches from the opening of the gospel dispensation to the translation of the saints at the second coming of Christ.

But one answer can be given. We are close upon the borders of the time when the dragon voice of the two-horned beast will be heard, when the image to the beast will be formed, and when the last final trial of the saints will be witnessed, and our Saviour will return to give to all his people the crown of eternal life and unfading glory.

W. H. BLAISDELL.

The Power of Truth.

CANDID, thinking, Christian men are not unfrequently brought into the light of the Sabbath truth through their own investigations by simply having their attention called to the subject. The following is a case in point: A Freewill Baptist minister in Wisconsin received a letter from a sister in the church of which he was pastor in Canada, stating her convictions of, and conversion to, this truth. On receiving it, his surprise was only equalled by his zeal to correct her error. He took his Bible, and sat down to answer her letter. But the Bible failing to sustain till he should obtain Justin Edwards' Sabbath Manual. The result was, that when he wrote, he believed that the seventh day of the week "is the Sabbath of the Lord thy God," which truth he ardently loved and strictly obeyed until his death, which recently occurred in Gratiot Co., Mich. *

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 10, 1874.

THE NEW POSTAL LAW.

THE new postal law, regulating the postage on periodicals, which will take effect at the beginning of the year 1875, requires that the postage shall be prepaid. By this new law the postage on periodicals is very much reduced, so that the yearly postage on the *Review and Herald*, weekly, will be only about ten cents, and the postage on the *Health Reformer*, monthly, will be only about five cents a year.

We observe that some publishers are taking advantage of this change, and are adding to the prices of their periodicals a sum equal to the amount of present rates of postage. Should we do as others are doing in this respect we should put the price of the *Review* at \$2.25 per year, and the *Health Reformer* at \$1.15 per year. But we shall do no such thing. We shall not rob our patrons of the advantages of the reduction in rates of postage which the law provides for them.

J. W.

LIBERAL PROPOSITION.

WE propose to continue all our periodicals at present prices, notwithstanding the heavy draft upon the Office in the prepayment of postage on periodicals, provided,

1. That all our regular patrons promptly pay the subscription prices, excepting only the very poor.
2. That our preachers everywhere call attention to our periodicals, and labor to induce as many as they possibly can to subscribe for them at full prices.
3. That they forward the names and addresses of new subscribers, and collect money and forward it to this Office, without premiums, commissions, or any pay whatever, excepting that we will furnish them, by mail, note paper, and envelopes with the printed address of this Office.
4. That the T. & M. Societies also, with no other pay than what we offer to our ministers, solicit full-paying subscribers for our periodicals, and forward their names and addresses, with the subscription prices, to this Office, and that they so labor to collect full prices from the poorer brethren that the number of half-pay poor will be no larger than duty really demands.
5. In short, we ask the hearty co-operation of our ministers, leading brethren, and T. & M. workers, in the direction of increasing our number of full-paying subscribers, and all our periodicals shall go out to all the world, post-paid, without increasing the subscription prices.

Such a victory would ever be regarded as worthy a strong and united effort. Shall it be won? We hope to receive many affirmative responses, and orders for note paper and envelopes.

J. W.

OUR PUBLICATIONS.

WE have designed to do justice to all parties concerned, in setting the prices of our various publications, and in giving discount from published prices. We have finally settled upon the following rates of discount, the receiver in all cases paying freight and express bills.

The discount on Bound Books will be 30 per cent.
 " " Pamphlets, " 40 "
 " " Tracts, " 50 "
 or one half.

HEALTH PUBLICATIONS.

Until the first day of January, 1875, we will discount one-half on our health tracts, pamphlets, and bound books, to Tract Societies, canvassers, or others, provided the orders be accompanied with cash, excepting by special contract to Tract Societies and others.

After January 1, 1875, the prices and discounts of health publications will be the same as our denominational works; also the Way of Life will be furnished at one-half discount for cash in hand until January 1, 1875. It will be an object to canvassers to obtain a supply during 1874.

JAMES WHITE, Pres. S. D. A. P. A.

THE *Christian Statesman*, of Oct. 24, 1874, closes a quite lengthy article on "Our National Government and the Sabbath," with these words: "The practical lesson of all this is obvious. A genuine Sabbath reform must go to the national government, and place it, in its fundamental law, and in all its action resting upon that law, in har-

mony with the divine law of the Lord's day. The Constitution of the United States must be made to pay a truer and more influential homage to the Sabbath of Christianity than is found in the phrase 'Sundays excepted'?"

SIXTY-five bushels of mail matter were sent out from this Office on Monday Nov. 2; the largest amount yet sent out in a single day.

A NEW YORK publishing house has circulated a single reprint of an English work to the extent of 30,000,000 copies and in sixty languages, during the last fifty-seven years. The book is popularly known as the Bible, and the American Bible Society did the publishing.

THE world is full of need; unless we wisely spend our means, we are sure to require them all and more. But that is a poor life which helps no one. And it is only by economy that one can possibly have the joy of assisting others. This, too, is worth planning for.

CHRISTENDOM paid last year for the support of her war system, two thousand millions of dollars. Christians—all who profess and call themselves by that name—paid for missions in the same time, five millions of dollars.

A SMALL insect, the most inconsiderable part of the creation of God, will struggle hard to preserve the life he hath. Many of the creatures below us will take pains, and drudge, and toil to sustain a short perishing life; how much more ought man to make haste and bestir himself, who hath a soul to save!—*Outram*.

Appointments.

And as ye go, preach, saying, The Kingdom of Heaven is at hand

** Services in Chicago, every Sabbath (seventh day), at 200 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

THERE will be a general meeting of the friends in Clark and Wood Counties, Wis., Nov. 28 and 29, at Loyal, Clark Co. We want to see a general rally of our brethren at this meeting. The time in which we are living is one of great importance. Let us arouse to great earnestness in the work before us. Let us come to the meeting seeking the blessing of God, and with a mind to work for the Lord. Bring blankets and buffalo robes. We intend to organize a T. and M. Society at this meeting. O. A. OLSEN.

Quarterly Meetings in Minnesota.

WELLS, Nov. 29, 30, 1874
 Oranito, Dec. 12, 13, "
 Rice, " 19, 20, "
 Bro. Kelsey will attend the above meetings.
 Kenyon, Nov. 14, 15, 1874
 Maiden Rock, " 21, 22, "
 Lake City, " 24, 25, "
 Greenwood Prairie, " 28, 29, "
 Stewartville, Dec. 5, 6, "
 Pine Island, " 12, 13, "
 Concord, " 19, 20, "
 HARRISON GRANT.

QUARTERLY meeting of the church at Dell Prairie, Wis., at the lower school-house, Nov. 14, 1874. Bro. N. M. Jordan may be expected. GEO. C. TENNEY.

THE Vermont Tract Society will hold its quarterly meetings as follows:—

District No. 1, at Bordoville, Nov. 21, 22,
 " " 2, " Irasburg, " 28, 29,
 " " 3, " Wolcott, Dec. 5, 6,
 " " 4, " Bristol, " 12, 13,
 " " 5, " Jamaica, " 19, 20.

In connection with the Jamaica meeting will be the general quarterly meeting. If nothing in the providence of God prevents, I design to attend these meetings. The above arrangement is made with advice and counsel of the President of the Vermont Tract Society. We expect to see a general turnout at these meetings. No postponement on account of weather. S. N. HASKELL.

QUARTERLY meeting Dec. 12, and 13, 1874, with the Irvin church in Howard Co., Ind. All the friends of the cause who can, are invited to attend. Eld. S. H. Lane is expected. JAMES HARVEY.

THE monthly meeting for December will be held with the church at So. Norridgewock, Dec. 19, 20. The Maine T. & M. Society will hold its next general quarterly meeting in connection with this meeting; also Dist. No. 1 will hold its quarterly meeting at this time. We hope to see all come together to work for the salvation of souls. J. B. GOODRICH.

THE T. and M. Society of Dist. No. 2, Maine, will hold its next quarterly meeting Dec. 12 and 13, at Allen's Corner, Deering, Maine. Eld. J. B. Goodrich will be present. Mail your reports to me at Allen's Corner as early as the 6th, so as to be in season. Let there be a general rally at this meeting. WILL E. MORTON, Director.

Change of Appointment.

AFTER consultation with the director of District No. 1, it is decided to change the time of the Tract Society meeting for that Dist. from Nov. 14 and 15, as appointed in No. 19, to Nov. 28 and 29. Will the brethren there defer their quarterly meeting till this date? If so, the meeting will be held at Olcott; if not, the place of the meeting will be given next week.

B. L. WHITNEY, Pres. N. Y. and Pa. T. and M. Society.

Change of Appointment.

THE quarterly meeting of the Vermont T. and M. Society, Dist. No. 2, will be held Nov. 28 and 29, at the house of Bro. H. W. Barrows in Irasburg instead of at Brownington as appointed by Bro. Haskell. Let all be prompt in sending in their reports. A general attendance is earnestly requested. C. F. WORTHEN, Director.

Business Department.

Not clothful in Business. Rom. 12:11.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

My P. O. address is Concord, Minn., until further notice. A. H. VANKIEK.

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 then be given.

\$2.00 EACH. Jesse Edson 46-18, Mrs S Perkins 47-18, Albert Frost 46-19, A C Penfield 47-1, S A Huse 47-5, Andrew Sailer 46-19, A Gleason 46-14, E L Johnson 47-1, Harmon Gregory 46-19, Mrs Rose Jero 46-18, Noah A Gale 46-19, R G Cowles 46-12, Reuben A Hale 46-19, N Hodges 46-28, Edward Schupp 46-19, Albert Wike 46-19, Mrs L Tarbell 47-1, Byron G Robb 46-18, Joseph Dompier 46-19, L R Russell 46-14, C C Craig 46-19, John Davison 46-15, Wm Handley 46-19, Mrs Anna Winkler 46-19, John Morrison 46-19, G D Hager 46-16, M J Church 46-16, M A Anderson 46-18, Reuben Courter 46-19, Mrs Lucy Torrance 46-19, J W Robbins 46-19, Lon Eggleston 46-16, D H Bullock 46-16, Wm E Newcomb 46-20.

\$1.00 EACH. Nelson Bolen 46-19, Solomon Berridge 45-20, Matthias Taggart 45-14, R M Frink 45-22, Daniel Litchfield 46-8, Martin Creasey 45-16, M Dennis 45-14, B G Warren 46-19, G E Rust 45-20, W S Potts 45-19, Sarah E Chapin 45-19, Otis Taylor 46-19, James Jondrews 46-19, George Mitchell 46-19, Diantha Fero 46-19, Geo Dack 45-16, Elias Hopkins 46-16, Geo Whidden 45-19, Mrs Harriet Cooley 45-19, Mrs Eliza Van Buren 45-19, Katharina Hale 45-20, Harvard Burr 44-22, J T Upson 45-16, E B Potts 45-22, Norwich Free Reading Room 46-19, Mrs Jos Mares 46-19, L H Phillips 47-1, Geo Hartly 45-19, John Wheeler 46-19, Alex Dawson 45-19, Mrs Julia Parks 45-19, A C Clemy 45-19, Wm R Evans 46-19, Mary A Hanes 46-19, James Welker 45-14, Henry Hayes 45-19, Chr Fredericksen 46-19, Agricultural College 46-19, D T Shireman 45-19, Nancy Collins 45-20.

MISCELLANEOUS. M Wilcox 50c 45-19, Mrs Diantha Wood 50c 45-19, Elizabeth Moffat 50c 45-19, Mrs Arnold Elliot 50c 45-19, J B Sullivan 50c 45-19, Jas Potter 50c 45-19, Isaac N Beal 50c 45-19, Mrs Anna Strand 50c 44-26, John Vogt \$2.50 44-25, Edt Kentland Gazette 50c 45-19, John Stickley 50c 45-19, Chas J Miller 50c 45-19, E Inman 50c 45-11, Geo Hufington 1.50 44-13, Carrie Riddle 50c 45-19, Mrs Abial Frye 50c 45-1, Mrs Moses Spaulding 50c 45-9, Mrs D D Bartlett 1.50 46-1, Geo W Eaton 1.20 47-3, Walton Cummings 1.20 47-3, Sarah M Vance 50c 45-19, Jane A Crowfoot 50c 45-8, A C Sablin 50c 45-19, R Sexton 50c 45-19, Daniel Bear 25c 45-6, Jefferson Materson 50c 45-19.

Books Sent by Mail.

Hannah Smith 25c, Noah Hodges 10c, J A Noyes, \$4.00, Crosby Carleton M D 10c, A S Hutchins 1.00, Rose Jero 1.00, Joseph Armstrong 10c, Elizabeth Fastell 10c, Andy Rion 10c, Wm E Price 10c, R J Moffat 3.00, Wm Wickham 1.00, Miss Emeline Vincent 20c, M B Miller 1.00, Mrs Sara C Washburn 13c, Mrs Lucy J Page 10c, Amos Holt 1.00, Warren Cheever 10c, C E Hahn 2.00, W A Briggs 10c, Josiah Dorcas 1.00, Dr James Thomas 2.00, Alden Green 1.00, Wm H Spencer 10c, T E Thorp 50c, Z W Kidd 20c, E R Gillett 2.00, A Cimiano 25c, J W Brackett 2.00, C W Lindsey 2.25, M M Breed 40c, P C Rodman 1.00, A J Gardner 25c, Hattie Richmond 25c, Jane B Follett 10c, F Brumer 1.50, John Claypole 3.80, C C Craig 1.33, A W Miller 20c, Anna Dixon 10c, Geo A King 10c, L W Carr 1.00, F M Cooper 25c, Mrs H A Munson 12c, D A Wellman 1.50, F J Payne 2.00, H A St John 38c, Isaac Russell 1.00, Ada C Howard 10c, Robert Reid 1.00, Mrs Samuel Smith 20c, B L Whitney 10c, H W Musser 1.09, Mrs Harriet Campbell 50c, Libbie Keene 10c, L V Parsons 20c, W H Rees 75c, H B Hudson 25c, John Jones 1.00, Willie W Evans 10c, C H Palmer 20c, Mrs Mary Cochran 60c, E G Nutting 10c, Warren Nutting 10c, Samuel W Randall 10c, Adam Luchsinger 1.80, S M Safford 10c, Geo Durand 10c, Mrs B Holmes 25c, A Gauvain 20c, Eli Osborn 1.00, H J Caldon 1.00.

Books Sent by Express.

L Shellhouse, Colon, Mich., 3.00, L A Bramhall, Springfield, Jackson Co., Mich., 3.30, O F Olmstead, Vernon, Shawassee Co., Mich., 9.02, J Fargo, Greenville, Mich., 13.05, C S Veeder, Hillsdale, Mich., 2.94.

Books Sent by Freight.

S N Haskell, So. Lancaster, Mass., \$26.25, M P Martin, San Francisco, Cal., 65.00, Wm Morrison, Indiana, Iowa, 72.70, Jacob Shively, Woodburn, Iowa, 58.00, A J Suffer, Winterset, Iowa, 17.00, M D Clark, Osawa, Iowa, 17.25, F H Chapman, West Union, Iowa, 37.90, J T Mitchell, Lisbon, Iowa, 86.90, Wm Everheart, Webster City, Iowa, 11.90.

Shares in the S. D. A. P. Association.

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