

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

### VOLUMĖ 51.

### BATTLE CREEK, MICH., FIFTH-DAY, MAY 9, 1878.

### NUMBER 19.

### The Review and Herald IS ISSUED WEEKLY BY The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President,

WM. INGS, Treasurer M. J. CHAPMAN, Secretary,

AF TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 Numbers. When pair, by Tract Societies or indi-riduals for poor brethnen and sisters, \$1.50 per year.

Address, Review and Herald, Battle Creek, Mich

### OUT AND INTO.

"He brought us out that He might bring us in." Deut. 6:23 Our of the distance and darkness so deep, Out of the settled and perilous sleep, Out of the region and shadow of death,

Out of its foul and pestilent breath ; Out of the bondage and wearying chains,

Out of companionship ever with stains, Into the light and the glory of God, Into the holiest, made clean by blood, Into his arms—the embrace and the kiss, Into the scene of ineffable bliss, Into the quiet and infinite calm, Into the place of the song and the psalm.

Wonderful love, that has wrought all for me ! Wonderful work, that has thus set me free ! Wonderful ground, upon which I have come ! Wonderful tenderness, welcoming home !

- Out of disaster and ruin complete, Out of the struggle and dreary defeat, Out of my sorrow and bondage and shame,
- Out of the evils too fearful to name,
- Out of my guilt and the criminal's doom, Out of the dreading, and terror, and gloom, Into the sense of forgiveness and rest, Into inheritance with all the blest, Into the grandest and permanent peace, Into the grandest and fullest release, Into the comfort without an alloy, Into a perfect and confident joy.

Wonderful holiness, bringing to light! Wonderful grace, putting all out of sight! Wonderful lowliness, draining my cup! Wonderful purpose, that ne'er gave me up !

Out of the horror of being alone, Out and forever, of being my own, Out of the bitterness, madness, and strife, Out of myself and of all I called life, Out of the hardness of heart and of will, Out of the longings that nothing could fill,

Into communion with Father and Son, Into the sharing of all that Christ won. Into the ecstasies full to the brim,

Into the having of all things with him. Into Christ Jesus-there ever to dwell, Into more blessings than words can e'er tell Wonderful Person, whose face I'll behold ! Wonderful story, there all to be told ! Wonderful all the dread way that he trod ! Wonderful end-that he brought me to God!

-Sound Words.



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

PROVIDENCE.\* BY ELD. U. SMITH.

bellion if he thought that these circumstances were ordered by some higher and governing Intelligence, then what comfort could be derived from the thought that all this evil had come from chance instead? If the misfortunes of life have made us miserable and stored our days with grief and sorrrow, what comfort can there be in taking that view of the matter which leaves the way all open for this state of things to continue, and these circumstances still to abound?

The difficulty we apprehend to be this: Persons who take this view of the matter have not been able to reach that degree of faith and confidence in God, and his overruling providence, which would enable them to believe that the disappointments and trials and afflictions through which they have been called to pass were for their good, were necessary to discipline them, and to develop in them those traits of character which God designs to bring out for some good end or purpose. Could they view it thus, they would be able to bear bravely and with fortitude all the trials of the way, instead of murmuring and rebelling against them; for the prospect of the good to be gained in the end would sustain them in all the neccessary trials through which it is to be obtained.

With most people, however, there is not so much need of argument on this subject to prove that there is an overruling providence in the care of which we all live, as there is need of some thoughts and evidence by which their faith in this doctrine shall be quickened, and their confidence strengthened, that there is One above who cares for them, and that all that occurs to them in this life is for some beneficent purpose, designed to result in good in the end, so that when all is finished they will be able to look back and see harmony, goodness, and mercy in all their experiences.

But there is one thought which is calculated to lead us to a different view of this matter; and that is the immensity of God's works, and our own insignificance. When we look at the wonders of creation; when we go forth to other worlds; when we have explored as far as man is able to explore the many orbs of the universe until this earth itself dwindles to a mere speck in the great mass; when we behold millions of manifold more magnificent' worlds than ours revealed to us by the telescope, it gives us such an idea of the immensity of God, the immensity of his works, the infinity of his power, and the insignificant position which our world occupies, viewed relatively to the universe as a whole, that the inquiry involuntarily arises, How can God be mindful of us? How can there be an overruling providence over us? "What is man that thou art mindful of him, and the son of man that thon visitest him?" For even the world itself is in God's sight as the small

little speck scarcely visible to the naked no thought for the morrow; for the moreye. By the power of the microscope we go immensely lower still. We see in a single drop of water millions of little beings evil thereof." Take no anxious thought endowed with life, possessing certain powers of limb and muscle, with their different gard to the matters of the future; but let it organs all in marvelous perfection of form and motion. We look upward and behold infinity, above us; we look downward and lo! an equal infinity below us. Then we stand midway between two infinities. God has had care for these small creatures, and if he has care over these minute particles which he has endowed with life, why should we not have faith in God that his care is also bestowed upon us? Are not we the products of his power, and the objects of his love? and cannot we claim some measure of his protection? of that sustaining providence which is over all his creatures?

We find some direct statements in the Scriptures which speak of this all-pervad-ing providence exercised by the Creator over all his works. Neh. 9:6: "Thou, even thou, art Lord alone; thou hast made heaven, the Heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of Heaven worshipeth thee.

Here a view is taken of all the greatness of God's works. Here is a broad statement made that God is the Creator of all things, and not only that, but that his providence is manifested to preserve them.

In Ps. 36:6, David says: "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast." Here is the statement that God's care extends to the brute creation, an order of existence lower than ourselves; and if it extends to them, then of course we have some ground of hope for ourselves. In Ps. 104:26, 27, 28, David speaks of the lower animal creation, and in verses 27, 28 he says: "These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good."

In the 13th and 14th verses of the same bsalm he says: "He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth."

This is another declaration of God's care and providence over those creatures which he has made. He provides for their sustenance. He preserves them all.

We turn to the teachings of the New Testament on this subject. Matt. 10:29: "Are not two sparrows sold for a farthing? | most precious of all gifts, even his own beand one of them shall not fall on the ground without your Father." What a not give us freely all lesser things? There declaration is that! The sparrow, that is no gift which will bear any comparison small bird, two of them sold for a farthing, with the gift of the Son of God; and one of them worth only half a farthing, and that one shall not fall to the ground without the notice of the Father, showing that his care, his providence, and his no-tice extend to all his works, to the very lowest of all the things which he has created in the earth. In immediate connection with this is a declaration which shows how God regards man in comparison with the sparrows. Verse 31: "Fear ye not therefore, ye are of more value than many sparrows." How can this fail to teach us a lesson of confidence, trust and faith in God? Here are the sparrows, and not one of them falls to the ground without the notice of the Father. Fear ye not therefore, for ye are of more value than many sparrows. Why not we then have full and implicit confidence, trust, and faith in his care for us and his protection over us? In Matt. 6: 33, 34, Christ makes another declaration setting forth God's care for us: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore be true in a strictly literal sense, or

borrow no trouble, have no solicitude in rebe the chief object and aim of your life to seek first the kingdom of God, not seek its righteousness, as it is sometimes quoted, but "his [God's] righteousness;" seek to be righteous as he is righteous; seek to conform in all things unto his holy law, and make this the great aim of your life, and then all necessary things shall be added unto you. Who shall add them? Read a verse or two that goes before: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? [That is, take no painful, anxious thought in regard to these things] (for after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things."

Now, what shall we do? Take the matter into our own hands and try to supply our own wants by our own feeble efforts? No. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." If you do this, his care will be over you and all needful things will be supplied to you. You will have enough to eat, enough to drink, and enough to wear. You will have enough to supply all your wants while you are on your journey, traveling onward to the heavenly land; and that is all you need; it is all you can use; it is sufficient.

This does not preclude any proper effort on our part. God provides food for the fowls of the air, but they must gather it; he does not bring it to them. No more can we sit down in idleness expecting that our daily sustenance will be provided and brought to us, with no effort on our part. We are only taught that such ways will be opened before us for the acquisition of needful things, that we need not give ourselves to anxious care in regard to them, nor be prevented from seeking first the

kingdom of God and his righteousness. In Rom. 8: 32 Paul says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" If God has given us so great a gift, the highest and God's goodness has been such that he has manifested all this love and this mercy and regard for us in giving his Son. How, then, will he not give us all things since he has given us a gift so much greater than anything else of which we can conceive? These scriptures show the wonderful regard God has for his people. But are not these expressions to be taken only in a general sense? Are they not true as a whole, so that we can make a general application, and yet not designed to have an application to individual cases? Can we, as individual members of the great human family, claim a share in these wonderful manifestations of God's providence? Can we come to God, and for ourselves individually claim this protection and receive the assurance of his care? Let us read a declaration which Christ makes touching this point in Matt. 10:30: "But the very hairs of your head are all numbered." Now whether we take that to

TEXT: 1 Peter 5:7: "Casting all your care upon him ; for he careth for you."

I Do not know of any more dreary and cheerless view to take of life than that taken by the Fatalist. How could we endure our own existence under the dark shadow of the theory that everything which transpires occurs by chance; that man is the sport of accident like a bubble upon the waves; that he is beyond the pale of an overruling providence, fulfilling no purpose in the great scheme of life, but simply the victim of blind fortuity and fate?

We have all met such persons. We have heard them declare that if they believed the events of their lives were brought about by any overruling providence, they would rise up in rebellion against it. The only comfort they could find, was to be found in the thought that all things come by chance. I do not see how that improves the situation at all. If a person's life has been such, and his disappointments have been so great, that he would rise up in re-

\*A sermon preached in Battle Creek, Sabbath, Feb., 16, 1878, and phonographically reported for the RE-VIEW.

dust of the balance.

When we look in this direction it is calculated to arouse and foster incredulous thoughts and feelings of despair. We seem to occupy too little space in the universe to be the objects of God's special notice or care.

But there is another thought that is calculated to correct this idea. There is another direction in which we can look. We can look not only above us, but we can look below us. There are objects much below ourselves. We descend to the lower animal creation, to insects, to animalculæ, to those very small animals which are hardly visible to the naked eye, and what do we behold in them? We behold the same wisdom, an evident plan, the same exhibition of omnipotence, that we behold in the mighty works around and above us. Look at that tiny speck, and see the limbs move. Mark the rapidity of motion. Mark the vibration of the wings of the insect, and consider what rapidity of movement is exhibited, and with what infinite speed, almost, it must be accomplished. And all that in a

#### AND HERALD. THE REVIEW

[Vol. 51, No. 19.

whether we regard it simply as a strong expression to illustrate God's regard for us and the particular manner in which he regards us, it teaches the same thing. If it is literally so that the very hairs of our head are all numbered by our Heavenly Father, then we understand what an infinite care he has for us; and if it does not mean literally that, yet it must mean al-most the very same thing; for it show that God has such eare for us that it can be illustrated only by such a representation as this. This certainly reaches every individual ease. "The very hairs of your head are all numbered."

But if God regards us in this manner, something else follows as a natural sequence from this fact. We are led to the conclasion at once that all the events of our life are numbered. If there is not the smallest part of our being, not the smallest member of our bodies that is unnoticed by him, even though we come to the very hairs of our head, then certainly there is no event which affects us, even to the slight degree of causing a hair of our head to perish, that is not noticed by our Heavenly Father.

Is not this conclusion in harmony with the text, and does it not follow as a natural consequence from it? Assuredly it does; and it is in harmony with other deelarations which we find in the Seriptures respecting God's care for his people. The remaining half hour of this morning service might be spent in simply quoting texts of Scripture showing how God preserves his creatures, how he overrules all things in relation to them, how he upholds them, how he marks out all events for them, how he sustains, how he delivers them in trial, and how he supplies their wants; and many illustrations might be given of the different ways in which God's providence has worked, and how it will work for all those who will commit their ways and their cases unto him; so that we can say with Paul in his epistle to the Romans, that "all things work together for good to them that love God, to them who are the ealled according to his purpose."

All things work together for good. If this is a correct view that God has such regard and eare for us that all our members, as David says, are written in his book, that he knows us altogether, even to the numbering of the hairs of our head, and that all the events of our life are ordered by his providence, determined by his will, and we are led by him, then we are prepared to make an application of the text before us. We are to east all our eare upon him for he has a care for us. The word eare here includes all things wherein we have any solicitude, any care, any anxiety; and the phrase "easting all your eare upon him,' means submitting these eares to him, and leaving them with him, reposing trustingly in his arms.

"For he careth for you." This part of the text is very expressive in the original. The translation might be given literally something like this: "For to him there is a concern about you, or in regard to you." He has a regard or a concern in reference to you. He careth for you. Now we are to submit or cast all our eares upon him. If there are things about which we have any anxiety or solicitude, we are to eome and commit them to God, and leave them with him, not trying to earry the load ourselves.

What is it to east our cares upon God, and how can we do it? There are some persons who bring their troubles and anxieties and difficulties before the Lord, who eome to him and tell him all about them, but before they leave his presence, gather them all up and take them away with them. That is not casting our cares upon the Lord. To cast our cares upon him is not only to make them known to him, but to eease our own anxiety, and our own worrying and fretting concerning them; it is to have confidence in God that he will accept all the petitions we offer to him, that his providence will overrule all perplexing things in our behalf, and that our cases will come out all right in the end, and so leave the matter with the Lord. Then we shall come forth from his presence calm and peaceful, with a satisfying trust in him. Paul's epistle to the Philippians 4th chapter and 6th verse tells us how we are to east all our eares upon God. "Be earcful for nothing [that is have no over-anxious eare for anything], but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Does this apply to all the events of our lives? Does it apply to all our circumstances? Does it cover everything? Or, lieve God hears our prayers and will anare we to understand it to embrace simply the more important matters. If some And he knows our situation in every re-

great thing comes upon us, some great ca-lamity, though we go to God with that, and try to east that upon him, can we do the same in the smaller affairs and the little perplexities? The text says, "All your care," and the text quoted from Philippians says, "In everything let your requests be made unto God" by supplications and prayer.

We all know how this is. Even those of us who have lived but few years know how many perplexities and eares and troubles we meet at every turn. We are told by Him who reads all hearts, that "every heart knoweth its own bitterness." The text tells us to cast all these cares upon God. It is our privilege, then, under all circumstances, in every case, to take all our cares and anxieties from our own shoulders and leave them with the Lord.

It must be especially so in eases of affliction and sickness. Do we not find in eircumstances of this nature our greatest cares and anxieties? The Lord has anticipated our wants of this kind, and by the prophet Isaiah has set forth in a series of beautiful expressions what Christ has done for us in this respect. In Isaiah 53:4, we read: "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." In Matt. 8: 16, 17, we find a deelaration show ing how this is fulfilled in Christ. "When the even was come they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sieknesses." So then God's regard and eare for us extends even to all our bodily afflictions and sicknesses, and they are not without his notice. And Christ, the same now that he was then, "the same yesterday, to-day, and forever," has borne our infirmities, sicknesses, and afflictions. We can come to him and make known our wants in this respect.

There are some who do not think it consistent to offer prayer for the recovery of the sick. They seem to consider this outside of the providence of God, and not within the province of his eare for us; so that in sickness we are to look for no more than human aid, bearing these burdens all ourselves.

Of eourse there are, in most cases, conditions in which we ean help ourselves; and so far as we can, it is our duty to do so. And this doctrine of God's providence that is so clearly set forth in the Scriptures does not release us from putting forth what efforts we can in our own behalf. This is taught us in the ease of the fowls of the air. God's providence is over them, but it does not release them from any action on their part. He provides their food, but they must gather it. Just so with us. God makes provision for us, and we are to do what falls to us to do. There are afflictions and sicknesses that come upon us for the violation of the laws of health. In such eases can we consistently go to God and pray that these afflictions may be removed from us while we still maintain the eauses? There would be no consistency in such a course. If a person should acci dentally sever an artery from which by a little effort on his own part he could stop the flow of blood till surgical aid could be rendered, it would be presumption for him to do nothing and then ask and expect the Lord to heal him. We are to do what we can for ourselves and beyond that ask God to help us. There are many eases of affliction from which, by a proper eourse on our own part, we can recover. But who does not know that there are a thousand cases which we do not understand, or over which, if our knowledge does extend to them, we have not power. In such eases it must be in harmony with this great doctrine of God's care for us, and his special providence over us, to come to him and make known our wants, thus easting our cares upon him and believing that he careth for us. We eannot separate these things. They are all linked together. And just as soon as we stop offering prayer for the sick in reference to their sickness, what occasion is there to pray at all? Why do we bow before God, around the family altar or in secret, and ask God to bless us, and seek for his care and protection to be over us? Why do we ask him for wisdom to guide us? Why do we, in the public eongregation, in behalf of all the people, plead for God's eare in our behalf, for his hand to uphold us and for his truth and his will to lead us? Why? Simply because we beswer them by showing his care for us.

spect, and understands all our wants. We cannot separate our difficulties and troubles into different kinds and classes, and say, These we may cast upon God; but those he will not notice. Such discrimination comes from the imperfection of human vision or an evil heart of unbelief. If we may go to God with any of our eares, we may go with them all. And though he understands all before we ask and better than we can tell him, yet his help is based on the condition that we so feel the need of his help that we can appreciate it when given, and that we manifest this by seeking him for it.

This whole subject is made plain in the Scriptures, and there stands as a unit. It is like the seamless robe of our Lord; to divide would be to destroy it. It is like a beautiful pattern of mosaic; if we take out a part of the figure we destroy the whole pattern. So if we say that there are some things which we can ask of God, and others which we cannot, we mar and disfigure the whole doctrine of his providence.

"Cast all your eare upon him, for he eareth for you." How he cares for us is set forth in many Scriptures. 2 Cor. 6:17, 18: "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." David says "Like as a father pitieth his children so, the Lord pitieth them that fear him." And we are assured in Heb. 4:15 that Christ is touched with the feeling of our infirmities. "For we have not an high priest which eannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." What figures these are to incite confidence and faith and trust in God! "As a father pitieth his children, so the Lord pitieth them that fear him." "I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are."

Thus all our circumstances, our temptations our trials and our afflictions are known to the Lord altogether. Christ is touched with the feelings of our infirmities, and has promised aid and sustaining grace if we will come to him in faith believing in his word.

W"He eareth for you." Cares for you as a parent cares for his ehildren; eares for us as a great high priest pleading in the sanetuary above. He is there to present our eases to the Father, and secure merey and blessing to rest upon us and uphold us in time of trial. What an infinite and exalted privilege—the privilege of coming to God and sustaining this relation to him, to believe that he is thus caring for us, that his eye is upon us, that he who keeps Israel slumbers not nor sleeps, that every event of our life is ordered by his wisdom, and that we can cast all our eares upon him.

Is it not a marvel, as we look over the world and behold the evils of life, the troubles, trials, dangers, and multitudes of calamities that eome upon men, how the worldling ean pass along without God, without Christ, and without any part all these promises? How can he endure in these things without any hope in Christ to sustain him? All has been done for our world that could be done. Christ eame and suffered for our sakes. He was crucified for our sins. He rose and ascended to Heaven, and is now pleading before the Father in our behalf. He offers pardon to all them who eome to him with sincerity of heart, and help in all the eares and troubles of this probationary life, and to all who serve him, he promises a home finally in his everlasting kingdom. All these blessings are offered to a sinful world, and yet the world passes along without accepting them. We can but sincerely pity that person whose heart has become so callous that he does not feel any need of help in the evils of this mortal state. And we must pity still more the one who does feel the need of this, but does not know where to go to find it, or has no faith to grasp these promises. Brethren and sisters, it is our privilege to know where to go for help. It is our privilege to east all our eares upon God and believe that he eareth for us. Most people, to gain the friendship of the kings of the earth; would be ready to make almost any sacrifice. They would think, What an infinite advantage it will flaming title.

be to me; what a help financially; how shall be sustained; what a great support this person of power can render me. Bu what would it be, after all? It would be only for a short time. Such a perso eould not keep us from disappointment from trouble, from siekness or from death He could not really do anything for u only in reference to a few of the tempora matters of this life; and that would only continue a few months or years at th most.

But the Lord's offers extend not only to all things which concern us in this pres ent state, but to the future also. In th resurrection his hand will uphold us. H has promised comfort in sickness, in tria and in all our difficultics. He has offere to bring us through all these, and to giv us life at last in his kingdom. The man who has this friend to whom to go, this arm upon which to lean, need fear nothing here. Fearlessly he can launch away int eternity; for he has his Saviour's arm t lean upon. This life is short, and but few are happy in it; that is eternal, and all who reach it will be filled with unspeakable joy

Shall we heed this injunction of th apostle? Shall we avail ourselves of this great privilege?

We need it in our households, as father and mothers. Our children need it. They need to know that there is One upon when they can cast all their cares; and to believ there is one who cares for them. We need it in our work in all the business of life We need some one upon whom to cast our cares. Students who are attending ou school, need this privilege. Cast you eares upon him. You have your necessi-ties and perplexities; you have your care and anxieties. Cast them upon the Lord and he will help you. We all have our ne eessities which can be supplied only by the Lord. We need support which can be se cured only by leaning on his mighty arm

Let us, then, all east our cares, and east all our cares, upon him, believing that he eares for us, that his providence will be over us through this life, and that he will fulfill his promise and give us everlasting life, finally, in his Heavenly kingdom.

TRUST. I THINK if thou couldst know, O soul that dost complain, What lies concealed below Our burden and our pain; How just our anguish brings Nearer those looked-for things We seek for now in vain,-I think thou wouldst rejoice and not complain And yet thou canst not know, And yet thou canst not see; Wisdom and sight are slow In poor humanity. If thou couldst trust, poor soul, In Him who rules the whole, Thou wouldst find peace and rest; Wisdom and sight are well, but trust is bes. ---Adelaide Procty General Articles.

#### HISTORY AND TRINE IMMERSION.

BY ELD. J. H. WAGGONER

WE have been requested to notice the historical argument in favor of trine immersion. It is a well known fact that his tory is the main reliance of the trine immersionists. The Greek of the New Testament is decidedly against them. The analogies of the language of Scripture are against them. And the facts of Scripture are against them. But, fortifying themselves with historical statements, tracing the practice, as they elaim, almost to the very time of the apostles, they do not find it very difficult to build up inferences from the Scriptures in their favor. The inferences in themselves are very weak, as we have before shown. They think these inferences are justified by the evidences drawn from history. And thus it every way appears that history is their chief dependence. These people publish a paper in Illinois, at the head of which stands Eld. J. H. Moore. He has written a pamphlet of 64 pp., with the following pretentious title: "Trine Immersion traced to the Apostles; being a Collection of Historical Quotations from Modern and Aneient Authors, proving that a Three-fold Immersion was the Only Method of Baptizing ever practiced by the Apostles and their immediate Suceessors." We think that neither the con-tents of the book nor the facts justify this

### MAY 9, 1878.]

#### THE REVIEW AND HERALD.

Eld. Moore frequently quotes from Eld. James Quintner. Eld. Quintner wrote a met entitled, "The Origin of Single Immersion." These two works have been forwarded to us with the request that they We will now comply may be noticed. with that request. We wish to make here few statements which we hope the reader vill bear in mind.

1. Nothing can be justly inferred from the early practice or the early mention a practice among the successors of the postles, inasmuch as the wildest errors and oldest innovations are found among the immediate successors of the apostles. Miner certainly could not be accused of mdue prejudice against the early tradiions and customs of the church, but he avo:-

"Superstition had made, it seems, deep moads into Africa. It was rather an unpolished region, certainly much inferior to taly in point of civilization. Satan's tempations are suited to tempers and situations; but surely it was not by superstitious practes that the glad tidings of salvation had been first introduced into Africa. There must have been a deep decline. One of he strongest proofs that the comparative alue of the Christian religion in different countries is not to be estimated by their distance from the apostolical age, is deduci-le from the times of Tertullian."

Very many of the innovations which shally gained a footing in the church are maced to Tertullian. He first mentions wrinkling in connection with baptism. In his work "On Baptism," chap. 2, he 83V8:-

"Without expense a man is dipped in water, and amid the utterance of some few words, is sprinkled, and then rises again, not much or not at all the cleaner, the conequent attainment of eternity is esteemed the more incredible." Edition of Clark, Edinburg; also in chap. 12. He is the first to mention sponsors in baptism, and other appendages to the rite, and we shall show that he is the first to mention trine mmersion.

2. We are not to infer that an early praetice was derived from the apostles because we find mention of the practice, but find no mention of its origin. Scarcely a single unovation or dogma peculiar to the Rom ish Church can be traced to its origin. The Catholics base their argument on this fact that you cannot trace their origin; that being practiced so early the practice must have been derived from the apostles. But Archbishop Whately draws an argument against them from this same fact; inasmuch as the Scriptures thoroughly furnish the man of God unto all good works, if these dogmas had been promulgated by the spostles we could easily trace them to that source. The following will illustrate this point. Bingham, in Antiquities of the Christian Church, speaking of the "Baptism of Bells," says:-

"The first notice we have of this is in the capitulars of Charles the Great, where it is only mentioned to be censured."—B. 11, chap. 4, § 2.

It was then in practice. Bishops baptized bells, but when and where it originated, how it came to be a part of Christianity, we have no means of ascertaining. Shall we therefore conclude that it was derived from the apostles?

3. As it will not be safe to infer anything we shall feel warranted in stamping him as from a practice because it was early mentioned, so we may not infer its genuineness unreliable. This next quotation is offered from Sozobecause it was generally received. For, We quote again en. fron (1.) Party spirit ran high; opposition of parties was most bitter, and the weaker ner's tract:parties were very early crushed out by "The following is the language of Sozopower, oftener than they were subdued by men in regard to the origin of single imargument. (2.) As it was adjudged by the mersion. It occurs in his Ecclesiastical empire that "the primacy should remain History. He lived, according to Cave, with the elder Rome," so the authority of about the year A. D. 440. 'Some say that Eunomius was the first who dared to bring the empire was called in to put down everyforward the notion that the divine baptism thing which opposed the doetrines of the ought to be administered by a single imbishop of Rome. And by this means heremersion; and to corrupt the tradition that sies were extirpated; and the writings of the heretics, being condemned, were dehas been handed down from the apostles, stroyed. So now we have only the writand which is still preserved by all (or among all) \* \* But whether it was among all). \* ings of the orthodox party, which then \* But whether it was meant, as it now means, the strongest Eunomius or any other person who first inparty, and all the writings of that age of troduced heretical opinions concerning bapsuperstition and error have passed through tism, it seems to me that such innovators, the hands of those who were unserupulous whoever they may have been, were alone in danger, according to their own representain molding everything to suit their purpose. tion, of quitting this life without having re-To show that we may not implicitly follow that which history affirms so early and ceived the holy rite of baptism; for if, after so generally obtained, we refer to the fact having received baptism according to the that the historical testimony in favor of inancient mode of the church (i. e., by trine fant baptism makes it to have been both early and general. The evidence in its faimmersion), they found it impossible to reconfer it on themselves, it must be admitvor is far greater than that in favor of trine ted that they introduced a practice to which they had not themselves submitted, and immersion. And with this was introduced infant communion. Thus Dr. Schaff:- thus undertook to administer to others

"In the Oriental and North African churches prevailed the incongruous system of infant communion, which seemed to follow from infant baptism, and was advocated by Augustine and Innocent I. on the authority of John 6:53. In the Greek Church this custom continues to this day, but in the Latin, after the ninth century, it was disputed and forbidden."—*History* of Christian Church, vol. 2, p. 516.

Bingham says infant communion existed in the days of Cyprian, an African bishop in the third century. The Greek Church, to which trine immersionists refer with such an air of triumph, affirm that trine immersion, infant baptism, and infant communion, all came down from the days of the apostles, and may all be deduced from the Scriptures. We have elsewhere shown the absurdity of claiming scriptural authority for trine immersion. In history it is not as strongly fortified as infant baptism. Of the three unscriptural rites above referred to, now held by the Greek Church, trine immersion has the least plausible argument in its favor.

And 4. We must exercise due caution in receiving the statements of historians of the middle ages; for, (1.) They knew no more of the facts of the first centuries, personally, than we know. They derived their knowledge from those who wrote before themselves. (2.) They lived in an age when almost unbounded confidence was placed in tradition; when almost any writing which was received and indorsed by the church was accepted as authority without further questioning. This will be seen as we present our argument.

We will now notice two statements by Eld. Quintner in his tract. He says:-

"Chrystal, in his book entitled, 'History of the Modes of Baptism,' quotes Theodoret, Bishop of Cyprus, an author of an Ecclesiastical History and various other works, and who lived in the latter part of the fourth and early part of the fifth century, as follows: 'He (Eunomius) subverted the the law of holy baptism, which had been banded down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ." .

We cannot say that Theodoret never wrote these words, but the quotation comes to us with a suspicious bearing. 1. There is not the slightest evidence in existence that it was handed down from the apostles. This was a very common method of enforeing any and every practice, even before the time of Theodoret. 2. Theodoret himself was a zealous partisan on the orthodox side, who bitterly opposed dissenters, and he lived when the controversy on the Trinity ran very high, and we shall show that respect for the doctrine of the Trinity was

one ground of advocating trine immersion. 3. The author from whom Quintner quotes this extract mentions that Theodoret was the author of an Ecclesiastical History; but why this mention, if not to give the appearance of authenticity to the extract? Why did he not tell us where we may find it? It is not found in that history, and we have no means to determine that Theodoret ever wrote it. Such loose quotations scarcely deserve the name of proof. From the next quotation from the same author

what had never been administered to themselves (*i. e.*, single immersion unto the death of Christ). The absurdity of this assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism have not the power of administering it. Now, according to their opinion, those who have not received the rite of baptism in conformity with their mode of administration (i. e., single immersion) are unbaptized: and they confirm this opinion by their prac tice, inasmuch as they re-baptize (i. e., by single immersion) all those who join their sect, although previously baptized (*i. e.*, by trine immersion) by the Catholic Church. Chrystal's History of the Modes of Baptism, p. 78."

These are the words ascribed to Sozo men by the trine immersionists. The following are the exact words of Sozomen copied from his History:-

"Some assert that Eunomius was the first to maintain that baptism ought to be performed by immersion, and to corrupt, in this manner, the apostolic tradition, which has been carefully handed down to the present day. \* \* \* But whether it present day. But whether i was Eunomius, or any other person, who first introduced heretical opinions concerning baptism, it seems to me that such innovators, whoever they may have been, were alone in danger, according to their own representation, of quitting this life without having received the rite of holy baptism; for if, after having received baptism according to the ancient mode of the church, they found it impossible to reconfer it on themselves, it must be admitted that they introduced a practice to which they had not themselves submitted, and thus undertook to administer to others what had never been administered to themselves. Thus, after having laid down certain principles, according to their own fancy, without any data, they proceed to bestow upon others what they had not themselves received. The absurdity of this assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism have not the power of administering it. Now, according to their opinion, those who have not received the rite of baptism in conformity with their mode of administration, are unbaptized; and they confirm this opinion by their practice, inasmuch as they re-baptize all those who join their sect, although previously baptized by the Catholic Church."

A fierce controversy long raged in the church as to whether baptism by heretics, or those who did not conform to the dominant party, was to be accepted as valid It will be seen above that every reference to single and trine immersion was put into this extract, not by Sozomen, but, by the man who quoted it in favor of trine immersion. They may indeed say that that is what Sozomen meant, but if Sozomen was not able to say what he meant, and needs to stand corrected at this day then he is not competent to testify in this or any other case. It needs no words of ours to brand the course of Chrystal as dishonorable in palming on his readers this quotation for the words of Sozomen.

We do not dispute that trine immersion prevailed to a considerable extent in the days of Sozomen; but we strongly object to any controversialist making him many times say that which he never said at all. But, our opposers may ask, What else could it mean, if trine immersion then existed? We answer, 1. If we could disover no other meaning, we still denounce the course as unworthy of weaving into a historical quotation that which we think it means while it does not say it. The Catholic Church, in all her pious frauds, never went beyond this. 2. We find historical reference to sprinkling in the church about two and a half centuries before Sozo men wrote. Now inasmuch as Sozomen spoke disparagingly of *immersion* (not of single immersion) he may at that time have referred to sprinkling as the preferable mode. But, 3. Whatever mode Sozomen meant to indorse, it is condemned by his own words, for he speaks in favor of a "tradition handed down from the apos tles." He knows but little of church history who does not know that tradition had obtained a standard position in the fifth century. And we promise to show, also, that the first authority for trine immersion rested it on tradition only.

### THE OLD TESTAMENT LAID UPON THE SHELF.

The fact is almost as universal as it is sad that the Old Testament scriptures are comparatively dispensed with, considered out of date, and therefore null and void, in this day and generation. Very few professedly Bible-loving Christians are conversant with any portions of the Old Test-ament outside of the Psalms, Proverbs, and one or two of the prophets, such as Isaiah and Jeremiah. This is not characteristically true of the masses of Christians, but grievously true with a goodly number of our preachers. I confess it has been the case with myself that I have neglected the Old Testament for the New, not only in my pulpit preparations, but in my individual reading and studying of God's precious word.

I. The questions are natural: Why is this? and should it be thus? There may be many more explanations, but I think these are the leading ones:-

1. In the New Testament the "doctrines of grace " are so much more clearly brought out and personalized; the teachings in the Gospels and Epistles being lifted out of that necessary materialism suitable for the development of Messianic thought in the Jewish mind, are more in harmony with our Spirit-enlightened natures.

2. A main reason is, because we consider the Old Testament a fulfilled mission. We fail to appreciate the great facts of unity, from the first to the finale, in the divine revelation to man. We divorce the two books; or, rather, never have considered them divinely joined together. There is a sublime harmony between the law and the gospel. The gospel was never designed to nullify or do away with the law. Christ answered the question of legal and gospel relationship when he declared: "Think not that I am come to destroy the law or the prophets; I am not come to destroy the law, but to fulfill." The law of God is still and forever operative, obeyed; it was dignified by Jesus Christ, the sinner's substitute and Saviour.

3. Another reason of this neglect is simply this,-mental laziness. It requires no mean effort to read understandingly the word of God; but especially that portion darkened by the shadow of the law. But still more practical: A great deal of the old Bible is historical and biographical and we do not like such dry literature as this. It requires some effort to retain the facts, and some thought to conclude a lesson from these facts, and we are right down mentally lazy, and shrink from the ought-to-be-delightful task. Oh, how often you hear in our Sunday-schools: "I do wish we would hurry and get through with the lessons of this quarter; they are in the Old Testament, and so dry." Some of our most intelligent Bible-class teachers are heard expressing the same sentiments. What good are they or their classes accomplishing?

II. Now, ought this to be? If not, what is the remedy? To be sure, we will readily answer that it ought not to be thus. All of God's word should be studied,-should be loved. The Old Testament scriptures are not null and void. Jesus himself quoted them, read them, and enjoined his hearers to read them. Paul declares that "all scripture is given by inspiration, and is profitable," &c. He certainly referred to the Old Testament scriptures in their entirety. The Gospels and Epistles had not been collected and canonized. He meant the Hebrew Scriptures. He further declares that these same Hebrew Scriptures are able to make us wise unto salvation. Now, what is the remedy to counteract this tendency to neglect the Old Testament? I shall only suggest one: Let our preachers and Bible-class teachers make these Scriptures their heart and mind's foremost study, and thus be enabled to impress the minds of their hearers with those glorious truths of God, that, when appreciated, scatter a heavenly radiance over the face of his complete revelation. We need to become more profoundly conversant with God's word as a whole, not as a scrap, a part, Texas Baptist.

#### (To be Continued.)

Gon's word will stand and triumph gloriously. Eternity shall recount the praises and triumphs of the truth. Truth shall endure, and its lovers shall live.

You tell us that you believe that we, Adventists, are the false prophets that were to come in the last days, which would, if it were possible, deceive the very elect. If this is so, we are certainly in the last days; but that is just what we preach. Is it. false, or is it true?

## THE REVIEW AND HERALD.



"Sanctify them through Thy Truth: Thy Word is Truth." JAMES WHITE, J. N. ANDREWS, Corresponding Editors. U. SMITH, - - - Local Editor.

#### THE KINGS OF THE EAST.

THE great river Euphrates, Rev. 16:12, a symbol of the Turkish empire, is to be dried up under the sixth plague, that the way of the kings of the east may be prepared. What people or nations are meant by the "kings of the east," has been a question of some study with many.

An article in The Christian Union of May 1, 1878, possibly throws some light on this question. In an article headed, "An Unknown War," that paper describes a campaign conducted by the Chinese government against Western Kansuh, and Eastern Turkestan, ending with the capture of Kashgar, the capital of the latter.

These provinces were able to make no small show of resistance, and the operations covered a region of country 2000 miles in extent. The war was conducted in a manner similar to the modes of modern Western warfare, employing modern weapons, a general staff, an admirable commissariat, and an efficient artillery train. The invading army on one occasion marched 400 miles in 21 days, capturing in that time three cities and winning one pitched battle.

The article closes with this significant statement: "Kashgar is not far from half way between Pekin and St. Petersburg, and already there are prophets who anticipate more danger to Europe from the Mongolian than from the Muscovite."

So long as the Turkish empire stands, its independence guaranteed by the powers of Europe, so long an effectual barrier remains against the irruption of the modern hordes of the interior of Asia into Western Asia, and Eastern Europe. But when Turkey falls, their way will be prepared, the barrier removed; and why may we not expect deluging waves of them to flow westward, as at times in the middle ages?

Joel uses an expression which looks directly to such a movement as we approach the great day of the Lord. Joel 3:11-14: "Assemble yourselves and come all ye heathen, and gather yourselves together round about : thither cause thy mignty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe. . . . The day of the Lord is near in the valley of decision."

While the western power is drying up, the multitudes in the east who are to come up to the battle of the great day are already, by their movements, attracting the attention of the world. The way seems to be rapidly preparing for the fulfillment of Joel and Revelation.

#### ANOTHER VICTIM.

OF what? Of the miserable falsehood that is going the rounds of the religious press on the subject of the "Christian Sabbath," started some time since by the Christian Observer. The falsehood is this: That in the Greek the first day of the week is called the Sabbath in the New Testament. If a person could not detect the error of this statement, the supremely foolish manner in which it is defended should be enough to open anybody's eyes. We have had occasion to refer to this several times already, and to call the attention of the reader to the tract on Sabbaton, in which the fallacy of the statement is fully exposed. This week the article comes to us again, this time clipped from The Baptist, published in Memphis, Tenn., in which it is seriously spread before the reader as containing true statements and fair criticism. It is a marvel that such a claim should ever be put forth as that the Greek calls the first day of the week the Sabbath ; but it is a greater marvel still that it should be seized upon with such avidity by the different papers which have already published it. This is something we can hardly understand. Is it owing to a fit of desperation which has seized them in view of the utter want of any evidence in behalf of the pet Sunday institution ? or is it an indication of the alarming ignorance that prevails on this subject ?

extent to make the demand for the tract general. That idea is somewhat modified by the great run this article from the Christian Observer is having; and hence we again call the attention of the reader to this tract, and advise all the friends of the Sabbath to supply themselves with it for general circulation.

We cannot forbear quoting a little from this last appearance of the article in The Baptist. It says :-

"The Seventh-day Adventists are circulating tracts gratuitously all over the South and West, assailing the Christian Sabbath, much to the annoyance of our brethren. One of these tracts makes the following assertions, viz :--

"'The first day of the week was never called the Sabbath for more than a thousand years after Christ, nor observed as the Sabbath by the early church prior to the commencement of the fourth century. The New Testament nowhere forbids work to be done on it. It is never called the Christian Sabbath. It is never called the Sabbath at all. It is never called the Lord's day. It is never said that the Sabbath was changed from the seventh to the first day of the week.

"A correspondent of the Christian Observer 

Testament calls the first day of the week the Sabbath as positively as it states that Christ rose from the dead on that day. Mark 16:9.

He passes a sweeping charge of falsehood upon all the statements quoted from the tract. Yet he undertakes the refutation of only one; namely, that the first day "is never called the Sabbath at all." And he can refute this only by making a statement which is itself absolutely false; that is, that the Greek calls the first day the Sabbath. All the falsehood comes out on his side of the question. The statements of the tract are true, every one of them.

We will notice only one of his efforts at criticism. He quotes and translates Mark 16:9 as follows : "Anastas de prio prota sabbatau. Now when Jesus was risen early on the Sabbath." The ludicrous Greek given us in this quotation, which should be "proi prote sabbatou," we will charitably attribute to the blunders of type-setters and proof-readers. But in the translation a very essential Greek word, prote, is left out entirely. Thus, Anastas de, and having risen, proi, early, prote, on the first, sabbatou, of the week, ephane, he appeared, etc. Prote is a numeral adjective of the feminine gender. It cannot agree with sabbaton, which is neuter gender, but agrees with hemera, day understood. And sabbaton after such numeral adjectives always signifies week. See Greenfield, Parkhurst, Robinson, and Liddell and Scott.

The same rule holds in Matt. 28:1; Mark 16: 2; Luke 24:1; John 20:1, 19; Acts 20:7; and 1 Cor. 16:2, where different forms of the numeral mia are used instead of prote. And our translators, in the expression "the first day of the week," have given us a literal and correct translation of the original.

Our critic says : "The translators were not inspired." True; but they were men of good education, and good common sense, and knew when a passage from the Greek was correctly translated.

We need not pursue this subject further, as it is treated at length in the tract to which we have called attention. If this is the best our friends can do in support of Sunday, they are destined to suffer still greater annoyance on this subject, unless they will accept the truth.

### TO CORRESPONDENTS.

were disposed to let these things engross their minds, (3.) what results were being produced, and (4.) the views and feelings of observers. All these considerations would have some bearing upon the question, and would serve to indicate in a great measure the proper course to be pursued.

2. Professed believers in the third message. We have no hesitation in saying that we do not see how any who believe that we are having the last message of mercy, that the time of trouble, the Judgment, and the coming of Christ are right before us, while so much remains to be done for a world lying in darkness and sinking to ruin,-we do not see how any of this class, old or young, can feel that they have any time of the few remaining moments of probation to squander in such useless ways as indulging in games of any kind.

What principle did our Lord design to illustrate in Matt. 9:16, 17, when he spoke about putting new cloth into an old garment, and new wine into old bottles?

Ans. The utter inconsistency of trying to unite the system which he came to introduce with that observed by the Pharisees. The very question which called out the illustration was a question of difference between the practice of his disciples and that of the Pharisees. Why do the Pharisees fast oft, but thy disciples fast not? Verse 14. The two systems of worship were incompatible with each other. Theirs had degenerated into lifeless formality; his was a new and life-giving principle which could not be confined within such bounds. It would take out from the old garment and make the rent worse, or it would burst the old bottles with its new expansive force.

Should the seat of the papacy be removed to the United States, would it not invalidate the claim that our government is represented by the two horned beast of Rev. 18?

Ans. If the beast can be said to be wherever his seat is, we should have, in case of the removal of the popedom to this country, two beasts occupying the same territory. The seat of the beast, at the time when that power appears in Rev. 13, was the "seat" which the dragon gave him, which was the city of Rome. And we find no intimation of any change of seat between this and Rev. 16:10, where the "seat of the beast" is again brought to view, but this time under the fifth plague just before the coming of Christ. Hence we think the seat of the beast will never be moved from the city of Rome.

What is described in the first chapter of Ezekiel?

ANS. The throne of God. This chapter and chapter 10 of the same book give a most impressive description of that throne, showing it to be a living moving throne of awful life and majesty. See work on the Sanctuary, pp. 230-

ANSWERED BY LETTER: S. R. Twist. E. J. Hammer, G. H. Murphy, L. H. Priest, J. G. Cheal, D. H. Mason, H. W. Quin; C. C. Ramsey, H. W. Decker, D. M. Canright, S. Sharp.

#### WHAT IS MOST IMPORTANT.

THOSE things which are most important should be attended to first, afterward other things of less importance. The Bible teaches that if we seek first the kingdom of God and his righteousness, all things else will be added. This is generally explained to mean conversion, or, as the expression is frequently used, to give the heart to the Lord. When an individual has had an experience so that he can say, I have done this. the idea prevails that this is all that is neces sary, regardless of any special faith or interest in the work of present truth, which is now being carried forward in the world. There are thousands who will make a fatal mistake here. A Christian experience entirely disconnected from the special work of God will be of no account in the time of trouble to those who live at that time. This special work is to prepare a people for that event, and therefore it is of the utmost importance to those who are called to act in connection with it. When Gideon placed the fleece of wool on the floor that he might more perfectly understand the will of God concerning him by observing whether dew fell on it or not, nothing in the world was of more importance to him than its appearance, as in the morning he received an answer to his inquiry. The breaking of the pitcher at the right time, and the cry, "The sword of the Lord, and of Gideon" was of no less importance. What would a religious experience have been worth at the time of the flood if it had not been connected with the building of the ark? So it is now in the closing scenes of this world's history. In Rev. 7, we learn that God's angels

### [VOL. 51, No. 19.

hold the four winds, which represent the warring elements throughout the world, that a specific work may be accomplished in the earth. This work is symbolized by the angel ascending from the east; and the fact that the winds are held for its completion, proves it to be the most in portant work in the world. God's especia providence overrules the rise and fall of nations so that if not directly contributing to the ad vancement of his cause they are made to as sume such positions that its progress is not him dered. A Christian experience connected with this work is invaluable, and one outside of it is of but little worth. It is the same as the third angel's message of Rev. 14; and the greater sacrifices that can be made for its advancement the more closely we can have our lives inter woven with it, the more devotedly and eff. ciently we can serve its interests, and the more valuable will be our Christian experience.

The state of Europe, the crumbling condition of society, are sure indications of the return of our Lord, but the greatest evidence lies in the progress of the work of God. Therefore to every true believer nothing can be more inter esting than to learn of the progress of this work and not a week passes during which some new achievement gained by present truth is not brought to our knowledge. Wherever our ministers go there are accessions to the truth wherever the banner of truth is unfurled, victor is sure to follow. This is God's work, and he is leading it on to certain victory.

A few more years, and the conflict will be over. The urgent calls for means will then b in the past. The pressing need for men to fill positions in the cause of God will then have ceased. Then the burden-bearers will wear the It is men and women of influence crown. that are now wanted to recommend the truth of God to others, and also means to carry the work forward. Nothing in the world can be so important as this work. There is an importance to it that is not realized. Salvation is in it and those are wanted to engage in it who will not count their lives dear unto themselves, but who will labor with untiring zeal the short time that remains for labor. S. N. HASKELL.

#### OBSERVATIONS UPON THE CAUSE IN IOWA.

NINE years ago this spring I went to Iowa and began labor with Bro. Butler, at Sigourney I labored in this field largely for four years, and became quite well acquainted throughout the State. After an absence of five years, I have again had the privilege of being there, and see ing most of the brethren whom I formerly knew. Some facts have been forcibly pressed upon my mind, to which I wish to call attention.

1. When I first went to Iowa, the friends had just passed through the rebellion of Snook and Brinkerhoof. That move took all our minister then in the State, divided our churches, and brought general discouragement on the cause there. It left us, I think, less than three hundred Sabbath-keepers in the Conference, and everything in a demoralized condition ; but from that very point God has seemed to have a spe cial favor for Iowa, and the cause has come up rapidly, and now there are in this Confer ence about thirty-five preachers, seventy-five churches, and two thousand Sabbath-keepers, What has become of the rebels? You need a spy glass to find the little remnant there is left of them. Adversity and confusion have followed them, and the scattering hand of God has been against them. One Eld. Goodenough, of that party, about seven years ago made a raid against our church in Richland. Eight or ten Sabbath-keepers were deceived, and went with him. What has become of them? Every one of them has given up the Sabbath. This is the fruit of their labors everywhere they go. One thing I have noticed in every Conference where these murmuring opposers have risen up to divide our people, and establish a work of their own, is, right there the Lord seems to bless the cause more than anywhere else. Many years ago Michigan was their head-quarters for a short season, until their light went out. Directly following them, God began to bless Michigan; and his blessing has followed the State ever since. Then they moved to Iowa, and planted their batteries there ; and see what God has done for that State. Two years ago they made a rush for California. About that time many things were very discouraging there; but no sooner did they enter the field than the Lord began to revive his work in California. Now see how he has raised up ministers and churches in that Conference within the last two

years. Missouri has been their last place of at-

### 148

When the little tract on Sabbaton was preit refutes would ever be avowed to a sufficient | peraments of the children, (2.) how far they

ANS. "And no man hath ascended up to

Heaven [for the purpose of coming back to instruct us in regard to Heavenly things, which is the subject of discourse, verse 12], but he that came down from Heaven, even the Son of man who is [so far as his knowledge of Heavenly things is concerned, the same as if it were] in Heaven."

Do S. D. Adventists believe it is right to go to war D. G. W.

ANS. No. Our position is that of non-combatants, and was so acknowledged by the Government in the late civil war.

What out-door games are allowable for our children? Are such games as ball, croquet, &c., if not played to excess, harmful? I. A. L., and others. ANS. We would divide the answer to this question into two parts, in reference to the two classes upon whom it has a bearing.

1. Those who have no interest in religious things. How far should Sabbath-keeping parents indulge children, in this condition, in games such as are above mentioned? Any answer to this would be an answer at random, unpared, we did not anticipate that the error which | less something could be known, (1.) of the tem-

### May 9, 1878.]

#### THE REVIEW AND HERALD.

and we confidently expect to see the blessf the Lord poured out on that State. Let rethren mark these facts, and let it estabtheir faith in this work, and in the provibof our God.

I was particularly impressed as I noticed arge number of young people in the truth wa. I don't know as I have ever seen so a proportion of young men and women in of our churches as here. I should judge at least one-third of our membership are twenty-five years of age, and many of are from fifteen to eighteen years of age. mall children are quite largely in the truth. is very encouraging indeed. Bro. Farnsh thinks it is because Iowa has taken speains in the Sabbath-school cause. Every th so far as I learned, has a Sabbathol, and considerable effort has been made to these schools interesting.

tour other Conferences note this fact, and up to the importance of saving their chil-Of course there are children among these ath-keepers who are not converted to but their number is not nearly as large as te other Conferences where I have been. ith the exception of two or three, the thirtypreachers in Iowa are all young men. The lent of their Conference, Eld. E. W. sworth, is not thirty years of age, and he mly been preaching three years. These slook very favorable for the cause in that Other States might just as well have preachers where they have one, if proper rts were made to encourage young men to

I believe that one reason why God is raisup these ministers, and so blessing Iowa, is use that Conference has been liberal in ing out its best ministers to other Confer-From Iowa, Eld. Butler has gone to muri, Eld. Kilgore to Texas, and Eld. Osto Kentucky. When these men left, it ed like taking all the strength from the erence : but. now see how God has blessed Michigan has done the same, and see new ministers have come up. The Lord s to teach us by this not to be selfish, not ettle down in a small sphere, but to move and risk something in this cause. If other g Conferences would follow suit, no doubt would bless them.

Another thing I observed here, as I have where else,--it is not the ministers of the est natural talent and most liberal attaints who have the most success in the work it is those who work with God in the mesand give the greatest energy to it. Iowa ishes a good proof of this.

there are several men here of much more n ordinary ability, from whom we would arally expect great things ; but they have mplished comparatively little. Younger and men of far less ability and experience he work, have gone all around them in their or, accomplishing several times as much as have done. Let these brethren see if this intso, and see why it is so. Brethren, how th more time shall we lose in this way? Is time to wake up, and go to work? More D. M. CANRIGHT,

#### SABBATH-SCHOOLS.

his evident that Sabbath-schools have been much neglected among us as a people. Still me have shown a commendable zeal in this artment of the work of God. Most do not ze the importance of this work as they ld. I confess, for one, that I have not. d we all seen the importance of it fifteen, enty, twenty-five years ago, how much might e been done for the salvation of the children youth that has not been done. Now, since an effort to introduce a better te of things in this respect is being made, us all come up unitedly to the work. Someing may yet be done, though time is short; the shortness of the time in which we can or should stimulate us to earnest efforts to what we can. Let us redeem the time. Let make a united effort to come up to duty. We y yet save many souls, by teaching in the bbath-school the great truths of the gospel of vation. Let us no longer neglect this part of duty to God and dying humanity.

caused great excitement, and some souls break through and find peace and joy in communion with the Lord.

•Last Tuesday the parish priest, from Ö. Brönderslev came to our meeting again at Nörrehede. Many were present. The conversation, which lasted about two hours, was almost entirely on the subject of baptism. He made many important admissions, which will serve to stregthen our cause here. His defense of infant baptism was very weak, his main point being that in infant baptism no promise is made from man's side, thus trying to prove that there is no agreement entered into in baptism ; this he advanced as proof for the statement that 1 Pet. 3:21 does not apply to our time, but to the time of Peter and his cotemporaries. But there is a promise made in infant baptism, for the priest asks: Do you renounce the devil and all his bis works? To which the person who carries the child, replies, Yes. The priest's argument was therefore based on an entirely false statement.

This week I have had the pleasure of burying nine souls in baptism. Men tried to hinder us ; but the Lord helped, so that we had our baptism, unmolested by the mob. Our hearts were much encouraged.

I have received a letter from a friend in Christiana, Norway. He has for several years been convinced on many points of the truth. He is general agent for the Union Steamship Line, and runs a fish establishment. He writes that there are some who show an interest in the word of God, and that souls would come into the truth, if the word could be preached there.

I have also received very urgent invitations from Fyen and Sjalland (two of the islands of the Danish archipelago). It pains me that we cannot fill the calls that are made.

Yesterday I held a meeting in the Alstrup meeting-house, which was filled, as usual. One young brother from Svendstrup came twentythree miles to see me. He has kept the Sabbath for some time, and loves the truth, although he has read only a few copies of the TIDENDE. He has suffered some for the truth's sake, but he has gained the victory over the enemy and has not become weary. He received a set of our tracts. We also gave a set to another brother who wished to search the Scriptures and become strengthened in the truth. To-day I send another package of books to Norway. There are many who wish to read them, and we hope they may be a blessing to  $ext{them.}$ 

We long for our children and our brethren in the faith, in the far West; but we rejoice that we can be united in spirit, although we are absent in body. We are grateful for Bro. White's encouraging words and for all the good will the friends in America have shown us. May the Lord richly bless every good work, and soon gather us to the eternal mansions.

JOHN G. MATTESON.

#### WHY WE REJOICE.

WE, with our brethren, rejoice in the prosperity and success of the truths which we as a people cherish. We can look back only a few years, and remember what emotions of gratitude we felt when we saw in the columns of the REVIEW reports that a score of precious souls. had received the Sabbath as the result of a week's labor. But the truth has so spread that converts to the down-trodden Sabbath are no longer counted by scores, but by hundreds.

An account has been kept of reports in the REVIEW AND HERALD and SIGNS OF THE TIMES for five weeks, commencing with the last week in February. The result shows that seven hundred and seventeen have identified themselves with those observing the seventh-day Sabbath. These have all received our views through the direct labors of our ministers. Hundreds are being gathered into the gospel net by reading our publications; and these are not reckoned in the above figures. Truly we have reason to be encouraged, and it should stimulate us to activity. God is preparing minds everywhere for the reception of the last warning message. A letter just received from England tells us that the people are hungering for the truth. A good sister who has been in the truth but a short time, and who is poor in this world's goods, but filled with love for souls, finds many willing to read; and those that cannot read for themselves listen to her. Truly the Lord is good in giving us the light. People may scoff, as when Noah preached that the flood was coming upon the earth ; but notwithstanding the unbelief of men in this generation, the message is going d success. The preaching of the word has with power, and it will continue to increase in

power until the warning has been given, and Are you satisfied that you have met with losses all the honest have been gathered in one faith, believing the plain declarations of God's word, that the seventh day is the Sabbath, and that Christ will come visibly in the clouds of heaven to gather those who have been looking for him. Bâle, Suisse. WILLIAM INGS.

## HOW SHALL I LIVE?

I OFTEN hear people acknowledge the Sabbath truth, but they say, "I don't see how I am going to live, if I keep the Sabbath." This is talking just as our Saviour told us not to talk. 'Therefore take no thought, saying, What shall we eat? or, What shall we drink ? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek :) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Campbell translates: "But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you."

Are we not in the hand of God? Shall we take ourselves out of his hand, and take care of ourselves ? We read : "Keep my commandments and live; and my law as the apple of thine eye." "If thou wilt enter into life, keep the commandments." "Blessed are they that do his commandments, that they may have right to the tree of life.'

Should we anxiously ask, How shall we live if we keep the commandments? For me I do not see how I am to live, if I do not keep them. R. F. COTTRELL.

#### THE KANSAS CAMP-MEETING.

HAVING been requested by members of the General Conference Committee to attend the Kansas camp-meeting, and the Missouri meetings to be held one and two weeks later. in company with Bro. Farnsworth, the President of the Iowa Conference, I will say to the friends of the cause in Kansas, We will endeavor to be with you in season and will labor to our utmost for a profitable meeting. We shall be glad of the privilege of meeting many old friends whose faces we have not seen for several years, and of engaging anew with them in the good work of seeking God. We are living in a time of the deepest interest. God is blessing his own work in many parts of the field. He will bless us bountifully if we place ourselves in connection with the living waters.

At this meeting we want a general rally of the old friends of the cause, and those who have more recently embraced the truth. Let us come together expecting this will be the best meeting ever held in Kansas. We hope the officers of the Conference will see that the meeting is largely advertised; that all preparations are made in season; that books are provided; and that provision is made for all who are not prepared to take care of themselves. Let us all attend this meeting with an earnest desire for a deeper consecration to God and to his work, and so make it a new era for the cause of present truth in Kansas. Be on the ground promptly at the beginning of the meeting, and stay till the close. Come to seek the Lord. Bring those with you who need help, your unconverted friends, and we trust the Master of assemblies will be with us. GEO. I. BUTLER.

#### A REQUEST.

TRAVELING among our brethren, I find in almost every church striking examples of the special providence of God in dealing with those who have sacrificed for the cause, or, on the other hand, have withheld their means when they should have given, particularly the tithe. I think it would be for the glory of God if such cases could be related before our brethren. I know of scores of such cases myself, but don't feel at liberty to mention them without permission. Could we have the names and facts briefly stated, they would form very interesting reading matter for the REVIEW. It would encourage the faith of our brethren, and warn those who are in danger of robbing God. The Lord has promised specially to bless those who will honor him with their substance (Prov. 3:9, 10), and to curse those who withhold their tithes. Mal. 3:8-11. I therefore request those of our brethren or sisters who have had any experience in this matter, on either side of the question, to write out a brief statement of the facts, and forward it to me, with the privilege of using it if thought best. Have you some time been tempted to withhold your tithes? And have you done it? clude all that is valuable in life.

in consequence of it? Briefly state the fact. Have you made a sacrifice to pay your tithes, or to make donations to the cause, and have you been blessed for it? Give God the glory, and tell the truth. I am personally knowing to scores of cases illustrating both sides of this question. I think it would be for the glory of God to have these facts more generally known D. M. CANRIGHT. among our people.

#### GENERAL MEETING FOR OSWEGO CO., N. Y.

AFTER consultation with the director of Dist. No. 2, it is decided to hold a general meeting for Oswego Co., N. Y., at Roosevelt, N. Y., May 11 and 12. Particular pains has been taken to give notice of this meeting in every church in the county, and we want to see every Sabbath-keeper in these churches at this time. There are important matters that should be considered, and in order to do this effectually we must have a general gathering of the brethren and sisters. We would gladly visit every church in the district and hold meetings with each, but we have not time to do this; but if the brethren will make the effort to meet with us here, we can accomplish in one week all that we could in a month if we had to visit each church.

The best season of the year for Sabbath-school work has come, and we want to see an efficient Sabbath-school organized in every church in our Conference. At our State quarterly meeting at Pulaski, N. Y., April 27 and 28, a State Sabbath-school Association was formed to assist in the accomplishment of this object. This branch of the work will receive particular attention. In this work we want the co-operation. of the brethren everywhere, and believe we shall have it when they come to see and feel the importance of this part of the work. There are many localities where Sunday-schools can be organized, and become a practicable means of presenting the truth. There are other important interests that will also be considered.

We are much encouraged by the good report of our tract workers for the past quarter, and are anxious that, as far as possible, this interest may be maintained during the busy season of the year. The tract work will receive its share of attention.

Now, when we say we want to see a general representation from every church, we mean more than that. We want to see those who are always in the habit of coming. We know they will be there, unless sickness or something of the kind prevents; but we want to see those who do not usually come. We want to see our house of worship at Roosevelt well filled with brethren and sisters, and we shall, if all come who ought to.

One thing more : Come to stay till the meeting is through, if it takes all day Monday. Many of our brethren seem to think if they attend the meeting on the Sabbath they have done their duty. This is a mistake. Sunday is generally the most important day of the meeting, and those who are absent on that day often miss just the part of the meeting they need most.

Brethren, the work of the third angel's message is going forward in a most wonderful manner. Shall we not improve this opportunity to try to get more into the spirit of the work, that we may be prepared for the part we have to act, and thus not be left to fall behind and lose the spirit of the message? May the Lord help us

R. F. COTTRELL.

#### DENMARK.

ALSTRUP, APRIL 8.-The past week has been eventful one. The enemies to the truth ve assailed us on many sides and in many ys, but the word of God has, nevertheless, so to seek him that we may have his presence with us in abundant measure.

> B. L. WHITNEY. A. H. HALL.

Iowa and Nebraska Tent Pledges.

I wish to call the attention of our brethrem to their tent pledges. The tents are ready toship, and the money is wanted now. We feely anxious about this matter. We have four newtents this summer. Their aggregate cost wilk not be far from \$600, and we need every dollarof this immediately. We hope our brethren, will send it at once, if possible. And further, we urge those who have not yet pledged orgiven anything, not to neglect to do so; for we are yet behind considerably. Send all money to C. G. Johnston, Sigourney, Iowa. E. W. FARNSWORTH.

IT has been well said that if we would have: beautiful minds, we must think ; if we would have faithful hearts, we must love ; if we would have strong muscles, we must labor. These in-

#### AND HERALD. THE REVIEW

#### OUT OF THE DEPTHS.

150

O LORD, I am weary and broken, My life draweth nigh to the grave! Remember the word thou hast spoken, The penitent sinner to save. In darkness long time have I wandered, My feet to destruction made haste,

And, like the poor prodigal, squandered My substance in riotous waste.

O God, that a soul thou hast given To revel 'mid pleasures divine, By Satan and sin should be driven

Fo wallow and feed with the swine! O Grace, flowing full like a river, O Love, like a fount flowing free,

O mighty One, strong to deliver, Wash, purify, strengthen, help me!

Too long have I lingered around it, The world's Circe-goblet to sip; Like apples of Sodom have found it But ashes and dust on the lip. For ashes and dust shall I proffer To yield me to Satan's control? World, hast thou no better to offer, To give in exchange for a soul?

O pleasure and riches and glory, le baits of the devil to man Ye tell us the very same story Since the dawn of creation began. "Pluck, eat," saith the tempter, "rec A tyrant's decree from on high! receive not. His threats or his promise believe not; Ye shall live, and shall not surely die."

Dark spirit, thy subject no longer, For pardoning grace I have kneeled To a mightier far, and a stronger ;--Jehovah's my strength and my shield. In joy I will ask him to stay me, In sorrow, will bow 'neath his rod; In sorrow, will bow mean marked, And say, even though he should slay me, Like Thomas, "My Lord and my God." —Selected.

# Progress of the Cause.

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

#### DANVERS, MASS.

AFTER an absence of nine weeks I returned to Danvers, April 26, and spent five days. Bro. Haskell was with me over Sabbath and Sunday, and Bro. Stone all the time. The weather was extremely unpleasant, indeed it rained all the time, so that our attendance was smaller than usual. Still a good share of the brethren were present, and Sunday evening our house was filled. Bro. Haskell instructed them in the tract work, and also on s. B. The brethren pledged on the house \$488. Others not present will raise this sum above \$500.

We had some excellent social meetings. In every one, all were prompt, and every moment was taken up. We baptized eleven, and fifteen united with the church. Wednesday evening we had our last meeting. The weather was fair, and we had a good turn-After talking to them on various out. points, giving them the best advice I knew how to give, as I did not expect to see them again for a long time, we elected the proper officers of the church. Bro. Judson Rice was chosen elder, and Bro. Wm. H. Edwards, deacon. One brother embraced the Sabbath, and I baptized him. Many more are still friendly, for whom we hope.

Brn. Stone and Haines have just closed an interesting meeting at Ipswich, where quite a number have embraced the truth. We are now at South Lancaster, to dedicate their new meeting-house. We shall follow with a short course of lectures, if there is sufficient interest. D. M. CANRIGHT.

IOWA

river was thronged with spectators, and I feel sure a good impression was made.

SIGOURNEY .- Sabbath and Sunday, April 20, 21, I spent with the church at Sigourney. We were glad to meet Bro. Butler, who had kindly consented to attend our State quarterly meeting of the T. and M. society; but we were sadly disappointed in not seeing more of the officers of the society out. As the president was detained at home, and the directors, for some reason, were not there, our meeting, so far as business matters were concerned, was a failure. But charity for the officers of our T. and M. society prompts me to say that I do not think their absence from this meeting is a fair index of their interest in the work. As all these brethren had promptly attended the meetings recently held by Bro. Canright and myself, they no doubt felt that they had done about all they could. Nevertheless, we think they made a great mistake.

When we saw that our T. and M. business could not be attended to, we turned our attention to the spiritual wants of the church; and here God did not disappoint We labored for the conversion of old us. and young, and a good start was made. On Monday morning, before we left them, I had the pleasure of burying nineteen in baptism; these united with the church.

The scene at the water's edge was one that will be long remembered by those who participated in it. As these dear souls arose to walk in newness of life, the Spirit of God rested upon them, and as they were restored to their friends, who had prayed and labored so long for them, tears of penitence and joy were freely mingled. Thus closes another week's labor, in which thirtysix have been baptized and have united with the people of God. Nearly all of these have been converted during this time. I now go to Nebraska to labor for a few weeks. My courage is good.

My permanent P. O. address is Knoxville, Marion Co., Iowa. Letters may be sent to my places of meeting, however.

E. W. FARNSWORTH. Nebraska City, Neb., April 25.

#### Fonda, April 29.

LAST Sabbath and first-day I met with the church at Fonda. We had a full attendance, and every member took part in the meeting. One was added to the church. We organized a Sabbath-school. God will bless these brethren and sisters, if they will enter into this work with ear nestness.

I obtained five subscribers for the IN-STRUCTOR; two for the REFORMER; two for the REVIEW; and two for the SIGNS.

At Sac City we organized s. B. to the amount of \$63.30. At this place two more signed the covenant. May God bless the companies at Sac City and Fonda.

At Storm Lake the late tornado destroyed Bro. King's house, killed his mother-in-law, injured his family, and destroyed his garden, by which he made most of his living. He needs help. G. V. KILGORE.

: 10

#### Sheldahl, April 25.

The people at Sheldahl are very much interested in our lectures. The truth is raising quite a stir throughout the neighborhood. Our large hall is crowded every evening when the roads are good. The Methodist minister here attends most of the time, and tells his members to come. Men say, " Can't you come to our schoolhouse in the country, and talk these things to our people? we spoke in the town north of this, on the prophecies and coming of the Lord, and nearly every one in The calls are plenty. WILLIAM EVERHART. the house voted to have us come back. SCOTT KILGORE.

bath early so as to have time to press it. Spiritualism to night. We visit much. R. M. KILGORE. L. CALDWELL,

REYNOLDS, GA.

SINCE my last report, one more here has commenced to keep the Sabbath, and others are almost persuaded. We have hired a hall in the center of the village, where we hold our Sabbath meetings. Several new ones were in last Sabbath. I speak to the people once in three weeks on Sunday. The church members are quite strongly prejudiced against us on account of the Sabbath. We are in hopes some will be more favorable after they have examined it.

We have received a cheering letter from a young lady in Brooks county, who was fully convinced on the Sabbath when we were there last year, but did not commence to keep it then. She writes: "With the blessed hope of gaining Heaven, I am still trying to follow the way that Jesus has laid down in his word, ' resting the seventh day."" She also says that her father has left off the use of tobacco, which he had said he should never give up. He has embraced the Bible view of the nature of man, state of the dead, and inheritance of the saints, and was quite fully convinced on the Sabbath, but turned from it. God ean bring him back.

To those requesting names and addresses for the SIGNS, I would say, I will send them as I get other names. I sent those I had to the first that called for them. I am grateful for the interest the friends are taking in the work South. The thousands of copies of the SIGNS, and the other reading matter sent South, are doing a silent work, of which but few, if any, are aware.

C. O. TAYLOR.

#### KANSAS.

Cherokee, Crawford Co., May 1.

APRIL 25 to 29, I held meetings with the brethren seven miles north-east of this place. Here we had a temporary organiza-tion of ten members. We have now made a permanent organization. Seven were baptized and the same number added to the church. An elder was elected and ordained, and a secretary and treasurer appointed. They take the name of the Amity church of S. D. Adventists. Their post-office is Cherokee, Crawford Co., Kan. J. H. Cook.

#### Richland and Palermo.

I was at Richland, Apr. 9-19. Some trials of a serious nature prevented us from accomplishing as much as otherwise would have been done, still I trust some good was done. Several came forward for prayers, some for the first time. Their new meeting-house is about ready for dedication. It will comfortably seat two hundred and fifty persons, and is a credit to the church.

April 19-29, I was with the church at Palermo. Some had taken a stand for the truth since I was there in the winter, and three were baptized the next day after our meetings commenced. Before they closed three more were baptized, making six additions to the church; all were adults but SMITH SHARP. one.

Ottawa, May 1, 1878.

### KENTUCKY.

we had the truth, particularly on spiri gifts and s. B.

On the night of the 23d there was most terrible storm of wind ever know this part of the State. There was a rain with the storm. The extent is known yet, but several counties have heard from. Much of the timber is bl down, torn up by the roots, or twisted As far as we have heard, but few havel killed. Some property has been lost, ho and barns have been unroofed, fruit t blown down, and roads stopped up so a be impassable.

I go from here to Bullitt county, w another church is waiting to be organi I then design to go to Tennessee to the tent. May God help the cause in Conference this year, is my prayer. S. OSBORN

Knob Lick, Metcalfe Co., April 29.

#### NASHVILLE, TENN.

ANOTHER family here have begun k ng the Sabbath. Nashville has been s ing out her great men to quiet the peop minds; three have taken the field and t what they could do, and one more is y come. Thus far, the truth has gained victory. To the Lord be all the praise I have also preached nine times house some two miles away, and voted in favor of the Sabbath. I sold books to the amount of \$4.00. My address is Eaton's Creek, David

Co., Tenn. O. Soun

#### NEBRASKA.

THE past four days I have spent hold meetings on Sappa Creek. The result been the organization of a church of e cenmembers, with Bro. Chas. P. Has as their elder. A dozen others are k ing the Sabbath, some of whom are l ing to the polluting idol tobacco, and of were kept back by obstacles which I will yet be surmounted. The church t the name of the Richmond church of enth-day Adventists.

The brethren here are poor, yet w the subject of s. B. was presented, cheerfully subscribed one hundred eight dollars for the support of the ca Young men making no profession of n ion took part in this work. May they find Christ and salvation. Bro. H. A. kins was present and assisted in the n ings. Twelve were baptized, and the cises closed by celebrating the ordinal of the Lord's house. The blessing of rested richly upon us.

CHAS. L. BOY

Beaver City, April 29.

#### CALIFORNIA.

(Abridged from the Signs of the Times.) San Francisco.

THE tent-meetings which Brn. Lot borough and Healey are holding in Francisco are awakening considerable terest. Sunday evening, April 21, si White spoke on the subject of Christ Temperance. The tent was full, and audience gave the best of attention. Lord blessed, and the clear, burning tr spoken made their way to hearts.

Red Bluff, Tent No. 3.

APRIL 21, Brn. Israel and Stephens l held six meetings at Red Bluff. The da paper of the town publishes short rep

WAUKON.-I came to Waukon, April 11 Of late this church has been greatly reduced in numbers, not by apostasy, but by removals. Those who gained a good experience here and learned to bear burdens are now pillars in several of our large churches in this Conference and others. But the removals have left this church weak in numbers, and I found them somewhat discouraged. I labored for the conversion of the young and the encouragement of the old, and God blessed my efforts. Eight of the youth made a public profession, and I had the pleasure of baptizing them. These were young persons of promise; three of them had taught school with good success. We left the church greatly encouraged, and we see no reason why they may not prosper.

FAYETTE.-Tuesday I came to Favette. Held a meeting in the P. M., after which I baptized nine. It was a good season for us all. A good portion of these were children of Sabbath-keepers, yet grown up to man and womanhood. Although the notice of the meeting had been short, yet the

#### TEXAS TENT.

### Terrell, Kaufman Co., April 29.

SINCE our last report, our tent has been blown down in a midnight gale, ripping some forty-four feet of canvass, but doing little other damage. The seat backs, being pivoted on bolts, fell forward with the center pole without serious damage. They are four-inch pine strips, planed and resting in mortises in uprights. The entire expense for back, planed, machine made, is 20 ets., uprights and all. We missed two evenings on account of the storm; losing some interest. Sunday evening a large audience gave profound attention to a searching discourse on Matt. 5:17-19; 15:1-9; 19:16-22; Jas. 2:8-12. Many are convinced and we hope for a good work. Had a good attendance was large. The bank of the Sabbath meeting. We bring in the Sab-

AFTER our quarterly meeting at Elizabethtown I went to Bear Wallow, where I preached three times. I visited some, and tried to encourage the Sabbath-keepers there

I then went to Glover's Creek, where I commenced meetings, Sabbath, the 20th. I found the Sabbath-keepers here had given up pork, coffee, and tobacco, and were ready for organization. I continued my labors until the 25th inst. Organized a church of ten members, nine of whom I baptized. This church is to be known as the Glover's Creek church. Some who are keeping the Sabbath were not ready to join yet, and there are others for whom we hope. With the exception of one family, they are quite poor and in debt for their land. Their s. s. only amounts to \$12.12, but they are all willing to do something. Three of those I baptized were boys whose ages were 11, 12, and 14 years. I have never baptized any one I thought more worthy than these boys. May God bless them. The father of one of these boys was a rank infidel; but at the close of our meeting he said he did not know what he might do yet, but if the Bible was true,

Locust Grove.

BRO. J. D. RICE reports that ten l have covenanted to keep the comma ments of God, and the faith of Jes Others are keeping the Sabbath, and s others are investigating. The s. s. ple amounts to \$137.50.

### DISCUSSION IN KANSAS.

OUR meetings at Clarion, Sedgewick C continued without interruption until Ap 3, when, the arrangement being complet the discussion began. The propositi read as follows: "Do the Sacred Scriptum authorize the keeping of the first day the week as the day of special rest at worship during the Christian dispensation Eld. Crobarger, who planned and agree to affirm the proposition, promising to co tinue the debate for three evenings, begin by reading Gen. 2:1-3. His first arg ment was that God blessed and sanctifie that one seventh day for himself, and m for man.

Bro. Lamont replied: He blessed it b

whe had rested in it; sanctified it, *i. e.*, it apart to a holy or religious use, so assary for holy or religious beings. The bath was made for man. Mark 2:27. arc. 2. God instituted the Sabbath at giving of the manna. Ex. 16.

Axs. 2. There is no mention of its ination here. He had given it a long before. Seeverses 28, 29; Gen. 2: 2, 3. AxG. 3. The Sabbath of the ten com. Indments was associated with perishableiss, and went down at the crucifixion. b. 8: 13; 10: 1.

ks. 3. Not so, but it is associated with r moral precepts, that are eternal in rnature. Read the law. Ex. 20:3-17. kg. 4. The ten commandments, as Jewlaw, were a part of the old covenant; 13:21-25; Ex. 34:28; Deut. 4:13; and lished at the cross; 2 Cor. 3:13; and lished at the cross; 2 Cor. 3:13; and lish to it; Col. 2:14; and are dead; a. 7:6.

ns. 4. The ten commandments could be the old covenant; for that was writby Moses in a book, and dedicated by sprinkled with blood. Ex. 24:7, 8; 9:18-20. This was done before s was called up into the mountain to the tables of stone and the law that had written; Ex. 24:25; and about months elapsed between the dedicaof the old covenant and the time when tables of stone came into the possessof the Israelites. Ex. 24:18; 34:28. rg. 5. Christ fulfilled the types, thus them away; but I cannot see how could fulfill the ten commandments, part of the law, they were done away Matt. 5: 17-19. Upon this point I hope to receive some light from my thy opponent.

xs. 5. In Christ the types met their type, and so passed away, having served purpose. Gal. 3: 19; Heb. 9:9, 10. stfulfilled the ten commandments by ing them perfectly, John 15:10, leavus an example that we should follow steps, that the law might be fulfilled in Rom. 8:4. But if the ten commandts are done away, what is the law now? o gave it, and when? How many comidments are there in it? Is it right to or lie, or worship idols now? We and a copy of the new law in your next ch. The sinner is slain by the law, the law by the sinner-"Being dead to margin. Rom. 7:6.

RG. 6. No testament is of force till the tor is dead. It is by the death of ist that the new covenant is brought in. 9:15. The new covenant is the last of Christ. Matt. 26:28. Nothing is ling not found in that last will; Heb. 9: 17; and there is no Sabbath in that will. Axs. 6. The Testator died on the sixth and the Sabbath was observed on the next day, the seventh, according to commandment. Luke 23:56. Upon first day of the week the disciples were y to work. Chap. 24:1. How could ist day become the day of special rest worship three days after the death of Testator? "Though it be but a man's mant, yet if it be confirmed, no man muleth, or addeth thereto." Gal. 3:15. RG. 7. I propose to prove by apostolic ple and precept, especially by aposexample, that the first day of the week he special day of rest and worship in Christian dispensation. 1 Cor. 11:20-Acts 20:7; 1 Cor. 16:2.

ks. 7. "There is one lawgiver;" Jas. 12; there are not twelve. Paul and his any remained at Troas over the Sab then Luke, Timothy and the others, kd on their long journey with the ship, tnight On first-day morning he went afoot ss to Assos, according to previous argement, verse 13, and all continued journey toward Jerusalem. 1 Cor. "Let every one of you lay by him in ' This is not a public collection, but vate laying aside at home, a business saction. RG. 8. John 20:19: "Then the same at evening, being the first day of the k, when the doors were shut where the ples were assembled for fear of the came Jesus and stood in the midst, saith unto them, Peace be unto you.' disciples collected here for some pur-It looks suspiciously as though they holding a meeting. It was for rest, at They met again, for the same puron the next first day. Verse 26. s. 8. This was not a religious meet-The disciples were at home at sup-Acts. 1: 12; Mark 16: 14. The Lord aided them with their unbelief, bethey did not believe in his resurrce-Thomas, being absent on the first oc-

raised; so not on the eighth day, but after eight days, Jesus came to convince him. Verses 24-27.

ARG. 9. The resurrection day is called Lord's day. Rev. 1:10: "I was in the Spirit on the Lord's day."

Ans. 9. Rev. 1:10 does not say that the resurrection day or the first day of the week is the Lord's day; but the Lord does claim the Sabbath day. Mark 2:27; Ex. 20:10; Isa. 58:13.

ARG. 10. In no part of the New Testament do we read one line or word of any meeting for divine worship on the Jewish Sabbath, the seventh day. ANS. 10. Please read Acts 13:42-44; a

ANS. 10. Please read Acts 13:42-44; a meeting for both Jews and Gentiles; chap. 16:13; regular prayer-meetings were held on the Sabbath; chap. 18:4, 11; Sabbath meetings for a year and a half by the apostle Paul. More could be furnished; but where is the record of a meeting for divine worship on the first day of the week, in the day time?

ARG. 11. Matt. 5:17-21; "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven,"etc. This is the ten commandment law, and the Lord is explaining it to the Jews. All was fulfilled and passed away at the close of their dispensation. (On the second evening, Bro. C. concluded that Christ was not speaking of the ten commandments, and that this teaching was to the disciples.-REPORTER.)

ANS. 11. Are the prophecies all fulfilled? Dan. 12:2. Is the resurrection past? Have heaven and earth passed away? Then not one jot or tittle (letter or part of a letter) of the law has failed. Christ, in fulfillment of the prophecy, "He shall magnify the law and make it honorable," Isa. 42:21, is showing that the law takes hold of the thoughts and intents of the heart. Matt. 5:21, 22, 27, 28, 33–37. The Mediator, with the law in his heart, Ps. 40:8, is writing it in the hearts of his disciples. The apostles, as able ministers of the new covenant, continued this work of writing the law on the tables of stone, in the hearts of the people.

ARG. 12. The law of God was not given for any people but the Jews. Gentiles had not the law, but obeyed the laws of nature, or were a law unto themselves; and this is a Gentile dispensation, so the law is not for ns. Rom. 2:14.

Ans. 12. Rom. 2:15: "The Gentiles show the work of the law written in their hearts." Lev. 20:22, 23, shows that the Gentile nations were driven out of Canaan for violating the same law to which the Israelites were under obligation. "God is no respecter of persons; but in every nation he that feareth him, and work th righteousness, is accepted with him." Acts 10: 34, 35. "All thy commandments are righteousness." Ps. 119:172, 142.

Eld. C. did not appear on the third evening, but sent a letter to the moderators, abandoning his cause. He assigned as a reason that he had just learned our purpose to publish a report of the discussion in our papers. The audience, upon learning this, by a rising vote invited Bro. Lamont to proceed with his summary of arguments used, which he did as follows:—

1. The Sabbath was instituted at creation. Gen. 2:2, 3.

2. It was made for man. Mark 2: 27.

no sin, for where there is no law there is no transgression; John 3: 4), Eld. C. felt constrained to admit that the substance of the ten commandments was of force in all dispensations, thus virtually surrendering the whole question. He appeared to be anxious not to put new wine into old bottles, or new cloth unto an old garment; yet after many times repeating that the ten commandments had become old, served their purpose, were ready to vanish away, and were utterly abolished, it seemed a little inconsistent to see him straighten them all out and patch his new Christianity on them.

A confession from a Sunday defender, that the testimony for the Lord's day was rather scarce, may have sounded a little strange to a few in the congregation; but as Eld. C. never even referred to a text that mentions the first day after the first session, the people began to feel sure that it *is* a working day, as Bro. L. had shown them. The attendance was about the same after the debate as before.

G. H. Rogers.

#### A FORM FOR RECORDING CHURCH BUSINESS.

As many of the clerks of our churches have had but little experience in recording business meetings, they are frequently embarrassed to know how to go to work. This article is written to assist such persons. If they will study it carefully, and preserve it for reference, they can soon learn to record a meeting properly in the clerk's book.

I was much pleased and edified by the "Business School" held at this place (Sigourney, Iowa) by Elds. Canright and Farnsworth. I am fully satisfied that every church, as well as our scattered brethren throughout the land, would be greatly benefited by such a course of training on the organization and business transactions of our churches. But as a great majority cannot avail themselves of the benefits of such instruction, it has occurred to me that a concise statement of the workings and business transactions of this school, published through the REVIEW, might be of service to many.

At the suggestion of those who had charge of the school, I will try to furnish a chapter.

There were about fifty persons convened in a comfortable meeting-house, and the exercises were conducted much after the style of a teachers' institute, Elds. Canright and Farnsworth having charge. Each person was expected to keep a record of all business transacted, and in turn these records were examined, criticised, and corrected by the managers.

We had a church organized and business transacted by it, the object being to learn the art of doing church business and keeping church records. It is very evident that the business of our churches is often bunglingly done, and the records are sadly deficient. The following is supposed to be a form of business that might occur at and after the organization of a church society:—

A company of believers in the Bible doctrines held by S. D. Adventists, located at Sigourney, Iowa, convened in their churchhouse, April 1, 1878, at 10 o'clock A. M.

After singing and prayer, Eld. D. M. Canright was called to the chair, and L. McCoy was chosen secretary. The chairman stated the object of the

The chairman stated the object of the meeting to be the organization of a church of Seventh-day Adventists, and requested those desiring to participate in the said organization to give their names to the secretary.

Sigourney, April 6, 1878, 9 A. M., the church convened for a business meeting, all the members having had notice of the same. Prayer by Bro. Starr.

On motion of Bro. McCoy, supported by sister Dalbey, sister Jessie F. Moser was received as a member of the church, subject to baptism.

Bro. Henry Nicola, bearing a letter of commendation from the church of S. D. Adventists at Richmond, Iowa, was, by motion of Bro. Starr, supported by Bro Me-Coy, duly received as a member of this church.

Bro. Asa Ruloff, a member of the Baptist church, having embraced our views, and desiring to be identified with our people, presented himself for membership. There being no objections,

On motion of Bro. Starr, supported by sister Buck, Bro. Rnloff was received.

On motion of Bro. Moser, supported by Bro. Nicola, the church adjourned to call of the chair. L. McCox, *Clerk*.

Aug. 12, 1878, at 10 A. M., the church convened for business.

Meeting opened by singing and prayer, Eld. Canright in the chair.

Bro. C. E. Moser asked for a letter of commendation.

On motion of Bro. Asa Ruloff, supported by Bro. Starr, the clerk was instructed to give Bro. Moser a letter.

By unanimous vote of the church, all being present, Bro. II. Nicola was selected elder of the church, and was duly ordained as such by Eld. Canright.

Bro. McCoy at this meeting preferred charge against Bro. As Ruloff for immorality, alleging that Bro. R. had violated the fourth commandment, in that he had sold coal and otherwise permitted labor to be done in his mine on the Sabbath day, the thirā of August, 1878.

Bro. R. being present demanded an investigation, and the case was heard, Bro. R. having opportunity for defense.

On motion of Bro. Starr, supported by Bro. McCoy, Bro. R. was placed under censure by a unanimous vote of the church.

On motion, adjourned until 2 o'clock P. M. Aug. 12, 1878, at 2 P. M., the church convened pursuant to adjournment, for the transaction of business, Eld. Nicola in the chair.

Bro. Starr presented resolution's expressive of the sorrow occasioned by the death of our beloved sister Jones, which occured on the 8th inst., who by her Christian deportment and faithfulness in the discharge of every duty, had won for herself a place in the hearts of all. Although her loss is a severe trial to this little band, yet we bow in meek submission to the will of Him who docth all things well.

The resolutions were ordered placed upon the record, and a copy of same furlished to the bereaved family.

On motion of Bro. M., supported by Bro. B., the church adjourned.

L. McCoy, Clerk.

Note.—Will the clerks of our churches please preserve the above article for reference? It gives the proper form of conducting and recording business meetings. Notice, (1.) The first thing to do in making arecord of a meeting is to give the date, thus: April 1, 1878, 10 A. M.; or July 5, 1878, 2 P. M.; (2.) if a vote is taken upon any question, the clerk should state who made the motion and who seconded it, as it is sometimes very important to know; (3.) The clerk should always sign his name at the close of the record of each meeting.

If further instruction is desired, it will be given any time.

4. It was known to the Israelites before the manna fell. Ex. 16:27, 28.

5. Christ observed it; Luke 4:16; and taught his followers to do so. Matt. 24:20.

6. It was the regular meeting day for both Jewish and Gentile Christians. Acts. 16:13; 13: 42-44; 18:4, 11.

7. The first day of the week is a working day. Gen. 1:1-5; Matt. 28:1; Mark 16:1,2; Luke 23:56; 24:1; 1 Cor. 16:1, 2; Acts 20:7, 13.

8. The Lord's day is the Sabbath (seventh day). Mark 2:27; Isa. 58:13.

9. After the dedication of the new covenant, the Sabbath was observed by the disciples; and the first day is shut out as a usurper and forger. Luke 23:56; 24:1.

10. Not a single text has been cited saying the first day is a sacred, or holy, or special rest-day. Neither God, nor Christ, nor the apostles, nor the prophets ever rested on it. But "the seventh day is the Sabbath of the Lord thy God."

they did not believe in his resurce. Thomas, being absent on the first ocon, did not believe the Lord had been On seeing the terrible condition of the world without the law, (murder, blasphemy, adultery, bloodshed, and the like, and yet Whereupon the following-named persons responded, to wit, L. McCoy, C. E. Moser, G. B. Starr, Rachel Buck, and Carrie Dalbey.

The chairman then asked each of this company if they had any objections to any one of the others, and there being no objection, he then asked them if they could freely and cheerfully fellowship one another. This being answered in the affirmative, they all, by a rising vote, united in the following covenant:—

"We hereby associate ourselves together, taking the name of Seventh-day Adventists, and covenanting to keep the commandments of God and the faith of Jesus." This constituted them a church.

On motion of Bro. Starr, supported by Bro. Moser, Bro. L. McCoy was elected church clerk.

On motion of Bro. Moser, supported by Bro. Starr, the church adjourned to call of the chair. L. McCov, Sec.

Gbituary Motices.

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

DIRD in Battle Creek, Mich., April 25, 1878, of spinal meningitis, sister Matilda Matteson, oldest daughter of Eld. J. G., and Anna Matteson, aged 15 years and 6 months. About one year ago, when Bro. and Sr. Matteson left this country for Denmark, where they are now laboring as missionaries, Matilda came to Battle Creek, and attended our school till the commencement of her sickness a little over two weeks before her death. She was baptized, and united with the church, at the Lansing camp-meeting last September. Bro. and Sr. M., in their far-distant field of labor, are entitled to especial sympathy and remembrance in prayer, in this sad affliction. A large congregation assembled at the funeral, April 26, to whom we made a few remarks from Ps. 90: 12. U. S.

Disv of pulmonary consumption, in Upper Alton, Ill., April 11, 1878, Bro. D. B. Hunt, in the thirtyeighth year of his age. He was the first fruit of my public labors. I hope to meet him, with my Lord, "in the air." His wife and four children sustain this loss. Funcral services conducted April 12, by the writer. G. W. COLCORD.

#### AND HERALD. THE REVIEW

152

Battle Creek, Mich., Fifth-Day, May 9, 1878.

#### CAMP-MEETINGS FOR 1878.

KANSAS, Neosho Falls,	May 22-27. May 29 to June 4. ""30"""" June 6-11. "19-25.
WISCONSIN, Madison,	May 29 to June 4.
NEW YORK, East Aurora,	
MISSOURI, Appleton City,	·· 30 ·· ·· ··
" Gallatin,	June 6-11.
MINNESOTA, Hutchinson,	<i>"</i> 19–25.
NORTH PACIFIC CONF., Sale	em, Oregon,
MINNESOTA, Hutchinson, North Pacific Conf., Sale	June 27 to July 2.

Jos Camp-meeting notices, Conference and T. and M. meeting notices, should be given in season, and fully given, embracing all important particulars.

The Signs Office.

WE have now spent nearly four weeks in Oakland. We came to be present at the annual meeting of our Publishing Association. Have done but very little more than to seek improvement of health. Bro. A. Brorsen has been giving us treatment with success. We have in this time gained eleven pounds in weight. The greatest difficulty at present is in hands and feet, which are some swollen, and troubled with heat and rheumatism, and want of muscular strength. These difficulties we hope to have removed by further treatment and more active life at our Healdsburg home. We expect to spend the summer months in Colorado, and to attend the General Conference. J. W.

#### Ohio Tents.

NEW tops have been made for two of our tents. A sixty-foot and a fifty-foot tent are now ready for use. We expect meetings will begin in these tents about May 18, in the evening, if the weather is favorable. The larger tent, in charge of Brn. J. H. Waggoner and A. M. Mann, will probably be pitched for the first meeting at Cook's Corners, about twelve or fourteen miles from Sandusky, and from thence move to Sandusky City.

The other tent, in charge of Brn. O. F. Guilford and E. H. Gates, will be pitched for the first meeting, probably, at Garrettsville, Portage county. Bro. Gates is now in that section, opening the field.

The other tent still awaits orders for repairs. If able, with some assistance, I desire to run this tent, and a favorable opening for a first meeting seems to present itself in Medina county. Brethren, shall we have this tent repaired? Pledges come in slowly indeed. A few have done nobly. Now, brethren, if you favor the enterprise of fitting up this third tent for a summer campaign, you may speak with effect by coming up to our appointments with liberal pledges for the purpose. If you have not the opportunity of attending our meetings, then report your pledge directly to the Conference treasurer, A. A. Hutchins, Clyde, Sandusky Co., Ohio. All pledges should be paid at the Ohio camp-meeting, and before, if possible.

Whether you can pledge or not, we would be glad to receive a word of counsel or encouragement from all. Missionary letters, breathing sympathy, interest, and prayers for the progress of the good work, are ever welcome.

H. A. St. John.

#### Camp-meetings in Missouri.

CITY, St Clair APPLETON

State, advance the interest in the T. and M. work, kindle afresh the holy fire of love and piety, obtain a deeper hold on God, and arouse our people to a sense of the importance of the work of God for this time, as well as to bring the truth before those not of our faith. As the business meetings of the Conference will not be held till fall, these meetings will be wholly given to devotional exercises and instruction, and will therefore be of great interest to our people.

Bro. E. W. Farnsworth, President of the Iowa Conference, will be with me. He is an able speaker, one whose help will be greatly appreciated.

We shall see that handbills are furnished in time to extensively advertise these meetings. Our new 50x70 tent will be pitched at Appleton City in season for the meeting to commence on time. We request Brn. D. W. Reavis, of Lincoln, T. A. Hoover, of Index, and Frank J. Groy, of Nevada City, to act as a camp-meeting committee at Appleton City, and to be on the ground several days before the meetings to help in preparing. The committee appointed last fall will act at Gallatin. Books will be furnished on the ground. Also provisions and feed at reasonable prices.

These meetings are located favorably to bring together the whole of our membership. Our meetings last fall were a source of great encouragement. Since that time I have visited nearly every little company of believers in the State ; many of these have, by vote, requested these meetings and promised to attend. We want all our people to come. We want them to bring their unconverted friends. Come at the beginning. Stay till the close. Come to seek God. Come to learn the duties of this time. Our tents will start out immediately at the close of these meetings. If you desire that we should go out with courage, and with hope for the cause in the State, make a general rally to these meetings.

Will the leader of each church read this in the presence of all the members, as some do not GEO. I. BUTLER. have the paper?

Mt. Pleasant, Iowa, April 25, 1878.

## Wisconsin Camp-meeting.

THIS meeting will be held at Madison, Wis. May 29 to June 4. The ground is situated about one mile from the capitol building, on the east side of Fourth Lake, and on the road from the capitol to the asylum. The place is called "Brigg's Grove."

The meeting is reached from the north by the C. and N. W. and the C., M. and St. P. railroads. Those coming by the latter will change at Portage, and ticket to East Madison. Notify the conductor, and he will let you off near the ground. Those coming from the north-east on the C. and N. W. road will change at Watertown Junction, and take tickets to East Madison. Those coming on the old Milwaukee road will change at Portage. Come from the east and west on the Milwaukee and Prairie du Chien road, and from the south on the C. aud N. W. Be sure to call for round-trip tickets, which will make the fare three cents per mile.

Hay, straw, and provision will be provided on the ground, as usual.

Now, brethren, we want this meeting to excel in numbers and interest any that we have ever held in the State. We ask the elders and leaders of our churches to encourage and urge the people to come. It will be at a time when the planting and sowing will all be done; and no doubt this is as good a time as any in the year for the people to leave home. You can't afford to lose this means of grace. The real benefit you will get at the meeting will more than repay you for any sacrifice of time and means it may cost you. If you have unconverted children or friends, bring them along. Perhaps you have neighbors who believe the truth, but are not living it out; and if you could get them under the influence of such a meeting as this, no doubt they would have strength to take up the cross. We want all the tents in the State on the ground. If you cannot come, and have a church or family tent, ship it to Madison by freight, and we will return it, paying charges both ways. There will be new family tents on the ground, for sale or to rent. There will also be tent room provided for those who do not wish to buy or rent. We are glad to inform you that Eld. D. M. Canright and Bro. C. W. Stone, of New England, will attend the meeting. Brethren, let us have a grand rally. H. W. DECKER, Wis. O. A OLSEN, Conf. GEO. C. TENNEY, ) Com.

#### Meeting at Blue Valley, Neb.

THIS meeting will be an important one for the cause in Nebraska, and we are anxious to see a general attendance of all our brethren in that part of the State. This place is of easy access from Seward, Stromsburg, Farmers Valley, Saunders and Butler counties, and other places, and we want to see all these places largely rep-resented. We expect Bro, Boyd, and all the other preaching brethren in the State, will be present. The interests of the cause in Nebraska will be largely discussed. The meeting may continue longer than the time appointed if the interest demands. See appointment. Come, brethren, to the meeting, praying that

the mighty God of Jacob may help us. E. W. FARNSWORTH.

#### Notice to Church Clerks in Wisconsin.

LAST year six churches in this State were not reported at the camp meeting. I see no excuse for such carelessness on the part of our clerks, and I hope it will not be repeated this year. We have blanks provided for all reports. If you have not a supply, write to A. S. Osborn, Bloomington, Wis. If there is no delegate sent from your church, send your reports to me at Madison, by mail. H. W. DECKER. Madison, by mail.

#### Notice.

A. J. CUDNEY, secretary of Dist. No. 12, Iowa and Nebraska T. and M. Society, has resigned his office, as he intends to go with a tent this summer. Stephen Rider, of Blue Valley, York Co., Neb., takes his place.

#### Wanted.

THE P. O. address of Eddie Capman Address, A. B. Rust, Grand Prairie, Dallas Co., Texas.

A YOUNG man 21 years of age wants to work on a farm, for a Sabbath-keeper, a health reformer. Ad-dress, Frank E. Brown, Weberville, Ingham Co., Mich.

A SABBATH-KEEPER, carpenter and joiner, wishes to get work among Sabbath-keepers, either in Minnesota or Wisconsin. Address, A. H. Benjamin, Tomah, Monroe Co., Wis.

### APPOINTMENTS.

"And as ye go, preach, saying, The kingdom of Heaven is at hand. 

#### Kansas Conference.

THE third annual session of the Kausas Conference of S. D. Adventists will be held at Neosho Falls, Woodson Co., in connection with the camp-meeting, May 22-27, 1878. Each church in the Conference should see that its delegate is elected and provided with credentials signed by the clerk, and all unorganized bodies of Sabbath-keepers should be suitably represented. Delegates should bring reports of the standing and condition of their respective churches. KANSAS CONF. COM.

#### Wisconsin State Conference.

THE eighth annual meeting of the Wisconsin State Conference will be held in connection with the camp-meeting at Madison, May 29 to June 4, for the election of officers, and to transact other business that may come before the meeting. Every church in the Conference and every unorganized body of believers should, if possible, be represented at this meeting by delegates, and where this is not possible, a letter stating their number, condition, and wants, should be forwarded in season,

### WISCONSIN CONF. COM.

THE camp-meeting of the North Pacific Conference of S. D. Adventists will be held at Salem, Oregon, June 27 to July 2, 1878. The second annual session of the N. P. Conference will be held in connection with the camp-meeting.

PROVIDENCE permitting, I will meet with the brethren at Blue Valley, York Co., Neb., May 10, and continue meetings over the following Sabbath and Sunday. Hebron, Thayer Co., May 17, to continue

over the following Sabbath and Sunday. Let there be a general attendance of all the

I WILL meet with the Avon (Wis.) church 18, 19. Hope to see a general gathering. H. W. DECK

#### Ohio Appointments.

CHANGES.		
NEWARK,	May	11,
Mendon,	""	11,
Gilboa,	" "	14
Hamler,	" "	18,
Bowling Green.	"	25,
Brethren and sisters, turn ou	nt to th	lese
ings. The Lord willing, a mini	ster wi	11 be
you. The scattered membersl	hip of	$D_{\theta}$
abunch will most at Hamlan	on t	ho

vou. church will meet at Hamler, on the Church clerks and s. B. treasurers are ex to be on hand at all these meetings, with books of record. We must see them. appointments are for Sabbath and first-da first meeting will be at 7:30 Friday ev Expect to see friends from Mendon a H. A. Sr. J Wert.

# Business Department

"Not Slothful in Business." Rom. 17: 19,

ELD. D. M. CANRIGHT'S address is South Lau

BRO. J. P. HUNT'S post-office address is 427 Madison St., Chicago, Ill.

THE address of Eld. S. S. Mooney is now De Mass.

#### RECEIPTS For Review and Herald.

Annexed to each receipt in the following list, is the and Number of the BEVIEW & HERALD TO which the m control pays—which should correspond with the Water the Pasters. If money for the paper is not in duc knowledged, notice of the omission should be given.

\$2.00 EACH. Ole Olson 53-18, Mrs Clarissa 53-18, Arba Smith 52-8, J C Cole 53-18, J Cowla Mrs Dr Edwards 53-9, M B Duffie 53-18, J K Mrs Dr Edwards 53-9, M B Duffie 53-18, J K 53-17, T J Webster 53-18, J Hanson 52-17, M White 53-18, Henry Atwood 53-18, Chas Potter 22, Z Nicola 53-18, Mrs H C Mitchell 53-17, Winters 53-18, F H Chapman 53-17, Mrs Phil 53-18, John Heald 47-16, Chas Geer 53-16, C sey 54-14, J H Jaquith 58-18, R M Best 53-18 Chase 54-3, J A Burdoin 53-17, Albert Erway J Downs 53-18, Byron M Davis 53-18, John-53-18, Maggie Snook 53-18, C A Osgood 53-Whitney 53-24, Nathan Baker 53-19, Mrs F 53-18. 58-18.

58-18.
\$1.00 EAGH. Wm Strader 52-6, Peter Smally Jas H Parker 52-18, P H Lane 52-18, Mrs C Mø 18, Mrs Jennie Shum 52-16, M C Mizar 58-1, C 52-15, Eliza Thayer 52-19, Isaac Morrison 52 Branson 52-18, M A Reed 52-16, Anna Austin Mrs P A Hobson 52-18, Mrs C C Ball 52-18, F4 52-18, S S Mooney 52-18, Thereas Merrill 55-W Butcher 52-18, Martin Adsit 52-16, James 52-16, E L Miller 52-18, Charity McCornell 52: W Reaser 52-19, Eld J H Cook 52-18, Emmaß 52-19, Mrs A E Wright 52-19, A S Reynold 52-19, Rand White 52-18, Wm Dougherty 52-18, Hutchinson 52-18, Mrs E C Brazee 52-18, F B. 18, Isaac Wiley 52 18.

MISCELLANEOUS. C H Bliss \$8.00 51-18, M Dickey 1.50 53-18, J A Franklin 1.50 53-16, Chandler 50c 52-2, Mary Richardson 1.50 53-16, Davis 1.50 53-18, Bliza Reed 1.50 53-18, Mary 1.50 53-18, Thomas H Ayers 1.50 53-18, T V 50c 52-1, Mrs Abagail Smith 1.50 53-18, J Forbes 82c 52-8, Wm Thorntou 75c 52-18, SM 1.50 53-18, W O Russ 50c 51-14, Edward Kim 53-18, M V Leandon 1.50 53-18, Lizzie Thoma 53-18, Chas Whitehead 75c 52-18, Joseph Mar 53-18, Chas Whitehead 75c 52-18, Joseph Mar MISCELLANEOUS. C H Bliss \$3.00 51-18, 58-18.

#### Books Sent by Mail.

J Z Nugen \$2.80, H Wren 35c, Mrs Annie 1 25c, Mrs Lydia G Swift 25c, Mrs Harriet Sheps Fred W Mutkelsk 10c, Mrs C Hoenes 50c, M Smith 16c, Miles Taylor 40c, J S Shrock 50c, S lenger 25c, James McFarland 1.00, Nu/lie J 25c, C B Ingersoll 2.00, J Strom 1.30, Lars Moller 2.50, M Bertha Farnum 1.00, Katbere 1.00, H D Menken 25c, Jackson Baker 90c, C F way 2.66, Rival T Payne 6c, Dr R A Miller 8.0 Mathewson 9c, David Vincent 25c, Mrs E L 25c, Mrs J W Keenan 25c, N J Bowers 48c, Mr Daigler 25e, Mrs A C Edger 50c, S W Bader Sagar 25c, John Cashner 50c, A Parker 6c, Smith 10c, L S Boyd 25c, Mrs C Chamber Chas Whitehead 25c, A H Smith 25c, Mrs P A wood 1.50, Harris Fitch 1.50, C E Fish 1.50, M 1.50, Mrs M F Tindall 1.50, D F Bennett 40c, Å 4c, Eld C O Taylor 2.40, Harvy Mills 25c, J P 80c, John Berggren 20c, Frank Peterson 1.00, 50c, Orlando Soule 5.00, Mr Burkhert 1.00, Boyaton 25c, O R Downs 1.05, C Black 5.80, Miller 3.00, B Van Dern 46c. Books Sent by Express. J Z Nugen \$2.80, H Wren 85c, Mrs Annie

to June 4, 1878.

Gallatin, Daviess Co., Mo., June 6 to 11, 1878.

These meetings are designed to commence promptly Thursday morning, and continue through Monday and break up early Tuesday morning. At each of these points there is considerable interest to hear the truth among those not of our faith ; and they are the most central places for our people, being convenient for those coming on the cars or with teams. The former is situated on the Missouri, Kansas, and Texas R. R., about midway between Sedalia and Ft. Scott. Those coming on the Missouri Pacific will change cars at Sedalia. Gallatin is on the Chicago South-western branch of the Chicago, Rock Island, and Pacific R. R. Those coming on the Hannibal and St. Joseph R. R. change cars at Cameron.

These meetings are held after much consultation with the brethren in the State, and are in accordance with the wishes of nearly all with whom I have consulted. Our object in holding them is to carry on the work already begun in the brethren at these meetings. E. W. FARNSWORTH.

I WILL meet with the brethren at Roxbury, Vt., May 18, 19. Hope for a general turnout through the district. Jamaica, May 25, 26. These will be important meetings. Come. A. S. HUTCHINS.

WE will meet with the church in Spring Arbor, Mich., May 11, 12. One object of this meeting is to give opportunity for baptism. In-dividuals from neighboring churches can avail themselves of this opportunity. Meetings will commence Friday evening.

M. B. MILLER.

THE New S. D. A. church at Lakeview, Montcalm Co., Mich., is finished, and will be dedicated May 18 and 19. Brn. Littlejohn, Fargo and Corliss are expected to be present. Dedi-cation services on Sunday, the 16th, at 10:30 A. M. Brethren at Fair Plains, Howard City, and Morley are invited to attend. Lakeview is twenty miles north of Greenville, and twelve miles north-east of Howard City. The stage runs from this place to Howard City daily.

Sarah Kuechtel \$6.00, Willet Reynolds 11.5 A Turner 7.94, Books Sent by Freight. C Black \$7.20. Cash Rec'd on Account. Cash Reo'd on Account. C Black \$7.00, Vt T and M Society per Ff 1 00, C H Bliss 2.00, Kan T and M Society per gass 145.00, North Pacific Mission per A P V 50.00, Iowa T and M Society 500.00, A O Burril Armitage 2.27, Va T and M Society 5.70, Stast TIMES-Va T and M Society 4.50, Min T and M per J Olive 342.00, E W Farnsworth 26.00, C 0 60c.

#### S. D. A. E. Society.

Bell Simonton \$10.00, Mrs E Parks 5.00, D N 10.00

#### European Mission.

R G Lockwood and wife \$50.00, Mrs O Bun Levi Wells 25.00, B M and E P Osgood 8.50, in the Cause 2.00, Eld S S Mooney 25.00, E P 2.00, B M Osgood 2.00, H K Pike and wife 100

#### Mich. Conf. Fund.

Marshall per J K Gilbert \$12.00, Douglas per Gallum 30.00, Jay, J H Jaquith 30.00, Convis per Lane 60.00, Orange per F Howe 18.62.

#### Mich. T. & M. Society.

Dist 7 per J Montgomery 1.00, Dist 3 Marsh Dist 3 Quincy per I A Olmsted 7.00, Dist 3 But charch per M B Miller 18.64, Dist 6 added ¥ Howe 5.00.

#### Danish Mission.

C A Nielsen \$5.00, Soren Nielsen 3.75.

E. R. ELLENWOOD, Clerk.



#### SUPPLEMENT TO VOL. 51. NO. 19.

#### AN ADVENT HYMN

re voyagers on an ocean, and our destiny we know

for our chart it has pointed out the way ; dour leaders they are cheering us, as o'er the

waves we go, wying, Courage, sailors, soon we'll gain the day.

May 9,

in we'll watch and we'll pray, as our vessel bears away, and we ne'er will be disheartened any more;

the port is getting nearer, and I hear the leaders sav

We soon shall reach the harbor and the shore.

ugh strong the winds are blowing, and high

the billows roll, will only make us sigh for land the more. our rest will be the sweeter, when we reach the heavenly goal,

ind shout our voyage over on the shore.

have passed the coast of Babylon and Medo Persian line. Ve have left the coast of Grecia far behind ;

ve been sailing down the Roman shore for eighteen hundred years,

our chart declares the port we soon shall find.

igh dark clouds now gather o'er us, and dangers all around,

Our noble bark is bearing us away; cheer up, noble sailors, for soon the trump will

sound, And bring us safe to anchor in the bay. --Selected.

#### HINTS TO TRACT SOCIETIES.

THE tract and missionary societies are no ger an experiment. The problem has been orked out with a successful result. Through eir instrumentality, thousands of souls have en warned of the coming Judgment, and indreds have been led to embrace the truth. here is no portion of this country where the het of tract and missionary labor is not and felt. The news from every civila nation on the globe bears testimony to utility of the missionary efforts of Seventhy Adventists; and yet it is true that we not doing to-day one-twentieth of what ight be done, or even one-twentieth of what e ought to do.

If a tract society loses its interest, the alt is not in the system, but in its memers, or more frequently with its officers. he officers should be live men and women. om the president down to the librarian by should understand their duty, and seek faithfully perform the same. If this is me, you will have a prosperous tract soci-

If this is neglected, there will be dismagement and confusion. If members fail get their business done promptly, they lose fidence, and conclude the whole system is The failure is with your officers, failure. wided the business is handed to them coretly.

#### INDEBTEDNESS.

The present indebtedness of the tract socies is nearly thirteen thousand dollars. is is all wrong, and altogether unnecessary. arises from various causes. 1. In many stricts there are tracts and pamphlets lying le, which are not called for in those disicts, while they are out of some of the pubations most needed, and cannot supply the nembers with them. 2. Past pledges are apaid, and many of the brethren and sisas lack interest in the payment of the oneird. 3. There is a lack of promptness on e part of officers in looking after the intersts of the Publishing Association as conected with the interests of the tract societies. The tract societies, instead of being in debt irteen thousand dollars, should be that uch ahead; and the means should be inested in publications to be kept at genal depositories in the various Conferences. his would relieve the Office, so that it huld help forward the work in its different anches, where now it is greatly crippled. Every Conference tract society should imediately take steps to secure a fund suffiently large to purchase a supply of publicaons, to accommodate its members, and sell its ministers. Some Conferences com-

would be kept good by the payment of the one-third. Such a fund could not be raised at once, but it might be in two years; and the Association will gladly do all it can to assist the tract societies in this matter. We therefore suggest the following plan : Let pledges be made to a sufficient amount to cover all indebtedness, and secure a fund for such a depository of publications as is needed, payable in 1878 and 1879. The Association will furnish publications on credit to the tract societies during 1878 to the amount of books and tracts on hand at the general depository in each Conference. The tract societies should not expect the Association to wait for its pay for publications sent to the districts, as they have gone out for distribution. Then, commencing in 1879, all bills should be promptly settled each quarter.

In each society, an invoice of those publications on hand at the general depository should always be taken quarterly, that its indebtedness exceeding the publications may be known. Those tract societies where the present indebtedness exceeds the amount of publications on hand, should obtain the money, and forward immediately to the Office. There are those in each Conference who could loan their tract societies one hundred, two hundred, or even five hundred dollars, without interest, till such times as these pledges could be paid.

The time of the spring camp-meetings is rapidly approaching, and at these meetings there will be a general attendance of the tract officers ; and each Conference should then decide the amount that should be raised in the same, for this purpose, and apportion it to the districts, assigning to each a sum that would be just and equal, considering its ability, membership, etc. Those societies that can do faster than this, will confer a favor that will be highly appreciated by thus doing, as the Office is in immediate want of funds. While a special effort will be required to bring about this important change in the finances of the tract societies, none should be deprived of a liberal supply of publications. Our object should be to bring up all branches of the work, so that equality and efficiency may exist in every department.

At these meetings, those librarians having on hand tracts and pamphlets that are not needed in their districts can exchange them for such publications as are wanted.

S. N. HASKELL.

### KEEP THE OBJECT IN VIEW.

THERE are about five thousand copies of THE SIGNS OF THE TIMES taken in clubs by the members of the various tract societies. These, with a large number of SIGNS, REviews, etc., taken by our brethren who are regular subscribers, but who after reading devote their papers to missionary purposes, make more than this number of periodicals that are being sent out every week to individuals, thus calling their attention to present truth. This amount of reading matter in tract form would be about three hundred and sixty thousand pages per week. The sales to the tract societies, of tracts alone, at the REview Office, show that not less than one hundred and thirty-five thousand pages of tracts must be distributed weekly by the tract societies, making an aggregate distribution of about five hundred thousand pages every In this estimate, no allowance is week. made for the bound books and pamphlets which are loaned. Thus it will be seen that what is being done by the tract societies is no small work; also that it must be attended with considerable labor and expense, although these are so widely distributed that no one is burdened. Perhaps the most important result of this distribution is the effect it is having on the public sentiment in removing prejudice, and forming impressions and convictions in the minds of thousands, which circumstances will hereafter deepen and develop. There is power in the truth, and it is impossible for it to be thus disseminated among the people without having an effect. It is like seed a success. This fund, when once raised, that is sown in the ground, or like leaven

that is hid in a measure of meal; it will develop itself in due time.

In the past, those movements which have been most lasting and effective have commenced in a quiet, unpretending manner. It was thus with the mission of Christ. At the time of the crucifixion there was apparently but little fruit of his ministry to be seen, and doubtless many pronounced it a failure ; but the foundation of the Christian church had been laid, and precious seeds of truth, which afterward bore a bountiful harvest, had been sown. Thus we believe it will be in these last days. The work will finally be "cut short in righteousness, because a short work will the Lord make in the earth." The Spirit of God is going forth with these silent messengers; it is in his providence that they have been prepared, and that existing circumstances are favorable to their distribution. Let none become discouraged or slacken their efforts. These golden moments are rapidly passing, bringing irreparable loss to those who do not improve the opportunities for doing good that are presented to them.

With some there will be danger of losing sight of the object of the distribution of the SIGNS, and thus much that might be accomplished will be lost. When an interested reader is found, the work is but just commenced. A friendly correspondence should be continued with the individual, and he should be made to feel that he has real friends in those who have sent him the papers. It cannot be expected that individuals will accept of unpopular truth from simply reading three or four numbers of the SIGNS; but if a sufficient interest is awakened to prompt them to reply, an effort should be made to increase this interest, and perhaps they may finally become sufficiently interested to subscribe for the paper. Those who are most successful in obtaining subscribers are those who longest continue their efforts with individuals. As long as there is evidence that there is an interest to read, the case should not be given up, nor even if the individual subscribes for the paper. Our object is to bring people to a saving knowledge of the truth, that they may escape what is coming on the earth, and receive the gift of eternal life. Hence our work is never done until this is accomplished. We are our brother's keeper. We shall be held responsible for the work we are called to perform, and where much is given much will be required. Freely we have received, freely we must bestow upon others, if we would be blameless.

MARIA L. HUNTLEY.

rn V

### CLUBBING THE "SIGNS."

THE old plan of gathering up names and having periodicals sent to individuals directly from the Office, without first learning whether those to whom they were sent would be interested or not, has serious objections. 1 There is a law forbidding publishers to send out printed matter at publishers' rates of postage to any who are not regular subscrib-2. Many to whom the paper would be ers. sent are not interested, and never would become so; and a year's subscription would be lost. 3. Two or three copies are liable to be sent to the same individual by different tract workers. 4. The individual simply pays his money, and has no further care or responsibility in the matter, and no burden of labor. The present plan has advantages over the old method in all the above particulars. It educates people to labor in the cause of God. 1. It lays upon each person a weekly responsibility which cannot be properly discharged without thinking, and planning, and much prayer. 2. It calls into exercise talent which would otherwise be useless in the cause of God. 3. It prevents any of the copies of the SIGNS being left over in families, because they cannot find interested readers. 4. It brings into the church a good moral atmosphere. 5. By this method, at least ten families will be visited by the SIGNS, where, by the old method, only one family would be thus benefited.

be responsible for the payment of the papers, is something like this : A paper is drawn up, as follows : "We, the undersigned, do hereby agree to pay monthly the sum set to our names, for several copies of THE SIGNS OF THE TIMES, to be sent to this church for one year, these papers to be used in the tract and mis-sionary work." The amount pledged will show how many copies of the SIGNS can be taken by the church. One dollar a month will pay for eight copies; fifty cents a month, for four copies; twenty-five cents a month for two copies, etc.

1878.

The Vigilant Missionary Society is an arrangement entered into by certain individuals in the church, usually sisters in small churches, though all are invited to join. The members of this society meet weekly, and take the responsibility of seeing that all the copies of the SIGNS that come to that church. and are not used by those paying for them, are used for the purposes designed. They should see that the poor in the church are not neglected, and should prepare clothing, etc., where needed. They should also see that each family in the church has the REVIEW and the REFORMER. All such labor that cannot be properly carried out should be laid before the proper officers in the church.

Such an organization as this can be effectual only in churches where those forming it can meet weekly, at some stated time, to confer together and transact such business as pertains to their work. Where churches are scattered, and cannot consistently hold weekly meetings, a committee of from one to three persons should be appointed to take charge of those copies of the SIGNS which are not used by the persons paying for them. In this case, the SIGNS should be sent to one of the members of the committee, or to the president or secretary of the vigilant society.

In organizing a vigilant missionary society, the necessary officers are a president, secretary, and treasurer. A vice-president, assistant secretaries, and corresponding agents can be added when circumstances render these officers necessary. The meetings of the society are opened with singing and prayer, followed by the reading of the report of the preceding meeting; then any business pertaining to the interests of the society is in order. Addresses of individuals to whom the SIGNS may be sent can be handed in, cases of need can be brought up, those not taking our periodicals may be looked after, and letters which have been received during the previous week may be read. Finally, the SIGNS are divided among the members present, and the meeting closes with a season of prayer for special cases which may have come before the society.

During the week, the SIGNS divided among the members of the society are to be sent out. After sending a paper for three successive weeks to the same individual, a letter should be written. If no response is made. cease sending him the paper, and try others. Some might be interested by continuing the paper, but the probabilities are that they would not be : and as the world is full of people who have not heard the truth, it is better to give others an opportunity to investigate than to continue to send papers to those who make no response. I have been requested to answer the following questions :---

The plan usually adopted in getting up a club of the SIGNS, and ascertaining who will 1. "How can addresses be obtained ?"

ANS. From friends; from periodicals of all kinds; from corresponding agents. A successful method with some has been to correspond with individuals, stating that they were interested in a missionary work, and wished to send out religious reading matter, and then asking these persons to send them names and addresses. Addresses may be secured by every lawful means.

2. "Should the brethren join the vigilant society?"

ANS. All are invited to join.

3. "Does money paid to the vigilant society constitute one a member of the tract society?"

Ans. It does not.

4. "Is it necessary for every member of the V. M. society to join the tract society?' Ans. They should do so.

31

5. "Must members of the vigilant society individually report to the tract society, if they are members of that society ?'

ANS. Yes; just the same as though there was no vigilant society. Then the vigilant society report will show what proportion of the work reported by the district secretary was done by members of the vigilant society.

6. "Should the secretary be required to wrap all the papers, write all the letters, and perform all the general labor of the society ?'

ANS. No: this work should be divided among the members present at the meetings of the society.

7. "How shall the postage be paid?" Ans. Each individual should pay on the pa-

pers for which he subscribes ; the rest should be paid by donations. S. N. HASKELL.

#### MICHIGAN T. AND M. SOCIETY.

ACCORDING to appointment, this society held its State quarterly meeting at Battle Creek, April 21. Prayer by Eld. D. H. Lamson. Report of the previous quarter read and approved. A summary of work done during the past quarter is as follows :----Families visited, 1991. Letters written, 1,929. New members, 60. New subscribers, 203. Periodicals distributed, 17,696. Annuals. 66 6.977.Pages tracts and pamphlets distributed, 395,-596. \$ 60.00. Received for membership, by donations, 408.52. 66 91.14. from book sales. " new subscribers, 144.96. Total \$704.62. Debt at commencement of quar \$1,393.32 ter. Expenses during quarter, 1,533.80 Received " 1.583.62Still due REVIEW Office, 1,343 50 453.66

#### Total debt.

Due Signs Office,

W. C. White remarked that the report for the last quarter shows two sad features .- lack of means, and few new subscribers to our periodicals. Not stopping to lament time already lost, he urged that the work of canvassing be continued during the summer. Although the time of year may be unfavorable for some, others may be more successful.

Eld. D. M. Canright spoke briefly, encouraging canvassers to pursue their work, and urging others who have had no experience in this branch of the work to join in it, confident that those young persons who wish useful employment might, with a little instruction upon the subject, do much good in this manner.

In order to know the true financial standing of each district, it was regarded very important that each district report the number and value of books on hand at the close of each quarter.

Eld. M. B. Miller, Eld. Canright, and others spoke of the necessity that T. and M. and church officers should keep the new books properly. It was therefore

Moved, by W. C. White, That Eld. Canright be invited to spend the following day in giving instruction upon the subject. Carried.

The importance of having all directors attend the State quarterly meetings, also of having all librarians attend the district quarterly meetings, was considered, and the obligation they are under to do so was made prominent. As several of the districts are quite large, the dif-

The committee on raising funds to pay the State indebtedness reported the following :-

Resolved, That each district pay its indebted ness above the amount of books now on hand; and that we further recommend that the T. and M. society raise \$2,000 for T. and M. purposes, to be apportioned according to the number of members in each district, one-half to be paid in 1878, the remainder in 1879. Adjourned to call of chair.

J. FARGO, Pres.

1961

\$1,797.16

MRS. S. H. LANE, Sec.

NEW ENGLAND T. AND M. SOCIETY.

#### REPORT OF LABOR

	REPORT OF LABOR.										
Eliza Thayer, Asst. Sec.	Total.	N. 	Districts								
A T	357	1592004954	No. of Members								
IAYE	184		Reports Returned								
R, A	477	$     \begin{array}{c}       331 \\       331 \\       9 \\       9    \end{array}   $	Families Visited								
lsst.	977	$\begin{array}{c} 128\\ 480\\ 269\\ 121\\ 121\\ 128\\ 128\\ 128\\ 128\\ 128\\ 128$	Letters Written								
Se	H		Sub. obt. for Review								
<i>c</i> .	182	12 124 45	Sub. for Reformer								
	11 182 46 19	1 2 3 1 2 3	Sub. for Instructor								
$\infty$	اسر مە	200 01	Sub. for Signs								
· · · · ·	5051	$512 \\ 512 \\ 2761 \\ 928 \\ 928 \\ 243 \\ 59 \\ 108 \\ 108 $	Periodicals Distributed								
HAS	1147	$\begin{array}{c} 608\\115\\130\\177\\177\end{array}$	Annuals Distributed								
N. HASKELL,	79594	$\begin{array}{c} 3333\\ 35213\\ 35213\\ 10437\\ 9753\\ 3230\\ 4272\\ 7071\\ 6285\end{array}$	Pages of Tracts and Pamphlets Distributed.								
Pres.	289 55	$\begin{array}{c} \$26 \\ 92 \\ 66 \\ 57 \\ 57 \\ 58 \\ 62 \\ 18 \\ 22 \\ 00 \\ 22 \\ 00 \\ 00 \\ 00 \\ 00 \\ 0$	Money Received								
W	'IS	CONSIN T. AI	ND M. SOCIETY.								
		REPORT OF									
TH	e fo	ollowing is the r	eport of the Wisconsin								
			quarter ending April								
1, 18		•									
1, 10	0										
H.W.	Orcutt	U. K. J. D. A. I U. A. I W. Y. Bufus Alex. J. F. J. F. F. J. F.	L Thoma A. C. V								

	onnas Bickle C. Woodbury Ina Droulard K. Ackley A. Hegg A. Hegg A. Hegg A. Hegg A. Hegg A. Hegg A. Hegg A. Hegg A. Baker D. Santh D. Santh D. Santh D. Santh D. Santh D. Santh D. Santh D. Santh D. Mulhollen ndrew Olsen W. Reed	DIRECTORS.
Total.	**************************************	Districts
381	54 52 52 52 52 52 52 52 52 52 52 52 52 52	No. of Members
207	20 20 20 20 20 20 20 20 20 20 20 20 20 2	No. of Reports Returned
583	245 55 32 32 32 32 32 32 32 32 32 32 32 32 32	No. Families Visited.
	$\begin{array}{c} 123\\ 123\\ 20\\ 56\\ 56\\ 56\end{array}$	No. Letters Written
\$19 8		Money Received for Membership
386 \$19 80 \$77 21 \$23 28 172 60	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	Donations
\$23 28	\$ 2 94 2 80 5 2 53 2 49 2 49 1 25 5 1 25 5 1 25 5 1 25	Book Sales
172 60	\$\$49.25 20.75 2.075 2.00 4.650 4.650 4.650 32.850 32.850 32.850 32.850 32.850 32.850 32.850 32.850 32.850 32.850 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.9500 32.95000 32.95000 32.95000 32.95000 32.95000 32.95000 32.95000 32.95000 32.95000 32.95000 32.950000 32.95000000000000000000000000000000000000	New Subscribers
		Review with Premiums
199	22 22 22 22 22 22 22 22 22 22 22 22 22	Health Reformer
175 33	11 26 11 26 11 26 11 22 10 11 12 10 12 10 10 12 10 10 10 10 10 10 10 10 10 10 10 10 10	Instructor
	<u>ଏଏ :   4   ୳ର</u> ିକ : ୳ : : : 4ଏ <u>:</u>   4 : : : : : : : : : : : : : : : : : :	Tidende
3 85		On TrialReview
14 14		Health Reformer
14		Instructor
44		Signs
-		Tidende
2215	321 777 156 156 1473 1473 156 156 156 156 156 156 156 156 156 156	Periodicats Given Away.
1727	257 173 120 450 450 450 120 450	Annuals
-	I a a thun it that	Pages of Tracts

Pages of tracts and pamphlets distributed, 216,370.

FINANCIAL STANDING.

\$ 11,60.

55.69.

46.15.

14.75.

\$128, 19

Annuals distributed, 1,964.

Widow and orphan fund,

Donations,

Book sales.

Membership fees,

Total.

1.71(1714	GIUD BUARDING	•
District debts,	<b>\$</b> 5	30.43.
State debt,	• 7	55.40.
Voted, That each	i board of dist	rict officers be
requested to take i		
the several distric	t debts; and	that each dis-
trict be invited to j	pay a proportio	on of the com-
mon State debt, ac	cording to the	apportionment
of the president.		
Voted, To adjou	ırn.	
S.EC	OND SESSION.	
Meeting was ca		t. Praver by
Eld. B. F. Merritt		
Voted, That it i		this meeting
that the work alread		
fund of \$1,200 sho	ould be pushe	d forward to a
successful close.	-	,
The interests of	the tent camp	aign were dis-
cussed ; but finally		
ference Committee.		
Voted, That the	Illínois camp-n	neeting be held
at Bloomington th	e last week in	August or the
first in September,	according to t	he decision of
the General Confer	rence.	
On account of ill	health, sister F	.M.T. Simon-
son was compelled		
resignation as secre	etary and treas	urer.
Voted, That sist		
dere, Boone Co.,	act as State	secretary and
treasurer till our n		əting.
Three united wit		
Adjourned to cal		
		CORD, Pres.
J. E. Mort, Sec		
TRTT TA WEA OF		2,45 17
TADIANA L	. AND M. S	OCLETY.
THE State quart	erly meeting of	of this society
was held at Roches	ter, first-day, A	April 21, 1878.
Dists. 1 and 2 were		
The report of th	ie quarter just	t closed is as
follows :		
Number of memb	bers,	117
" of report	is,	100
" of donors Families visited,	8,	$rac{36}{127}$
Letters written,		168
New subscribers		156
Periodicals distri		2,248
Pages of tracts	and painpmet	s distributed, 97,143
Annuals distribut	ted,	440
Donations,		\$ 32.99
Received on book		13.40
	ıbership, subscribers,	$\begin{array}{c} 3.00 \\ 104.50 \end{array}$
•	·	
Total,		\$142,99.
Number of Signs		12
	in clubs,	107

It was decided to supply the Union depot at Indianapolis with tracts direct from the State libracy.

Where the churches of districts are not too much scattered, we have organized V. M. societies, and thus far they have proved a great success. One officer says in his report, "We are still doing what we can in our V. M. society. New ones are coming in." There seems to be a growing interest among our tract workers. S. H. LANE, Pres.

E. A. WILHELM, Sec. Pro tem.

IOWA AND NEBRASKA T. AND M. SOCIETY.

#### KANSAS T. AND M. SOCIETY.

REPORT of the labor performed by the Ka sas T. and M. society during the first quarter 1878, ending March 31 :---

	412	P.ª	12	ଞନ	-	Þ	4	Proj.	- <del>2</del>	1		
	بع مع	\$	2	Щщ	×	Þ	N	Ξ	Head			
						ઝ	A				ŋ	
	Btor	o g	411	Rogers Seaward	ta	ē	d.	A.	3 ⊲	1	IRECTORS	2.600
	de	ne.	-ee	er.	sk	ρ <u>υ</u> •	m	rke.	fm		G	enter de
	rs	080	:	B S	ber	-		B	an		08	
	ön.	ĕ			ŗy.	:	÷	an.			ŝ	
	::	: :	: :	: :	:	:	:	:	: :			
·		::	:::		:	:	:	•	::	1		
님	: :			: :				:	: 2	N	o. of Distr	
otal	12	110		7~ oc	6	oı	4	ు	പ്ര	1	o, or Distr.	106
20										IN	o. of Meml	
253	31 22	-3°+	.0	6 IS	30	5	5	55	98 14 19	1 11	o. or memi	Jers,
										N	o. Reporte	d a
122	18		00		ົບເ	10	6	ço	<u>ි</u> පී			u
ų sa					لسو				N	, N	o. of Dono	rs
42	<del>ا</del> _ر	-		<u> </u>	10		CO	20	22	· [		110
228	1.40			F	المر ا	-3	10		50	N	o. of Fami	
	4.8		01	10	ĊO	vi	<u>ت تر</u>	1120	4 <sup>2</sup> 8	IN	o. of Lette	Visite
183	39			,	-	<u>سر</u>	<u>н</u> ц	0.0	18 & &		o. or nette	Writte
	****		0	THE COLOR		*****					o. of New M	
37	<u>    1</u> 		10	<u> </u>	_00	10	₩ <u>,</u>		10 01		o. New Sul	
161	50		ಂ		20	<u>o</u>	-	<u></u>	ц ст		with Pren	oscrise
132			0								apers Sent	
~ 1	9		ິ					** * ** * *			o. of Perio	
66 66	088 86		41	22	44	10	2	22	191	1		dicais. tribute
	<u> </u>				Hr.		÷	0		Â	nnuals	51 XO (10)
383	127		10	31	5	27	61	8	71	1		tribute
		•		- 7		2	Ì.	Ť		1 -	· ··· · ··· · · ···	3
77	153		<b>ا</b> سز ۲۵		건		164	H	21341	P	ages of Tr	
77914	106		66		59	10	8	28	4			tribute
1									_	B	ooks Furn	shed
65									65		$\mathbf{r}$	i brariç
2	and Manifest add 18								Ś	1	•	
122	$\frac{12}{80}$		4	13 8 8	12	\$	€9 -7	Ξ	~2 83	М	oney Recei	mod 1
						- 71			-			
3	40		83	35	96	A.	8	8	85	1		veu.,,
07	<b>4</b> 0		83	<u>8 5</u>	96	4	8	<u>8</u>	000 81 80			veu.,,
07 \$309	45 8 40 78								00 61/8 55	<u> </u>	-	
07 \$309 0	788		ê	1 %	12	41	ۍ,	11	ко G с		aid into the	
07 \$309 05 8			ê	1 %	12	41	ۍ,	11	(Yə		-	
07 \$309 05 830	788	20	-9 75	11 85 85 85	1296	41 74	5 35	11 50	8 55 50 8 00 8	P	-	Treas
\$323 07 \$309 05 8307 2	$\begin{array}{c} 8 & 00 \\ 78 & 75 \\ 10 \end{array}$	52 8	9 75 6 6	$   \begin{array}{ccccccccccccccccccccccccccccccccccc$	12 96 37	41 74 50	5 35 51	11 50	8 55 50 8 42 6 00 26	P	aid into the	Treas s,
27	788	52 83	9 75 6 6	11 85 85 85	12 96 37	41 74 50	5 35 51	11 50	8 55 50 8 00 8	P In	aid into the ndebtednes April	Treas s,
27	$\begin{array}{c} 8 & 00 \\ 78 & 75 \\ 10 \end{array}$		9 75 6 6	$   \begin{array}{ccccccccccccccccccccccccccccccccccc$	12 96 37	41 74 50	5 35 51	11 50	8 55 50 8 42 6 00 26	P In	aid into the idebtednes April f	s, 25, 18
27 817	$\begin{array}{c} 8 & 00 \\ 78 & 75 \\ 10 \end{array}$		9 75 6 75	$   \begin{array}{ccccccccccccccccccccccccccccccccccc$	12 96 37	41 74 50	5 35 51	11 50	8 55 50 8 42 6 00 26	P In	aid into the ndebtednes April	s, 25, 18
27	$\begin{array}{cccc} 8 & 00 \\ 78 & 75 \\ 78 & 75 \\ 10 & 26 \end{array}$ 1	83	9 75 6 75	$   \begin{array}{ccccccccccccccccccccccccccccccccccc$	12 96 37	41 74 50	5 35 51	11 50 9	8 55 50 8 42 6 00 26	P In	aid into the idebtednes April f	s, 25, 18
27 817	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	83 7 34	975 675	85 35 19 49 11 00 29 45	12 96 37 41	41 74 50 01	5 35 51 88	11 50 9 28	8 55 50 \$ 42 84 6 00 26 40		aid into the ndebtednes April redits, April	s, 25, 18 25, 18
27 817	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	83 7 34	975 675	85 35 19 49 11 00 29 45	12 96 37 41	41 74 50 01	5 35 51 88	11 50 9 28	8 55 50 \$ 42 84 6 00 26 40		aid into the ndebtednes. April redits, April 5 	s, 25, 18 25, 18
27 817 63	8 00 78 75 10 26 1 01	88 44 44 MAN	9 75 6 75 6 75	35 35 19 49 11 00 29 45 1	12 96 37 41 TA	41 74 50 01 T	5 35 51 88 M	11 50 9 28 N	8 55 50 S 42 84 6 00 26 40 T,		aid into the ndebtedness April 1 redits, April 2 cu 31, 18 DR.	s, 25, 18 25, 18
27 817 63	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	88 44 44 MAN	9 75 6 75 CIA	35 35 19 49 11 00 29 45 1. s 2	12 96 37 41 TA	41 74 50 01 T N	5 35 51 88	11 50 9 28 N	8 55 50 S 42 84 6 00 26 40		aid into the ndebtedness April 1 redits, April 2 cH 31, 18' DR. .\$ 3 38	s, 25, 18 25, 18
27 817 63	78 75 10 26 1 01 FIL ount	28 24 24 24 24 24 24 24 24 24 24 24 24 24	9 75 6 75 6 75	35 35 19 49 11 00 29 45 1. s 2	12 96 37 41 TA	41 74 50 01 T N	5 35 51 88	11 50 9 28 N	8 55 50 S 42 84 6 00 26 40 T,		aid into the ndebtedness April redits, April CH 31, 18' DR. \$ 3 38 . 891 27	s, 25, 18 25, 18 78.
27 817 63	78 75 10 26 1 01 FIL ount	28 24 24 24 24 24 24 24 24 24 24 24 24 24	9 75 6 75 CIA	35 35 19 49 11 00 29 45 1. s 2	12 96 37 41 TA	41 74 50 01 T N	5 35 51 88	11 50 9 28 N	8 55 50 S 42 84 6 00 26 40		aid into the ndebtedness April 1 redits, April 2 cH 31, 18 DR. \$ 3 38 . 891 27	s, 25, 18 25, 18
27 \$17 63	8 00 78 75 10 26 1 01 Fin ount	28 24 24 24 24 24 24 24 24 24 24 24 24 24	975 675 CIA	11 00 29 45 1 S 2 H	12 96 37 41 TA	41 74 50 01 TE NY	5 35 51 88 M	11 50 9 28 N .	8 55 50 \$ 42 84 6 00 26 40 T,		aid into the April 2 redits, April 3 cH 31, 18 DR. \$ 3 38 . 891 27 CR.	s, 25, 18 25, 18 78.
27 \$17 63	8 00 78 75 10 26 1 01 Fin ount	28 24 24 24 24 24 24 24 24 24 24 24 24 24	975 675 CIA	11 00 29 45 1 S 2 H	12 96 37 41 TA	41 74 50 01 TE NY	5 35 51 88 M	11 50 9 28 N .	8 55 50 \$ 42 84 6 00 26 40 T,		aid into the April 2 redits, April 3 cH 31, 18 DR. \$ 3 38 . 891 27 CR.	s, 25, 18 25, 18 78.
27 817 63 Am Boo	78 00 10 26 10 26 1 01 Fur ount '' age	<u>م</u> م ب ر م ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا	o Toto	11 00 29 45 1. s <sup>-</sup> i. s <sup>-</sup> i. t	12 96 37 41 TA	41 74 50 01 TE NVI	5 355 31 889 M	11 50 9 28 EN	8 55 50 \$ 42 84 6 00 26 40 T, 5		aid into the ndebtedness April 2 redits, April 2 redits, April 2 redits, 8 3 38 . 891 27 CR. .\$411 17 497 74	s, 25, 18 25, 18 78.
27 \$17 63	78 00 10 26 10 26 1 01 Fur ount '' age	<u>م</u> م ب ر م ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا	o Toto	11 00 29 45 1. s <sup>-</sup> i. s <sup>-</sup> i. t	12 96 37 41 TA	41 74 50 01 TE NVI	5 355 31 889 M	11 50 9 28 EN	8 55 50 \$ 42 84 6 00 26 40 T, 5		aid into the ndebtedness April 4 redits, April 5 CH 31, 18 DR. \$ 3 38 . 891 27 CR. \$411 17 407 74 . 190 00	5, 18 25, 18 25, 18 78.
27 817 63 Am Boo	78 70 10 26 1 01 Fun ount " ks or	Contractions (Contraction) (Co	o line the cura dist 1	11 00 29 45 1. s • F	12 96 37 41 TA 10 E ;ici	41 74 50 01 TE NYI	5 35 31 88 M	11 50 9 28 KN	8 55 50 8 42 84 6 00 26 40 T, 7		aid into the ndebtedness April 2 redits, April 2 redits, S 3 38 . 891 27 CR. .\$411 17 497 74 . 190 60 	• Tress 8, 25, 18 25, 18 78. \$894 ( 1098)
27 817 63 Am Boo	78 8 00 78 70 70 10 10 10 10 10 10 10 10 10 10 10 10 10 1	<u>م</u> به «AN du u h he ains '·	cra cra cra cra the the the the the the the the the the	11 00 29 45 1. s <sup>-</sup> ie SE indi	12 96 37 41 TA	41 74 50 01 TE NVI	5 30 21 88 M	11 50 9 28 EN	6 00 26 40 T, T ty s		aid into the ndebtedness April 2 redits, April 2 redits, April 2 redits, 8 3 38 . 891 27 CR. .\$411 17 .497 74 .190 60 	5, 18 5, 18 25, 18 78. \$894 ( 10988 to 0
27 \$17 63 Am Boo Acc	78 8 00 10 26 10 26 10 26 Ful Ful vit age vit age vit age vit age	<sup>8</sup> <sup>4</sup> <sup>4</sup> <sup>5</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup>	of the state of th	11 00 23 45 1 s 25 1 ne 27 1 nd 1 1 nd 1 1 nd 1	12 96 37 41 TA 10 E	41 74 50 01 TE NYI :: that see	3 35 31 88 MM	11 50 9 28 KN	6 (10 26 40 T, T ty s a straight of the straig		aid into the ndebtedness April 2 redits, April 2 redits, April 2 redits, S 3 38 . 891 27 CR. .\$411 17 .497 74 .190 60 	5 Tress 8, 23, 18 25, 18 25, 18 78. 5894 6 10988 to 0 27, pr
27 \$17 63 Am Boo Acc	78 8 00 10 26 10 26 10 26 Ful Ful vit age vit age vit age vit age	<sup>8</sup> <sup>4</sup> <sup>4</sup> <sup>5</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup>	of the state of th	11 00 23 45 1 s 25 1 ne 27 1 nd 1 1 nd 1 1 nd 1	12 96 37 41 TA 10 E	41 74 50 01 TE NYI :: that see	3 35 31 88 MM	11 50 9 28 KN	6 (10 26 40 T, T ty s a straight of the straig		aid into the ndebtedness April 2 redits, April 2 redits, April 2 redits, S 3 38 . 891 27 CR. .\$411 17 .497 74 .190 60 	5 Tress 8, 23, 18 25, 18 25, 18 78. 5894 6 10988 to 0 27, pr
Am Bood Am Tunn Dar	73 800 10 26 10 26 10 26 Full Full f	m ha in ha ha in ha in ha in ha ha ha ha in ha in ha ha ha ha ha ha ha	of the state of th	11 00 29 45 1. s St 19 49 1. s St 19 49 1. s St 10 di 1. s	12 96 ST 41 TA IGE :ici to I d	41 74 50 01 TE NYI Held S leb	3 35 31 88 M	11 50 9 28 EN	8 55 50 \$ 42 84 T, T, T Fa	P. In C. MAR	aid into the ndebtedness April 2 redits, April 2 redits, April 2 redits, S 3 38 . 891 27 CR. .\$411 17 .497 74 .190 60 	5 Tress 8, 25, 18 25, 18 25, 18 78. 5894 6 10988 to 0 27, pr house
27 817 63 Am Booo Acc '' Inn par	78 800 10 26 10 26 10 26 Fur with a graduated and the second	2 2 2 2 2 3 4 4 4 4 4 4 4 4 4 4 4 4 4	of the state of th	11 00 29 45 1. s 19 49 1. s 10 29 45 1. s 10 19 19 1. s 10 19 19 19 19 19 19 19 19 19 19 19 19 19	12 96 37 41 TA GER IVI 19 L d :	41 74 50 01 TE NYI	i so	11 50 - 9 28 EN	8 55 50 \$ 42 84 T, T, T T, T Thea, ju	P In C HAR Shou Ills, e p Ist	aid into the April 2 April 2 April 2 April 2 CH 81, 18' DR. \$ 3 38 . 891 27 CR. \$411 17 497 74 . 190 60 	25, 18 25, 18 25, 18 78. 8894 ( 10988 to 0 27, pr houa shou
Am Boo Am Inn par inee	<sup>2</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>8</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup>	Market States (Constraints) (C	of and a star a	11 00 29 45 1 00 29 45 1 1 00 29 45 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	12 96 37 41 TA GE STICLE	41 74 50 01 TE NYI Held S leb it n	5 35 31 88 M 3	11 50 - 9 28 FNN - 9 28 - NN 	6 8 55 100 42 84 T, T ty s ) Fa 1 hota 1 junc	Print	aid into the ndebtedness April 2 redits, April 2 redits, April 2 redits, S 3 38 . 891 27 CR. .\$411 17 .497 74 .190 60 .497 74 .190 60 May 22 - 2 ublishing debt and books, an	5 Tress s, 25, 18 25, 18 78. 5894 6 10988 to 0 27, pr houe shoul d mu
Am Bood Acc 'I ann par nee per I av	<sup>78</sup> 800 <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>11</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>1</sup>	m ha ains in ha in ha ha ha ha ha in ha in ha ha ha ha ha ha ha ha ha ha ha ha	crad st 1 ying tim	11 00 29 45 1 1 00 29 45 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	12 96 37 41 TA GE . TOTAL ALL ALL ALL ALL ALL ALL ALL ALL ALL	41 74 50 01 TE NYI Held S leb i UT	S 30 21 80 M	- 9 28 EN	6 8 8 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	Print	aid into the April 2 redits, April 2 redits, April 2 CH 81, 18' DR. \$ 3 88 . 891 27 CR. \$411 17 497 74 . 190 60 ald come May 22 - 2 ublishing debt and books, an cause will	25, 18 25, 18 25, 18 25, 18 78. 8894 0 10988 to 0 27, pr houa shou d mu suffs
Am Book Am Timm Dar De De Wh	<sup>73</sup> 800 <sup>10</sup> <sup>26</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup>	Marce Sector Contract	of the state of th	11 00 29 45 1 S St 19 49 1 S St 19 5 1	12 96 37 41 TA GE . ivi e L d : ve e e	41 74 50 01 TE NYI Hada sebiin T	M S. V	11 50 9 28 W 11 50 W 11 50 W 11 50 W 11 50 W	6 35 305 42 84 T, T, T T, T T, T Thomas juncture will	Pri In In C HAR HAR HAR HAR HIS, P Ist Ore WI.	aid into the April 2 redits, April 3 cH 31, 18 DR. \$ 3 38 . 891 27 CR. \$411 17 . 497 74 . 190 60 wild come May 22 - 5 ublishing debt and books, an cause will me to our	25, 18 25, 18 25, 18 25, 18 25, 18 27, 18 3894 0 27, pr hous shou d mu suffs annu
Am Book Am Timm Dar De De Wh	<sup>73</sup> 800 <sup>10</sup> <sup>26</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup>	Marce Sector Contract	of the state of th	11 00 29 45 1 S St 19 49 1 S St 19 5 1	12 96 37 41 TA GE . ivi e L d : ve e e	41 74 50 01 TE NYI Hada sebiin T	M S. V	11 50 9 28 W 11 50 W 11 50 W 11 50 W 11 50 W	6 35 305 42 84 T, T, T T, T T, T Thomas juncture will	Pri In In C HAR HAR HAR HAR HIS, P Ist Ore WI.	aid into the April 2 redits, April 3 cH 31, 18 DR. \$ 3 38 . 891 27 CR. \$411 17 . 497 74 . 190 60 wild come May 22 - 5 ublishing debt and books, an cause will me to our	25, 18 25, 18 25, 18 25, 18 25, 18 27, 18 3894 6 27, pr hous shou d mu suffe annu
Am Booo Am Inn Par Inn Inn Par Inn Inn Par Inn I Inn Inn I I Inn I I I I I I I I	<sup>28</sup> <sup>800</sup> <sup>101</sup> <sup></sup>	du in ha in ha in ha in in in in in in in in in in	of of of of of of of of of of	11 00 29 45 1 S S 19 49 1 S S S 19 49 1 S S S 19 49 1 S S S S 19 49 1 S S S S 19 49 1 S S S S S S S S S S S S S S S S S S S	12 96 37 41 TA GE	41 74 50 01 TE NVI Sala seebinT va	S S S S S S S S S S S S S S S S S S S	11 50 - 9 28 KN	6 8 10 12 10 10 10 10 10 10 10 10 10 10 10 10 10	And the second s	aid into the April 2 April 2 April 2 April 2 April 2 CH 31, 18' DR. \$ 3 38 . 891 27 CR. \$411 17 497 74 . 190 60 Ud come May 22-5 ublishing debt and books, an cause will me to our with the I	25, 18 25, 18 25, 18 25, 18 25, 18 27, 18 5894 6 27, pr houa shou d mu suffa annu Lordb
Am Bood Acc '' Ince Def Wh med acc	10 10 10 10 10 10 10 10 10 10	Market States (Construction) (Constr	of of of of of of of of of of of of of o	11 20 29 45 1 20 29 45 1 2 2 29 45 1 2 2 2 2 2 1 2 2 2 2 2 2 1 2 2 2 2 2 1 2 2 2 2 2 2 1 2 2 2 2 2 2 2 2 2 2	12 96 37 41 TA GER initial to recent to the recent of	41 74 50 011 TTE NSI AND	In the constant of the constan	11 50 9 28 FN 11 50 9 28 FN 11 50 9 28 FN 11 50 9 28 FN 11 50 9 28 FN 11 50 9 28 FN 11 50 9 28 FN 10 0 10 0 1	6 8 28 40 T, T T, T The a ju will ena ssee	P. In In C. Shou Alls, P. Shou Allshou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, Alls, P. Shou Alls, P. Shou Alls, P. Shou Alls, Alls Alls	aid into the April 2 redits, April 3 cH 31, 18 DR. \$ 3 38 . 891 27 CR. .\$411 17 .497 74 .190 60 wild come May 22 -5 ublishing debt and books, an cause will me to our	2 Tress s, 25, 18 25, 18 25, 18 78. 8894 ( 10988 to 0 27, pr hous shou d mu suffs annu Lordb untif

## MAINE T. AND M. SOCIETY.

J. N. AYERS,

appreciated the blessing.

THE State quarterly meeting of this socie was held with the Norridgewock church, Ap 21, 1878, at 9 A. M. The attendance was goo President in the chair. The minutes of t previous meeting were read and accepted.

There are six districts in this State, and ports from four of these reached us before t meeting. The other two have since been ceived.

A summary of the labor performed during the quarter was as follows :

110	quarter n	1 2013	00 10	10 11 0 1		
	Number	$\mathbf{of}$	repor	ts returned,	95	
	"	"	new	members,	12	
	" "	"	famil	ies visited,	821	
	" "	"	lettei	s written,	748	
	"	"	"	received,	165	
	66	"	new	subscribers	obtained	f

ficulty of attending these meetings was offered as an excuse for not doing so. It was therefore

Moved, by W. C. White, That a committee be appointed to consider the plan of redistricting the State. Carried.

Wm. Ostrander, F. Howe, I. A. Olmstead, D. H. Lamson, and M. B. Miller were appointed this committee.

Moved, That a committee of three be appointed to consider the plan of raising means to pay the debt of the State.

Wm. Ostrander, D. H. Lamson, and Alex Carpenter were chosen as this committee. Adjourned to 4:30 p. m.

SECOND SESSION.

Prayer by Eld. E. R. Jones.

The committee appointed to consider the matter of redistricting the State reported that they thought it not advisable at the present time to divide the districts, but that it may be done at some future time, perhaps at the annual meeting.

It was voted that the report be accepted, and the committee continued to the next meeting.

ILLINOIS T. AND M. SOCIETY. THE State quarterly meeting of this society, for the quarter ending March 31, 1878, was held at the S. D. Adventist house of worship in Princeville, April 21, 1878. First session at 9 A. M. Prayer by the president. The State secretary being absent, sister J. E. Mott was chosen clerk of the meeting. The report of the last meeting was read and, with one amendment. accented. As a partial manifest of what has been done since our last quarterly meeting, the clerk read the following report of labor :---No. of members, 305. " " reports, 158. " " donors, 53. Families visited, 820. Letters written, 873. New subscribers, 32. Periodicals distributed, 2,552.

6424 8483 - 834

Pages of Tracts periodicals, -88 Number of periodicals distrib't'd, 3,101 " " Annuals " 633 1832 3244 699 Pamphlets Distrib. THIS society met at Sigourney, Iowa, April " pages of tracts and pamphle 66 MATTIE A. KERR, Sec. 19, 1878. From this time until the Monday distributed. 62.444morning following, meetings were held both day Received for membership and donation \$88.04 and evening, with a good interest. On Monday, nineteen were received into the church by bapon book sales, " periodicals, " 53.1166  $_{tism}$  $34.50^{\circ}$ \$175.65At 9 A. M. Sunday, the tract society met, Total receipts, The labor performed by the Maine Vigila with no officers present except the secretary. Missionary societies, acting in connection wi No business was done except the reading of districts 1 and 3, was as follows :--the report of labor, which was as follows :---Number of periodicals distrib., 1,607 "" pages of tracts and pamphl No. of members, 276. Reports returned, 183. Families visited, 867. Letters written, 398. 10,910 distributed. Number of letters written, """ received, "" families visited, 412Subscribers with premiums, 119. 165Subscribers on trial, 69. 111 Periodicals distributed, 4,350. Annuals "1,183. The correspondence that has been carried by members of this society has developed som Annuals 1,183.Books furnished to libraries, 32. very interesting cases, some of which have pre Pages of tracts and pamphlets distributed, viously been reported in the REVIEW. Also a 280,340. the result of this kind of labor in Dist. No. 4 Total amount of money received from districts, one family consisting of five persons are not \$310.21. keeping the Sabbath and rejoicing in the truth E. W. FARNSWORTH, Pres. pro tem. We mention this for the encouragement of C. G. JOHNSTON, Sec. others.

The subject of the camp-meeting for the presint year was introduced. After remarks by several of the brethren in regard to raising means to defray the expenses, it was voted to let the camp-meeting committee estimate the amount be raised; after which the president of the Conference could appoint one in each church to collect the amount that he thinks that church hould raise.

The subject of buying a new forty-foot tent as next discussed, After remarks by the brethren, it was voted to buy a tent and to aise the funds in the same way as the campmeeting fund.

The meeting scemed to be interesting to a rger number than usual.

Adjourned to call of chair. J. B. GOODRICH, Pres. R. J. GOODRICH, Sec.

#### OHIO T. AND M. SOCIETY.

THE third quarterly meeting for the present of the Obio T. and M. Society, was held at Clyde, April 21, 1878, accordng to appointment in REVIEW. The society as called to order by the president, who, being n very feeble health, invited Bro. O. F. Guilnd to the chair. The meeting was opened by inging and prayer.

The report of the last quarter was read and pproved. A tabular statement of the work performed by the society during the quarter ust closed was read, showing the following :---

ng the following :
260
117
89
502
166
5
119
$\begin{array}{c} 857 \\ 512 \end{array}$
aphlets distributed,
upniers distributed,
, \$ 5.00.
, 0.00.
20.49.
ribers, 59.98.
\$225.47.
NDING.
nmence-
233.26
ter, 113.54
225.41
uarter, \$121.32
ST. JOHN, Pres.
<u> </u>
M. SOCIETY.
M. SOCIETY.
м. society. м. society. авов.
M. SOCIETY. M. SOCIETY. ABOR. L Appril QUARTERLY M 7
м. society. м. society. авов.
M. SOCIETY. M. SOCIETY. ABOR. L Appril QUARTERLY M 7
M. SOCIETY. M. SOCIETY. ABOR. QUARTERLY REPORT, 1 8 7 8. - District No. 1
M. SOCIETY. M. SOCIETY. ABOR. QUARTERLY REPORT, 1 8 7 8. - District No. 1
M. SOCIETY. M. SOCIETY. ABOR. QUARTEELY REPORT, April 21, 1 8 7 8 -
M. SOCIETY. M. SOCIETY. ABOR. QUARTERLY REPORT, 1 8 7 8. - District No. 1
M. SOCIETY. M. SOCIETY. ABOR. U ABORLY ABO
M? M. SOCIETY. ABOR. QUARTERLY ABOR. 1 April 21, 0 7 0, 1 District No. 1 District No. 2
M. SOCIETY. M. SOCIETY. ABOR. U ABORLY ABO
M? M. SOCIETY. ABOR. QUARTERLY ABOR. 1 April 21, 0 7 0, 1 District No. 1 District No. 2

After prayer by the director, who occupied the chair, the secretary's report was read and accepted.

Five united with the Dallas T. and M. Society. Reports were read from the Dallas and Cleburne societies.

Some discussion was had in regard to getting up a nicely framed "Birds-eye View of Prophecy," with pockets for tracts, to hang in the Union depot at Dallas. Referred to a committee, with instructions to prepare one.

The subject of Sabbath-school work and libraries was freely discussed, and a subscription taken up for a library for the Dallas Sabbathschool.

REPORT OF LABOR.	
No. of members,	75
Reports sent out,	50
Reports returned,	38
No of donors, 30.	
No. of subscribers with premium	
HEALTH REFORMER,	7
YOUTH'S INSTRUCTOR,	22
SIGNS OF THE TIMES,	6
New subscribers sent on trial :	
SIGNS OF THE TIMES,	<b>4</b>
Review,	1
INSTRUCTOR,	1
Periodicals given away,	286
Almanacs distributed,	82
Tracts distributed, pages,	36,426
Tracts and Pamphlets loaned, 2,4	
	10.00.
	26.60.
Book sales,	8.65.
For new subscribers,	29.65.
Total,	\$74.90.
Adjourned. J. C. COLE	, Director.
E. G. RUST, Sec.	
	- 34
CALIFORNIA STATE QUA	BUERLY
OBTITE OTATE OF BUDE	TATES TO THE T

#### MEETING.

THE third California State quarterly meeting for this year convened at Oakland, according to appointment, April 21, 1878. Of the eight districts, four were represented by directors. After the usual opening exercises and the reading of the minutes of the previous meeting, which were approved, the secretary's report was called for and read, showing the following results :-

Number of	members,	385
** **	reports returned,	217
6 <i>6</i> 66	families visited,	284
	letters written,	250
66 66 ·	ships visited,	23
66 66	new subscribers ob	tained for the
IGNS OF THE TI		104
For periodic	cals published at	Battle Creek,
Lich.		155
	SIGNS distributed,	
66 66	other periodicals d	istr., 882
66 66	Annuals distribute	d, <b>11,</b> 700
66 66	pages of tracts ar	id pamphlets
iven away,		96,637
Number of	pages loaned,	38,767
Making the	whole number of	pages loaned
nd given away,		$^{-135,404}$
	ved from book sale	s, \$89.65
For widows	and orphans,	4.60
'' new me	mbers,	10.00
By donation	18,	270.25
	Total,	\$374.50

In view of the good work being accomplished by the Oakland Vigilant, Missionary Society, it was voted that the directors urge the organization of V. M. societies in the various churches in the State.

It was also voted, that the Oakland V. M. Society be requested to take 50 copies more of the SIGNS, making a club of 150 instead of 100; and that the 50 copies be paid for from the T. and M. one-third.

It was recommended that the V. M. Society of Oakland take, in addition to the number given the society by individuals, 10 copies of the French paper, LES SIGNES DES TEMPS. A donation of \$7.50 was made the society to r the expense.

terest of all in the work. Some societies have favored us with a report in advance of their quarterly meetings, which, for good reasons, have been delayed. Another encouraging feature is the addition of new members, which has been made to nearly every society.

Total	Michigan	California	Ohio	Missouri	Indiana	Texas	Kansas	Georgia	•	Kent'v and Tenn.	Vermont	Maine	New England	Illinois	lowa & Nebraska.	Wisconsin		Conferences.
							13			•				-	-	17		Number of Dis- tricts.
4098			6 260						8	:	:	6				381		Number of Members.
4098 1429			117						00	:	-	وھ مر				207		No. Reports Returned.
	60		01										50			20		No. of New Members,
6843	-		502				228	:	J	:	÷	821	4.(1	028	100	200		Families Visited.
6590			166				183		20	:	:	.(48	1.16	013	010	386	202	Letters Writ- ten.
248 6842 6590 1993			err.			_	161	:	0	:	:	8	000	202	00	400 110	200	Subscrib's for Periodicals.
	:		:	:		6		:	:	:	:	:	:			118		Copies Sent on Trial.
47,935	17,690	5,272	857	1,778					. 103			3,101	100,001	2,002	000,900	2,215	2	Periodicals Distributed.
27,619	1169	ļ,	512							:	•••••••••••••••••••••••••••••••••••••••	655	1,147	1,904	1,100	1,727	r D T	Annuals Distributed.
225 47,935 27,619 1634,336	390,096	135,410	48,671	88,316	97,143	38,911	77,914	4,955	7,011			62, <del>144</del>	20,292	210,070	200,020	94,961	01 00.	Pages of tracts Distributed.
-	:	:	:	:	:	:	5	:	:	:	:	:	;	:		s:		Books Pres. to Libraries.
97 \$3312			225						6	:::::::::::::::::::::::::::::::::::::::		611	Roz	021	010	767%	9 0 0 0	Money Received.
54	20	00	1	21	66	90	3	:	5		:	G	2 S	2	21	60	8	· · · · · · · · · · · · · · · · · · ·

In connection with this statement, which does not include more than two-thirds the labor that has been performed in the time represented, it may be well to glance at the progress made by the cause of present truth during this time, which is largely attributable to the labor of the tract societies. Formerly the advancement made in so short a time was scarcely discernible, but it is not thus now, and never will be again in the history of this work. In this country there has been a steady, uniform advancement; the truth has been widening, deepening, extending its borders throughout the wide field, requiring broader plans, and more ample facilities in its various departments. Scores of individuals, have embraced the truth in every direction, and it is impossible to give a correct and definite statement in regard to it.

In Europe the progress has been more marked. Judging from what we know, the efficiency of our missions has doubled within this time. Publications in three different languages are now issued from Bâle, where they are printed by our people. Men have been raised up to aid in presenting the truth until in at least five different countries the living preacher may be found proclaiming the third angel's message, besides others who are preaching the Sabbath and other truths as far as they understand them. In Egypt, different parts of Italy, and other countries, persons of influence have embraced the truth as the result of reading matter, particularly LES SIGNES DES TEMPS, that has been sent to them. Thus the work is moving on and greater developments may be expected in the next three months than we have seen during that time in the past. These things are sure indications that the great day of the Lord is hasting greatly.

Tract and missionary workers, our time for labor is rapidly passing. Each year, each quarter, each month, as it passes, is bringing us so much nearer the time when the destinies of all tion. will be sealed. The faithful servant, who is improving with care the talents committed to sees evidences of the near approach of the Just One, "Even so, come, Lord Jesus." In comparison with the future, these are the days of his toil, sadness, and weariness, that are passing, which will soon give place to the bright and glorious morning of immortality. But, if it be days of unimproved opportunities, neglected privileges, days wasted in seeking worldly objects from selfish motives, that are passing, what a work is being wrought for repentance To each of us, in this respect, they are what we make them. Let us be wise, and improve the present in being faithful over the few things committed to our care, that finally we may receive the approval of our Lord. MARIA L. HUNTLEY. Sec Gen. S. D. A. Tract Society.

worldly affairs as to have a considerable part of their property in ready cash, so that when calls for means are made on short notice, they can step in to fill the gap, loaning their means until others can come in with their donations to supply the lack.

If a few of our brethren and sisters had their means in that shape, and could invest in various enterprises at short notice, either at a small interest or without interest, it would be a great help, and our cause could move on, in its mighty workings, financially unembarrassed.

Bro. White, as we all know, has for years stood thus, ever ready to shift his means from place to place, that the cause might go on freely. About four years ago, my mind was especially exercised in regard to this matter. I felt it a pleasure to sell my pleasant home in California, and since that time I have, for the most part, kept that means invested either in tents, meeting-houses, the SIGNS Office, or other enterprises connected with the cause. Some of this money has drawn a small interest, but much of it has been and is now thus invosted without interest. I esteem it a privilege to be able thus to help a little in this cause.

The work of truth is increasing in its practical operations; more men and women are needed to come forward with their means and place it in the gap, as Bro. White has been doing all the way along. May the Lord move on hearts to be ready to donate of their means according to their ability, and fill the gaps by loaning their means as above suggested, that all the machinery of this glorious work may move in beautiful harmony.

We are without doubt in the time when the great day of the Lord is upon us. The little flock is being gathered to whom it will be said : "It is your Father's good pleasure to give you the kingdom." We are addressed in these solemn words : "Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Luke 12: 33. What greater evidence can we give to the world of our confidence in the truth, and faith in the Lord's coming, than to use our means so that it will tell in advancing, unembarassed, this glorious truth ? Worldly schemes are failing; confidence in men is weakening ; banks are breaking; but he who invests in the cause of present truth is investing in that which is not like a worldly scheme, but has, as its security, the success and permanence of the cause of God.

Some of our people, in times past, have been urged to thus invest their means in this cause. Instead of so doing, they have chosen to invest in doubtful enterprises. They have not only brought upon themselves much perplexity and care, but there is a prospect that they may lose interest and principal in these worldly schemes. Let us take warning, and not waste our Lord's goods, but invest where his name and eause may be glorified, and souls may be brought to his truth. May we move humbly in the fear of God, seeking in all things to glorify him.

J. N. LOUGHBOROUGH.

#### AN APPEAL FOR OUR FRENCH PAPER.

68 MÜLLERWEG, BÂLE, SUISSE, MARCH, 1878. To the Secretary of the V. M. Society at Battle Creek. Mich.

WE send you a package of our French paper as specimens, and ask your co-operation in its circulation among the French people. The paper is intended to be a pioneer, being free from anything liable to prejudice a candid investigator, and we believe it will give general satisfac-

We are so far away from the theater of action that we are not remembered as other periodicals his trust, can exclaim with John, Rev. 22:20 as he of our denomination are; but we greatly feel the need of your sympathy and help. At present we have but few paying subscribers, and it is our desire to make the paper self-sustaining as soon as possible. By the aid of our friends in America, and what can be done here, with the blessing of God, we trust this object can be accomplished. But this is not the chief object desired. The greater the circulation, the greater will be the good done. Time is short, and what is done must be done quickly. We are in a world of wickedness, and have to battle against odds; and the united efforts of all our people are needed in the spread of the message in all languages. Many of the French people in America are Protestants ; and if such can be favorably impressed, they will send the paper to their friends in France, and by this means many may be reached. We hope to see much accomplished among the French. The subscription price for LES SIGNES DES TEMPS, sont to America, is \$1.15, but it will be furnished to the T. and M. societies for 75 cents for clubs or for new subscribers. The business can be done through the REVIEW Office. We have but little to report, only that a founwith their means. Some are so shaping their dation is being laid for a great work which will



757 20 5 2 2 5 5 0 0 8 6

#### TEXAS T. AND M. SOCIETY.

THE general quarterly meeting of the Texas I. and M. society was held April 20 and 21, 1878, at Dallas, with a fair representation of brethren and sisters. As Eld. R. M. Kilgore was present, our Sabbath\* meetings were deeply interesting and impressive. One man and his wife took their stand fully with us.

It was also voted, to have 1000 copies of the next issue of the Supplement published at Battle Creek, devoted to the missionary work, forwarded to THE SIGNS OF THE TIMES as soon as issued.

Adjourned to call of the chair.

J. N. LOUGHBOROUGH, Pres. MRS A. M. LOUGHBOROUGH, Sec.

#### A SUMMARY.

0C

In the following summary of tract and missionary labor performed during the past quarter, by the tract societies, a decided improvement on that presented for the preceding quarter will be noticed in the matter of reporting, both on the part of societies and members. All who are interested in this branch of the work can but hope that this change for the better will become more and more apparent, until a summary is presented in which not only every society, but every district in this country is represented. Such a representation of the missionary family would indeed be cheering, and could but increase the in-

#### WHAT WE WOULD LIKE TO SEE.

ONE thing I would like to see, and my mind has been exercised upon this subject for some time. I would like to soc, in Oslifornia as well as in all of our State Conferences, a goodly number of our people doing what a lew are doing be accomplished in God's appointed time. We have the composing of our paper and tracts in our own hands, and trust the time is not far distant when the sound of a press will be heard daily, printing the warning message to this generation. Dr. Ribton is rapping, as it were, at the gates of Rome, that the message may gain an entrance at the very seat of the beast. Surely we have reason to take courage, and go forward. I trust we may all catch the spirit of the message, and not faint until the work is done.

4

#### J. N. ANDREWS, per Wm. Ings.

NOTE. In response to the above, the V. M. society of Battle Creek have subscribed for 50 copies of "LES SIGNES" and will use part of those first received in sending sample copies to other Vigilant Societies.

#### DOES IT PAY?

นไ

Does it pay to spend time and money in the missionary cause? Let us see. A lone sister in Kansas gave her old REVIEWS to a Methodist neighbor to read. The woman read them, but her husband would not stoop to read an Adventist paper, so they were pasted on the side of the house. The man was a great smoker, and would sometimes tear off a small piece of paper to light his pipe, and as he was going to the stove he would read what was on it. He soon became interested, and would go back and try to tear off the paper to get the whole of the article. He would then get his Bible to see if it was true. He finally embraced the truth, threw away his tobacco, and is now an elder in one of our churches, and has the REVIEW to read weekly without tearing it off from the side of the house.

Did this result pay that sister for her old RE-VIEWS? I think it did. Now, instead of being alone, she can attend meetings on the Sabbath with a live church. The Lord can bless his truth, if it is pasted on the side of a house.

Hear what a director has to say: "I have just returned home after spending nearly two weeks in making a tour through the district, and am glad to be able to return you as good a report as I do." "I staid with one family that came out fully on the truth from reading the SIGNS alone, and I never met a warmer reception." He then inclosed twenty names of new subscribers to our periodicals: 2 for the REVIEW, 3 for the SIGNS, 5 for the REFORMER, and 10 for the INSTRUCTOR. Do you think it paid to send the SIGNS to that family? Will obtaining twenty paying subscribers for our periodicals amount to anything ? Who can say that such labor does not pay better than preaching? All have talents; are all using the talent God has given them ? Remember the man with the one talent, and his reward.

I believe that our T. and M. society is accomplishing more in Kausas than all our preachers. Interests are being raised all over the State, and calls for the living preacher come from every quarter. The grain is already ripe. The T. and M. society is reaping, and the ministers are gathering the bundles. May God speed the work. J. N. AYERS.

#### A Missionary Item.

ONE pleasant afternoon last March, I took passage on a Southern bound train for the quiet little town of S. About midway of the coach I noticed a gentleman supporting an emaciated lady. Feeling deeply for ber, as she reminded me forcibly of my own condition four years ago when I left home for our good Sanitarium, given up by my friends to die, I determined to speak with her. I found a vacant seat in front of a lady friend who has an invalid daughter, and solicited her to subscribe for the REFORMER. with the Manual as a premium. The lady and gentleman above referred to seemed to be interested in our conversation, so I passed them a Manual, which they thankfully received. At this point a news boy came along and abruptly told me that I was not to interest passengers with reading matter, and that I was infringing upon his rights. Feeling embarrassed by his incivility, I took my books from the gentleman: but before I left the car he gave me his address for the REFORMER and took the Manual. He resides in Mississippi. So here is an opportunity for sending a copy of the SIGNS accompanied with a missionary letter.

### RAP, RAP, RAP.

We knock at the door of every librarian of the T. and M. Societies, this week, with a very important request. It is in reference to the circulation of the REVIEW. How shall those who ought to have it be induced to take it? You have all seen in past numbers of the paper, a statement of the astonishing negligence of some Sabbath-keepers in this respect, and the evil results that flow from it.

Those who fail to take the paper lose spiritual life, and the REVIEW loses their support. And the very matter which these persons ought to have, and which the REVIEW contains for their benefit, they lose because the paper never reaches them. The object of our call we will explain under three heads :---

1. What we do. We send you a list of all those taking the REVIEW in your church.

2. What we want you to do. We want you to compare this list with the Sabbath-keepers in your church and vicinity, and thus learn how many of them are having the REVIEW; and then solicit earnestly all those who do not have it, to become subscribers at once. We arge this on their account. It will not make a cent's difference pecuniarily with any one connected with the Publishing Association whether they take it or not; but it will make a great difference with them, and the cause cannot advance as it would if all had sufficient interest in the enterprises connected with this work, to take the church paper of the denomination.

8. What we want. We want a prompt return from these list papers containing renewals from those whose subscription has expired, and the names of those who have not been taking the RE-VIEW, who should have it, as permanent subscribers.

The request. Will you co-operate with us in this matter, in the manner here indicated ?

U. S.



THERE are two ways of managing the finances of the T. and M. societies. One way is to pay no attention to collecting till the end of the year, and then find the society deeply in debt and the individual bills so large that they cannot be paid, thereby crippling the society for the ensuing year. The other way is to collect from individuals and churches promptly each month, and forward the money each quarter to the offices of publication. The SIGNS is furnished to tract societies in clubs, on the installment plan, at the nominal rate of \$1.50 per year. This offer was made with the understanding that the monthly installments should be paid promptly to the State secretary, and that the proceeds should be forwarded quarterly to the SIGNS Office.

It is much easier for the individual to pay \$1.00 per month for his club of eight copies, than for him to pay \$12 00 at the end of the year. Such a course is necessary in States that are not numerically and financially strong. Some States of the latter character have already, for clubs of SIGNS, run up a bill of \$500 or \$600 since January, 1878. We are glad to see their zeal and earnestness in the work, and wish all the States were coming up as well; but the only way for these States to come out with credit to themselves is for the T. and M officers not to allow the clubs to get behind in their installments, but to collect promptly, and each quarter forward the money thus received to the SIGNS Office

Promptness and energy in circulating the SIGNS we are glad to see, and the SIGNS Office will do all it can to put it in the power of all to engage in this work; but we also say to the T. and M. officers, and would urge this upon them: Be prompt in collecting, and you will find there is greater satisfaction given and better work done. J. E. WHITE. Oakland, Cal., April 21, 1878.

SIGNS and REVIEWS require one cent for a single copy and one cent additional for each additional two copies. Count  $\frac{1}{2}$  cent for the wrapper and  $\frac{1}{2}$ cent for each copy of the paper. Two copies will not go for one cent, because with the wrapper they weigh over two ounces.

REFORMERS, TIDENDES, and HAROLDS, require one cent for each copy, with ordinary wrapping. The COLLEGE RECORD requires the same as the

SIGNS. The INSTRUCTOR a trifle less on large packages. w. c. w.

#### PREMIUMS.

"THE WAY OF LIFE" is sold to the tract societies at \$40 per hundred, when sent as freight or by express, to be used as premiums. If sent in small quantities, or singly by mail, the price is \$1 00.

"The Household Manual" is sold in large quantities, at \$25 per one hundred when sent as freight or by express. If sent by mail, 75 cents.

The "Child's Poems" is furnished at \$20 per one hundred. This book is designed as a premium to go with THE YOUTH'S INSTRUCTOR. There are also prizes offered to those who canvass for the INSTRUCTOR. Those obtaining ten subscribers will receive a valuable little book entitled, "The Hard Way" Any one obtaining twenty subscribers will receive two books "The Hard Way" and "The School-boy's Dinuer." These two books will be furnished to the tract societies in quantities, at 30 cents each.

Those obtaining fifty subscribers for the In-STRUCTOR will receive a map called, "Bird's-eye View of Palestine." Those who desire to canvass for prizes should state the fact to those with whom they do their business. When canvassing for prizes, the "Child's Poems" can be used as a premium. The premium is for the subscriber, the prizes for the canvasser.

#### PRICES OF PERIODICALS.

In obtaining subscribers for our periodicals, the regular prices should be maintained. THE HEALTH REFORMER is \$1.00 per year. THE REVIEW AND HERALD, \$2.00; the INSTRUCTOR, 50 cents. Those canvassing under the direction of the tract societies, and in their interests, can give the premiums with the periodicals at the regular price of the periodicals. The Publishing Association charges the societies, for new subscribers thus obtained, 50 cents for the REFORMER, and 25 cents for the IN-STRUCTOR. If the REVIEW is sent at the expense of the tract societies, they are charged \$1.50 per year, also the same for the SIGNS.

The Way of Life is best adapted to be used as a premium for THE SIGNS OF THE TIMES, and the Manual as a premium for the REFORMER; but there is no objection to using the Manual with the SIGNS or the REVIEW, and the Way of Life with the REFORMER, if it be desired. When these premiums are used with the SIGNS, the full price for the SIGNS (\$2.00) should always be paid.

#### PRICE OF PREMIUMS.

When the premiums are sold by thomselves, not with our periodicals, the prices are as follows: The Manual, 75 cents; Way of Life, \$1.00; Child's Poems, 30 ceuts. The Association offers these premiums at reduced prices to favor the tract societies in their efforts to increase the circulation of our periodicals. We cannot believe that any of our tract society members will take advantage of these offers to get periodicals themselves, at half price, by changing the address in the family or by selling the premiums under price, thus injuring their sale and not accomplishing the object in view, namely, the increased circulation of our periodicals. S. N. HASKELL.

#### POSTAL GUIDE.

WE advise every State secretary and every V. M. secretary to hand to your postmaster 50 cents and request him to order for you the April, 1878, uumber of Houghton, Osgood & Co.'s Official Postal Guide. If you prefer, you can order through the REVIEW or SIGNS Office. "Periodicals Distributed," or, it may be, "Ne Subscribers."

Thus, while one cannot do the same work another, there is still something for all to do Let us each find our work, and do it faithful and perseveringly, remembering that "there a diversities of gifts, but the same Spirit," and all seeking the same end, the salvation of sout LIZZIE S. CAMPBELL

Belvidere, Ill.

#### T. and M. Blank Books.

Set A. Comprising a four-quire Journal, three quire, Record and a two-quire Periodia Book. Price, \$2.60.

Set B. Comprising a two-quire Record, three-quire Journal, and a quire Periodic Book. Price, \$2.00.

Set C. Comprising a one and one-half qui Record, a two-quire Journal, and a three-fourt quire Periodical Book. Price, \$1.50.

DISTRICT SECRETARIES' SETS.

Set A. Comprising a three-quire Record, five-quire Journal, (full leather binding), and two-quire Periodical Book. Price, \$4.40.

Set B. Comprising a three-quire Record, four-quire Journal, and a two-quire Periodia Book. Price, \$2.75.

Set C. Comprising a two-quire Record, three-quire Journal, and a quire Periodia Book. Price, \$2.00.

STATE SECRETARIES' SETS.

Set A. Comprising a five-quire Record (et tra binding), an eight-quire Journal (full bin ing, size of page  $8\frac{1}{2}x14$  inches, with double cal columns for debt and credit entries on one page and two three-quire Periodical Books. Price \$7.75.

Set B. Comprising a four-quire Record (at tra binding), a six-quire Journal (full binding double cash columns, size of page 8x13 inches) and two two-quire Periodical Books. Price \$6.00.

Set C. Comprising a four-quire Record, five-quire Journal (extra binding), and tw two-quire Periodical Books. Price, \$5.00.

These books have been prepared with gas care, under the direction of experienced T. & M. Officers, and are furnished with full directions and with printed sample pages, showin just how the accounts should be kept. They as well bound with leather backs and corners, as are full count, 80 pages to the quire. The Record page is  $7x8\frac{1}{2}$  inches, the Journal 7xft and the Periodical Book 7x11 inches in size.

#### Sabbath-School Maps.

The PENINSULA OF MOUNT SINAI. Illustrating the wanderings of the Israelites in the journey from Egypt to Canaan, with a plan, a a large scale, of the vicinity of Mt. Sinai, 72x inches. Printed on cloth, \$5.00.

OLD TESTAMENT MAP OF PALESTINE, Size 58x41 inches. Ou cloth, \$3.00.

NEW TESTAMENT MAP OF PALESTINE. Sam size and style, \$3.00.

OLD TESTAMENT MAP OF PALESTINE. Size 41x28 inches. On cloth, \$1.50.

NEW TESTAMENT MAP OF PALESTINE. Same size and style, \$1.50.

MAP ILLUSTRATING THE TRAVELS OF St PAUL. Size, 116x81 inches. On cloth, \$12.50 This is the largest map of these countries even

published. The routes of St. Paul are distinct shown by strong lines of different colors; an

My old friend also gave me her name as a subscriber for the REFORMER.

BETTIE COOMBS.,Q

ACCORDING to the report of the T. and M. society for the last quarter, in New Sweden, Me., there have been nearly four thousand pages of reading matter distributed, six\*subsoribers have been obtained for THE YOUTH'S INSTRUCTOR, twelve for THE SVENSK ADVENT HÄROLD, and about fifty Annuals have been sold in the vicinity.

R, POSTAGE ON PAPERS AND TRACTS.

THE workers in our V. M. sccieties are spending much time and earnest labor to send our tracts and papers to those that may be induced to read, and it is a pity that the cost of the reading matter and the time devoted should ever be lost by carelessness in putting on the proper postage. Some may not be aware of the fact that, although letters without sufficient postage are either forwarded or returnod to the sender, packages of books and papers, if insufficiently stamped, are usually thrown into the corner and eventually pass to the paper rag purchaser.

Libararians and individuals sending out large quantities of reading matter by mail would find it greatly to their advantage to have a medium size of letter scales.

To those sending ont papers and tracts the following rules may be of service: The present law requiring one cent for every two ounces or fraction thereof, of strictly printed matter, on our publications amounts to the following :--

Our ordinary tracts and pamphlets, with light wrapping, require one cent for each 72 pages or fraction thereof. This number contains, (1.) The rates of postage to every country in the world; (2.) The names of all the post-offices in the United States alphabetically arranged, and the county of each; (3.) The same list divided into States; (4.) A list of all the counties in the United States.

Having this directory, many of the errors in sending papers can be avoided. It is very important that this kind of work should be done correctly. J. E. WHITE.

#### The Reports.

ONE who examines the reports of the T. and M. workers cannot fail to remark their diversity, and the opportunity given for each to exercise his peculiar talent in the work. For instance, the report of one is found to consist almost wholly of "Letters Written"; that of another, of "Families visited"; while a third has neither of these items, but gives a large number of

the names of places visited in his various mis sionary tours are lettered vory boldly to distinguish them from other names.

#### CARD MAPS.

These maps are printed on cards for hand us in Sabbath-school and Bible-classes, and hand somely colored. Size, 54x31 inches. Each kind is put up in packages containing ton maps THE PENINSULA OF MT. SINAI. A map to illustrate the wanderings of the Israelites from Egypt to Canaan.

MAP OF PALESTINE BEFORE THE CONQUEST. MAP OF PALESTINE AFTER THE CONQUEST. As divided among the twelve tribes, with plan of the vicinity of Jerusalem on an enlarged scale.

NEW TESTAMENT MAP OF PALESTINE, with table of distances, &c.

THE TRAVELS OF ST. PAUL, handsomoly colored, with the routes of St. Paul's different journeys clearly defined.

Price, per pack, 40 cents. Address, REVIEW & HERALD, Battle Creek, Mich.