

The Advent Review

AND SABBATH HERALD.

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

VOLUME 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*,
M. J. CHAPMAN, *Secretary*, Wm. INGS, *Treasurer*.

Two Dollars a Year in Advance, or One Dollar a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren 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.

Out 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 a righteous 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.

The Sermon.

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

PROVIDENCE.*

BY ELDER U. SMITH.

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-

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 sorrow, 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 necessary 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 thou visitest him?" For even the world itself is in God's sight as the small 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

little speck scarcely visible to the naked eye. By the power of the microscope we go immensely lower still. We see in a single drop of water millions of little beings endowed with life, possessing certain powers of limb and muscle, with their different 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-pervading 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 worshippeth 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 psalm 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? and one of them shall not fall on the ground without your Father." What a declaration is that! The sparrow, that small bird, two of them sold for 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 notice 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

no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Take no anxious thought borrow no trouble, have no solicitude in regard to the matters of the future; but let it be 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 most precious of all gifts, even his own beloved and only begotten Son, how shall he not give us freely all lesser things? There is no gift which will bear any comparison with the gift of the Son of God; 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 be true in a strictly literal sense, or

*A sermon preached in Battle Creek, Sabbath, Feb., 16, 1878, and phonographically reported for the Review.

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 almost the very same thing; for it shows that God has such care for us that it can be illustrated only by such a representation as this. This certainly reaches every individual case. "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 conclusion 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 declarations which we find in the Scriptures 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 called according to his purpose."

All things work together for good. If this is a correct view that God has such regard and care 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 cast all our care upon him for he has a care for us. The word care here includes all things wherein we have any solicitude, any care, any anxiety; and the phrase "casting all your care upon him," means submitting these cares 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 cares upon him. If there are things about which we have any anxiety or solicitude, we are to come and commit them to God, and leave them with him, not trying to carry the load ourselves.

What is it to cast 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 come 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 cease 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 cast all our cares upon God. "Be careful for nothing [that is have no over-anxious care 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, are we to understand it to embrace simply the more important matters. If some

great thing comes upon us, some great calamity, though we go to God with that, and try to cast 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 cares 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 cases of affliction and sickness. Do we not find in circumstances 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 declaration showing 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 sicknesses." So then God's regard and care 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 care for us; so that in sickness we are to look for no more than human aid, bearing these burdens all ourselves.

Of course there are, in most cases, conditions in which we can 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 case 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 cases can we consistently go to God and pray that these afflictions may be removed from us while we still maintain the causes? There would be no consistency in such a course. If a person should accidentally 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 cases of affliction from which, by a proper course 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 cases 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 casting our cares upon him and believing that he careth for us.

We cannot 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 congregation, in behalf of all the people, plead for God's care in our behalf, for his hand to uphold us and for his truth and his will to lead us? Why? Simply because we believe God hears our prayers and will answer them by showing his care for us. And he knows our situation in every re-

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 cares, 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 care upon him, for he careth 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 cannot 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.

"He careth for you." Cares for you as a parent cares for his children; cares for us as a great high priest pleading in the sanctuary above. He is there to present our cases to the Father, and secure mercy 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 cares 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 come upon men, how the worldling can 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 came 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 come to him with sincerity of heart, and help in all the cares 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 cast all our cares upon God and believe that he careth 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

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

But the Lord's offers extend not only to all things which concern us in this present state, but to the future also. In the resurrection his hand will uphold us. He has promised comfort in sickness, in trial, and in all our difficulties. He has offered to bring us through all these, and to give 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 into eternity; for he has his Saviour's arm to 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 the apostle? Shall we avail ourselves of this great privilege?

We need it in our households, as fathers and mothers. Our children need it. They need to know that there is One upon whom they can cast all their cares; and to believe 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 our school, need this privilege. Cast your cares upon him. You have your necessities and perplexities; you have your cares and anxieties. Cast them upon the Lord and he will help you. We all have our necessities which can be supplied only by the Lord. We need support which can be secured only by leaning on his mighty arm.

Let us, then, all-cast our cares, and cast all our cares, upon him, believing that he cares 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 best.
—Adelaide Procter

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 history 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 claim, 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 Ancient Authors, proving that a Three-fold Immersion was the Only Method of Baptizing ever practiced by the Apostles and their immediate Successors." We think that neither the contents of the book nor the facts justify this flaming title.

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

1. Nothing can be justly inferred from the early practice or the early mention of a practice among the successors of the apostles, inasmuch as the wildest errors and boldest innovations are found among the immediate successors of the apostles. Milner certainly could not be accused of undue prejudice against the early traditions and customs of the church, but he says:—

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

Very many of the innovations which finally gained a footing in the church are traced to Tertullian. He first mentions sprinkling in connection with baptism. In his work "On Baptism," chap. 2, he says:—

"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 consequent attainment of eternity is esteemed the more incredible." Edition of Clark, Edinburgh; 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 immersion.

2. We are not to infer that an early practice was derived from the apostles because we find mention of the practice, but find no mention of its origin. Scarcely a single innovation or dogma peculiar to the Romish 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 apostles 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 from a practice because it was early mentioned, so we may not infer its genuineness because it was generally received. For, (1.) Party spirit ran high; opposition of parties was most bitter, and the weaker parties were very early crushed out by power, oftener than they were subdued by argument. (2.) As it was adjudged by the empire that "the primacy should remain with the elder Rome," so the authority of the empire was called in to put down everything which opposed the doctrines of the bishop of Rome. And by this means heresies were extirpated; and the writings of the heretics, being condemned, were destroyed. So now we have only the writings of the orthodox party, which then meant, as it now means, the strongest party, and all the writings of that age of superstition and error have passed through the hands of those who were unscrupulous in molding everything to suit their purpose.

To show that we may not implicitly follow that which history affirms so early and so generally obtained, we refer to the fact that the historical testimony in favor of infant baptism makes it to have been both early and general. The evidence in its favor is far greater than that in favor of trine immersion. And with this was introduced infant communion. Thus Dr. Schaff:—

"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 law of holy baptism, which had been handed 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 enforcing 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 we shall feel warranted in stamping him as unreliable.

This next quotation is offered from Sozomen. We quote again from Eld. Quintner's tract:—

"The following is the language of Sozomen in regard to the origin of single immersion. It occurs in his Ecclesiastical History. He lived, according to Cave, about the year A. D. 440. 'Some say that Eunomius was the first who dared to bring forward the notion that the divine baptism ought to be administered by a single immersion; and to corrupt the tradition that has been handed down from the apostles, and which is still preserved by all (or among all). * * * But whether it 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 holy rite of baptism; for if, after having received baptism according to the ancient mode of the church (i. e., by trine immersion), 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 (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 practice, 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 Sozomen 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 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 discover 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 Sozomen 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 apostles." 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 on tradition only.

(To be Continued.)

God'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.

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 Testament 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 of 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, but as a sublime unity.—*J. H. Curry, in Texas Baptist*.

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, } Corresponding Editors.
J. N. ANDREWS, }
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 Peking 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 mighty 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?

When the little tract on *Sabbaton* was prepared, we did not anticipate that the error which it refutes would ever be avowed to a sufficient

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 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* thus notices it:—

"These assertions are untrue. The New 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 proto sabbaton*. Now when Jesus was risen early on the Sabbath." The ludicrous Greek given us in this quotation, which should be "*proi prote sabbaton*," 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, *sabbaton*, 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.

Please explain John 3:13. M. S. A.
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, unless something could be known, (1.) of the temperaments of the children, (2.) how far they

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? H. O.

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. 13?

Ans. If the beast can be said to be wherever his seat is, we should have, in case of the removal of the papacy 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? D. T.

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. 230-236.

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 necessary, 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

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 important work in the world. God's especial providence overrules the rise and fall of nations, so that if not directly contributing to the advancement of his cause they are made to assume such positions that its progress is not hindered. 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 interwoven with it, the more devotedly and efficiently 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 interesting 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, victory 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 be 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 crown. It is men and women of influence 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 seeing 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 ministers 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 special favor for Iowa, and the cause has come up rapidly, and now there are in this Conference 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-

and we confidently expect to see the blessing of the Lord poured out on that State. Let our brethren mark these facts, and let it establish their faith in this work, and in the providence of our God.

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

Let our other Conferences note this fact, and give up to the importance of saving their children. Of course there are children among these Sabbath-keepers who are not converted to the truth; but their number is not nearly as large as in some other Conferences where I have been. With the exception of two or three, the thirty-preachers in Iowa are all young men. The President of their Conference, Eld. E. W. Farnsworth, is not thirty years of age, and he has only been preaching three years. These things look very favorable for the cause in that State. Other States might just as well have no preachers where they have one, if proper efforts were made to encourage young men to preach.

I believe that one reason why God is raising up these ministers, and so blessing Iowa, is because that Conference has been liberal in giving out its best ministers to other Conferences. From Iowa, Eld. Butler has gone to Missouri, Eld. Kilgore to Texas, and Eld. Osborn to Kentucky. When these men left, it looked like taking all the strength from the Conference; but, now see how God has blessed them. Michigan has done the same, and see what new ministers have come up. The Lord wants to teach us by this not to be selfish, not to settle down in a small sphere, but to move on, and risk something in this cause. If other Conferences would follow suit, no doubt God would bless them.

Another thing I observed here, as I have everywhere else,—it is not the ministers of the most natural talent and most liberal attainments who have the most success in the work; it is those who work with God in the message, and give the greatest energy to it. Iowa furnishes a good proof of this.

There are several men here of much more than ordinary ability, from whom we would naturally expect great things; but they have accomplished comparatively little. Younger men, and men of far less ability and experience in the work, have gone all around them in their labor, accomplishing several times as much as they have done. Let these brethren see if this is not so, and see why it is so. Brethren, how much more time shall we lose in this way? Is not time to wake up, and go to work? More
D. M. CANRIGHT.

SABBATH-SCHOOLS.

It is evident that Sabbath-schools have been much neglected among us as a people. Still we have shown a commendable zeal in this department of the work of God. Most do not realize the importance of this work as they should. I confess, for one, that I have not had we all seen the importance of it fifteen, twenty, twenty-five years ago, how much might have been done for the salvation of the children of youth that has not been done.

Now, since an effort to introduce a better state of things in this respect is being made, let us all come up unitedly to the work. Something may yet be done, though time is short; and the shortness of the time in which we can labor should stimulate us to earnest efforts to do what we can. Let us redeem the time. Let us make a united effort to come up to duty. We may yet save many souls, by teaching in the Sabbath-school the great truths of the gospel of salvation. Let us no longer neglect this part of our duty to God and dying humanity.

R. F. COTTRELL.

DENMARK.

ALSTRUP, APRIL 8.—The past week has been an eventful one. The enemies to the truth have assailed us on many sides and in many ways, but the word of God has, nevertheless, had success. The preaching of the word has

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 strengthen 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 contemporaries. But there is a promise made in infant baptism, for the priest asks: Do you renounce the devil and all his evil 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 Christiania, 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 Sjælland (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 twenty-three 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 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 with power, and it will continue to increase in

power until the warning has been given, and 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.
Bale, 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?

Are you satisfied that you have met with losses 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 among our people.
D. M. CANRIGHT.

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 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 brethren to their tent pledges. The tents are ready to ship, and the money is wanted now. We feel anxious about this matter. We have four new tents this summer. Their aggregate cost will not be far from \$600, and we need every dollar of this immediately. We hope our brethren will send it at once, if possible. And further, we urge those who have not yet pledged or given 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 include all that is valuable in life.

OUT OF THE DEPTHS.

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
To 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,
Ye baits of the devil to man!
Ye tell us the very same story
Since the dawn of creation began.
"Pluck, eat," saith the tempter, "receive not,
A tyrant's decree from on high!
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;
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 soweth, hearing precious seed, shall doubtless 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 turnout. After talking to them on various 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.

Bro. 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.

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 Fayette. 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 attendance was large. The bank of the

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 us. We labored for the conversion of old 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 thirty-six 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 earnestness.

I obtained five subscribers for the INSTRUCTOR; 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.

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 school-house 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 house voted to have us come back. The calls are plenty.

WILLIAM EVERHART.

SCOTT KILGORE.

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 cts., 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 Sabbath meeting. We bring in the Sab-

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 can 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 organization 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 one.

SMITH SHARP.

Ottawa, May 1, 1878.

KENTUCKY.

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. b. 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,

we had the truth, particularly on spiritual gifts and s. b.

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

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

S. OSBORN.

Knob Lick, Melcalfe Co., April 29.

NASHVILLE, TENN.

ANOTHER family here have begun keeping the Sabbath. Nashville has been sending out her great men to quiet the people's minds; three have taken the field and what they could do, and one more is yet to come. Thus far, the truth has gained victory. To the Lord be all the praise.

I have also preached nine times in a 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, Davidson Co., Tenn. O. SOUTH.

NEBRASKA.

THE past four days I have spent holding meetings on Sappa Creek. The result has been the organization of a church of eighteen members, with Bro. Chas. P. Haskins as their elder. A dozen others are keeping the Sabbath, some of whom are laboring to get the polluting idol tobacco, and others were kept back by obstacles which I trust will yet be surmounted. The church takes the name of the Richmond church of Seventh-day Adventists.

The brethren here are poor, yet with cheerful subscription one hundred and eighty dollars for the support of the cause. Young men making no profession of religion took part in this work. May they find Christ and salvation. Bro. H. A. J. Kins was present and assisted in the meetings. Twelve were baptized, and the exercises closed by celebrating the ordinance of the Lord's house. The blessing of God rested richly upon us.

CHAS. L. BOYD.

Beaver City, April 29.

CALIFORNIA.

(Abridged from the SIGNS OF THE TIMES.)

San Francisco.

THE tent-meetings which Bro. Lomborough and Healey are holding in San Francisco are awakening considerable interest. Sunday evening, April 21, Bro. White spoke on the subject of Christ's Temptation. The tent was full, and the audience gave the best of attention. The Lord blessed, and the clear, burning truth spoken made their way to hearts.

Red Bluff, Tent No. 3.

APRIL 21, Bro. Israel and Stephens held six meetings at Red Bluff. The daily paper of the town publishes short reports of the meetings.

Locust Grove.

BRO. J. D. RICE reports that ten have covenanted to keep the commandments of God, and the faith of Jesus. Others are keeping the Sabbath, and still others are investigating. The s. b. pledged amounts to \$137.50.

DISCUSSION IN KANSAS.

OUR meetings at Clarion, Sedgewick Co. continued without interruption until April 3, when, the arrangement being completed, the discussion began. The proposition read as follows: "Do the Sacred Scriptures authorize the keeping of the first day of the week as the day of special rest and worship during the Christian dispensation?"

Eld. Crobarger, who planned and agreed to affirm the proposition, promising to continue the debate for three evenings, began by reading Gen. 2:1-3. His first argument was that God blessed and sanctified that one seventh day for himself, and not for man.

Bro. Lamont replied: He blessed it

... he had rested in it; sanctified it, *i. e.*,
it apart to a holy or religious use, so
necessary for holy or religious beings. The
bath was made for man. Mark 2:27.
ARG. 2. God instituted the Sabbath at
giving of the manna. Ex. 16.
ANS. 2. There is no mention of its in-
stitution here. He had given it a long
before. See verses 28, 29; Gen. 2:2, 3.
ARG. 3. The Sabbath of the ten com-
mandments was associated with perishable
things, and went down at the crucifixion.
Ex. 16:13; 10:1.
ANS. 3. Not so, but it is associated with
moral precepts, that are eternal in
nature. Read the law. Ex. 20:3-17.
ARG. 4. The ten commandments, as Jew-
law, were a part of the old covenant;
Ex. 21:25; Ex. 34:28; Deut. 4:13; and
written at the cross; 2 Cor. 3:13; and
abolished; Col. 2:14; and are dead;
Rom. 7:6.
ANS. 4. The ten commandments could
not be the old covenant; for that was writ-
ten by Moses in a book, and dedicated by
blood sprinkled with blood. Ex. 24:7, 8;
Ex. 9:18-20. This was done before
the law was called up into the mountain to
give the tables of stone and the law that
had been written; Ex. 24:25; and about
four months elapsed between the dedica-
tion of the old covenant and the time when
the tables of stone came into the possess-
ion of the Israelites. Ex. 24:18; 34:28.
ARG. 5. Christ fulfilled the types, thus
abolishing them away; but I cannot see how
Christ could fulfill the ten commandments,
as part of the law, they were done away
at Matt. 5:17-19. Upon this point I
have no hope to receive some light from my
opponent.
ANS. 5. In Christ the types met their
type, and so passed away, having served
their purpose. Gal. 3:19; Heb. 9:9, 10.
Christ fulfilled the ten commandments by
fulfilling them perfectly, John 15:10, leav-
ing an example that we should follow
steps, that the law might be fulfilled in
Rom. 8:4. But if the ten command-
ments are done away, what is the law now?
What gave it, and when? How many com-
mandments are there in it? Is it right to
lie, or lie, or worship idols now? We
need a copy of the new law in your next
number. The sinner is slain by the law,
but the law by the sinner—"Being dead to
the law." Rom. 7:6.
ARG. 6. No testament is of force till the
testator is dead. It is by the death of
Christ that the new covenant is brought in.
Heb. 9:15. The new covenant is the last
will of Christ. Matt. 26:28. Nothing is
missing not found in that last will; Heb. 9:
17; and there is no Sabbath in that will.
ANS. 6. The Testator died on the sixth
day, and the Sabbath was observed on the
seventh day, according to the
commandment. Luke 23:56. Upon
the first day of the week the disciples were
to work. Chap. 24:1. How could
the first day become the day of special rest
if worship three days after the death of
the Testator? "Though it be but a man's
testament, yet if it be confirmed, no man
annuleth, or addeth thereto." Gal. 3:15.
ARG. 7. I propose to prove by apostolic
example and precept, especially by apos-
tolic example, that the first day of the week
is the special day of rest and worship in
the Christian dispensation. 1 Cor. 11:20-
22; Acts 20:7; 1 Cor. 16:2.
ANS. 7. "There is one lawgiver;" Jas.
2:12; there are not twelve. Paul and his
company remained at Troas over the Sab-
bath, then Luke, Timothy and the others,
rested on their long journey with the ship,
remaining to preach that night. Acts
16:12. On first-day morning he went afoot
to Assos, according to previous ar-
rangement, verse 13, and all continued
their journey toward Jerusalem. 1 Cor.
16:2: "Let every one of you lay by him in
proportion." This is not a public collection, but
private laying aside at home, a business
transaction.
ARG. 8. John 20:19: "Then the same
day at evening, being the first day of the
week, when the doors were shut where the
disciples were assembled for fear of the
Jews, came Jesus and stood in the midst,
saith unto them, Peace be unto you." The
disciples collected here for some pur-
pose. It looks suspiciously as though they
were holding a meeting. It was for rest, at
least. They met again, for the same pur-
pose, on the next first day. Verse 26.
ANS. 8. This was not a religious meet-
ing. The disciples were at home at sup-
per. Acts. 1:12; Mark 16:14. The Lord
aided them with their unbelief, because
they did not believe in his resurrec-
tion. Thomas, being absent on the first oc-
casion, did not believe the Lord had been

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
the 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 Testa-
ment 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
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 apos-
tle 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 ful-
filled 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 writ-
ing it in the hearts of his disciples. The
apostles, as able ministers of the new cov-
enant, 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 us. 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 Is-
raelites were under obligation. "God is
no respecter of persons; but in every na-
tion he that feareth him, and worketh right-
eousness, is accepted with him." Acts 10:
34, 35. "All thy commandments are right-
eousness." Ps. 119:172, 142.
Eld. C. did not appear on the third even-
ing, but sent a letter to the moderators,
abandoning his cause. He assigned as a
reason that he had just learned our pur-
pose to publish a report of the discussion
in our papers. The audience, upon learn-
ing this, by a rising vote invited Bro. La-
mont to proceed with his summary of argu-
ments used, which he did as follows:—
1. The Sabbath was instituted at crea-
tion. Gen. 2:2, 3.
2. It was made for man. Mark 2:27.
3. Christ is its Lord. Mark 2:28.
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 work-
ing 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 (sev-
enth day). Mark 2:27; Isa. 58:13.
9. After the dedication of the new cov-
enant, 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 say-
ing 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."
On seeing the terrible condition of the
world without the law, (murder, blasphemy,
adultery, bloodshed, and the like, and yet

no sin, for where there is no law there is no
transgression; John 3:4), Eld. C. felt con-
strained to admit that the substance of the
ten commandments was of force in all dis-
pensations, thus virtually surrendering the
whole question. He appeared to be anx-
ious not to put new wine into old bottles,
or new cloth unto an old garment; yet after
many times repeating that the ten com-
mandments 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 ses-
sion, 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 em-
barrassed to know how to go to work.
This article is written to assist such per-
sons. 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 (Sig-
ourney, Iowa) by Elds. Canright and Farn-
sworth. I am fully satisfied that every
church, as well as our scattered brethren
throughout the land, would be greatly ben-
efited by such a course of training on the
organization and business transactions of
our churches. But as a great majority can-
not avail themselves of the benefits of such
instruction, it has occurred to me that a
concise statement of the workings and busi-
ness 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 ex-
ercises 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 busi-
ness 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 keep-
ing church records. It is very evident that
the business of our churches is often bung-
lingly done, and the records are sadly de-
ficient. The following is supposed to be a
form of business that might occur at and
after the organization of a church, soci-
ety:—
A company of believers in the Bible doc-
trines held by S. D. Adventists, located at
Sigourney, Iowa, convened in their church-
house, 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
meeting to be the organization of a church
of Seventh-day Adventists, and requested
those desiring to participate in the said or-
ganization to give their names to the secre-
tary.
Whereupon the following-named persons
responded, to wit, L. McCoy, C. E. Moser,
G. B. Starr, Rachel Buck, and Carrie Dal-
bey.
The chairman then asked each of this
company if they had any objections to any
one of the others, and there being no ob-
jection, he then asked them if they could
freely and cheerfully fellowship one an-
other. This being answered in the affirma-
tive, 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 command-
ments 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. McCoy, Sec.

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, sub-
ject 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. Mc-
Coy, duly received as a member of this
church.
Bro. Asa Ruloff, a member of the Bap-
tist church, having embraced our views,
and desiring to be identified with our peo-
ple, presented himself for membership.
There being no objections,
On motion of Bro. Starr, supported by sis-
ter Buck, Bro. Ruloff was received.
On motion of Bro. Moser, supported by
Bro. Nicola, the church adjourned to call
of the chair.
L. McCoy, 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, sup-
ported by Bro. Starr, the clerk was in-
structed to give Bro. Moser a letter.
By unanimous vote of the church, all be-
ing present, Bro. H. 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. Asa Ruloff for immor-
ality, 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
third of August, 1878.
Bro. R. being present demanded an in-
vestigation, 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 cen-
sure 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 con-
vened pursuant to adjournment, for the
transaction of business, Eld. Nicola in the
chair.
Bro. Starr presented resolutions expres-
sive of the sorrow occasioned by the death
of our beloved sister Jones, which occurred
on the 8th inst., who by her Christian de-
portment 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
doeth all things well.
The resolutions were ordered placed
upon the record, and a copy of same fur-
nished 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 refer-
ence? It gives the proper form of con-
ducting and recording business meetings.
Notice, (1) The first thing to do in making
a record 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 ques-
tion, the clerk should state who made the
motion and who seconded it, as it is some-
times 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.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."
DIED 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 Den-
mark, where they are now laboring as missionaries,
Matilda came to Battle Creek, and attended our
school till the commencement of her sickness a lit-
tle over two weeks before her death. She was bap-
tized, 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 espe-
cial sympathy and remembrance in prayer, in this
sad affliction. A large congregation assembled at
the funeral, April 26, to whom we made a few re-
marks from Ps. 90:12.
u. s.
DIED of pulmonary consumption, in Upper Alton,
Ill., April 11, 1878, Bro. D. B. Hunt, in the thirty-
eighth 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. Funeral services conducted April 12, by
the writer.
G. W. COLCORD.

The Advent Review

May 9,

SUPPLEMENT TO VOL. 51, NO. 19.

1878.

AN ADVENT HYMN.

We are voyagers on an ocean, and our destiny we know,
For our chart it has pointed out the way;
And our leaders they are cheering us, as o'er the waves we go,
Saying, Courage, sailors, soon we'll gain the day.

—
When we'll watch and we'll pray, as our vessel bears away,
And we ne'er will be disheartened any more;
For the port is getting nearer, and I hear the leaders say,
We soon shall reach the harbor and the shore.

Though strong the winds are blowing, and high the billows roll,
It will only make us sigh for land the more.
And our rest will be the sweeter, when we reach the heavenly goal,
And shout our voyage over on the shore.

We have passed the coast of Babylon and Medo-Persian line,
We have left the coast of Grecia far behind;
We've been sailing down the Roman shore for eighteen hundred years,
And our chart declares the port we soon shall find.

Though 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 longer an experiment. The problem has been worked out with a successful result. Through their instrumentality, thousands of souls have been warned of the coming Judgment, and hundreds have been led to embrace the truth. There is no portion of this country where the effect of tract and missionary labor is not seen and felt. The news from every civilized nation on the globe bears testimony to the utility of the missionary efforts of Seventh-day Adventists; and yet it is true that we are not doing to-day one-twentieth of what ought to be done, or even one-twentieth of what we ought to do.

If a tract society loses its interest, the fault is not in the system, but in its members, or more frequently with its officers. The officers should be *live* men and women. From the president down to the librarian they should understand their duty, and seek to faithfully perform the same. If this is done, you will have a prosperous tract society. If this is neglected, there will be discouragement and confusion. If members fail to get their business done promptly, they lose confidence, and conclude the whole system is a failure. The failure is with your officers, provided the business is handed to them correctly.

INDEBTEDNESS.

The present indebtedness of the tract societies is nearly thirteen thousand dollars. This is all wrong, and altogether unnecessary. It arises from various causes. 1. In many districts there are tracts and pamphlets lying idle, which are not called for in those districts, while they are out of some of the publications most needed, and cannot supply the members with them. 2. Past pledges are unpaid, and many of the brethren and sisters lack interest in the payment of the one-third. 3. There is a lack of promptness on the part of officers in looking after the interests of the Publishing Association as connected with the interests of the tract societies. The tract societies, instead of being in debt thirteen thousand dollars, should be that much ahead; and the means should be interested in publications to be kept at general depositories in the various Conferences. This would relieve the Office, so that it could help forward the work in its different branches, where now it is greatly crippled.

Every Conference tract society should immediately take steps to secure a fund sufficiently large to purchase a supply of publications, to accommodate its members, and sell to its ministers. Some Conferences commenced this work last fall, and are making a success. This fund, when once raised,

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 week. In this estimate, no allowance is 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 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.

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 subscribers. 2. Many to whom the paper would be 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.

The plan usually adopted in getting up a club of the SIGNS, and ascertaining who will

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 missionary 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.

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:—

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.

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 papers 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, 6,977. Pages tracts and pamphlets distributed, 395,596. Received for membership, \$ 60.00. " by donations, 408.52. " from book sales, 91.14. " " new subscribers, 144.96.

Total \$704.62.

Debt at commencement of quarter, \$1,393.32. Expenses during quarter, 1,533.80. Received " " 1,583.62. Still due REVIEW Office, 1,343.50. Due SIGNS Office, 453.66.

Total debt, \$1,797.16

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 difficulty 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.

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

Resolved, That each district pay its indebtedness 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.

MRS. S. H. LANE, Sec.

NEW ENGLAND T. AND M. SOCIETY.

REPORT OF LABOR.

Table with columns: Districts, No. of Members, Reports Returned, Families Visited, Letters Written, Sub. obr. for Review, Sub. for Reformer, Sub. for Instructor, Sub. for Signs, Periodicals Distributed, Annuals Distributed, Pages of Tracts and Pamphlets Distributed, Money Received.

WISCONSIN T. AND M. SOCIETY.

REPORT OF LABOR.

The following is the report of the Wisconsin T. and M. Society for the quarter ending April 1, 1878:—

Table with columns: Directors (Thomas Bichle, A. C. Woodbury, etc.), Districts, No. of Members, No. of Reports Returned, No. Families Visited, No. Letters Written, Money Received for Membership, Donations, Book Sales, New Subscribers, Review with Premiums, Health Reformer, Instructor, Signs, Tidende, On Trial—Review, Health Reformer, Instructor, Signs, Tidende, Periodicals Given Away, Annuals, Pages of Tracts and Pamphlets Distrib.

MATTHE A. KERR, Sec.

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, accepted.

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.

Pages of tracts and pamphlets distributed, 216,370.

- Annuals distributed, 1,964. Widow and orphan fund, \$ 11.60. Donations, 55.69. Book sales, 46.15. Membership fees, 14.75.

Total, \$128.19.

FINANCIAL STANDING.

- District debts, \$530.43. State debt, 755.40.

Voted, That each board of district officers be requested to take immediate steps to liquidate the several district debts; and that each district be invited to pay a proportion of the common State debt, according to the apportionment of the president.

Voted, To adjourn.

SECOND SESSION.

Meeting was called at 2 P. M. Prayer by Eld. B. F. Merritt.

Voted, That it is the mind of this meeting that the work already performed to raise a tract fund of \$1,200 should be pushed forward to a successful close.

The interests of the tent campaign were discussed; but finally left to the care of the Conference Committee.

Voted, That the Illinois camp-meeting be held at Bloomington the last week in August or the first in September, according to the decision of the General Conference.

On account of ill health, sister F. M. T. Simonson was compelled to tender to the society her resignation as secretary and treasurer.

Voted, That sister Lizzie Campbell, of Belvidere, Boone Co., act as State secretary and treasurer till our next annual meeting.

Three united with the society. Adjourned to call of Chair.

G. W. COLCORD, Pres.

J. E. MOTT, Sec.

INDIANA T. AND M. SOCIETY.

The State quarterly meeting of this society was held at Rochester, first-day, April 21, 1878. Dists. 1 and 2 were well represented.

The report of the quarter just closed is as follows:—

- Number of members, 117. " of reports, 100. " of donors, 36. Families visited, 127. Letters written, 168. New subscribers, 156. Periodicals distributed, 2,248. Pages of tracts and pamphlets distributed, 97,143. Annuals distributed, 440. Donations, \$ 32.99. Received on book sales, 13.40. " on membership, 3.00. " of new subscribers, 104.50.

Total, \$142.99.

- Number of SIGNS clubs, 12. " " in clubs, 107.

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

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.

This society met at Sigourney, Iowa, April 19, 1878. From this time until the Monday morning following, meetings were held both day and evening, with a good interest. On Monday, nineteen were received into the church by baptism.

At 9 A. M. Sunday, the tract society met, with no officers present except the secretary. No business was done except the reading of the report of labor, which was as follows:—

- No. of members, 276. Reports returned, 183. Families visited, 867. Letters written, 398. Subscribers with premiums, 119. Subscribers on trial, 69. Periodicals distributed, 4,350. Annuals " 1,183. Books furnished to libraries, 32. Pages of tracts and pamphlets distributed, 280,340. Total amount of money received from districts, \$310.21.

E. W. FARNSWORTH, Pres. pro tem.

C. G. JOHNSTON, Sec.

KANSAS T. AND M. SOCIETY.

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

Table with columns: Directors (Rendon Worick, J. H. Coffman, etc.), No. of District, No. of Members, No. Reported, No. of Donors, No. of Families Visited, No. of Letters Written, No. of New Members, No. New Subscribers with Premiums, Papers Sent on Trial, No. of Periodicals Distributed, Annuals Distributed, Pages of Tracts Distributed, Books Furnished Libraries, Money Received, Paid into the Treasury, Indebtedness, Credits.

FINANCIAL STATEMENT, MARCH 31, 1878.

Table with columns: Dr., Amount due the SIGNS, " " REVIEW, Cr., Books on hand, Acct against Districts, " " Individuals.

Those owing the society should come to our annual meeting at Neosho Falls, May 22-27, prepared to pay the debt. The publishing house need their money: it is a just debt and should be paid. Then we need more books, and must have them, or the T. and M. cause will suffer. Where are the men who will come to our annual meeting, and make a covenant with the Lord? The Lord blessed us with bountiful crops the past year. Let us act as though we appreciated the blessing. J. N. AYERS.

MAINE T. AND M. SOCIETY.

The State quarterly meeting of this society was held with the Norridgewock church, April 21, 1878, at 9 A. M. The attendance was good. President in the chair. The minutes of the previous meeting were read and accepted. There are six districts in this State, and reports from four of these reached us before the meeting. The other two have since been received.

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

- Number of reports returned, 95. " " new members, 12. " " families visited, 821. " " letters written, 748. " " received, 165. " " new subscribers obtained from periodicals, 88. Number of periodicals distrib't'd, 3,101. " " Annuals " 633. " " pages of tracts and pamphlets distributed, 62,444. Received for membership and donations, \$88.04. " on book sales, 53.11. " " periodicals, 34.50. Total receipts, \$175.65.

The labor performed by the Maine Vigilant Missionary societies, acting in connection with districts 1 and 3, was as follows:—

- Number of periodicals distrib., 1,607. " " pages of tracts and pamphlets distributed, 10,910. Number of letters written, 412. " " received, 165. " " families visited, 111.

The correspondence that has been carried on by members of this society has developed some very interesting cases, some of which have previously been reported in the REVIEW. Also as the result of this kind of labor in Dist. No. 4 one family consisting of five persons are now keeping the Sabbath and rejoicing in the truth. We mention this for the encouragement of others.

The subject of the camp-meeting for the present 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 to be raised; after which the president of the conference could appoint one in each church to collect the amount that he thinks that church should raise.

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

The meeting seemed to be interesting to a larger 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 year of the Ohio T. and M. Society, was held at Clyde, April 21, 1878, according to appointment in REVIEW. The society was called to order by the president, who, being in very feeble health, invited Bro. O. F. Guildford to the chair. The meeting was opened by singing and prayer.

The report of the last quarter was read and approved. A tabular statement of the work performed by the society during the quarter just closed was read, showing the following:—

Table with 2 columns: Item, Amount. Includes: No. of members, 260; " reports, 117; " donors, 89; Families visited, 502; Letters written, 166; New members, 5; " subscribers, 119; Periodicals distributed, 857; Annuals distributed, 512; Pages of tracts and pamphlets distributed, 48,071; Received for membership, \$ 5.00; " by donation, 139.94; " from book sales, 20.49; " " new subscribers, 59.98; Total, \$225.47.

FINANCIAL STANDING.

Table with 2 columns: Item, Amount. Includes: Indebtedness at the commencement of the quarter, \$233.26; Expenses during the quarter, 113.54; Received " " " 225.41; Indebtedness at close of quarter, \$121.32; Adjourned, sine die.

H. A. ST. JOHN, Pres.

A. A. HUTCHINS, Sec.

MISSOURI T. AND M. SOCIETY.

REPORT OF LABOR.

Table with 2 columns: Item, Amount. Includes: Families Visited, 138; Letters Written, 410; Received for Membership, \$17.00; Received for Donations, 89.71; Received for Book Sales, 11.90; Received for Tracts, 87.60; Received for Subscriptions, 206.21; Total Money Received, \$313.42; Signs with Premium, 28; Instructor with Premium, 67; Signs to Clubs, 1778; Periodicals Given Away, 850; Annuals Given Away, 100; Total Money Received, \$313.42.

FINANCIAL STANDING.

Table with 2 columns: Item, Amount. Includes: Due SIGNS Office, \$544.30; Due REVIEW AND HERALD, 506.70; Total, \$1050.90.

Table with 2 columns: Item, Amount. Includes: Books Tracts, etc., on hand, \$214.45; Cash as per report, 206.21; Total, \$420.66.

D. C. HUNTER, Acting Sec'y.

TEXAS T. AND M. SOCIETY.

The general quarterly meeting of the Texas T. 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.

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 Sabbath-school.

REPORT OF LABOR.

Table with 2 columns: Item, Amount. Includes: No. of members, 75; Reports sent out, 50; Reports returned, 38; No. of donors, 30; No. of subscribers with premium, 4; HEALTH REFORMER, 7; YOUTH'S INSTRUCTOR, 22; SIGNS OF THE TIMES, 6; New subscribers sent on trial, 4; SIGNS OF THE TIMES, REVIEW, 1; INSTRUCTOR, 1; Periodicals given away, 286; Almanacs distributed, 82; Tracts distributed, pages, 36,426; Tracts and Pamphlets loaned, 2,485 pages; Cash rec'd for new members, \$10.00; On donations, 26.60; Book sales, 8.65; For new subscribers, 29.65; Total, \$74.90.

Adjourned. J. C. COLE, Director.

E. G. RUST, Sec.

CALIFORNIA STATE QUARTERLY 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:—

Table with 2 columns: Item, Amount. Includes: Number of members, 385; " reports returned, 217; " families visited, 284; " letters written, 250; " ships visited, 23; " new subscribers obtained for the SIGNS OF THE TIMES, 104; For periodicals published at Battle Creek, Mich., 155; Number of SIGNS distributed, 4,450; " other periodicals distr., 882; Annuals distributed, 11,700; pages of tracts and pamphlets given away, 96,637; Number of pages loaned, 38,767; Making the whole number of pages loaned and given away, 135,404; Money received from book sales, \$89.65; For widows and orphans, 4.60; " new members, 10.00; By donations, 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 meet the expense.

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.

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 interest 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.

Table with 2 columns: District, Amount. Includes: Wisconsin, 17,831; Iowa & Nebraska, 11,276; Illinois, 11,805; New England, 8,387; Vermont, 6,287; Kentucky and Tenn., 1; Georgia, 18; Kansas, 223; Texas, 175; Indiana, 517; Missouri, 1,199; Ohio, 6,280; California, 8,380; Michigan, 13,152; Total, \$408,129.

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.

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 Bale, 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.

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 will be sealed. The faithful servant, who is improving with care the talents committed to his trust, can exclaim with John, Rev. 22:20 as he sees evidences of the near approach of the Just One, "Even so, come, Lord Jesus."

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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 ruin 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 invested 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, unembarrassed, 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 cause 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, BÄLE, 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 satisfaction.

We are so far away from the theater of action that we are not remembered as other periodicals 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, sent 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 foundation is being laid for a great work which will

MARIA L. HUNTLEY, Sec. Gen. S. D. A. Tract Society.

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 see, in California as well as in all of our State Conferences, a goodly number of our people doing what a few are doing with their means. Some are so shaping their

