

# 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.

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#### A BIRD'S MINISTRY.

FROM his home in an Eastern bungalow,  
In sight of the everlasting snow,  
Of the grand Himalayas, row on row,

Thus wrote my friend:—

"I had traveled far,  
From the Afghan towers of Candahar,  
Through the sand-white plains of Sindh-Sagar;

"And once, when the daily march was o'er,  
As tired I sat in my tented door,  
Hope failed me, as never it failed before.

"In swarming city, at wayside fane,  
By the Indus' bank, on the scorching plain,  
I had taught,—and my teaching all seemed vain.

"No glimmer of light [I sighed] appears;  
The Moslem's Fate and the Buddhist's fears  
Have gloomed their worship this thousand years.

"For Christ and his truth I stand alone  
In the midst of millions; a sand-grain blown  
Against yon temple of ancient stone

"As soon may level it! Faith forsook  
My soul, as I turned on the pile to look:  
Then rising my saddened way I took

"To its lofty roof for the cooler air:  
I gazed and marveled; how crumbled were  
The walls I had deemed so firm and fair!

"For, wedged in a rift of massive stone,  
Most plainly reft by its roots alone,  
A beautiful peepul-tree had grown;

"Whose gradual stress would still expand  
The crevice, and topple upon the sand  
The temple, while o'er its wreck should stand

"The tree in its living verdure!—Who  
Could compass the thought?—The bird that flew  
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall  
Than earthquake, war, simoom,—or all  
The centuries in their lapse and fall!

"Then I knelt by the riven granite there,  
And my soul shook off its weight of care,  
As my voice rose clear on the tropic air:—

"The living seeds I have dropped remain  
In the cleft: Lord, quicken with dew and rain,  
Then temple and mosque shall be rent in twain."—Sel.

### General Articles.

#### THOUGHTS ON BAPTISM.

BY ELDER J. H. WAGGONER.

(Continued.)

SUBJECTS OF BAPTISM.—CONTINUED.

It remains to notice but one more line of argument on this subject. It is that of the baptism of households. The texts referring to such instances are few in number, and require but little time or space in this examination.

1. The house of Lydia. Acts 16: 13-15. In this case there is such general consent of pædo-baptist authors that there were no infants in the household, that it is unnecessary to add words to their admissions. Thus Dr. Clarke:—

"She attended unto the things; she believed them, and received them as the doctrines of God; and in this faith she was joined by her whole family; and in it they were all baptized."

Lydia was nearly three hundred miles from Thyatira, by sea and land, doing business in Philippi. That there were children in her household, or that she had a husband, is not stated in the text. Certain

it is that all her household were believers, and verse 40 strongly intimates that they were "brethren;" for there is no account of any other believers there at that time except those of the house of the jailer, whose house Paul and Silas left to go to that of Lydia, where they saw the brethren before they departed from the city.

2. The house of the jailer. Acts 16: 31-34. On this text there is very slight chance for controversy. They preached to him and to all that were in his house; and all were baptized. And he "rejoiced, believing in God with all his house." This is both plain and positive. Dr. Clarke says:—

"It appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and showed the sincerity of their faith by immediately receiving baptism."

But the scripture says they who thus were instructed, and believed, were "all his house;" yet in the face of this declaration the Doctor thinks the inference is allowable that "all his" included his infant also! What an inference.

3. The household of Stephanas. 1 Cor. 1: 16. Paul says, "I baptized also the household of Stephanas." In chap. 16: 15 he speaks again of them thus: "Ye know the house of Stephanas, . . . that they have addicted themselves to the ministry of the saints."

That being the case, no one will dispute that they were all proper subjects of baptism. All had manifested a personal interest in the work of the gospel.

Another text may well be noticed in this connection, which, though it does not speak of baptism, gives further evidence on the use of the term house. Acts 18: 8 says, "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house." Paul says he baptized Crispus, but does not speak of baptizing his household; but doubtless they were all baptized, for his words prove that they were all proper subjects of baptism, all being believers.

In the case of the jailer it is expressly stated that they spoke the word of the Lord "to all that were in his house," and that he believed, "with all his house." Dr. Clarke, on this text, as above quoted, says, "All who were capable of receiving instructions, embraced this doctrine." Granting what the Doctor infers, though it is not in proof, that there were some in the house too young to receive instructions in the doctrines of the gospel, it follows that the expressions, "all his house" and "all that were in his house," do not include these little ones. But what, then, do they gain for infant baptism, by inferring the presence of infantile members of the household? The commission, and its fulfillment in Acts 2, &c., confine baptism to those who believe the gospel and repent of their sins. If (as Dr. Clarke claims, and with him all who infer infant membership in the households), the believing of a household does not include the younger members who cannot receive instruction, does not the baptizing of a household, under the commission, exclude the younger members who are unable to exercise the faith required in the commission? Or, in brief, if there may be unbelieving infants in a believing household, may there not also be unbaptized infants in a baptized household? And if not, why not? We do not ask that such an exception shall be made. We are willing to accept the statement as it stands in the sacred record, that all the household heard, all believed, and all were baptized. They who claim that there were infants of days in the households, find a necessity for exceptions to the general statements that the whole households believed. If the exceptions exist, then we claim, on the authority of the commission, that they extend to baptism as well as to faith; for unbelievers were never required to be baptized.

We will give a brief summary of the points in evidence on this subject.

1. Baptism does not take the place of circumcision; and therefore it is not allowable to argue from circumcision in the Old Testament to baptism in the New, as is so frequently done.

2. Preaching the word comes before baptism; a candidate for the ordinance must first understand his relation to the divine government, as a sinner.

3. Faith comes before baptism, according to the terms of the great commission. We must have faith in the name of Christ before we can be baptized into his name.

4. Repentance comes before baptism. This also is in the order laid down by Inspiration. As baptism is for the remission of sin, and is the pledge of a new life, repentance is necessary; for without this there can be no assurance of future obedience.

5. The same is shown further in that baptism is a burial; and death precedes burial. This death is a death to sin; but there is no death to sin without conviction by the law of God, and repentance. Without these there is no walking in "newness of life."

6. Baptism is commanded, and the commandment requires obedience on the part of all who can understand a precept. No others can obey it.

7. Baptism is not a blessing which may be received without volition or obedience. To regard it as a privilege merely, and not as a precept, lays the foundation for gross errors concerning baptismal regeneration, and its necessary counterpart, the destruction of all unbaptized infants.

8. Baptism is related to remission of sin; it belongs to a remedial system, and is to be obeyed by all those who have sins to be remitted. It applies to no others.

9. Baptism is not for "original sin." The sin of Adam brings no condemnation to his children, and baptism does not stand related to it. The gospel does not save anybody from that death which we inherit from Adam. Exceptions do not destroy the truth that "in Adam all die." We all inherit mortality from him, but not condemnation. But the gospel saves from the second death, the penalty for personal sin.

10. Baptism does not remove natural depravity, in any case. In this respect baptized infants are no better than others. It has no power to impart "a higher life to the soul;" it is not "a saving ordinance" in any such sense. Adults are not freed from their fallen natures in baptism, but have to overcome, even to the end. Christian life is a warfare with self.

11. Infants are brought from the dead by the great Lifegiver, and die no more because they have no sin for which to answer. They are not saved by repentance, faith, and the remission of sin. The first two they could not exercise; the last they did not need.

12. In every instance recorded in the New Testament the preaching of the word preceded baptism, and they who gladly received the word were baptized.

13. The term "children" does not necessarily refer to infants, nor even to young people; and never refers to infants where duty is enjoined, as in Acts 2: 38, 39, and Eph. 6: 1.

14. The baptism of households affords no evidence in favor of infant baptism. While there is nothing in the statements from which an inference may justly be drawn in favor of infant baptism, a conclusion against it is justly drawn from the statements in regard to the faith and labors of the households.

An inference, to be admissible, must have the probabilities in its favor; but in this case the probabilities are decidedly against any just inference for infant baptism. The terms of the commission, the records of its fulfillment, the relations and

conditions of baptism,—all lead to a conclusion against it; and the records of household baptisms are such as to shut out such an inference. An inference is necessary only when nothing else can reasonably be drawn from the text; which is not the case in any of the inferences in favor of infant baptism. And an unnecessary inference is worthless, and should not, for a moment, be entertained where questions of duty are involved.

The power of the truth in its simplicity, unalloyed by the theories of the wisdom of the world, is shown in the following incident which we copy from the Biography of Dr. Carson:—

"In the year 1807, James Haldane, after having sprinkled an infant, was accosted by his little son, a child six years of age, with the pertinent question, 'Father, did that child believe?' 'No,' said the surprised parent, 'why do you ask me such a question?' 'Because, father, I have read the whole of the New Testament, and I find that all who were baptized believed. Did the child believe?' It was enough. God's simple truth, which had been hidden from the wise and prudent, was revealed to the babe. The strange question, 'Did the child believe?' haunted the mind of that father, until, after a thorough examination, he renounced his former errors, and was publicly immersed. His brother Robert soon followed his example. Whole churches saw the light of this ordinance flashing upon them; and thousands of the most devoted men of Scotland, who had taken the Bible as their sole directory, reformed their 'Tabernacle Reformation' and followed the Lord fully."

If left free from the glosses of "theology" and the obscurities of tradition, every one could find what that child found in the New Testament; that they who believed—who "gladly received the word"—were baptized. The conditions of the ordinance, the terms in which the duty is set forth, exclude all beside penitents and believers.

Though our examination of this branch of the subject has been somewhat brief, we trust such evidences have been presented as will lead the mind, unavoidably, to the truthful conclusion. We now pass from it to examine

#### THE ORDER OF BAPTISM.

If there is one part of the doctrine of baptism of more vital importance than another, we have that part now presented before us. We say *if*, for we do not wish thus to discriminate where every part is important, and where all is of divine authority. But this point is most intimately related to the most vital parts of Christian life.

Baptism has its *form*. Of this no active duty can be destitute. Paul thanked God that his brethren had "obeyed from the heart that *form* of doctrine" which was delivered unto them; and this was spoken in connection with an argument relating to baptism. To change the form is to change the thing itself. It is not strictly correct to speak of "the mode of baptism," though we often use the expression to conform to the common forms of thought on this subject. Baptism is neither more nor less than immersion; and "the mode of immersion" is an awkward expression.

Baptism has its *subjects*. To destroy the distinction of character in the subjects, and administer it to all without discrimination, would entirely destroy the ordinance as an institution for the followers of Christ. Therefore, it is necessary strictly to keep within the bounds of the teachings of the Scriptures as to the subjects of baptism, lest we pervert the ordinance and make it merely a means to minister to our own feelings. If we pervert it to such uses, we make it *our own institution*, and it is thenceforth no more the institution of our Lord.

Baptism has its *order*. There is a time in the experience of an individual when it may properly be administered; outside of that order it is not the institution of the gospel.

We heard a person once remark that his charity was of the largest kind: he could fellowship every one who was baptized in the name of Christ. Now this expression is very liable to be misunderstood. Not every one who is immersed in water, even after the formula given by the Saviour, is baptized in the name of Christ according to the Scripture meaning of the phrase. A hypocrite, destitute of faith and godliness, may be so immersed; yet he has not been baptized within the intention of the ordinance. The necessary conditions of the rite have not been complied with in such a case. We cannot subscribe to the sentiment of learned advocates of the baptism of non-believers, that the benefit of baptism is not lost because of the indisposition of the receiver.

There is another expression not so liable to be misconstrued as that of being baptized in the name of Christ; that is, being *baptized into the death of Christ*. This is necessary to Christian baptism. If this is complied with, the ordinance is administered according to its true intent.

We are very far from allowing that there is the shadow of a conflict between these two expressions. We insist that the truth is found in the harmony of Scripture testimony. When we have all that the Scriptures say on a given point, then we have the whole truth on that point. And we are free to express our opinion that if the original were more uniformly translated, and rendered *into his name*, as it is rendered *into his death*, the meaning would be more apparent to the general reader.

Paul takes up this subject in his letter to the Romans, and carries it out very thoroughly. His premises and conclusions are so clearly set forth that the expositor has little to do more than to trace the line of his argument.

There were some in the days of the apostle who had such erroneous views of the gospel as to think it allowable to do evil if the result was good! This idea has never been eradicated from the professed church of Christ. It has led into a multitude of false doctrines and wrong practices, and introduced into the church what are commonly known as "pious frauds." According to this view, traditions, and doctrines not found in the Bible, may be safely followed if they have a "pious use;" and long-established errors must be let alone for fear of weakening somebody's faith in Christianity. But Christianity is never benefited by compromises with error, under any pretense whatever.

Said Paul, "The law entered that the offense might abound." Rom. 5:20. Not that sin is increased by the law; but, as he said in chap. 7:13, "that sin by the commandment might become exceeding sinful." The sinfulness of sin is increased by the increase of light. This effect was produced in the giving of the law; for "by the law is the knowledge of sin." Rom. 3:20.

Again the apostle says, "For until the law sin was in the world." This means until the law was delivered on Mount Sinai, as is shown by this reference, "Death reigned from Adam to Moses." Rom. 5:13, 14. It has no reference to the *origin* of the law at that time, as some assume; for he adds, "But sin is not imputed when there is no law." As by the law is the knowledge of sin, no one can be proved guilty in the absence of law. And if man's knowledge of the law is imperfect, his ideas of sin will be imperfect. Thus is shown the meaning of the expression, "That sin by the commandment might become exceeding sinful." The law does not really increase sin, more than the mirror increases the defilement of the person. It only makes the defilement manifest. It is in this sense that the law entered that the offense might abound; or, as it is expressed again in chap. 7:13, "But sin, that it might appear sin, working death in me by that which is good," that is, by the law. In the same connection the apostle says the law is not death; it does not create sin. It proves the sinful nature of sin; it brings death where sin actually exists, and nowhere else.

As there is no guilt, or imputation of sin, where there is no law, so no law will prove a person guilty but that law which he has transgressed. We would not take that law which forbids blasphemy to prove a man guilty of theft. Hence that law which entered that the offense might abound or appear sin was the law which had been trans-

gressed. It was not *the making*, but *the renewing* of the law, which took place at that time.

But where sin abounded grace did much more abound. Sin called for a special manifestation of grace, and this came through the Son of God. And as God is glorified in his Son, the question is raised, "Shall we continue in sin that grace may abound?" Some say, "Yes, we frustrate grace if we keep the law; we restrain the fullness of the gospel and thereby dishonor Christ." Many to this day reason thus. But Paul gives the question a decided negative; he says, "God forbid. How shall we that are dead to sin live any longer therein?" Life and death are opposites. If we are *living in sin*, we are surely *not dead to it*; it is impossible to be dead to sin and to live in sin at the same time. And he gives a demonstration of this death to sin: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." This ought to be conclusive to every one. If we were not dead to sin, why were we buried? The proper time for burial is after death, not before death. The proper time for burial in baptism is when we die to sin—to the transgression of the law; for "sin is the transgression of the law." But they who still live in violation of the law could not have been buried in this order. They were *buried alive*; "the body of sin" was not destroyed; the "old man" in them still lives. This is what is plainly taught in Rom. 6:

(To be Continued)

#### IS THE HEART RIGHT?

This truly is the great question; for "God looketh on the heart," not on the "outward appearance." A person may appear to men to be righteous, when the heart is not right in the sight of God; but in the soon-coming day "God shall judge the secrets of men by Jesus Christ." It is the hidden motive of the heart that weighs in God's account. Evil men may constrain themselves to do right actions to be seen and praised of men; but the veil of hypocrisy cannot hide the heart from the omniscient Judge. But upon this great truth, that God judges from the secret motives of the heart, Satan has constructed a sophistical argument by which thousands are being deceived to their eternal ruin. All are inclined to think favorably of their own heart; and from the fact that God knows the heart, and judges accordingly, they infer that all will be well, though they are not very particular as to outward acts and observances. "These amount to nothing," they say, "God looks upon the heart; and God knows my heart, that I want to be saved."

My friend, you may desire life, and yet not love the *way* that *leads* to life. We may all learn this truth if we will, that though outward acts of obedience can avail us nothing unless the heart is right, yet it is vain to imagine that the heart can be right, while there is not a willing obedience to all the outward acts required in the revealed will of God. The heart cannot be right with God, while we are unwilling to obey him; and to obey him we must do just what he says, and not offer him a substitute for what he has commanded.

Our duty is made plain in the word of God. To say it is not, is to impeach its author. If the reader cannot understand what I am saying in this article, the fault is either in my expression or in his education. The fault may be mine; for I am not infallible. But when men, out of charity falsely so-called, look with complacency upon the conflicting creeds of men, all said to be founded upon the revelation which God has given, and say that each and every way will do if the heart is only right, they derogate from the character of that revelation, while they do not benefit men, but only aid them in their self-deception, and encourage them in the way to ruin. And yet it is thought to be a real virtue to say of outward acts of obedience, "It is non-essential; one way is as acceptable as another, if the heart is only right." You may be sprinkled, poured, immersed, or not baptized at all, if the heart is only right. You may keep the Sabbath on which God rested, which he sanctified and commanded to be kept holy, or the one that the doctrines and commandments of men have put in its place, or you may take the ground that there is no Sabbath in this dispensation, if the heart is only right.

The question came up yesterday in Sabbath-school, Why were Abel and his offering accepted of God? The answer was,

Because Abel's heart was right; and the evidence that his heart was right was, that he did just what God had instructed him to do. "He obtained witness that he was righteous," or that God accepted and pardoned, "God testifying of his gifts." He had the testimony of God concerning his bloody sacrifice, which typified the promised Christ; and doing exactly according to his instruction he was accepted. Cain's substitute was not accepted, though it may have been fully equal in value to Abel's offering, or even have exceeded it.

"Abraham believed God, and it was imputed unto him for righteousness." But he did something more than to say he believed. "Faith wrought with his works, and by works was faith made perfect." And God commended Abraham, "Because," said he, "that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. He did the very things which God required. On the contrary, Saul, when sent to destroy utterly the Amalekites and *all that they had*, their cattle and all their beasts being specified, took the liberty to vary a little from his instructions by saving alive some of the best of the sheep and oxen, and that for the pious reason of offering them in sacrifice to God. He may have fancied that his heart was right; and that a trifling variation from the strict letter of his instructions was a matter of no essential importance. But what was the word of the Lord to him? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams;" and "Because thou hast rejected the word of the Lord, he hath also rejected thee." Neglect to obey the revealed will of the Lord is proof positive that the heart is not right with God.

Reader, "keep thy heart with all diligence; for out of it are the issues of life." The Spirit has testified, "The heart is deceitful above all things, and desperately wicked: who can know it?" Said Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Many, our Lord assures us, will come to that fearful moment to be undecieved too late. What shall be done to avert so terrible a fate? When Jesus was asked the way to eternal life, he replied, "If thou wilt enter into life, keep the commandments." See Matt. 19:16-19. He referred the inquirer to the ten commandments, repeating five of them. As recorded by another witness, he said, "Thou knowest the commandments." Dear reader, we also know them; and we know that the same moral code says, "Remember the Sabbath day to keep it holy." We have the Bible, containing the will of God; and having also all the advancing light which beams from that word in these latter days of the nineteenth century, we have no excuse for longer following the dictates of a fallen church instead of the law of our God. Do not, I beseech you, let Satan deceive you with the glaring sophistry that the heart can be right with God, while you are living in disobedience to his known requirements. "Little children, let no man deceive you: he that doeth righteousness is righteous." Right acts may be performed while the heart is wrong; but it is impossible for our heart to be right while we neglect to do a single thing which God commands. R. F. COTTRELL.

#### FORGIVENESS.

"AND be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

Then God himself, who is love, whose mercy endureth forever, is our example in forgiving one another. How sweet it is to do a favor to one who loves us, who is trying with his might to please us; but from divine example as well as precept we learn to do good to them that hate us. Matt. 5:44. Could we sing to eternity the glad song of redemption, if God had shut up his bowels of compassion, had withheld his Son, till our race were heartily sorry for their rebellion and had become thoroughly reformed? "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

O reader, does God love with pity that offending friend or enemy, and will you

hate him? Did Christ die for him, and will you do nothing to save him from the second death? If at Jesus' coming you are received into his eternal kingdom, that person will either be your loving associate forever, or else, at the second resurrection, be doomed to the lake of fire. Will you not, then, tenderly confess to him your offenses against him? Will you not, if need be, suffer wrong? Will you not, possessing the spirit of Christ, constrained by his dying love, render good for evil?

Christ prayed for them that had nailed him to the tree. Stephen prayed for them that were stoning him to death. What glorious host of prophets, apostles, and martyrs have labored and suffered even unto death for their cruel persecutors! Can we hope to share with them in their glory and triumph without having a part in their reproach and suffering? How long, how tenderly has God borne with us! If we would obtain mercy in the Judgment which is already set, let us show mercy. May the blood of Jesus Christ cleanse us from hardness of heart, from all sin. May we be like Jesus. He has said, "Forgive and ye shall be forgiven." "Blessed are the merciful; for they shall obtain mercy."

N. W. V.

#### ARE YOU SLEEPING?

THE following incident, related by Moody, has an impressive lesson for every parent:—

"A father took his little child one Sabbath out into the fields and, it being a hot day, lay down under a beautiful shady tree while the child ran about, gathering wild flowers and little blades of grass. At last the father fell asleep, and while he was sleeping the child wandered away. When he awoke, his first thought was, 'Where is my child?' He looked around, but could not see him. He shouted with all his strength, but heard only the echo of his own voice. He ran to a little hill, looked around, and shouted again. No response. He then went to a precipice at some distance, and looked down. There, upon the rocks and briars, lay the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and clasping it to his bosom, accused himself of being the murderer of his child. While he was sleeping the child had wandered over the precipice."

"Are you sleeping?" might well be asked of many a parent whose children are wandering over the wide plains of this sin-beset world. What heart would not be rent with anguish to look over the fearful precipice of ruin and behold the mangled form of a loved child? What father and mother would not tremble, did they know their child was walking upon a pathway bordering on such a dangerous precipice? Yet perhaps their eyes are closed in deep sleep, while the child, unwarned, is fast nearing the yawning chasm. When last they saw their innocent, happy one, it was sporting gaily, gathering the sweet flowers of pleasure, unacquainted with thorn or poisonous sting. How little do the parents realize the many dangers surrounding their child! How careless and negligent are they of the all-important responsibilities resting upon them!

Parents who design to be faithful often fail in duty because they are actually ignorant of the dangers which beset the young and inexperienced. But no parent should plead ignorance while he stands as guardian of the present and eternal interests of a human soul. He should not only know where his child is, but also know that no evil influence, no hidden enemy, lurks around his pathway. Where is my child? what are his surroundings? whither is he tending? will be the ever-recurring questions of the faithful, vigilant parent. But, alas! many a loving parent forgets the child as soon as it is out of sight;—and many care not where their children are if they are only out of the way. The child sails out from home at will, perhaps to pass the listless hours in the street, mingling with the motley crowd, seeking with them diversion, and following recklessly on to the various dens of vice and crime. What wonder if the unstained heart thus left to the power of the enemy should soon show the foul taint of corrupt association, be led step by step to the gambling room or the rum-shop, and, ere the sleeping parent awakes, even rush down the fearful precipice of shame and ruin!

Scarcely anything is so unfortunate for a child as to be left much of his time without proper employment, especially if he is permitted to spend the idle hours in the



promiscuous street throng. Anxious, toil-  
ing parent, with no time to look after your  
thoughtless, wayward child, do you know  
that he may be even now approaching the  
fearful, fatal chasm? Idle, dissipated fa-  
ther, are you blindly leading your own  
child directly down the awful steep?

"Are you sleeping?" Vain, thoughtless  
mother, following the gay rounds of fash-  
ionable life, and leaving your little ones to  
the care, or rather *company*, of indifferent  
servants, the question is addressed to you.  
Do you ever dream what will be the char-  
acter and destiny of those precious souls so  
sacredly committed to your trust? In the  
intoxication of worldly pleasure, can you  
thus forget the dear ties of nature,—paren-  
tal affection and solicitude? No true  
mother can ignore the duty to watch most  
carefully over the physical and moral de-  
velopment of her tender offspring. No  
true mother can forsake her holy charge at  
home for the vain amusements of the popu-  
lar social world; nor can she permit the  
destroyer to enter the home circle in the  
form of vicious company or the domestic  
vine-glass. Fearfully asleep must be that  
parent who can install the demon of intem-  
perance in his own household, inviting his  
own and his neighbor's children to the  
vine-flushed table of feasting. Could that  
father and mother awake, they would see  
the child, even with his first glass, already  
upon the dizzy verge of the precipice; a  
step or two more, and he may fall beyond  
the reach of help.

Are there Christian parents sleeping while  
their children, spell-bound with the fascina-  
tions of earth, have never heard of a better  
world, have never been taught to seek the  
kingdom of God and his righteousness? How  
fearful will be the awakening at last  
to inquire, "Where is my child?" What  
bitter anguish to the parent's heart, if he  
hear from his lost one the wailing lamen-  
tation, "Oh that some one had warned me  
of my danger!" Oh that all sleeping par-  
ents would awake to a true sense of their  
responsibilities, and arouse to vigilance and  
anxious concern for the present and eternal  
welfare of their children!

S. M. SPICER.

## WORK FOR GOD.

Work for God is undertaken from dif-  
ferent motives, such as natural activity, a  
desire to be useful, and a regard for the  
claims of duty. All these fall short of the  
one true motive. Possessing the love of  
God ourselves, we are eager to impart a  
knowledge of it to others, asking God to  
bless our efforts for Christ's sake. The wit-  
ness of our Lord and his apostles is still true:  
"The kingdom of God cometh not with  
observation;" "Our life is hid with Christ  
in God;" and "The world knoweth us not,  
because it knew him not." So, then, there  
must be much of the real, abiding work of  
God, through the influence of the Holy  
Spirit, wrought in us. And this Spirit  
works effectually in us who believe; we  
cannot trace the beginning of his work, nor  
can we prescribe its course. The effects,  
however, of this wonderful work, ought to  
be very plainly seen in our lives and con-  
duct. The Master bids us let our light  
shine before men, that they may see our  
good works, and glorify our Father which  
is in Heaven; and, in obedience to that  
word, we must set ourselves, in all humility,  
to live as "epistles of Christ, known and  
read of all men."

Let us, for the time to come, in the pro-  
secution of this great work to which we are  
called, seek to act with distinctness of pur-  
pose and of effort. When we are thor-  
oughly in earnest about any matter which  
we take in hand, and intend not only to  
talk about it, but to do it, we are exact, and  
particular, and definite. We go into detail,  
watch carefully for opportunities, and con-  
sider nothing unimportant that has any  
bearing upon the end we have in view.  
Let us, for the future, be more exact and  
particular, more steadfast and persevering,  
more watchful and careful, than ever we  
have been in times past.

D. F. E.

## A SAD CONDITION.

The poor man is to be pitied. Our sym-  
pathy is aroused at the sight of pinching  
poverty; and when individuals are found  
destitute of clothing even, our sympathy is  
greatly increased. If we should find a per-  
son, who, in addition to this state of destitu-  
tion, was also blind, our pity would be still  
increased. If, to add to this, his bodily  
condition and his circumstances were such  
as to render him wretched and miserable,  
what a deplorable state he would be.

Imagine said person to be talking of his  
riches, affirming that his goods were con-  
stantly increasing. Not realizing that he  
is blind, he tells of what he sees, and con-  
gratulates himself that he has such clear  
perception. He does not seem to realize  
that he is destitute of clothing; and, in  
short, he feels quite satisfied, and says he  
has need of nothing. Such an individual  
we would call a poor, blind lunatic.

In Rev. 3:14-18 we find a class of such  
individuals described; and we find by the  
unerring word of prophecy that the descrip-  
tion applies to the last church, who, at some  
time in their experience, are found in this  
condition. Let us heed "the faithful and  
true Witness," who has known the wants  
and conditions of all the churches from  
first to last, and "be zealous and repent."

FRANK STARR.

## KISSING AND CLEAVING.

"ORPAH kissed her mother-in-law, but  
Ruth clave unto her." The kiss was good,  
but the cleaving was better. Orpah had  
enough affection for the old mother of her  
dead husband to give her a kiss; but she  
had not enough to quit her native land, and  
go with her to the land of God's people.  
She could give what was cheap and easy;  
she was not ready to make the sacrifice  
that cost something.

In this pathetic little touch of human  
history, pictured to us in the matchless  
story of the Moabitish woman, we see a  
parable that illustrates thousands of experi-  
ences in our own days. To "salute" Christ  
by an act of public profession at his table  
is easy. It usually costs but little; for in  
these times it requires no great self-denial  
to join a Christian church. It may even  
be a popular step, and give one credit  
and currency in society. No "spoiling of  
goods," no dungeon awaits a profession of  
Christianity in America, as it once did in  
Asia Minor and in Rome.

To the stereotype question, "Do you love  
Jesus?" there are glib and ready answers  
often rendered that cost no more than Or-  
pah's kiss. They are about as worthless.  
A friend tells us that he lately visited a  
young man who had attempted to commit  
suicide, and he was shocked to hear the  
youth affirm with the most careless pre-  
sumption that "he loved Jesus Christ." The  
same exhibitions of hollow sentiment-  
alism are often made in prayer-meetings,  
or before examining boards of churches.  
The "kiss" of profession is so easily given  
—it is so grateful to self-esteem—that the  
shallow-hearted indulge in it without a scruple  
or a blush. In a little while these Or-  
pahs are missed from the prayer-room and  
the communion table; they are off to their  
old companionship and "their own gods." They  
go out from Christ, because they were  
never of him, for if they had been of him  
they would have continued with him.

It cost something for Ruth to cleave un-  
to Naomi. We always feel glad that she  
could not have foreseen the handsome estate  
and the rich kinsman that were waiting for  
her at Bethlehem; for that would have  
subjected her to the suspicion of selfish  
motives in her choice. She acted from prin-  
ciple, and with no hope of earthly reward.  
"Thy people shall be my people, and thy  
God shall be my God," was a noble con-  
fession of faith. The beauty of it lay in  
the fact that she carried it out, and took  
the decisive steps that showed her heart  
and conscience were in what she said.

The glowing excitements of a revival  
commonly fill up our church memberships  
with not a few Orpahs among the genuine  
godly-minded Ruths. In a little while the  
Orpahs are back in the world again, to  
their own sin and the church's sorrow.  
Profession is easy; then comes the test of  
performance. Revivals cover the thresh-  
ing floor with sheaves. The duller and  
more monotonous seasons that come after-  
wards winnow out the wheat from the  
chaff. In this solemn and significant fac-  
tories the reason why, with all the occasional  
large gatherings, the actual working force  
of Christians increases so slowly.

The enlistments, the dress-parades, have  
no hardships in them. The bivouacs and  
battles are the real test of the mettle. An  
equally good one is to be willing to lie  
wounded in the hospital without complain-  
ing. Christ puts his professed disciples to  
the test very soon. Those cleave to him,  
and those only, who have a vital union to  
him by faith and the regenerating Spirit.  
Cleaving costs the sacrifice of pride in one,  
and the sacrifice of ease and comfort in an-  
other, of stubborn self-will in a third. It  
often costs a sharp battle with unruly ap-  
petites and lusts. It was of this, persistent

hold to him, this patient continuance in  
right doing, that Jesus spake when he said,  
"Abide in me." The branches that cleave  
unto the vine bear the rich clusters. Godly  
living depends upon this one thing—  
*heart-cleaving unto Christ.*

Holiness means the daily doing of his  
will, the daily keeping of his command-  
ments. The religion we want nowadays is  
the religion that is fast-anchored enough  
to stand the strain of strong temptations in  
the counting-room, the shop, the political  
meeting, the social circle, as well as in the  
church and the closet. Cleaving to Jesus  
holds a man anywhere. Of such the dear  
Master says, "None shall be able to pluck  
them out of my hands." Jesus was once  
betrayed with a kiss. But Jesus will never  
betray the humblest follower who cleaves  
to him in simple faith, and the daily doing  
of his commandments.—*Evangelist.*

## THE INFIDEL'S SHEEP.

AWAY among the hills of northern New  
England were two infidel neighbors, who  
had lived to man's estate sinning and blas-  
pheming against God.

One of them heard the gospel message,  
and hearing, believed unto eternal life. A  
short time afterwards the converted man  
went to the house of his infidel neighbor,  
and said to him,—

"I have come to talk with you. I have  
been converted."

"Yes, I heard that you had been down  
there and gone forward for prayer," said  
the skeptic with a sneer; "and I am sur-  
prised, for I had thought you were about  
as sensible a man as there was in town."

"Well," said the Christian, "I have got  
a duty to do to you, and I want you to stop  
talking and hear me. I haven't slept much  
for two nights for thinking of it. I have  
four sheep in my flock that belong to you.  
They came into my field six years ago; and  
I knew they had your mark on them, but I  
took them and marked them with my mark;  
and you inquired all around and could not  
hear anything of them. But they are in  
my field, with the increase of them; and  
now I want to settle this matter. I have  
lain awake nights and groaned over it, and  
I have come to get rid of it. And now I  
am at your option. I will do just what  
you say. If it is a few years in State's  
prison, I will suffer that. If it is money or  
property you want, say the word. I have  
a good farm and money at interest, and  
you can have all you ask. I want to settle  
this matter up and get rid of it."

The infidel was amazed. He began to  
tremble.

"If you have got them sheep you are  
welcome to them. I don't want nothing  
of you, if you will only go away; a man  
that will come to me as you have—some-  
thing must have got hold of you that I  
don't understand. You may have the  
sheep, if you will only go away."

"No," said the Christian, "I must settle  
this matter up and pay for the sheep; I  
shall not be satisfied without. And you  
must tell me how much."

"Well," said the skeptic, "if you must  
pay me, you may give me what the sheep  
were worth when they got into your field,  
and pay me six per cent on the amount, and  
go off and let me alone."

The man counted out the value of the  
sheep and the interest on the amount, and  
laid it down, and then doubled the dose,  
and laid as much more down beside it, and  
went his way; leaving a load on his neigh-  
bor's heart almost as heavy as that which  
he himself had borne.

The full results of that scene are known  
only to God. One thing is certain: the  
infidel was seen to frequent the house of  
prayer, and we may be sure that he after-  
wards believed that there was some power  
in the gospel, and that all Christians were  
not hypocrites.—*Sel.*

## THE WORLD'S NAVIES AND ARMIES.

A SHORT essay entitled, "The Question  
of Money," has recently appeared in Paris,  
from the pen of M. de Girardin, "in which  
[I quote from the Boston Journal] it is  
made to appear that all existing govern-  
ments, excepting those of England and  
America, are fast hastening to a bankrupt  
condition. This is caused mainly by the  
elaborate armies and fleets which a mutual  
suspicion compels all the powers of Europe  
to maintain as a standing threat to all en-  
croachments of their neighbors. The result  
is that Europe is one vast camp, the soldiers  
of England, France, Germany, Austria, It-  
aly, and Russia costing those governments

about \$500,000,000 annually. England's  
army of 106,000 men costs \$53,256,160;  
France's 480,000 men, \$112,913,298; Rus-  
sia's 575,000 men, \$137,034,925; Germany's  
412,000 men, \$92,764,603; Italy's 205,000  
men, \$37,176,086; and Austria's 273,000  
men, \$47,705,914. The support of the va-  
rious navies also costs \$135,000,000 a year,  
of which England expends \$60,000,000;  
France, \$35,000,000; Russia \$24,000,000;  
Germany and Italy, \$7,500,000 each, and  
Austria \$5,000,000. M. de Girardin con-  
cludes from the estimate of naval expenses  
that the danger of universal insolvency will  
never be removed until rulers shall cease to  
prosecute search for an armament which  
no projectile can pierce and a projectile  
which no armament can withstand."

From the statistics collected in H. L.  
Hastings' "Signs of the Times," chap. 16,  
we learn that at the beginning of this cen-  
tury the standing armies of Europe num-  
bered only half a million. July 4, 1845,  
Hon. Charles Sumner declared the standing  
armies of European Christendom to be up-  
wards of two millions and perhaps three  
millions. Ten years later, in 1854, these  
armies had been run up to nearly four mil-  
lions. In 1864 Mr. Hastings' ample and  
elaborate figures made this host to be no  
less than five and a half millions of men  
under arms. But how stand the figures to-  
day? I reply, It is well known that Europe  
(Christian Europe) has ten millions of  
soldiers in her armies. She is "one vast  
camp," says the *Journal*. This is twenty  
fighting men in 1878 to one in 1800. Does  
any one suppose the population has in-  
creased in this ratio? It certainly has not.

This is the age of military preparation.  
Can it be doubted that the result will be—  
Armageddon? Rev. 16:14-16.—*D. T. Taylor.*

## ARE WE NEAR THE END OF THE AGE?

ARE we void of light as to our proximity  
to a new era, to begin at the close of this  
age of sin and death? Can we not under-  
stand when the glorious times of restitution  
are nearing? If Peter and Paul could talk  
about having entered "the last days" over  
one thousand eight hundred years ago, are  
we not living in the concluding part of the  
last days? If Paul could locate the return  
of Christ after the development and career  
of the man of sin, who has already passed  
into his decline, may we not look for Christ  
soon? If the numerous chains of proph-  
ecy, presenting the rise and fall of succes-  
sive kingdoms on earth, have all been ful-  
filled, is not the heavenly kingdom about  
due?

If, in spite of all these considerations,  
men scoffingly say, "Where is the promise  
of his coming?" is not that a new evidence  
that we are in the last days? Are not the  
minor jots and tittles of prophecy already  
in process of fulfillment? Are we not  
among the peculiar perils of the "last  
days"? Is not the world now "as it was  
in the days of Noah"? Is not the sym-  
bolic Euphrates drying up? Are not the  
spirits of demons already doing their work?

Then where are we? Shall we be de-  
terred from looking these great facts in  
the face by allusions to past mistakes? Will  
human mistakes change the grand  
fact that the prophetic programme pro-  
claims the end upon us?—*American Wes-  
tylean.*

READY to be offered. I am about to be  
poured out as a drink-offering. In a most  
significant way Paul compares his own  
martyr-death, not with a sacrifice proper or  
a burnt-offering, but with a drink-offering  
(Num. 15:1-10) of a little wine and oil,  
which is added like a supplement, and thus  
connects his dying for the truth with the  
sacrificed death of Christ.

OPIMUM EATERS.—The total amount of  
opium imported into the United States for  
1877 was 2,589,924,383 grains. Deducting  
one-fifth for medical purposes, there remain  
for opium-eaters 6,125,283 grains daily. If  
thirty grains are taken as a daily dose,  
there are in the United States over 200,000  
persons who eat the drug.

THE cholera is sweeping off the pilgrims  
to Mecca by the hundreds. It is feared  
that on their return to Constantinople it  
will break out in that city, where so much  
misery and filth exist.

THE drouth is causing alarm in the Ha-  
waiian Islands. The cane crop is partially  
destroyed on the Island of Maui, and stock  
are dying for want of feed.

## The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.  
J. N. ANDREWS, }

U. SMITH, - - - Local Editor.

### IMPOTENT OPPOSITION.

THERE are some men whose opposition the Sabbath cause can endure much better than it could bear their friendship—men, who, until they become converted and acquire some of that meek and quiet spirit which is in the sight of God of great price, and a little of that good sense and candor, which is also commendable in the sight of men, can best serve a good cause by proclaiming themselves its rabid enemies.

Such an one is the editor of *The Stumbling Stone*, published in Ohio. He opens his mouth and forthwith issue froth and fury—stuff with which he seems to be filled well-nigh to bursting.

He wants to say something upon the Sabbath question, and this is the way he opens:—

"A very dear brother in Iowa has been drawn under the deceitful power of Judaism, and anti-christ, by the subtlety of seventh day idolaters. I feel obliged to state briefly the gospel on this, to guard pilgrims against this trap of Satan. The popular ignorance on this subject, and the superficial faith of modern Christianity gives the Advents great advantage to deceive the simple."

After such a crushing introduction, in view of which it is not to be presumed that any "Advent" will dare lift up his head again, he tries his hand at argument to "guard the simple." On this line, with a great flourish, he produces the following:—

#### "THE STUBBORN FACT"

"Which exposes the folly of Sabbatarians to all reasonable persons is this, that no command of God tells us which way to reckon time, whether from the West or from the East. Our Saturday is reckoned from the East. It would come on Friday if reckoned from the West. Now which is the Jewish seventh day? Who can give us a 'thus saith the Lord?' It is a fact that the Millions of China and the Pacific Ocean [we capitalize according to the extract] and California are divided, calling the same day Saturday or Sunday just as they reckon from the East or West."

There, brethren, your "folly" is "exposed." The Lord hasn't given us any command which tells us whether we shall reckon sunrise from the west or east, no command to tell us whether we shall say that water runs down hill or up, no command to say whether we shall look down or up to see the sun at midday. Therefore, like the Arabs, "fold up your tents and silently steal away;" sell out the publishing houses; close the school; disband the Conferences; call in the missionaries; give away your meeting-houses; bow with as good grace as possible to the "simple" ones you have deceived, and retire in confusion.

There is a great deal of misunderstanding which exists very unnecessarily upon the subject of the reckoning of time east and west. But we have never heard of a person who seemed to be more completely stranded over it than this writer. When God made man, we believe he endowed him with a modicum of common sense and designed that he should preserve it. But some men have proved fearfully recreant to their trust.

Is not the day a definite space of time which has a beginning and end? Yes. Does not each day begin at some particular line of longitude? Yes. Does not the earth revolve so as to cause the sun to appear to move from east to west? Yes. And is not the day carried with it around the earth in this direction from east to west? Yes. And when it reaches the point of beginning what is done? There a new day begins. There the day line divides between the old day and the new. Where is this day line? In the Pacific Ocean. Geographical convenience has fixed it upon the 180th meridian from Greenwich, but actually it runs through Behring's Straits, which separate the western continent from the eastern. Thus a man may start from the most eastern part of the eastern continent and come westward, and whether he travel fast or slow, his reckoning will agree with that of the inhabitants all along his route. So, if he reverses his course, traveling from the western coast of America eastward to the eastern coast of Asia, he will find the same agreement. But when a person crosses the Pacific, if going west he must add a day to his reckoning, and if coming east must drop a day, as he passes the day line in either direction.

Nature has established this day line, and Providence has so ordered that the earth has been peopled in the direction of the sun's mo-

tion from east to west. And no one has any right to carry the reckoning east of the day line to the west of it, nor take the reckoning west of it and bring it east, any more than a man has a right to rise up in Detroit or Chicago, and affirm that Tuesday is Monday, or that Wednesday is Thursday. This matter is settled, and has been understood for centuries. And now for a person to tell another that he does not know and cannot determine the day of the week, is simply to tell him that he is as ignorant and stupid as himself.

The "fact" which our friend affirms is no fact at all. The millions of China are not divided on their days, neither are the inhabitants of California; and the islands of the Pacific keep California or China time, according as they lie east or west of the day line.

His biblical argument resolves itself into these statements:—

1. The New Testament is *entirely silent* in regard to the duty of keeping any sacred day; and Paul declares that all distinction of days is abolished.

2. "The child of God carries the Sabbath within. Christ is his Sabbath. He has no other. All time is sanctified time, a perpetual Sabbath."

3. "While it is true that no day is sacred of itself, yet the use of one day or more in seven, for worship and spiritual duties, is as eternally obligatory as the law against theft or murder."

Can more palpable contradictions be expressed in fewer words? Thus, Paul declares all distinction of days abolished; there is no Sabbath; every day is a Sabbath; Christ is the only Sabbath; no day is sanctified, yet one day or more (!) in seven, distinguished as a day of worship, is eternally obligatory! A photograph, if it could be taken, of the "chaos and old night" that reigns in such a mind, would be a curiosity indeed.

If Sunday-keeping is so clear and scriptural a doctrine, why is not some uniform line of defense apparent in its support, as in the case of the seventh day? Why, in its advocacy, is every man's hand found to be against his brother, and at various intervals against himself, so that they come out at last simply a heap of logical and theological suicides? If the seventh day furnished even the opportunity for such vagaries to be invented in its support, we would abandon it from sheer disgust at its crookedness. How long before men will learn that in all the counsels for Sunday-keeping "there reigns the darkness of Egypt and the confusion of Babel"?

### THE YEAR OF JUBILEE.

#### ITS LESSON TO US.

THE lines of the inheritance of the tribes of Israel were not to be removed—not even by sale. Though a man might sell his possession, the sale lasted only to the year of jubilee. There was no "fee simple" allowed there. In the year of jubilee the land returned to its former owner.

Accordingly, when a piece of land was sold, its value was estimated according to the nearness or remoteness of the year of jubilee. "In the year of this jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another. According to the number of years after the jubilee, thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee; according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee." Lev. 25:13-16.

This order was reasonable and just. If the year of jubilee was but just passed, a sale would stand good for fifty years, about the time of the active life of a man. In that case he could afford to pay a good price for the land. But if the year of jubilee was near in the future, he could not afford to pay a large price, because he could hold it but a short time. "According to the fewness of years thou shalt diminish the price of it."

Paul says that the things which were written aforetime were written for our learning, or written for our admonition. Is this instruction concerning the year of jubilee written for our admonition? Let us see.

We know that the jubilee was a type. The jubilee trumpet was sounded on the day of atonement. But the day of atonement was certainly typical of the work of our Saviour. And, therefore, the jubilee or fiftieth year, was typical of the great jubilee, when "the great trumpet shall be blown;" Isa. 27:13; when the

trump of God shall be heard, and the saints shall leave their earthly possessions, which they have held under a tenure granted by Caesar. "For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you."

Now the question arises, Do we believe the great jubilee is near to come? We profess to believe it. We profess to believe that "the coming of the Lord draweth nigh." We tell the world around us that we expect soon to hear the trumpet of release sound, when we shall leave our earthly possessions and go to possess those blessed mansions which the Saviour has prepared for us. We profess to believe that "we have no abiding city here,"—that the heavenly Zion belongs to us, and we "shall have right to the tree of life, and enter in through the gates into the city."

And yet, with this hope in us, this faith to support us, and these scriptures "for our learning," we present to the world this strange inconsistency of action,—we value our earthly possessions as highly, and cling to our property as tenaciously, as if the year of jubilee were far away in the future!

Let us not deceive ourselves. We sing, with great apparent delight,

"The Lord is coming! let this be  
The herald note of jubilee."

But too many of us live and act as if the Lord were not coming,—as if there were no herald of the approaching jubilee. But the signs of the times, the remarkable fulfillment of prophecy, are not given for naught. They have their purpose; and that purpose will be accomplished. Somebody will heed these warnings and prepare to meet their Lord. Luke 12. While some others will doubtless let their hearts be overcharged with the cares of this life, and that day will come upon them unawares.

Where shall I be—reader, where will you be—in that day? J. H. WAGGONER.

### FATHERS AND MOTHERS, WILL YOU DO IT?

WE have something of the greatest importance to propose to our brethren and sisters who are parents or guardians. You have seen by the REVIEW that a special effort is being made by our people to make our Sabbath-schools more efficient. Every right-minded person will rejoice in this. You want your children to become good children, and be saved hereafter. All of you feel more or less incompetent to train them as they should be trained. You should be thankful, then, for any aid you can receive from others.

In the providence of God, the Sabbath-school is a very efficient agent in training children in virtue and religion. We need not set forth the importance of this. You all understand it very well. You are glad to have the Sabbath-school prosper. You are pleased to have your children advantaged by it. On our part we shall make great efforts to raise the tone of our Sabbath-schools, and to make them efficient; but how can we interest the children unless they come? The first effort must be to get our children into the Sabbath-school, and to maintain a regular attendance. If we fail in this, the whole thing is a failure. You may have good teachers, and good singing, and good question-books and every possible aid; but if the children stay at home, or come only occasionally, it will amount to nothing.

The teachers cannot possibly go from house to house and gather up the children. Many of these children are either too small to come alone or have not the interest to do so. Our experience has taught us that there is just one way to maintain a regular attendance of the children, and to make the Sabbath-school a success. We have never seen it done in any other way. You will readily agree with me as to the way it must be done, namely, the parents themselves must come. They must bring their children, and attend the Sabbath-school with them. Wherever this is practiced, the Sabbath-school is always a success. Where it is not, the school cannot long be kept up.

Dear brethren and sisters, we appeal to you in this matter to help us as you have it in your power to do. Do not say to your children, "Go to the Sabbath-school." Do not try to hire them to go, or punish them if they do not go; but say, "Come, children, let us go to Sabbath-school." Get up your team. Make provision for your children. Have their clothes all ready. Get them question-books. Talk with them at home about the lesson. Keep it before them. Show them that you are interested in it. Get your own lessons well. Be prompt at

the Sabbath-school every week; and we can assure you that in forty-nine cases out of fifty your children will readily go with you.

Do not say you cannot do this; for we know that you can. The Sabbath is the Lord's day; it is not your time. You have no right to the holy hours. It should be devoted to the service of God. Do not stay at home to sleep away its sacred hours, nor to read the daily paper, but give those hours to God and to your children. How can you tell any thing about the Sabbath-school if you are not there yourself? If you are there and take part in the exercises you can talk to your children understanding about it. You can see whether they get the lessons or not. And you can more readily tell what they need; besides, all our people, even if they are seventy-five years old, need the benefit of the Sabbath-school and Bible-class themselves. The truth never grows old. We are getting more light upon it every year. It should be kept fresh in our minds. You have but little preaching; hence most of our brethren must dig out the truth for themselves, and the Sabbath-school is just the place to do it.

We appeal to you, brethren and sisters, give your influence this season in favor of the Sabbath-school. While earnest ones are making a general effort to revive old Sabbath-schools and organize new ones, we ask you to operate with us. When some leading brother proposes to organize a Sabbath-school, or to stir up a more extensive interest in it, do not stand back, but give him your hearty support. Get the proper works and go into the Bible-class, and do all you can to take a part in the exercises. These are the means God has ordained to save you from backsliding. Do not neglect them.

Then during the week your duty to your children should not be neglected. Do not neglect them up and ask them in a fault-finding manner whether they have got their lessons or not, but in the evening, and at noon, and in your odd hours, gather your children around you and get the lesson book; look out the references with them, ask them questions upon the lessons, and allow them to question you in return. This will animate them very much. Refresh their minds day by day, and every week. Talk about the lessons when you are down to the table.

Let it be generally understood by them that all are expected to go to the Sabbath-school every Sabbath. Do not let small excuses keep you or them at home.

Do this, and the Lord will bless you.

D. M. CANRIGHT,  
Sigourney, Iowa, March 22.

### HINTS TO SABBATH-SCHOOL SUPERINTENDENTS.

THE Superintendent's first work will be to classify the school. This work has been briefly noticed in a former article, but it may be well to add that, although it is best to classify the scholars together who are nearly equal in ability, it is sometimes a good plan to distribute the classes, less, indifferent ones, putting some in one class and some in another, so that they may be inspired by the good example of those who are more earnest and faithful. This applies particularly to those who can learn well, but lack interest and force of character. The classification should be promptly and quietly made, with understanding that, when necessary, scholars will be transferred from one class to another till they have found their proper place.

#### APPOINTMENT OF TEACHERS.

No part of the Superintendent's work will tax his judgment and discretion more than the appointment of teachers.

As in every other part of the work of God, in the Sabbath-school work; the highest qualification is the indwelling of the Holy Spirit, bearing its fruit of faith, love, and good works.

The Sabbath-school teacher who takes his work unwillingly, grudging the time and labor requisite to success, will be likely to get the same spirit in his class. Love of God, of the truth, and of mankind, must prompt every successful worker.

The Sabbath-school teacher must love the truths which he teaches. That love must glow in his heart till it will show itself in his countenance, in his words, and in every modulation of his voice. Such a teacher carries a kind of inspiration with him.

The teacher must be earnest, active, faithful, free from sentimentalism and affectation. Persons who have all these qualifications are not easily found, but the Superintendent must use the best material at hand, and try to develop



the qualities that are lacking. Those who do not know how to teach, can learn. Those who lack love, and faith, and earnestness, and activity, should be encouraged to seek God for aid in acquiring these graces.

Other things being equal, young women generally make the best teachers for children. An intelligent, godly young woman who loves the lambs of the fold because Christ died for them, and who has some tact in teaching, is a priceless blessing to a Sabbath-school. So far as their character and qualifications will allow, young people should be pressed into the Sabbath-school work. Not that the work should be left to them, but that they may bear a part of the burden, and be gaining an experience that will fit them for usefulness. As a rule, young people can be more easily molded into successful teachers than older people, whose habits in life have become fixed.

It is usually better for the Superintendent, after counseling with the teachers, to assign the lessons for each division; for by so doing the different classes of each division are kept together. It is important that the Superintendent should be familiar with the lessons of every division; for if he is not, he will be unable to assign lessons properly, or to conduct the general exercises profitably.

Everything should have its time and place, in Sabbath-school as elsewhere. To this end the Superintendent should make out a programme, and follow it out as closely as possible. The following may be taken as a model, to be varied as the varying conditions of schools may demand:—

## PROGRAMME.

9:00, Singing,	5 min.
9:05, Prayer and Secretary's report,	5 "
9:10, Singing,	5 "
9:15, Recitations,	30 "
9:45, Singing,	5 "
9:50, General Questions & Exercises,	20 "
10:10, Taking Records, Assigning Lessons, &c.	5 "
10:15, Singing,	5 "

The duties of the Superintendent are so many and so various that it is difficult to enumerate them. I will merely mention some of them. As the title of his office denotes, he should have general supervision of all the work of the school. He should try to awaken an interest in the minds of parents, teachers, and scholars. He should see that all the officers and teachers do their work promptly and well; that the school is furnished with everything necessary to its success, so far, at least, as is consistent with the means at his disposal. He should see that the room is clean, comfortable, and pleasant; that all are made welcome; that all who come in receive prompt attention; and that they are at once placed in some class, if they will consent to join the school. He should conduct the general exercises, or appoint some one to do so. He should, under God, mold and guide all the work. How important, then, that he should be a man of God; that he should be devoted to the work; that the love of God and man should fill his heart. In general, the school will be just what he makes it. If others do not do their work well, he should take hold and show them how to do it. He must not be easily discouraged; he must cheerfully adapt himself to circumstances, until the circumstances can be improved; he must patiently work and wait, cultivating that charity which hopeth all things, endureth all things. Now, dear brethren, none of us claim to have reached this exalted standard, but by the grace of God we may, and to that end let us strive. G. H. BELL.

## TYLSTRUP, DENMARK.

Those who are most interested in the truth live in the vicinity of Tylstrup heath, where our place of meeting is. I have held a few meetings near Sulsted and in the city of Tylstrup; but there are very few who have a desire to hear. Ungodliness abounds in this vicinity. The majority serve mammon rather than God. The prince of darkness reigns in great power. The truth meets great opposition on all sides. There are, however, a few who open their hearts to the Lord.

There were some Swedenborgians here this week. One of them preached a sermon Thursday evening. He tried to show that Gen. 1 was not a narrative of the creation of the world, but that the whole chapter treated of the regeneration of man. He used the same arguments that infidels usually bring up against the narrative of the creation, chief of which was that God could not create the earth and everything on it in the way which the Bible teaches. I reviewed him. This ended the matter, as I understand he does not wish to come here any more.

Last Sabbath was the first Sabbath I spent with the friends here. We held a prayer-meeting in the forenoon, which, as far as I know, is the first meeting of the kind ever held in this vicinity. There were ten persons who took part in prayer. We felt that it was good to be there; for the Lord was present by his Spirit. In the afternoon about twenty persons promised to serve the Lord and keep his Sabbath. This is not by any means the closing up of the work here, but simply a beginning. There will be a hard battle to bring souls from darkness to light. Satan is unwilling to let his prey go. He has many assistants who strive to tear away the law of God. It is time that the Lord vindicated his cause. It is a great work to get the unruly mind to submit itself to the will of God. Pray for us that the Lord may glorify his name, and create a new heart in those who so willingly listen to the word of God.

March 4.

JOHN G. MATTESON.

## THE CAUSE IN MISSOURI.—CAMP-MEETINGS, ETC.

HAVING visited, during the past winter, nearly every company of Sabbath-keepers in this State, I realize the wants of the cause better than before. The churches in the State are generally small, and mostly situated along the western border of the State, in a district about three hundred miles in length, but quite narrow. This makes it difficult to get all our members out to one camp-meeting. The churches in Missouri need labor and instruction, as much, if not more, than those in any other part of the field. It seems absolutely necessary that earnest, faithful labor should be bestowed; but the difficulty lies in the fact that if each company should be visited, and that labor be given which seems absolutely necessary for the good of the cause, it would require a great deal more time than can be afforded, considering the scarcity of ministerial help in the State. It seems a pity to spend so much time speaking to so few, when much more could be done in so much less time if more were together; yet the truth has been planted in all these localities, and each company should be a light to those living within reach of its influence, by means of missionary efforts put forth in all directions.

It seems to me terribly sad to have the truth planted in different localities, and leave it to die out slowly for lack of judicious labor. This has been the case in quite a number of places. Our churches must have some labor, or they will, in many cases, lose their interest. Our churches have begun to take hold in the tract work. Clubs of the SIGNS have been taken in every church where I have labored; so that nearly four hundred copies are now taken in the State. These, if judiciously circulated, will reach many readers the coming year, and create an interest to hear in many localities. This beginning in the tract work needs to be followed up. Generally, the brethren and sisters in the State seem glad to receive instruction. We want to improve the present season to the very best advantage in lecturing, and bringing many into the truth. We want our tents to start as early as the season will permit. We cannot bestow much, if any, labor on the churches generally, before late in the fall; yet the good work which has commenced in the T. and M. cause, and in other directions, must be kept moving onward. How shall we meet this difficulty? After much consultation with the brethren, we decide to have two camp-meetings this spring, and one in the fall. These spring meetings will be held sometime between the middle of May and the first of June, according as the season of corn-planting is early or late this year: one of these (probably) at Appleton City, St. Clair Co.; the other, at Gallatin, Daviess Co. The former will be very central for all living south of the Missouri River, and the latter for those living north of it. The brethren in most of the churches promise a general rally; and I firmly believe that if all will come out, more can be done in two weeks in these two meetings to raise the interest in the State, and to forward the objects we have been laboring for, than could be done in laboring in the churches for three months.

In each of these places there is a real interest, and I believe if the weather is favorable there will be the largest attendance of outsiders ever seen in the State. The general meeting in the State for the election of officers and the transaction of our annual business, will be put off till fall. It will be out of the question to have a large meeting of our people this spring, unless it should be brought near to them, as I have indicated above. If held in the center of the State,

it will necessarily be a long distance from the mass of our people. The winter has been so terribly muddy that farmers are much behind in their work, as they have been wholly unable to do any hauling or other work to any extent. They have been almost unable to keep themselves in fire wood.

It will be of no use to appoint meetings until corn-planting is over. This may be as early in the southern part of the State as the date suggested by the General Conference, or it may not. The brethren are generally poor, and their success for the season depends mainly upon the corn crop. We could not, with any reason, expect their attendance till their crop is planted. We will therefore wait before announcing the definite date of each meeting, until we see whether the season is to be late or early. But all can understand these meetings will be held sometime between the 15th of May and the 1st of June, without fail. We shall be very thankful for any help the General Conference can furnish us; and, in the meantime, we ask our brethren to make all calculations to attend these meetings. We want a general rally. We will see that the definite date is given in season. GEO. I. BUTLER, Pres. Mo. Conf.

## HAVE YOU FAITH?

THE great event of earth's history is at hand. The closing message of the everlasting gospel is being heard in many nations; and the watching, faithful ones are obeying its voice, by keeping "the commandments of God"—not excepting the one so long trodden under foot by almost the whole Christian world—"and the faith of Jesus," a faith which embraces his coming again according to his promise. Rev. 14:9-12.

And yet how few accept and appreciate this solemn truth! Said Jesus, "When the Son of man cometh, shall he find faith on the earth?" The truth is being proclaimed with many infallible proofs from prophecy and history; and yet professed believers in the Bible look on "with brute unconscious gaze," almost entirely destitute of that living faith which relies on the testimony of God's word and providence as an infallible guide. Preachers still preach, ignoring, if not opposing, the present work of the Lord in fulfillment of his promises contained in prophecy; and souls are said to be converted, who are kept, if possible, as really ignorant of these thrilling truths as their teachers seem to be. I say seem to be; for it seems impossible that learned men of extensive travel and acquaintance, as these "revivalists" are, should really be ignorant of the great questions of the day concerning Bible truth. The Lord's work, though it may appear small, is "not done in a corner;" and though they may avoid saying anything of it to the uninformed multitudes, when the subject is forced upon their attention they will be found armed and equipped with the traditions of men with which to oppose the truth of God.

Oh! the infidelity of the professed church! Yet the Heaven-sent message will be heard and obeyed by some. It is even now being widely spread among men. True hearts are responding to the call in many countries, and true faith shall be victorious. Those that believe and endure shall be saved. May Heaven speed on the work.

How is it with us who have for years accepted this closing message as the truth of God? Is our faith active and our zeal fervent? Have we a faith that works? Do we appreciate the sacred truth for our times, and the high and holy work to which we are called? Do earthly treasures look extremely small, and are our affections for them diminishing as rapidly as we are approaching the end? "Take heed, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

Every heart will be tested. We who have long enjoyed the light are held responsible for the way in which we let our light shine. Is our interest increasing, or decreasing? Do we love the truth? Are we doing our best to advance it? It is well to think of these things; for the gospel net has always taken fishes of different kinds, but when it is brought to land, the good are put in vessels and the bad thrown away. Let us be co-workers with God, while he has a work to do. R. F. COTTRELL.

## POINTS TO BE CONSIDERED.

THE advocates of first-day observance contend that that day is shown to be the Lord's day, because Christ appeared to his disciples upon it, and the disciples came together upon it to break bread. But is this sufficient evidence? When the Lord gave his disciples their commis-

sion, he told them to teach all nations to observe whatsoever he had commanded them. Matt. 28:20. But we have no record that he ever commanded them to keep the first day of the week, nor that they ever taught its observance to others; all of which would be necessary if this was included in that commission. To show this we have but to compare this case with that of baptism. In connection with the establishment of this ordinance we have the following facts:—

1. John came baptizing with water, on the strength of a divine commission, and with direct reference to the manifestation of Christ to Israel. John 1:31, 33.

2. Jesus was himself baptized by John. Matt. 3:13-16; Mark 1:9, 10.

3. It is safe to infer that the disciples themselves, some of them at least, had also been baptized. John 1:35-47.

4. The disciples had baptized the followers of Christ by his instruction. John 3:22, 26; 4:2.

Yet with all this evidence of precept, example, and experience on the part of the disciples, the Lord does not presume upon their knowledge of their duty in this respect; but in giving them their final commission he directly instructs them to baptize those who receive the gospel. Matt. 28:19; Mark 16:16. And in the fulfillment of that commission the disciples never failed to teach the observance of that ordinance. See Acts 2:38; 8:35-38; 10:47, 48, &c.

Judging from the above, we conclude that if Christ had intended the first day of the week to be the Lord's day, very definite instruction, both before and after his resurrection, would have been given as to its institution and observance. Indeed, the necessity for instruction is greater, if possible, in this case than in the other, for there was an institution of the kind already in existence, which must be superseded by the new one; this fact also involving the necessity for giving definite information of the abrogation of the old institution to make room for the introduction of the new, which is also entirely wanting in the Scripture record.

If it be said that baptism was also to supersede Jewish ordinances, we reply, that, granting this position, the needed information was given on this point; while the nature, form, and great dissimilarity of the ordinances in question was such that the transition could be much more readily seen and made in this case than the other; so we contend that the utter want of such information in the case of the Sabbath is proof that no such change was ever made.

S. B. WHITNEY.

## To the Churches of Minnesota.

DEAR BRETHREN: I wish to call your attention to the business to be attended to at our quarterly meetings, and especially at the April meeting, which is just at hand. Please read carefully Bro. Canright's article on the subject in the REVIEW of March 21. In addition to this, remember that this is the last quarterly meeting before our Conference, and that you will need at that meeting to elect your delegates. Blanks for credentials and reports will be sent to each church clerk in time to be returned to the Conference. Let the s. b. be collected, as far as practicable, at that meeting, and forwarded to the treasurer, and in every case, a report thereof made to me at Hutchinson. If any of the treasurers have not blanks for reporting, let them notify me by postal card, and they will be supplied.

Let our churches, T. and M. societies, and ministers, read carefully the article by Bro. Ayers, under the heading of "Kansas Camp-meeting," in the REVIEW of March 21. It is equally applicable to the latitude of Minnesota.

D. P. CURTIS, Conf. Sec.

## To the S. B. Treasurers of N. Y. and Pa.

THE reason I did not send you blanks for the last quarter was, that I did not have them. I ordered them in time, and have been expecting them ever since; but I do not get them, for the reason, I suppose, that there are none ready. If I get them for this quarter, I will send them. If not, you may report on postals, only be sure to make your report, and don't forget to give me your P. O. address, sure. Address,

S. B. WHITNEY,

Frankfort, Herkimer Co., N. Y.

BRETHREN of Wisconsin, remember that your pledges to the general fund are due the first of April. Be sure to pay up. We need the money to buy tents and pay camp-meeting expenses. H. W. DROKER.

## MY PRAYER.

"Jesus, lover of my soul,"  
Than all others far more dear!  
Faithful, though I faithless be,  
Ever nigh, my heart to cheer.  
Earthly friends forsake and slight;  
Love is oft times turned to hate;  
But the soul that Jesus woos  
Never can be desolate.

"Let me to thy bosom fly,"  
Lover faithful, Lover true;  
For the woes of life oppress,  
And the cup is held anew  
To my lips,—a bitter draught,—  
Yet its dregs my soul must taste.  
Blessed Jesus, quick to thee  
Let my weary spirit haste!

"While the nearer waters roll"  
Close to where my feet are led,  
When the spray is o'er me dashed,  
And the waters cold I tread,  
With thy presence near to guide,  
Naught can harm my trusting soul;  
True to me, whate'er betide,  
As the needle to the pole.

"While the tempest still is high,"  
Save me from its wasting power;  
Human aid cannot avail—  
In this agonizing hour:  
Thou alone canst whisper, "Peace!"  
All its wrath to thee is taught;  
Still the tempest with that word  
Which with heavenly calm is fraught.

"Hide me, O my Saviour, hide,"  
In thine arms, outstretched to me!  
Safety, peace, and rest are there,  
Mine to share eternally.  
Foes surround me with their darts,  
Gladly would they pierce and kill;  
But to thee, blest Lover, Friend,  
I am clinging, clinging still.

"Till the storm of life is past,"  
And its fury ne'er shall cease  
Till my soul is anchored fast  
In the port of lasting peace.  
Safe from ill I cannot be  
While a pilgrim here I roam;  
Only on the blessed shore  
Shall I find a blessed home.

"Safe into thy haven guide,"  
Jesus, now my soul would sing;  
Every other wish aside  
Gladly, joyfully would fling.  
This of every wish the best;  
Safe from peril, shipwreck, loss;  
Every doubt and fear o'erthrown,  
Clinging to thy saving cross!

"O, receive my soul at last!"  
Glorious end of care and strife,  
Endless rest for weary feet  
In the land of new-born life!  
O, to be received by thee,  
Jesus, Lover, Saviour, Friend!  
This my bliss in Heaven shall be,  
Without measure, without end!  
—Mrs. T. W. H. Ames.

## Progress of the Cause.

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

## MISSOURI.

From March 16 to 25 I was with the churches of Utica, Hamilton, and Half Rock. Spoke to them twenty times in all. At the former place, the church is small. It has been passing through some discouragements because of the apostasy of some of its members; but the most of them seem of good courage, and desirous of pressing forward. There is quite a good outside interest, and several are almost persuaded to obey God. Obtained a club of nine Signs. The church are young in the cause, and hardly realize, as yet, the importance of the T. and M. work.

At Hamilton our meeting was held in the middle of the week; but our stay there was pleasant. This little church sets a good example for many larger churches in the State, in its interest in the tract work and in s. b. I had not been here before this winter, yet they were taking a club of twenty Signs, which was increased to thirty-two; and not more than eight or ten members were present to take part in the work. They are much encouraged to work in the cause. I spoke once in the public hall, on spiritualism. For several evenings a lady had been speaking to crowded houses, not saying anything directly of spiritualism, but dressing up its doctrines in as beautiful a garb as possible, thereby captivating the hearts of many. The public mind, unsettled by skepticism, is in a condition to receive spiritualism, when cunningly presented, with its deformities kept in the background; and its doctrines are being received by many. The time is rapidly coming when it will be thought almost blasphemous to speak the truth concerning this monster deception. The evening was unpleasant and other meetings were being held, so that our congregation was not as large as it would have been; but some good was done, and quite a number of our books

on spiritualism were taken. The time is not far distant when a course of lectures should be given in Hamilton. We believe God will bless this little church. We stopped at Gallatin, and looked at a beautiful place for our camp-ground, in the edge of the town.

At Half Rock our meetings were well attended. The house was crowded most of the time, and those not members followed up the meetings Sabbath and Monday, as well as on Sunday. Our people need a meeting-house much. The church took a club of nineteen Signs, and seemed anxious to learn to work in the Lord's vineyard. Bro. E. A. Dean was ordained elder. The Spirit of the Lord witnessed with us on this occasion. There is a foundation laid for a good church at Half Rock.

This meeting closed my trip of over three months, in Missouri. After taking a little rest at home and attending to necessary duties, it will be time for camp-meeting and tent labor. I never saw a worse time to get around and hold meetings than the past winter. Rain and mud have been the order of the day; but I have filled all my appointments, and good has been done. The T. and M. work has been started. Between three hundred and four hundred copies of THE SIGNS OF THE TIMES are now taken for distribution, where probably there were not twenty before. Instruction has been given which we hope will result in good. Subscribers are being obtained, to some extent, for our periodicals, and more of a desire is felt to work for the Lord. In several churches where clubs were raised, they have been increased since I left, and meetings are more interesting. As the brethren go to work, they will prosper in the Lord. A better influence is working into many of the churches, and openings for labor in many places promise good results. On the whole, we are much encouraged for Missouri.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, March 27, 1878.

## IOWA.

## State Center.

Our meeting at this place has been one of great profit to the cause of God in this part of the field. We had a large attendance from Marshalltown, Nevada, and other places. The outside interest was good, especially toward the last, when our house was crowded every evening. Our meetings through the day were for the special benefit of our brethren; in the evening, for those without.

The rise, prosperity, and wants of the cause were largely dwelt upon. Sunday, Bro. Canright preached upon s. b., then we took pledges amounting to a little over \$1,660 per year. Pledges for the European mission amounted to \$1,558, and for new tents, \$170. The pledges on the European mission and tent fund were liberal indeed; but we fear that on s. b. some did not pledge as much as they would if the Bible plan was carried out.

The most of Monday was spent in giving instruction on the way to keep our clerk and s. b. books. Many interesting items were discussed and explained. In the afternoon I baptized four who had lately received the truth. One very interesting feature of the meeting was, the number of young men present who had made up their minds to give themselves to the work of God. Eight young men of promise, who had preached but very little, if any, came to this meeting, not only with their minds made up to go and labor, but with their home affairs arranged to leave at once. If these young men all go out clothed with the armor of God, we shall expect good results in the future.

Tuesday we spent nearly all day in listening to Bro. Canright's instruction in reference to the best method of presenting the truth. It was a day well spent. Our meeting has been a good one. The brethren have been strengthened and encouraged. We expect to see the cause move forward in Iowa.

E. W. FARNSWORTH.

March 28.

## Laporte City, March 27.

I HAVE just closed a series of meetings at this place, which have been held with good results. The attendance was not large; but we had a good hearing and excellent attention.

This is an old "battle ground," where those who retained not "the love of the truth," but "ran greedily after error," "who separate themselves, sensual, having not

the Spirit," have made a record. Amidst all these trials and persecutions, a people have been developed who have a love for the truth. But while they had contended earnestly for the faith once delivered to the saints, and rejoiced in it, they had forgotten "to humble themselves under the mighty hand of God," and Satan had used his little "iron wedge" to some purpose. We brought the parties together, counseled and prayed with them; and the Lord wrought for us, and a full and complete reconciliation was made. We are happy to be able to say that they are in a condition now to labor and work for God and his truth.

Three good souls have lately embraced the truth, and are living it out. May the people of God seek to stand shoulder to shoulder in this work. We gave twenty-two discourses here; and felt the Lord a present help in time of need. We hope for some fruit by-and-by.

L. MCCOY.

## Oskaloosa, March 27.

I HAVE given seventeen lectures at Bluff Creek chapel, a union church ten miles south-east of Oskaloosa. We had been advertised two weeks ahead by a Presbyterian minister, who warned the people against us, giving the impression that all we desired to do was to get up a division on the Sabbath. Many decided not to come, as they did not wish to have their minds agitated on that subject. I urged them to come out and hear on the prophecies, promising before talking on the Sabbath to give them all notice, so they might remain at home if they desired. This only increased the interest to hear, and during the past week there has been an average attendance of over two hundred.

Sunday night a vote was taken, sixty persons voting on the side of the seventh day, and not one in favor of the first day. Seven or eight kept last Sabbath, and we hope for many more.

Closed meetings for a short time to attend quarterly meeting.

GEORGE B. STARR.

## TEXAS.

## Peoria, March 18.

SINCE our last report, we have organized at Peoria a tract society consisting of eighteen members, quite a number of others will yet unite with us in this work. Our little room is crowded every Sabbath, and will soon be too small to accommodate even the believers. It is very manifest that there is a growth in grace and an increase in the knowledge of the truth on the part of the brethren here.

My father has just returned from Cleburne, and reports the same concerning the church there. He has just completed the foundation for the meeting-house which the church there is now building. This, with the one completed here, built of cut stone, makes two foundations for meeting-houses which he has constructed since he came to Texas.

On account of extremely muddy roads, we have not been able to get all the lumber for the meeting-house here. Tomorrow we start for Dallas, with teams, to bring the remainder.

I now expect to be out with the tent by the first of April.

R. M. KILGORE.

## ILLINOIS.

## Oakland, Greenup, and Martinsville.

Our meetings at Oakland, Greenup, and Martinsville are now past, and to-day (March 26) we leave for points farther south.

We have had more or less success at each of the above places. The s. b. pledge for 1878 has been increased. Old, unsettled difficulties, which had kept some away from the church for some time, have been righted up, and union has been restored. Sunday, March 24, one was baptized and received into the Martinsville church.

Many who were backslidden have made promises to serve God better in the future than they have done in the past. We are trying to deliver a plain testimony to our brethren and to maintain strict church discipline; and the Lord has given us a glorious victory at every point. Several new subscribers to our periodicals have been obtained, some members have been received into the church, and some have started in the service of the Lord. A good outside interest has been manifested at each place.

G. W. COLCORD.

C. H. BLISS.

## Mt. Vernon, March 25.

I HAVE been speaking in the country, at the Richards school-house. Spoke sixteen times. Two have commenced to keep the Sabbath. Several say we have the truth on the Sabbath; one of these is an aged man who professes to be an infidel. Two purpose joining the Webber Grove church, three miles distant. One is to be baptized soon.

The little church at Mt. Vernon continues Sabbath-school and prayer-meetings.

JAMES B. LOGAN.

## NEW YORK AND PENNSYLVANIA.

## Covington, Pa., March 25.

THE work here is progressing finely. Our congregations are still quite steady. Last Sabbath was a very solemn day in the community. The week before it had been remarked that such a quiet Saturday had never before been seen in Covington; but last Sabbath the streets were almost deserted and the merchants nearly idle. A barber who has commenced visiting the place Thursdays and Saturdays found no business, and said it was so dull he should have to change his day. In the evening a leading business man talked with me freely about his own and others' feelings while engaged about their business when so many were going to church.

Over fifty were at the meeting, and the majority remained during the Bible-class. Our meeting was excellent. Strong men with tearful eyes and trembling lips, spoke of the burden they had carried for days and even weeks, and expressed their determination to keep all the commandments. About twenty have made this decision since I came here, and we hope for more.

My health has improved some; and the meetings still continue.

S. B. WHITNEY.

## St. Lawrence Co., N. Y., March 22.

THE interest at Smith's Corners does not abate. Since my last report, some have commenced to keep the Sabbath. One of these is a man who has preached for the Methodists, and who, two weeks before we came here, spoke against our views on the nature of man. He is now with us on that subject, as also on that of the Sabbath. Next Sunday evening he is to speak to the people giving his reasons for changing his views.

Opposition begins to develop, but we trust in God.

H. H. WILCOX.

## Ashville, N. Y., March 27.

HAVE held meetings at Ashville, Chautauqua Co., since the 10th inst. There are three churches in the place, in a deplorably dilapidated condition. Buildings and members correspond. The members are only earnest in maintaining a bitter feud among themselves. Our coming has produced harmony; they are now united in opposition to the truth.

The trustee of the school-house, a non-professor, but a liberal gentleman, gave us the use of the school-house. A number of church members, being unwilling that we should preach the commandments of God in the school-house, got up a protest and a petition. The trustee, anticipating their action, had written to the State superintendent, and had received a favorable reply. The interest has been increased by the opposition.

At Blockville work on the new meeting-house is being energetically pushed forward. The committee hope to have it dedicated by the time of the Aurora camp-meeting.

CHAS. B. REYNOLDS.

## MICHIGAN.

## Partello.

COMMENCED meetings at this place, March 16; and up to present date (March 24) have given thirteen discourses. Am now in the midst of the Sabbath question. Many of the very best people in the community attend constantly, and give evidence of the deepest interest. We are encouraged with the prospect of good being accomplished.

E. R. JONES.

## Vergennes, March 27.

By request of the brethren at this place, I commenced meetings near them, in a Christian meeting-house, March 10. Continued meetings two weeks. A few became somewhat interested, when the house was closed against us. One took a decided stand for the truth. Bro. Van Deusen will follow up the work, and do what he can by



visiting the interested ones. I now go to Smyrna, Ionia Co., which will be my address for a few weeks.

J. O. CORLISS.

#### Monterey, March 23.

By request of the brethren here, I commenced meetings at Monterey on the evening of March 5. Have given, up to date, eighteen discourses. Thus far the interest has been quite good, our congregations averaging one hundred and fifty. We have encouragement to believe that good will be accomplished.

H. M. KENYON.

#### MINNESOTA.

##### Report of Labor.

I LEFT Pleasant Grove, March 4. The next evening spoke to the church at Grand Meadow, and had a good social meeting. Held one meeting at Brownsdale. Baptized a brother and his wife who had lately embraced the truth; he was in declining health, apparently nearing his journey's end. He received comfort and strength in obedience. Bro. Dimmick joined me, and we had two more meetings; but a heavy rain coming on, and seeding time being at hand, we decided to defer our work here till we could come with a tent, and meantime visit the churches.

I came to Otranto the 14th, and have been holding encouraging meetings with the brethren, with some outside interest. On Sabbath, a brother from Rose Creek, Mower Co., Minn., who has lately embraced the truth from reading, having learned that I was here, walked thirteen miles to attend our meeting. He is a strong man, and rejoices in the new light which God has shown him, though he is alone in his family and in the community. He has just left for home, expressing, as he did so, heartfelt thanks for the help received in the meetings attended, and in social converse, and a desire for help to be sent to his neighborhood. The brethren here are steadfast, and growing generally, and express a desire to keep pace with the advancing work. They are receiving some encouragement. I go from here to Grand Meadow and Pleasant Grove, then home.

March 25.

D. P. CURTIS.

#### Union Lakes, March 21.

THE Lord has blessed our labors at Union Lakes beyond our expectations. Seven have signed the covenant, and two more have promised to keep the Sabbath. They all express a determination to overcome and go through to the kingdom.

Bro. Burch will remain in the vicinity, and help them organize their Sabbath-school, and get into working order. I shall go home for a few days.

E. A. CURTIS.

#### KENTUCKY.

##### Near Shepherdsville, March 26.

THE interest at this place is still good. At our last Sabbath meeting, nine signified their intention to keep the Sabbath; but persecution is now beginning to rage to so great an extent that I fear for some of them. The influence of opposition is much stronger at the South than at the North. The prospect is good for a little church here.

S. OSBORN.

#### PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

##### San Francisco, Cal.

SABBATH and Sunday, March 16 and 17, Eld. J. N. Loughborough held two interesting meetings at San Francisco. Several were present who are investigating the truth.

##### Oakland, Cal.

THE meetings here closed March 17. The last meetings were in many respects the best of all. Sabbath, the 16th, about eighty Sabbath-keepers were present, and nearly all of them took part in the social meeting, following one another quite rapidly in short, pointed testimonies. The closing meeting was well attended. About forty came forward for prayers; and seven signed the covenant, making thirty-six, in all, who have signed it since Eld. W. M. Healey's meetings commenced here.

##### Salem, Oregon.

ELD. I. D. VAN HORN says the church in Salem was never more prosperous than

now. Four have united with the church since the new year came in. Every Sabbath there are several strangers in the meeting, who seem to be interested. There is a good Sabbath-school here, which is well attended; and a lively interest is manifested by both teachers and scholars, making the school profitable to all.

Eld. Van Horn, at the time of writing (March 5), was laboring to build up the Eola church.

#### California.

At Pacheco, Bro. A. Brorsen has given six discourses. As a result, three have signed the covenant, and others are convinced, who, it is thought, will soon identify themselves with this church.

At Pleasant Valley, Tulare Co., Cal., Bro. J. L. Wood has been holding meetings since March 10. The interest is good. The spiritualists in this neighborhood are greatly perplexed, and seem to be astonished to think the Bible speaks in so decided terms against them.

March 17, Bro. B. A. Stephens writes from Lodi that ten kept the Sabbath previous, and seven signed the covenant.

Bro. J. D. Rice is holding meetings at the Locust Grove school-house, about four miles from Farmersville. The people are investigating, and seem anxious to know what is truth.

#### NEBRASKA.

##### Waco, York Co., March 24.

At Waco, fourteen signed the covenant to keep the commandments of God and the faith of Jesus. Two of the above were Sabbath-keepers before. A Sabbath-school was organized. Bro. Meehan was chosen superintendent and Bible-class teacher. May the Lord bless this little flock, and may they grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

H. SHULTZ.

##### Otoe Co., March 25.

I CLOSED meetings in the Corbin school-house last night. This is an infidel settlement. They acknowledge that we have the most consistent views they have ever heard. Five have decided to keep the Sabbath, and others are convinced. May the Lord speed on the work.

M. HACKWORTH.

#### KANSAS.

##### Cherokee Co., March 26.

I HAVE just closed a series of meetings at Milan school-house. The few Sabbath-keepers there have been faithful in keeping up their meetings. Six more have commenced keeping the Sabbath, and four were buried with their Lord in baptism. We leave them strong in the Lord. This will become a strong church, if all let their light shine.

L. D. SANTEE.

##### Clarion, Sedgwick Co., March 26.

WE began meetings at Clarion a week ago. The interest is good. The congregations have more than doubled. We are now speaking on the subject of the Sabbath. We have received and accepted a challenge from a Disciple minister to debate the Sabbath question.

J. LAMONT.

G. H. ROGERS.

#### AN INTERESTING ITEM.

A CORRESPONDING AGENT sent the V. M. society at Allen's Corner, Me., the name of a lady in Massachusetts, with whom we opened a friendly correspondence, and to whom we sent some tracts and a few copies of the SIGNS. Accidentally, seemingly, her attention was called to the subject of the Sabbath. She became interested; and the following extract from a letter recently received shows how her interest is causing the agitation of the question in her neighborhood. She writes:—

"I read the tracts you sent; and for an opinion will say that their arguments certainly seem plausible, and I have found nothing in the Bible, as yet, to refute them. While at Sunday-school yesterday, having a good opportunity (as we were given liberty to ask any questions we pleased), I asked, 'Can you tell me how it is that we are keeping the first day of the week for the Sabbath, instead of the seventh?'"

"The teacher, who, by the way, is a Baptist deacon, and is supposed to be well informed, said, 'Because that is the Christian Sabbath.'"

"But does not the Bible say that God sanctified the seventh day as a day of rest?"

"Yes; that is the Jewish Sabbath, but we keep the Christian Sabbath."

"I asked, 'But what are we going to do with the commandment which says, 'Six days shalt thou labor,' etc., but the seventh day is the Sabbath of the Lord our God?'"

"He looked a little uneasy, I fancied, and said, 'We keep Sunday because there are so many hallowed associations connected with that day, and that was the day upon which Christ arose from the dead.'"

"Said I, 'It is supposed he was crucified on Friday, is it not?'"

"Yes."

"I continued, 'The Bible says, "Because it was the preparation, that is, the day before the Sabbath," etc., doesn't it?'"

"Said he, 'I guess not, does it?'"

"I took the Bible and showed him the last chapter of Luke. He looked at it and said, 'Well I have never had the subject agitated in my mind before, and I will look up the matter for you and let you know.'"

"Said I, 'The subject is of much interest to me just now. How soon can you let me know?'"

"He replied, 'Come up to my house next Saturday evening, to the teachers' meeting, and I will bring up the subject and have it discussed for your benefit.'"

"I thanked him and promised to do so; and so I am going to follow it up, and find out, if possible, the truth of the matter. I am pretty well convinced that there can be but one right way; and, if so, the other must be wrong, unless a countermand (if I may use the word) was given afterwards to the order to keep the seventh day holy. It seems to me that all depends upon the answer to that question."

Of course we feel anxious to receive another letter from the lady. Perhaps at some future time we shall be able to give the readers of the REVIEW an account of the teachers' meeting.

The truth is finding its way among the people, and many hearts are being touched by its sacred influence. Let us sow the seed with patience, and "God will give the increase."

ELIZA H. MORTON.

Allen's Corner, Me.

#### ANNIVERSARY OF THE BATTLE CREEK, MICH., MATERNAL ASSOCIATION.

WE feel sure our dear sisters at a distance whose names are enrolled among those who compose our Maternal band, will be interested to hear that our Society held its anniversary meeting on the evening of the tenth of March. Eld. R. F. Andrews spoke to us on the occasion, taking for his text the words of the wise man: "Train up a child in the way he should go; and when he is old, he will not depart from it." He first told us what we must teach our children,—the principles contained in the law of God, especially inculcating and requiring prompt obedience. He next set before us the manner in which they should be taught,—with great patience and perseverance, accommodating ourselves to their childish feelings, sharing with them their joys and sorrows to such a degree that they may ever be sure of our sympathy and interest, and feel no inclination to run off in quest of a more congenial friend, companion, or counselor. Then the manner of correction. We should never correct them with a passionate, hasty spirit; but with a calm, prayerful, sorrowful one, not sparing the rod and spoiling the child. This course of training, to insure success, must be commenced early, even in tender infancy.

Eld. J. H. Waggoner read the report, which, for the sake of brevity, and as it referred chiefly to those residing here, we think it best to omit. Nothing very remarkable has occurred in our experience since our last annual meeting. We have, with but few intermissions, kept up our weekly gatherings. Have formed some new and pleasing associations, which, like many others, have soon been severed;—such is the changing nature of this community, and of all things earthly. We have enjoyed some precious seasons while endeavoring to ease one another's burdens, to soothe one another's sorrows, and while unitedly pressing our petitions to the throne of grace.

Eld. Waggoner made some excellent and encouraging remarks in regard to the importance and utility of our work; as an aid to which, he urged the necessity of striving to gain and retain the confidence of our children, and on no account allowing them to suffer for lack of sympathy and attention.

He had observed with regret the great want of respect for the aged and reverence for sacred things which prevails at the present day; and said he believed it to be the growing sin of the age, and one that ought to be especially guarded against.

Eld. A. S. Hutchins was also present. Owing to the lateness of the hour he could say but little, but that little was very effective and encouraging. He closed the meeting with earnest, fervent prayer, commending the Society, with all its members and all its interests, to the prospering care of our gracious Heavenly Father.

SUSANNAH SISLEY.

#### DIST. NO. 13, MICHIGAN TRACT SOCIETY.

THE time for our district quarterly meeting is drawing near; and shall it find us ready, as we meet our brethren and sisters, to testify of the goodness of God during the past quarter, and to ask his continued blessing on the incoming one? These meetings should be precious seasons to the people of God. They are golden opportunities. We meet in our several places of worship week by week, and feel that we are edified. But there is a pleasure in seeing new faces and in hearing new voices. The people of God should be social. They should seek to become thoroughly united, and to encourage one another in the good work. The two days we thus spend together should be well improved. We should work for the good of others, and should seek to prepare ourselves for future usefulness.

The truth is going far and wide; and many are the cheering omens received by the different workers in the great "harvest field," that their labor is not in vain. Truly the Lord is with his people; and he will lead them to a glorious victory. Brethren and sisters, shall we place our shoulders to the wheel, and engage heart and hand, in this, the noblest of all works?

Let us obey the injunction given in Mal. 3:16, 17, to speak often one to another; and while we try to encourage those in our own immediate circle, let us not forget those of other churches. Shall we see you at our quarterly meeting? Shall we take you by the hand and bid you "God speed" in the work that is before us? I hope so. Come, and may the Spirit of the Lord come with you.

WM. H. MILLS.

BRO. A. B. SHAW, of Round Prairie, Minn., who is on his way to Tennessee, says:—

My experience, since I left Round Prairie, has been pleasant and profitable. I visited a friend in Wisconsin who had been investigating our doctrines. Held three meetings. As a result, five decided to keep the Sabbath, and many others acknowledge that we have the truth.

I have now been on the road twelve days, and have seen many people who want to hear the truth; and, to my surprise, I have found some who had never heard of S. D. Adventists. Let us pray the Lord of the harvest to send more laborers, for the fields are already white.

SECRET OF SUCCESS.—THE great secret of the success of Harlan Page was, that he aimed at the conversion of some individual. He wrestled in prayer with God, and affectionately entreated the sinner, till he saw his wishes realized. By following this plan, though he was in humble life, an active worker, and often in deep poverty, he lived to see more than a hundred brought to God as the fruit of his zeal and intercession.

#### Obituary Notices.

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

DIED in Waterbury, Vt., March 4, 1878, sister Eliza Ann Bruce, aged 53 years, 10 months, and 11 days. Sister B. embraced the Sabbath 21 years since. She was an example of meekness and piety. She loved her Bible, watched with interest the prosperity of the closing work of mercy for the world, and rejoiced as she read of its being borne to the different nations of the world.

Declining health for years reminded our dear sister of the uncertainty of life. At the time of her death she was staying with her only daughter, having left her home hoping possibly to gain a little strength and improve her health. But alas! this faint hope was not realized. Her husband and only son were soon summoned to mingle their tears and sighs with the daughter, as they laid the dear companion and loving mother away to rest, till the Lifegiver shall come.

A. S. HUTCHINS.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 4, 1878.

### To Correspondents.

For the benefit of one who has lately embraced the truth, please explain Matt. 22:11 and Luke 14:16-24.

Ans. We hold Matt. 22:1-10, to set forth the general call of the gospel, first to the Jews, and after their rejection, of it, to the Gentiles. The King who comes in to see the guests, is God. The examination of the guests, is the preliminary work of Judgment which must take place before Christ comes. It is accomplished by the cleansing of the sanctuary, now going forward. See works on the Sanctuary. The wedding garment is the robe of righteousness, which the faithful and true Witness now counsels us to buy of him, Rev. 3:18, as our cases will soon come under review in that great court of examination. Whoever is found unprepared for the kingdom, is cast into outer darkness, Matt. 22:13, or blotted out of the book of life, Rev. 3:5, or rejected utterly by the true Witness, Rev. 3:16.

The call of Luke 14:16-24, we understand to be a special call that goes forth just at the close of the gospel dispensation. The first, Matt. 22:4, was at "dinner" time. The last, Luke 14:16, was at "supper" time, at the close of the gospel day. It is composed of three distinct calls, corresponding to the three messages of Rev. 14:6-12, which are to prepare a people for the coming of Christ. The call in Matt. 22 is general, embracing all the work of the gospel; the call in Luke 14 is special, being a subdivision of the former, and included in it.

A neighbor of mine says he will keep the Sabbath if the three days and three nights of Matt. 12:40 can be explained. He claims that dated from Friday they would end Monday, hence Sunday is the seventh day, and the Bible Sabbath.

Ans. All the difference lies in the interpretation of the expression "the heart of the earth." Christ was to be three days and three nights in the heart of the earth. But this cannot be taken literally. Applied to any inanimate substance, it means the center of it, as the heart of a tree. In this case it would mean the center of the earth. But Christ never went to the center of the earth, and therefore was never "in" there three days and three nights. There is nothing to show that this expression refers exclusively to his lying in the grave. Necessary and antecedent to this was his betrayal into the hands of his enemies, which Christ told them was their "hour and the power of darkness." Luke 22:53. Reckoned from the time when he was betrayed into the hands of his enemies to his resurrection first-day morning, we have a period of time which harmonizes with all the expressions used concerning Christ's death and resurrection.

A. E. S.: An exposition of Isa. 65:20, 21, was given in REVIEW, Vol. 35, No. 4, and in REVIEW Vol. 43, No. 1.

### Hard Times.

WE do not need to tell our friends that these are hard times, neither do we propose to explain the cause of the general depression in business and the closeness of money; but in a few words we will state what makes unusually hard times at the REVIEW Office. It is for our T. and M. officers and members to let books and premiums, or the money derived from the sale of them, lie idle in their hands, when the State Societies and the Offices of Publication are so much in need of it.

The various T. and M. Societies owe, at the REVIEW Office, over Twelve Thousand (\$12,000) Dollars. This money is needed to carry on the publishing work, and we have sent strong appeals to the State T. and M. officers to remit payment in full at the April State quarterly meetings; but we are aware that they will be helpless unless each member pays his pledge, and each Librarian and District Secretary makes prompt and full returns at the time appointed.

W. C. WHITE, Vice Pres.

### T. and M. Blank Books.

#### LIBRARIANS' SETS.

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

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

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

#### DISTRICT SECRETARIES' SETS.

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

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

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

#### STATE SECRETARIES' SETS.

Set A. Comprising a five-quire Record (extra binding), an eight-quire Journal (full binding, size of page 8x14 inches, with double cash columns for debt and credit entries on one page), and two three-quire Periodical Books. Price, \$7.75.

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

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

These books have been prepared with great care, under the direction of experienced T. & M. Officers, and are furnished with full directions and with printed sample pages, showing just how the accounts should be kept. They are well bound with leather backs and corners, and are full count, 80 pages to the quire. The Record page is 7x8½ inches, the Journal 7x10, and the Periodical Book 7x11 inches in size.

The extra ruling, and the printing of head lines, directions, and sample pages has been particularly expensive, therefore the prices are net at this office. If ordered by mail, 10 per cent will be added for postage.

### Sabbath-School Maps.

THE PENINSULA OF MOUNT SINAI. Illustrating the wanderings of the Israelites in their journey from Egypt to Canaan, with a plan, on a large scale, of the vicinity of Mt. Sinai, 72x52 inches. Printed on cloth, \$5.00.

This map exhibits the results of the researches of the English and American expeditions for the exploration of this interesting region. Its large scale, bold lettering, and skillful execution, have combined to produce a map which will fully meet the want long felt by all who have attempted to teach the narrative of the Exodus.

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

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

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

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

MAP ILLUSTRATING THE TRAVELS OF ST. PAUL. Size, 116x81 inches. On cloth, \$12.50.

This is the largest map of these countries ever published. The routes of St. Paul are distinctly shown by strong lines of different colors; and the names of places visited in his various missionary tours are lettered very boldly to distinguish them from other names.

BIBLE MAP. A map of the countries mentioned in the New Testament, and of the travels of the apostles, with ancient and modern names; with general plan on a reduced scale of all the countries mentioned in the Old Testament. Size, 32x25 inches. On cloth, \$1.50.

#### CARD MAPS.

These maps are printed on cards for hand use in Sabbath-school and Bible-classes, and handsomely colored. Size, 5½x3½ inches. Each kind is put up in packages containing ten maps.

THE PENINSULA OF MT. SINAI. A map to illustrate the wanderings of the Israelites from Egypt to Canaan.

MAP OF PALESTINE BEFORE THE CONQUEST.

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

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

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

Price, per pack, 40 cents. For sale at this Office.

Will the directors in the Iowa and Nebraska Conference report the value of the T. and M. publications in their respective libraries? As our State quarterly meeting draws near, let all be punctual in reporting and sending in reports. We want a report from every missionary worker in the Conference. E. W. FARNSWORTH.

## APPOINTMENTS.

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

### Kansas Camp-meeting.

THE Kansas Camp-meeting will be held at Neosho Falls, Woodson Co., May 22-27, 1878. This place is seventy miles south of Topeka on the Missouri, Kansas, and Texas R. R. We expect to get a reduction of fare on this road, of which due notice will be given.

KANSAS CONF. COM.

DANVERS, Mass., April 19-22. Meetings will begin Friday evening. This will be my last meeting at Danvers for the present. Eld. Haskell will be there, and matters of great importance will come up, especially the T. and M. work. For this reason, the State quarterly meeting will have to be held there this time.

D. M. CANRIGHT.

THE general quarterly meeting of the Texas Tract and Missionary Society will be held at Dallas the third Sabbath and Sunday in April. J. C. COLE, Director.

SPECIAL meetings will be held with the churches in Minnesota, as follows:—

Grove Lake,	April 6, 7.
Manannah,	" 9.
Litchfield,	" 11.
Kingston,	" 13, 14.

We hope every member of the above churches will attend these meetings. Bring your children and friends. The time has come for our Conference to take advance steps. Let us come to these meetings praying that God will crown our efforts with success. All the above meetings that hold over the Sabbath will commence on Friday evening.

HARRISON GRANT.  
L. H. ELLS.

APRIL 13 and 14, district quarterly meetings will be held in Ohio in the following places:—

Dist. No. 1, New Antioch.  
Dist. No. 2, Waterford.  
Dist. No. 3, North Bloomfield.  
Dist. No. 5, Bowling Green.  
Dist. No. 6, Van Wert.

H. A. ST. JOHN, Pres.

I EXPECT to be with Bro. Cone at the quarterly meeting for district No. 11, at Centreville, Linn Co., Kansas, April 13 and 14, 1878. Meetings will commence with the Sabbath. We want to see a general turnout at that time. Shall we be disappointed? J. N. AYERS.

DIST. No. 1, Virginia T. and M. Society, at Solihouy, April 6 and 7. This will be a very important meeting. Let there be a general attendance. Renewed efforts should be made to extend the circulation of the SIGNS, and other publications on present truth. R. SAWYER.

PARDEEVILLE, Wis., Sabbath and Sunday, April 13 and 14. Shall look for a general attendance of all in the vicinity.

H. W. DECKER.

### District Quarterly Meetings.

To be held April 13 and 14.

DIST. No. 9, at Watseka, Ill. Eld. R. F. Andrews is expected.

J. W. TAIT, Director.

DIST. No. 10, Mich., at Rochester, Oakland Co. We urge the different societies to make a special effort to meet their obligations at this time. Librarians, attend this meeting, as there are some matters of interest to be talked up. Be prompt in sending reports to the district secretary on the Monday following the church meeting. Will some one meet us at the depot on Friday morning, the 12th?

GEO. RANDALL, Director.

DIST. No. 9, Mich., at Vassar.

WM. OSTRANDER, Director.

DIST. No. 3, N. Y. and Pa. T. and M. Society, at Adams Center, N. Y. We hope for a general attendance at this meeting, as matters of interest will be brought up. Help from abroad is expected. The ordinance of baptism will be attended to.

WM. H. BROWN, Director.

DIST. No. 13, Mich. T. and M. Society, at Armada. A general attendance is requested.

D. E. WELLMAN, Director.

DIST. No. 11, Mich. T. and M. Society, at Alaiadon. Will the librarians forward reports?

ALEX. CARPENTER, Director.

DIST. No. 10, N. Y. and Pa. T. and M. Society, with the church at Ulysses, Pa. A general attendance is requested. Will the friends from Hector and West Pike meet with us?

D. C. PHILLIPS, Director.

DIST. No. 4, Mich. T. and M. Society, at Monterey. Librarians, get your blanks out in season, that we may have a full report.

M. S. BURNHAM.

DIST. No. 7, Mich., at Carson City. Hope each church will read carefully Bro. D. M. Canright's article in REVIEW of March 21, and act accordingly. Reports should be sent to Willet Reynolds, Ithaca, Gratiot Co., Mich. Can Bro. J. O. Corliss, or some other minister, attend this meeting? F. SQUIRE, Director.

DIST. No. 4, Ohio T. and M. Society, at Clyde. We expect a good report from this district. Let no one come before the Lord empty handed. WM. BEEBE, Director.

DIST. No. 6, Iowa and Nebraska T. & M. Society, at Afton, Ia. Bro. Millard will attend. JAMES L. SYR, Director.

DIST. No. 7, N. Y. and Pa., at Frankfort, Herkimer Co., N. Y. J. Q. Foy.

DIST. No. 10, Iowa and Nebraska T. and M. Society, at State Center, Ia. Please send your reports in time. If you have nothing to report, make a donation. S. M. HOLLY, Director.

DIST. No. 7, Iowa and Nebraska T. and M. Society, at Winterset, Ia. A. J. STEFFLER, Director.

DIST. No. 6, Mich., at Orleans. F. HOWE.

DIST. No. 2, New York and Pennsylvania Tract and Missionary Society, at Roosevelt, Oswego county, N. Y. S. N. WRIGHT, Director.

DIST. No. 6, Ill., April 14, at Woodbury, Macoupin Co. Come to this meeting if possible, if not, send report. We expect Bro. W. Colcord and C. H. Biss to be with us. H. SMITH, Director.

## Business Department.

"Not Slothful in Business." Rom. 12:12.

### RECEIPTS

#### For Review and Herald.

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

\$2.00 EACH. Miss Lillie F Davis 53-13, Dexter D. Iels 53-10, Russel Hoag 53-10, Sarah Beckett 53-13, E. Mallernee 53-12, G. W. Samson 53-9, Richard Knapp 53-14, D. H. Clark 53-13, Mrs. S. E. Eaton 53-13, Elizabeth W. Coy 48-3, W. L. Gentry 53-13, Allen Meeks 53-13, L. Meeks 53-13, Wm. Weaver 53-10, E. B. Gaskill 53-13, Mrs. M. E. Erink 53-12, D. S. Plum 53-13, A. M. Kiehn 53-13, F. W. Kiehn 53-13, Mrs. Eliza Walker 53-13, John Blair 52-23, M. D. Cross 53-13, M. J. Kay 54-1, W. V. Voorhees 53-14, M. Brown 53-13, Samuel J. Miller 53-10, John Harvey 53-14, Harriet Morse 53-13, N. G. Zollinger 53-12, Mary J. May 53-14, G. Miner 53-13, Olive 53-14, John Ely 53-9.

\$1.00 EACH. Warren Beebe 52-18, M. B. Gillett 52-13, A. King 52-13, L. H. Robinson 52-13, John Copeland 52-13, Wm. Wellman 52-13, Henry Conrad 52-13, Hans Stenberg 52-13, T. B. Ransom 52-13, R. S. Owen 52-13, Sophronia Rhodes 52-11, Mrs. B. Minger 52-13, J. G. Lemaster 51-25, C. Sheldon 52-12, J. T. Rogers 52-13, Wm. S. Ashley 52-13, J. T. Bahler 52-13, Susan Foale 52-13, Mrs. S. J. Thayer 52-14, Mrs. Charlotte Hills 52-20, B. Snow 52-13, P. Haskell 52-13, E. Kreamer 52-13, Chapman 52-10, J. S. VanDeusen 52-13, Lizzie L. 52-13, Wm. L. Braden 52-13.

MISCELLANEOUS. Eld. V. Hall \$1.50 53-13, A. W. Ch. 1.50 53-13, M. A. Ashley 1.50 53-13, David Williams 1.50 53-13, W. S. Wright 50c 52-1, S. A. Bradford 1.50 53-13, Mrs. J. Dinsmore 50c 52-1, James B. Mason 50c 52-1, Louisa F. Foss 50c 51-3, M. Banks 50c 52-1, F. M. Gray 50c 52-3, Bryson Scott 50c 52-3, F. B. Miller 50c 52-3, Cornett 25c 51-23, Mrs. Harriet Sturm 50c 52-6, T. Waller 50 52-4, J. L. Rice 50c 52-3, Cyrus Saxton 52-3, Mrs. Matilda Baeholder 1.50 53-14, Levi Crim 50 53-14, D. Babcock 75c 52-13, David C. Babcock 50-17, John Q. Finch 1.50 53-13, N. F. Tenney 50c 52-13, Mrs. Mary Cosert 50c 52-4, Wm. Evans 50c 52-5, Wm. Ford 50c 52-5, Mrs. J. Bitters 1.50 53-13, T. Sprague 75c 52-13, Paul Smith 1.50 53-3.

#### Books Sent by Mail.

Mrs. F. L. Garesche 25c, Eli Barrett 25c, Geo. H. R. sell 55c, Wm. Weaver \$1.25, Johanna Anderson 30c, Wm. Fielden 10c, Eliza A. Proctor 40c, E. B. Gaskill 10c, G. W. Admire 20c, Minnie S. Moore 25c, Niels N. son 1.25, A. S. Gillett 10c, M. A. Russell 25c, Mrs. M. Pimpel 50c, Anna Atwater 25c, B. C. Roberts 50c, G. Maris 25c, Christian Ghering 2.00, O. H. Carns 10c, John McCollum 25c, Mathew Ryan 55c, Mrs. L. F. G. ney 25c, A. N. Somers 16c, Prof. G. A. Langley 25c, A. Sutherland 50c, Mrs. Wilson 75c, Mrs. J. Strinbeck 50c, Peter Heddlund 75c, J. P. Johnson 75c, J. A. Lindley 20c, I. aiah Ryder 90c, Alfred Dean 1.00, C. D. Ross 10c, Dr. H. Munch 2.68, John M. Griffin 25c, John Monte 75c, Mrs. F. Glascock 1.10, Mrs. J. A. Warner 35c, L. Madsen 1.30, B. Fristed 1.10, P. L. Haen 40c, S. W. Sm. 3.23, Theo. F. Kendall 40c, Robert Crawford 1.40, Ab. Gifford 25c, Floriman Deas 32c, John Q. Finch 10c, Linda Brewster 25c, Noble Ross 25c, Rev. E. B. Fu. 25c, P. J. Schneider 40c, Mrs. M. A. Haughey 2.00, G. Carlstedt 40c, N. G. B. Zollinger 1.50, L. Hackett 10c, P. Pierce 75c, F. M. Mcullen 1.00, Jno. V. Fassett 20c, John Hermus 75c, C. Terkildsen 1.00, J. A. Ashba. 2.75, E. Van Deusen 1.00, John Magnus 10c, Milton Edmunds 50c, Mrs. Henry Cutler 50c, F. Howe 10c, John F. Jones 1.40, S. Hall 1.10, Wm. H. Canfield 40c, D. C. Hunter 1.50, Mattie M. Turnipseed 50c, Ida F. B. inger 30c, Ada L. Colcord 2.00, Bettie Coombs 10c, Lucy Tomlinson 75c, M. F. Mullen 9.50, D. A. Robins. 18c, Edward Knight 1.00.

#### Books Sent by Express.

A. W. Bartlett \$7.50, John Ely 4.20, Wm. Chinn. 17.63.

#### Books Sent by Freight.

B. L. Whitney \$176 67, S. N. Haskell 71.54.

#### Cash Rec'd on Account.

Maine T. & M. Society per James Sawyer \$1.00, T. & M. Society Signs of the Times 30.00, C. L. Boyd A. Cudney 2.50, A. Cudney 7.50, E. Van Deusen 2.00, S. Hart 26.57, C. W. Reynolds 2.00.

#### Gen. Conf. Fund.

Ind Conf per Wm. Carpenter \$25.00.

#### Mich. Conf. Fund.

Colon per Augustus Ford \$12 00, Orange 25.50.

#### Gen. T. & M. Society.

Susan Elmer (deceased) s. b. \$1.00, Mary Haugh 1.50, S. J. & R. Johnson 5.00.

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

Dist 6 per F. Howe added 1/3 \$10.00.

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

J. S. Chapman \$5.00, Fanny Glascock 25.00, Sam. Glascock 10.00, M. Glascock 7.00.

#### European Mission.

E. H. Root \$50.00, Ada Richmond 4.00.