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DROPPING A SEED.

THE land was still; the skies were gray with weeping;
Into the soft brown earth the seed she cast;
Oh, soon, she cried, will come the time of reaping,
The golden time when clouds and tears are past!
There came a whisper through the autumn haze,
"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming
Of sunlight stealing through the cloudy rift;
Hour after hour she lingers, idly dreaming,
To see the rain fall, and the dead leaves drift.
Oh, for some small green sign of life! she prays;
Have I not watched and waited "many days"?

At early morning, chilled and sad, she hearkens
To stormy winds that through the poplars blow;
Far over hill and plain the heaven darkens,
Her field is covered with a shroud of snow;
Ah, Lord! she sighs, are these thy loving ways?
He answers, "Spake I not of many days?"

The snowdrop blooms; the purple violet glistens
On banks of moss that take the sparkling showers;
Half-cheered, half-doubting yet, she strays and listens
To finches singing to the shy young flowers;
A little longer still his love delays
The promised blessing—"after many days."

O happy world! she cries, the sun is shining!
Above the soil we see the springing green;
I could not trust his word without repining,
I could not wait in peace for things unseen;
Forgive me, Lord, my soul is full of praise;
My doubting heart prolonged thy "many days."

AN ADDRESS

ON THE IMPORTANCE AND WANTS OF OUR MISSIONS.

In every important movement, it is well, from time to time, to carefully consider its progress and ascertain its wants. In this way we can become intelligent concerning it, and provide for its requirements and assure its success.

The third angel's message is the closing work of the gospel dispensation. It is this, or it is a great delusion. It is the last phase of gospel light, the closing of its glorious work. The great commission says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Thus we see that in the beginning of the gospel dispensation missionary effort was its leading feature. These were the final instructions of Christ to his disciples, as he left them.

This feature must characterize the close of the dispensation. The most solemn message of the Bible, containing a fearful threatening of wrath without mercy, closes the gospel day. This message must also be proclaimed in "all the world," and its "sound must go to the ends of the earth." Missionary effort, then, must be the most prominent characteristic of this work. In the very nature of things, this must be an aggressive work. Take from it this peculiarity, and it loses its power and becomes a lifeless affair. How can it be otherwise? When our people become satisfied that this work is making no progress, and has come to a permanent stand-still, it will not long continue to hold those who have professed to believe in it. Take from it the idea that it is to bring to its belief honest souls throughout the world, and it will lose all its power upon those now believing in it.

In the very nature of things, this is so, and cannot be otherwise. The idea of saving many of our fellow-men by obedience to long-neglected truths, is an essential part of the message itself. It ceases to have any practical importance when this object is lost sight of. The truths it contains must be proclaimed, that such persons may hear them, and believe. A man cannot really believe in such a message as this without feeling the importance of proclaiming it to others. In no other way can he do his duty to his neighbor and his fellow-man. It is impossible, if he really believes in the message, to be indifferent to its success.

Other denominations are making laudable efforts to introduce the gospel into nations which know it not, to bring the heathen to the knowledge of Christ, and to confer upon them the blessings enjoyed by the Christian nations of the earth. These blessings are many, and this work is truly commendable. Ours is a work of reform among Chris-

tian people themselves. We recognize the fact that important, sacred truths have been long neglected among them; that their standard of piety is too low when compared with Bible requirements; that a special work of reform must be proclaimed as a preparation for Christ's coming; and that those who are translated at his appearing must have recovered from all the baneful effects of ages of apostasy, so far as purity of doctrine is concerned.

Living, as we do, when many are "lovers of pleasures more than lovers of God, having a form of godliness without the power thereof," we realize the pressing necessity of reform, both in theory and practice, before Christ comes; for those who are "redeemed from among men" are "to stand without fault before the throne of God." Such a reform must be based upon something substantial and important, in order to be a genuine movement such as God can accept. What can answer these requirements better than his holy law? This law has ever been the basis of all genuine morality and religion.

The doctrines taught by S. D. Adventists, which we group together in the message of warning to the last generation of men, are among the most important contained in the plan of salvation. The perpetuity and importance of the law of God; the restoration of the creation Sabbath, trodden under foot during ages of apostasy; the great truths of prophecy concerning the advent of Christ, the nearness of his coming, and the preparation for that event; the correct view of the priesthood and the ministration of Christ in the heavenly temple above; the time and nature of the work performed there; the closing work of the judgment period, with all its solemn and dread realities; the nature of man, the state of the dead, the final destiny of the wicked; the Bible doctrine of the future and glorious reward of the righteous, including their abode during the millennium in the city of God, and their final reign in the new earth forevermore; the true doctrine of spiritual gifts, and the work of the Spirit of God upon the human heart in conversion, and in the special revival in the church of some of the gifts which had disappeared for centuries; the proper celebration and purpose of all the ordinances of the church as Christ left them, including the revival of one which has been rejected through pride, and its elevation to its true position; and an exposition of the dangers of the last days, the peculiar perils surrounding us, the work of evil spirits, and what our own government is to do in the closing drama of human history,—these are most certainly doctrines of vast importance. The correct understanding of these subjects is necessary to an intelligent conception of the scheme of salvation; and the lack of this knowledge for ages past, has made theology so misty, foggy, and contradictory that many souls have been lost in doubt and skepticism.

God has grouped together in the last warning message the precious truths of his word for the benefit of the last generation of men, and to gather out a people and prepare them for translation. These blessed truths, which harmonize and illuminate theology, and make the Bible seem like a new and glorious book resplendent with light and beauty, are committed to our hands, not merely for our own enjoyment and benefit, but that we may publish them to the ends of the earth. Thousands and tens of thousands are perishing for the lack of knowledge. They are dissatisfied with modern religion and theology. They see its inconsistencies in doctrine and practice. They long for something better. Many are in the blindness of darkness and unbelief, thinking the Bible teaches the inconsistencies of modern theology which they cannot accept as true. They believe God is not so vindictive as to torment his erring creatures to all eternity, with no possibility of escape. Many who have embraced the present truth were once skeptics whom popular theology could never reach; but the light, harmony, and clearness of the prophetic message opened their eyes, and they are now among the most devoted believers in Bible truth to be found.

The popular doctrine of the world's conversion is deluding myriads. They fondly think Christianity

is to rule in the councils of nations, and to be the guide in kings' courts; that wars will be abolished by arbitration; and that, in short, Christianity will become the guiding, controlling force, the leading power in this world where death and the curse reign. This idea is but a slight modification of the old Catholic doctrine that everything must bow to the pope. He was the head and full embodiment of their conception of Christianity. Modern Protestantism, with its worldly scheme of the millennium, proposes to rule the earth in this mortal state by its system of religion. They propose to make this government a Christian one by placing God in the Constitution, exalting the Sunday Sabbath, making laws to suit their views, and giving everything a religious cast. They propose to go further, and combine with other nations in establishing international laws to suppress many of the world's evils, and thus establish Christianity by international authority as the controlling religion of the globe. We never realized so forcibly the aim, purpose, and scope of these schemes as recently when listening to the celebrated Joseph Cook in his Monday lectures in the city of Boston, before an enthusiastic audience numbering thousands. He has recently traveled around the world, and taken special pains to become acquainted with leading thinkers of orthodox Protestantism in all parts of the earth. He is a prominent man of great ability himself, and the times are ripe for such a movement.

We can but regard these latter-day views of the work of Christianity as an entire misconception of the genius and spirit of true religion, and as a worldly policy, misleading and perverting its true design. The world's conversion is a last-day fable,—a doctrine which is itself a sign of the coming of Christ, and a clear index of the fallen condition of popular religion. It shows the pride of the leaders in popular religious thought, whose great men would be among the princes and rulers of the earth, instead of imitating the humble Jesus of Nazareth. The object of the gospel is to "gather out a people for his name," and prepare them for the kingdom of God. We should look, long, and pray for the coming of Christ to destroy the wicked kingdoms of the earth and gather his people to himself, and not for that impossibility,—the world's conversion.

It is our duty to do our utmost for the enlightenment of our fellow-men, and to show up these fallacies, and help them to see that the world's destruction is just before us, instead of its conversion. We have so many evidences in favor of our position that it is not hard to do this. Oh for an enthusiastic love for, and devotion to, the grand and glorious truths committed to our hands! We must do what we can to bring the light before our fellow-men in every part of the world. This solemn duty we assume when we accept this truth. Its obligations we cannot shake off. So clear and plain is this duty that we cannot even be happy in this life, and retain a conscience at peace with God, if we neglect it. We are profoundly convinced that many of our people live under a sense of condemnation because they are doing so little for God. They know they are not acting consistently. They fear they would be lost were their probation to close, because they are doing so little for God and their fellow-men. Some who have been persuaded to canvass and engage in the missionary work, have confessed that they were far happier when doing so than when engaged in other business. They felt the peace of God in their hearts. Oh that many more would go and do likewise!

We want to take enlarged views of the importance of this Heaven-appointed message. The Bible sets it before us, carrying, with it the issues of life and death. Those who reject it are to partake of the unmingled "wine of the wrath of God" in "the seven last plagues." It is to be given with a "loud voice" to "peoples, nations, tongues, and kings." It is to "enlighten the earth with its glory," commencing in feebleness and obscurity, but closing in light and glory like the sun in noon-day splendor. This message, which carries the "seal of the living God" with it, is so important that angels are sent from the presence of the Lord to control and hold in check the mightiest nations of earth, that war may not interrupt the sealing

work, and that the 144,000 may be prepared. The plans of statesmen and politicians, and the schemes of earth's great men, then, are made subservient to the progress of the last message. In the sight of God, the progress of his work is more important than any congress of national powers that ever met. If the curtain could be lifted, and we could view the past as he sees it, we firmly believe that the boasted knowledge, and inventions, and progress of the past century and more, would be seen to be providentially arranged to make possible the short but most important work of the third angel's message.

Should this be thought to border on arrogance and boasting? What can be more important than a message which closes probation, warns the world of its coming doom, ripens the harvest of the earth, and introduces the faithful believer to an eternity of bliss without his passing through the valley and shadow of death? Is not such a message more important than anything of a temporal nature can be, though those carrying on these temporal concerns may be dwelling in kings' courts or calling themselves the great men of the earth? Yes; heaven is higher than the earth, and the circle of eternity is greater than the bounds of time; so God's work of salvation is more important than the puny schemes of men.

Evidently, Satan has realized the vast importance of the closing message of probation, and has done what he could to hedge up the way before it, and make its progress difficult. After unsuccessfully attempting for ages to destroy Christianity by means of persecution, he has hit upon a shrewder plan in these last days. He tries to lull the church to sleep by the song of "peace and safety;" he brings in worldliness, the love of pleasure, conformity to fashion, and the gratification of the carnal heart, with such power that the mass of professors are "lovers of pleasures more than lovers of God, having the form of godliness, but denying the power thereof." "The love of many" has "waxed cold," and there is but little living faith in the world. Foreseeing through the prophecies of Scripture that there would be genuine manifestations of the gifts of the Spirit in the last days, Satan has flooded the earth with Shakerism, Mormonism, Spiritualism, etc., to bring into contempt and disrepute any genuine prophesings which might appear. Most people have ceased to expect any marked evidences of the presence of God's Spirit in the world. Modern religion has settled into a dead calm. A worldly church courts popularity, and little difference can be seen between it and the world itself.

Under such circumstances, the proclamation of the warning message is one of great difficulty. These lulling, stupefying influences of the "enchanted ground" affect us. They are all around us and among us; we meet them at every turn. Satan evidently realizes that we are approaching the great crisis of human history; and as he stupefied the apostles of our Lord, and deprived them of a great blessing just before the crucifixion, so he is doing his best to put us all to sleep. He is succeeding wonderfully with many of us. There never was an age when it was more difficult to be a true Bible Christian than now.

Thus we see that both the God of heaven and the god of this world appreciate the importance of this message, and feel the deepest interest in its success or defeat. Shall we, the interested parties, be less earnest? Many of us believe, theoretically, that these things are so. Should we not, then, put forth the most untiring efforts to bring before our fellow-men these saving truths? Should we not send them to every land and every clime? We have said this work is, in the nature of things, aggressive. It is nothing unless it is that. The moment we cease to make earnest efforts to bring the light before others, we begin to die. We really sign our own death-warrant. We virtually say by our inactivity that we are mistaken in our application of the prophecy, and that this whole movement is unimportant.

Could anything be more absurd than for us to believe in a message threatening the unmingled wrath of God, judgments which will leave the world depopulated, and yet have no interest in its proclamation,—no care whether the people hear it or not? Such a case would show at once that we were indifferent to the welfare of our fellow-men, and hence unworthy even of the name of Christians. Therefore, the only consistent course we can pursue is to arouse to earnest efforts to spread the truth everywhere that souls can be reached. The Bible teaches this to be the only proper course.

The Testimonies of the Spirit teach the same thing. The plainest dictates of common sense and consistency require it of us, and our consciences reprove us for not doing it. Tens of thousands of honest souls are waiting and longing for light,—something which will meet their spiritual wants. Heaven is preparing the way before us. May God help us to step in, and do our duty faithfully.

WHAT HAVE WE BEEN DOING

Thus far to accomplish the work committed to our hands? This work started in feebleness, poverty, and obscurity a little over a quarter of a century ago. It was exceedingly unpopular. It had no great men or rich men to support it. It had to create everything it needed to work with. Even its system of faith and doctrine was undeveloped. Coming out from the great disappointment of the '44 time-movement, the early believers were looked upon by the mass of the world around them as fools and fanatics, and they could scarcely get a hearing anywhere. But things have greatly changed. We now have 27 organized Conferences, 167 ordained ministers, 134 licentiates, 660 churches, and nearly 20,000 enrolled members; while there are probably half as many more who believe our doctrines and observe the seventh day as the Sabbath. Besides, we have missions in Central Europe, England, Norway, and in various parts of the Southern States. Our people are scattered in all parts of the United States of America and in Canada; and according to the latest information there are not far from 1000 Sabbath-keepers in the European countries; and they are to be found scattered here and there in all parts of the earth.

We have upwards of 8,000 enrolled tract and missionary workers, who have, during the past year, distributed 5,206,815 pages of publications reported, and many more not reported; and 555,942 periodicals. The International Tract and Missionary Society has been doing a noble work outside of these organized societies, sending the truth to distant lands and unoccupied fields. Through its efforts souls have embraced the truth in foreign countries, in remote parts of the earth, and in the islands of the ocean. This branch of the work should be of great interest to our people.

In the work of publishing the truth great advances have been made. We have three organized Publishing Associations established, one at Battle Creek, Mich., one at Oakland, Cal., and one at Christiana, Norway. We also publish at Bale, Switzerland, and Southampton, England. We issue at least twelve periodicals in six different languages, and other publications in several additional languages. Since its organization, our oldest publishing house alone has issued upwards of 250,000,000 pages of printed matter in the form of books and tracts; and in 1880-82, it issued over 3,000,000 copies of periodicals. We have not the statistics before us to enable us to give the amount of reading matter that the other associations are circulating; but it must be very large. We firmly believe all these seeds of truth are not lost and thrown away. It has never been so in our past history, as the wonderful evidences of growth plainly show. We expect to see a great increase in the near future. Sabbath-keepers will spring up all over the earth. God's word has gone forth, and it will not return to him void.

OUR MISSIONS IN EUROPE.

One of the most interesting features of our work is the establishment of missions in Central Europe, England, and the Scandinavian countries. We have sent able and experienced men there to manage these missions, who have labored faithfully under great disadvantages. It is no small matter to introduce a new doctrine so unpopular as ours, and so hard to obey as the seventh-day Sabbath, into old, established communities, where the customs of society are fixed, where there is a prejudice against American ideas, and where the mass of the people are so poor as in Europe. It is especially difficult where the missionaries are natives of other lands, speak another language, and everything has to be learned,—the language, customs of society, habits of thought, etc. Add to these things sickness and other hindrances, and the obstacles are exceedingly hard to overcome.

We have spent upwards of \$25,000 of means contributed from this country during the last six or seven years to establish the truth in the old country. This sum has not only supported the missionaries and their families, but has purchased printing supplies, paid for other labor, the rent of

houses, and missionary supplies, including 1,000 copies of the *Signs of the Times*, etc.

It has helped to circulate our periodicals all over Europe. We think this money has been exceedingly well spent, and that results of great value to this cause have been attained by it. Eternity alone can estimate these results. It is no small thing to have three important missions firmly established in important points in Europe, and the truth circulating extensively all through those countries in five or six languages.

The English, French, German, and Scandinavian languages are spoken by the most important nations of the earth. The novelty and strangeness of our work in Europe has largely worn off, and the people begin to see that this doctrine has come to stay. It meets a want long felt. It sets before them clear and harmonious truth, and a higher type of religious life than they have been accustomed to see. People move slowly there; but we may as well conclude that something is being accomplished if there are nearly one thousand Sabbath-keepers in the old world, a large proportion of whom are Seventh-day Adventists. It was only a few years ago that twenty could not have been found.

We have diligent missionaries at various points, who are placing our publications on board ships which go to every part of the earth, not merely for sailors to read, but for passengers who in this period of "running-to and fro," are traveling to all the countries of the world. It is a favorable time for them to read, and in this way the seeds of truth are being disseminated in all countries and are "sown beside all waters."

Thus we see that a mighty change has occurred within the last twenty-five years, and since this movement commenced. Already the light of truth is reaching to a greater or less extent, all the enlightened nations of the earth, and in most of them it is attracting considerable attention. The organized machinery of Conferences, publishing associations, and missionary societies, with their corps of ministers, officers, agents, and workers, is already developed, prepared, and in successful operation, to do a vast work in a short time, if the necessary zeal and devotion are manifested, and the blessing of God attends the work. The creation and development of these instrumentalities, so as to bring them into successful operation, is no small part of the work itself. It is really the most difficult part of it. The way is all prepared, and the question now is, Shall we push this work with all the fervor and zeal worthy of a movement of such tremendous importance?

WHAT IS NOW NEEDED.

The great want among us is to realize the importance of the work, and to rally all over the field and carry forward our missionary operations of all kinds till the earth is enlightened with the glory of the closing message. This must ever be our great duty till time shall close. There must be a vast increase of the missionary spirit all through our ranks. We are failing in this particular, perhaps, more than in any other. We lack the gold tried in the fire,—living faith and fervent love. The True Witness notices emphatically, and first of all, our lack of these qualities. Missionary zeal is always built upon these principles. Faith in the work of God for this time, and love for the perishing who may be saved by it, will give just that zeal which we so greatly need. Our sloth and indifference must be laid aside, and we must rally and send out the light.

Our missionary operations ought to increase greatly in all our Conferences and T. and M. societies. We are doing but little to what we might and must do. Colporters and canvassers must be selected and sent forth in all directions. There are many whose talents would enable them to do as much good as some of our ministers are doing, if they were consecrated to God. These positions must be exalted to their proper degree of importance. They must not be undervalued. This kind of work is just as noble and worthy of respect as preaching, and as profitable to the cause. We firmly believe our Conferences should send out suitable persons with their official sanction, and should see that those who are faithful in the performance of these duties are as properly supported as those who preach the message. The work of both is really the same,—the dissemination of light to save the lost and perishing. All our ministers, and especially our Conference officers, should be seeking to find men or women who can labor in

these branches, and encourage them to go forth and engage in the work of God. We might make far greater progress than we are now making, if this were done.

There are many and great fields where the truth has hardly been heard of, that are awaiting faithful missionary labor. That noble and most important organization, the International Tract and Missionary Society, is doing excellent work; but it cannot, in the nature of things, do it all. Why is there not missionary zeal enough among us to inspire men and women to go forth and labor with the earnestness of the Waldenses, who were not afraid to risk their lives; or as the Moravians have done, who have struggled in poverty and weakness in fields that were neglected by all others? Thousands of converts to the religion of the cross have resulted from these self-denying labors. Where are our Judsons, our Martyns, our Livingstones? Are the solemn truths of the closing message powerless to nerve men to go forth and labor for the salvation of those for whom Christ died? We need a kindling up of missionary zeal all through the ranks. We are not doing our duty. God is displeased with us for our coldness and apathy. The fields are white for harvest. Where are the laborers? There is no lack of ability among us; there is no lack of excellent fields for labor. We need converting through and through, till the love of Christ constrains us, as it did the apostle Paul, to labor earnestly for the salvation of the lost and perishing.

SHALL OUR FOREIGN MISSIONARY OPERATIONS BE CONTRACTED?

This is a most important question, and one which should be of great interest to every S. D. Adventist. At considerable expense, as we have shown, missions have been established in Central Europe, Great Britain, and the Scandinavian countries. For years periodicals have been regularly issued in the first and last of these missions, and a small beginning has been made in the publishing work in Great Britain. As we had no paper published in England, special efforts have been made to circulate our own *Signs of the Times* there. We have struggled against many difficulties, and have expended quite a sum of money in order to attain to our present degree of progress. The funds raised by our people for the support of these missions have been under the control of the General Conference Committee, who have tried to disburse them faithfully so as best to advance the important interests they were contributed to support. These funds all need replenishing, and some of them are exhausted.

The question comes before us with great force at this point, What shall be the policy pursued by our people in the future in our missionary efforts in foreign lands? Shall we conclude that we have extended our operations too far, and have undertaken more than we can carry out, and so from this point contract these efforts, and do less than we have done in the past? What would be the inevitable result of such a policy? To our minds it would be most disastrous. It would weaken the faith and courage of our people, and these are the very elements we cannot afford to diminish. Already our lack of energy in pushing the work as it should have been done, has made sad the hearts of many of the most devoted friends of the cause, and has brought more discouragement upon them than anything else could have done. Let this work lose its aggressiveness, and become stationary and crystallize at its present extent, and it would soon cease to be a matter of interest even to our enemies. It would soon be lifeless and insignificant. When such a state is reached, it will be a practical confession that we are wrong in our application of the prophecies, and that this is not the last message which is to warn the world and close up man's probation. There is nothing which so disheartens the true friends of the cause, nothing which makes our enemies exult so much, as to see evidences that our work is losing its spirit of aggression, and is coming to a stop. If, therefore, we want to demonstrate to the world that we are a set of dupes and false prophets, that we have been deluded ourselves and have deceived others; and if we want to prove true all the evil predictions of our enemies, who have for a quarter of a century been proclaiming that this was merely a temporary exhibition of fanaticism, a passing humbug, soon to demonstrate its folly, we have but to contract our operations and kill out our missionary spirit. Then we shall die out quick enough, even for our foes.

If we can justly claim a spark of consistency, we must go forward in our efforts to proclaim the mes-

sage. Instead of holding back, we must move forward all along the line. We should fill all our missionary funds that the work be not crippled. We must strengthen our missions that are already established, and create many others. There ought to be live missionary workers in many of our large cities, like New York, Chicago, Washington, and St. Louis. There ought to be a mission in Australia, and operations reaching out in all directions among the islands of the Pacific. English-speaking people abound in these places. The light of the message must encircle the globe. We must labor to kindle up missionary zeal among our people, that our promising young men may give themselves to God, and work for others, rather than live merely to make money. As a people, self-preservation really requires this. Those who have talent with which to labor must give themselves to the work of God if they would hope to have his blessing. Those who have means must listen to the call of duty to use it in the proclamation of the message. In no other way can we meet the demands of the hour.

The General Conference of our people, at its last session in Rome, N. Y., devoted more time to the consideration of our missionary operations, and felt more deeply their importance, than any other subject which came before that body. The deepest solicitude was felt in their prosperity. The action of the Conference did not give the least countenance to the idea that we are to slacken our efforts in this direction. We went so far as to pass resolutions to send out some whom we could not spare without a great feeling of loss, even endangering the prosperity of important Conferences, that the hands of our missionaries abroad might be strengthened. At one point in the Conference the painful anxiety of the delegates over this question amounted almost to agony, and strong men shed tears, so deeply did they feel the importance of this subject. We all felt that our missions must be sustained, even if we suffered great losses here. We felt that the faith and integrity of our people were being tested on this point, and that we could not go back. We believe this sentiment of the Conference is the sentiment of every true S. D. Adventist. We believe that our people all over the land will respond with their means, when they realize the wants of the cause, and that they will never permit the work to stop, or our missionary enterprises to be seriously hindered for the lack of money with which to meet expenses. In the near future we look for a revival of the missionary spirit among us in all directions. We must have it, and we shall have it. The true friends of the cause will respond to the calls of those whom they have placed in positions of responsibility. We will now briefly notice different missions, and other worthy objects which should receive financial help the present year.

THE CENTRAL EUROPEAN MISSION.

By this term we mean the mission whose headquarters is at Bâle, Switzerland, where for years past our beloved Bro. Andrews has been laboring so faithfully. We regard this mission as already a great success. We do not mean by this that all has been accomplished that can be accomplished. Far from it. But we do mean that a great and important work has been done, and a good foundation has been laid for a much greater work in the near future. We believe that God has wonderfully sustained his servant during all his feebleness, and that he has greatly blessed his labors put forth under the greatest difficulties. He has worked to the utmost of his strength, and has accomplished a vast amount of good under such circumstances that most men would have felt they could do nothing. His cries to God have not ceased, and strong prayers put up in living faith have been heard in heaven, and God has answered. The paper gotten out month by month has gone forth laden with precious truth, and made deep and wide impressions for good, and fruit will be seen in the kingdom of heaven. Many souls have embraced the truth already; but this is only a small part of what has been actually accomplished. Prejudice, which covers its victims with an iron coat of mail, has been largely broken, and in all directions persons are willing to investigate the truth. Many and favorable responses are coming in.

It is no small matter to establish a mission in Central Europe, at a point like Bâle, on the borders of two great empires, in the very center of old-world civilization. We Americans cannot realize the difficulties which any new doctrine so unpopular as ours has to meet in the old world. Society there has become fixed, and new ideas are not so easily received, especially American ideas. Sus-

picion attaches itself to new things. People there think they have many advantages over America, and that they are far more intelligent. It is very difficult to keep the Sabbath there, and the people are slower to move and harder to impress. But after these truths have been before the public so long as they have, the people see that they have come to stay. They are already making a deep impression. Bro. Andrews has done most noble work there in his weakness, and those seeds of truth which have been so thoroughly watered with tears, will spring up in many hearts. Thousands of copies of our paper are going forth every month to enlighten minds dwelling in darkness. The papal power has been broken, so that light can now shine, not only in Protestant Germany and Switzerland, but in Catholic France and benighted Italy. Many of the best minds, those most liberal and advanced in freedom of thought, are considering these truths. An excellent impression has already been made by the French paper. The German work is not so far advanced. We must have a German paper there in the near future. A vast work is to be done there, and a good beginning has been made.

We must now follow up the openings which have been prepared by the printed matter. The General Conference has voted to send Bro. Whitney to help in the work. Other laborers will no doubt be called in in due time. That mission must increase, and be strong in laborers who will proclaim the truth in the opening fields. We cannot suppose for a moment that the prayers, sacrifices, and faithful work of our dear brethren there are to be lost. The fact that the work has been so difficult, that such sacrifices have had to be made, and that God has hitherto sustained these painful efforts, proves to us that it is the foundation of a great and important enterprise. The result will more than counterbalance the cost. We expect to see much accomplished in the near future.

The financial condition of this mission was quite fully stated in the REVIEW last January. We consider the money used in this mission well spent, and firmly believe the advantages thus gained to the cause are worth far more than their cost. We want all to understand that the amount used was not all paid to the laborers as remuneration. Far from it. This sum includes their support and all their traveling expenses; quite a sum paid for the support of the lamented Dr. Ribton, and his traveling expenses; the rent of buildings for the use of the mission; the cost of paper and publishing, type, etc., etc.; Bro. Andrews's coming to this country at the invitation of the General Conference, and his return; the support of Bro. D. T. Bourdeau for some time in Europe, and his traveling expenses; and other matters connected with the mission. We think there is more danger that too great economy has been used, and that our missionaries have suffered, than that they have fared too well. Our people will need no assurances from us that this beloved pioneer, who has labored so long and so faithfully in this cause, and who has almost given life itself for this mission, has not squandered the money raised for it. He has given for it more than any money can buy. It has cost him more than all the money given for the mission by our people could repay.

The condition of the funds of this mission is better than it was a year ago. Then, the mission was in debt several hundred dollars; now, it is some over \$3,000 ahead. The fund should be raised the present year to at least \$10,000, and we believe it will be.

THE ENGLISH MISSION.

Our people have hoped for great things from this mission, and we have not yet seen all accomplished that was hoped for. It is possible that some disappointment has been felt that greater results have not been attained; yet we see nothing that ought to discourage us, or cause us to lose hope. On the contrary, we believe there has been much good accomplished already, and that there are many indications of more in the future. It is very probable that none of us realized the difficulties which have stood in the way of the establishment of a strong, successful mission in England. We have reasoned that there would be far less of them in a nation speaking our own tongue than in those speaking other languages. In this respect, no doubt, the circumstances are more favorable; but there may be other difficulties which would be as great, so that on the whole it would be as hard to succeed. England is a proud nation, and there is little disposition to be taught unpopular truth by those whom she regards as her inferiors. There is great preju-

dice against American ideas. It is quite hard for Americans to adapt themselves to English forms of speech, modes of expression, and habits of thought. It is not every one who can do it, and succeed. It is not easy to procure halls for public speaking, or to get the people to attend in them when procured. Quite likely we may not yet have found the best way to reach the English people.

We have labored under the great disadvantage hitherto of having no paper published there. Our other missions have had the benefit of a paper, which is no small help. We have found one almost a necessity in this country, both on the Atlantic and the Pacific coast. We could never have got along well without them. We have tried to make up this deficiency by using the *Signs of the Times*, sending it all the way from California for that purpose. One thousand copies have been sent for over two years past, and no doubt these papers have done a great amount of good, though they do not fully meet the wants of the mission in every respect. But the judicious circulation of so many papers must have set many to thinking, and we shall never know how much has been accomplished till the Judgment. Our beloved brother, Eld. J. N. Loughborough, has struggled hard against the many obstacles standing in his way to establish the mission, and has practiced economy, and brought expenses as low as possible. He has a good degree of financial ability, which he has exercised to help the mission onward in its work, and save to the cause all he possibly could. Quite a number have already embraced the Sabbath, and no doubt many more are interested.

The labors of Bro. John have also been blessed to the conversion of quite a number. The labors of Bro. Drew in the ship missionary work have been very encouraging. How it rejoices the heart to think of the truth going out through the British shipping to every land and every clime! These seeds of truth are sure to spring up and bear fruit, when the Spirit of God is poured out, and the latter rain begins to fall. They are already showing encouraging signs of vitality. The English people are becoming acquainted with the truth. The message has come to their island to stay. It will not slacken and grow less, but we have strong faith that it will greatly increase. *It must increase.*

Just think of it. England, the greatest commercial power on the globe, whose shipping almost, if not quite, equals that of all other nations together, whose flag floats on every sea, and upon whose dominions the sun never sets;—England, the home of intelligence, standing in the front rank of the civilized nations of the earth;—England, which has done more for liberty and progress and the success of Protestant principles than any other nation,—can it be that the last message of mercy is to do little or nothing among such a people? We do not believe it. There must be a great work done by the closing proclamation in Old England, as well as in her dependencies. Therefore, we can entertain no thought of slacking our efforts in behalf of the English Mission. *It must go forward.* If this cannot be accomplished by our present mode of operating, we must adopt others. We must keep trying till we find the key of success. There is no other way in which we can be consistent. If Satan has hedged that mission about with great difficulties, God can lift up a standard which will make success all the more emphatic.

Financially speaking, the English Mission is in the worst condition of any of them. It is now probably several hundred dollars in debt to the Publishing Association. That is to say, the Association, which has more than enough burdens of its own, is carrying the load of the English Mission, and using its funds to keep it up. We have felt pained and surprised to see no greater interest taken in this mission for a year or two past. Bro. Loughborough has done his very best to manage it economically, and there are few among us who can manage in this respect as well as he. Do our people really have the slightest thought of letting this most important mission fail for lack of means? We cannot believe it for a moment.

To slacken our efforts now would be to throw away what we have already gained, and make it much harder in the future to recover from the loss. Instead of doing this, we are in favor, as soon as practicable, of doubling or trebling our efforts. In the near future we must have a paper in England. But this will involve expense, and will be impracticable without a large increase of funds in this mission. Do our people want a paper in England, going forth from the mother country, with all the in-

crease of influence that that fact involves, to every land where the English flag floats and the English language is spoken? Then we must have funds for the English Mission. Its treasury is now absolutely empty. We cannot believe our people will let this important mission sicken and die for the lack of means. Its fund should be raised to at least \$10,000 before the snow flies in 1883.

THE SCANDINAVIAN WORK.

This, of course, includes the work in Denmark, Sweden, and Norway. The two former of these countries have now become organized Conferences, and in one sense are no longer missions. Still they need help, and have it in the supervision of Eld. J. G. Matteson, who is supported by the funds of that mission. There is no branch of our foreign work which has presented such marked evidences of the prospering hand of God as this. Probably there are already four hundred Sabbath-keepers in the Scandinavian countries. There are certain advantages they have enjoyed over our other missions. Bro. Matteson was born in the old world, and hence did not have to learn the ways of the country, as did Brn. Andrews and Loughborough; and the most of the time he has had a paper and publications with which to work. These northern people seem to be more temperate, sober, and religious than the southern nations, and to have more faith in the Bible. Other laborers and helpers born in these countries have assisted Bro. Matteson; and this has been of great advantage to the work there.

God has wrought for this mission, and we rejoice to see how much is being done. We hope to see thousands of devoted commandment-keepers yet gathered out of these countries. We are glad there are some countries where there is some degree of reverence left for the word of God. There is no more hopeful field in the world for the present truth than in Norway, Sweden, and Denmark. If the laborers there keep humble and devoted, and do not get bound down too much by heavy burdens, we expect to see many additions to their present numbers.

The Scandinavian branch of our work has never been in so prosperous a condition as now. It is going forward very encouragingly in this country as well as in the old world. There is a good degree of courage and hope among them, and souls are embracing the truth. Efforts are being made to bring Sister White's writings before that people, and those that have been translated are well received. These will do great good. The earnest and devoted among them have long felt the want of these precious books.

Financially, the Scandinavian Mission needs help. There is a comparatively small sum in its fund; but this should be largely increased the present year. Our Scandinavian brethren in this country are many of them well to do. They have prospered since they came to this country. They ought to put from \$5,000 to \$10,000 in that fund the present year, and raise it above all embarrassment. This mission has cost less than either of our other missions, and a greater degree of success has attended it. Giving to it is not so much a matter of faith as of sight and experience. It has been managed with economy, and all ought to have confidence in it. Our beloved Bro. Matteson has been supported from it. Others who went to his help were also paid from it. We have been using means from it to help those who are working in Sweden. The cause there was too poor to support them, and they had to have help or stop laboring. A little has been used to assist the Publishing Association in Christiana, which has had to carry a heavy load. All these are worthy objects, and our Scandinavian brethren, whether Danes, Swedes, or Norwegians, will all feel a desire to support such a cause. Our brethren there are very poor, and have a hard time when they come out to keep the Sabbath. God has given us many blessings here, which they do not have. We trust the Lord will put it into the hearts of these brethren who have come to America to help the cause of God in their native land. We do not advise our American brethren to give largely to this fund; for we believe our Scandinavian brethren will want the privilege of mostly looking after this branch of the work themselves.

There is another worthy enterprise we wish our Scandinavian brethren to consider; that is, the Publishing Association in Christiana, Norway. This was organized last year, after consultation with the General Conference Committee. At their yearly meeting last January, the report showed 97 shares of stock taken and paid for, amounting

to \$262.15. One share costs 10 kroner, \$2.70. Receipts for the year, \$1,945.15; expenditures, \$1,557.45; cash on hand, \$387.72; presses and type, \$1,600.26; stock of books and tracts, \$626.48; debt owing to Bro. Matteson and the Scandinavian Mission, \$1,218.63. It will thus be seen that this Association is in great need of help. It is regularly organized, with a board of Trustees, and has done a good work. Bro. Matteson freely put in his own money to help forward the work there, and has need of it. There are many of our Scandinavian brethren who could take from five to ten shares or even more, and they would not suffer for it. The brethren in Christiana have struggled hard and nobly to bear their burdens, pay for their large building, and sustain the work there. We should think our brethren would feel it a privilege to help them. Their burden has been just about as heavy as they could carry. May God put it into the hearts of the friends of the cause to assist them.

THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

This most important Society we must not overlook. We cannot speak of it as we would in this Address, which is already too long; but would refer to an article in a recent number of the REVIEW for additional particulars. Our Conference tract societies look after the distribution of reading matter in our Conferences. This is organized to reach out into new fields, where others do not go, and bring souls to the truth. Truly its field is the world in the fullest sense. This Society has started the work in many fields. A few years since, there were hardly any Sabbath-keepers in the Southern States. Reading matter was circulated all through that region by this Society; and now Sabbath-keepers are to be found in all the Southern States; and we confidently hope that several Conferences may be organized there in the near future. These are not the result of ministerial labor sent there from the North, but are largely due to the efforts of this Society. Hundreds of Sabbath-keepers in the South have embraced the truth either by reading themselves, or through the efforts of those who did receive it by reading. In either case, the credit, under the blessing of God, belongs to those who sent the reading matter.

Our foreign missionary work is traceable to the efforts of this Society, that has sent reading matter to every part of the world. We are doing much in the ship work through its efforts. Within the last few months, several thousands of dollars' worth of books have been put into public libraries in all parts of the Union. These embrace our best books, which will thus be brought within the reach of hundreds of thousands of readers. We cannot specify all the good being accomplished by this Society; but it is doing a most important work, not merely in sending abroad reading matter, but in the supervision it has exercised over the various State societies, and the instruction which it has bestowed upon them. This work is of incalculable value, and it has kept other branches of the work from falling into confusion, and has greatly added to their efficiency.

This Society must have a large increase of its funds immediately, or its efficiency will be greatly crippled. It has no funds of any considerable amount to work with. It wants to do an important work in the large cities, in the old world, in the ship work, and in many ways. No friend of the cause can fail to see that here is a most laudable way of using means. It is purely benevolent missionary work. There are many of our people who ought to put from one dollar to one hundred dollars into this Society as donations. A large number of our people ought to become members. Ten dollars makes any one who gives it a member of the International Tract and Missionary society, and all such are entitled to a certificate. They are also members of all our State T. and M. societies, and are entitled to vote at all meetings, and to take part in all their transactions. We greatly desire to see at least \$5,000 dollars in its now empty treasury before the year 1884 reaches us.

IN CONCLUSION.

Our people have placed us in responsible positions in this cause to oversee and direct its interests. We have indicated in the above Address the most important objects for which funds should be raised the coming year. Last year we pleaded strongly for the Publishing Association. It stood in pressing need of help. Our brethren generously assisted us, and our institutions are not in such special need of help as then. In other years we have pleaded

for the College, the Sanitarium, etc. This year we speak largely in behalf of our missionary enterprises. They are more needy of financial help than any other branch of the cause. We ought to raise the present year at least \$50,000 for the missionary cause in its various phases. Does that seem like a large sum? It is nothing to what we might do. It is safe to say that there are several men in this cause any one of whom could give the whole of it, and never suffer for any of the blessings of life. The sum could be raised by a few men in different parts of the country who would never feel its loss. But these wealthy ones will probably want to cling to their property till it burns up, and they burn with it. We do expect, however, that our good and faithful brethren, who are earnestly desirous to see the path of duty and to walk in it, will come to the rescue, and help forward these most important interests. They will want to lay up their treasure above. They will want our missions to prosper, and to support the noble laborers who volunteer to go to the old world, and give their lives to the cause of God. They will want to have a share in their work. We stay here and have the blessings of home, and they go out to do our work for us. Is it too much that we help them with a decent support? May God pity us if we are so blinded by Satan that we can see nothing worthy of our means in our missions.

Many have said or felt that when they could see openings where their money was really needed to carry forward the work, they would be ready to give. They could not quite see the importance of giving to build up our institutions; the advancement of the cause and the salvation of souls by such a course seemed to them too remote to enlist their sympathies and means. Some have felt indifferent about giving to these objects, because their money would be laid up in the REVIEW Office, and so long a time would elapse before it was needed. Surely these excuses will answer no longer. Important enterprises are in great need of funds. They will stand in jeopardy unless our people rally and sustain them. The work of proclaiming this message will be greatly hindered if these funds are not replenished. Important movements will have to be postponed, and souls will be lost, if our people do not rally and help with their means.

Every year has its special objects of benevolence, and we hope it will ever be so. We must cultivate benevolence, or we shall become as selfish and covetous as the world itself. We must have avenues of usefulness through which we can show our gratitude to Him who has done so much for us, even giving life itself for our salvation. We want to see a general movement all along the line, an appreciation of the importance of this great work, and a taking hold to bear its burdens. We expect to see it. God has a people who will not see his work stop. They will lay up their treasure in heaven.

This year the special work before us is a general move among us to forward our missionary work. We want to see great advancement in this direction in all our Conferences. We hope to see an earnest effort made to get out canvassers and colporters, and to increase the tract and missionary work everywhere. We hope for a great advance in all our foreign missions. We are not doing anywhere near our whole duty to the world in bringing the light of truth to their attention. Instead of contracting our operations in the missions we already have, we greatly hope that in the near future other missions may be established. We have been asleep too long. How is the loud cry to come, for which we have looked so long, unless by a general interest in the prosperity of the cause, a consecration of ourselves and our means to the work of God, and most earnest labor in its behalf? When we labor as we should, God will bless us. As he blesses us, our efforts will become successful. The more we do, the more we may do. In no other way shall we ever see the work advance. During the past few years, there has been a drawing back, a welcoming of doubts, a questioning, a slackening of effort, especially missionary effort, on the part of our people; and the cause has greatly suffered in consequence. This must all be changed. The missionary work must ever be the most important feature in this message; for it is to go with a "loud voice" to "peoples, nations, tongues, and kings," till all the earth is "lightened with its glory." How can this ever be, unless the missionary work is greatly enlarged, and our people feel the deepest interest in it?

We therefore call upon all our people everywhere

to renew their diligence in every department of the missionary work. We have set before you in this Address the objects which the General Conference of our people think should have special consideration in the immediate future. These great interests must have our attention, if we would see the cause prosper. They are a most important part of it. Will our people respond to the appeals of the General Conference, and follow the light the Lord has recently given in Testimony No. 31? Will we fill the position God has called us to occupy in the closing work of the third angel's message? May God help us to do it. We urge our ministers in all parts of the field to faithfully set before our people the importance of the missionary work. Be earnest missionaries for God yourselves, and labor diligently to make others the same. Let us all take hold as never before to advance the cause which is committed to our trust.

GEO. I. BUTLER, } Gen. Conf.
S. N. HASKELL, } Committee.
J. FARGO, }

IS THE CANVASSING WORK TO PROVE A SUCCESS, OR A FAILURE?

BY ELDER GEO. I. BUTLER.

THIS is a most important question, and the answer to it will depend wholly on ourselves. The canvassing work can be made to succeed, or it can be left to fail. The easier way will surely result in failure. Success can be gained only by careful planning and persistent effort. The matter is important, because great good may be accomplished by this means. A vast amount of light and truth may be brought before the people in a favorable manner, and at comparatively small expense. And this is the most important thing to be done in the world. Light must shine out to all the world, and honest souls must be gathered by it. There is but a short time in which to do this, and a great work is to be done. The worth of one soul saved in the kingdom of God, to dwell in bliss through an endless eternity, exceeds in value all the riches of this world. There are thousands of such to be reached, and many of them may be reached by canvassing, if the work is pushed with energy.

We have not as yet realized the importance of this branch of the work. We have not begun to comprehend the extent to which it may be carried. We may make it a powerful instrumentality for saving souls; while at the same time we are helping to build up our Publishing Associations, and are advancing the interests of the missionary work in many ways, among which may be mentioned finding interested readers for our papers, and preparing the way for colporters and ministers to present the truth more fully. We may thus develop a class of trained laborers and workers, who would be of inestimable value to the cause in many ways. Every Conference needs such a body of trained laborers to go here and there at the call of duty, to open the way for courses of lectures, remove prejudice, and talk with the people at their homes.

We have thus far labored at great disadvantage in our courses of lectures in new fields. We drop down suddenly with our tents in a village or town, and commence at once to introduce the truths of this message, many of which are very unpopular. Years ago, when we had never been heard of, many would be attracted by curiosity to come out and see what was going on in the tent. These would become interested, and their report would bring others in, and before we came to the Sabbath and the more unpopular doctrines, we would have quite a large congregation of interested hearers.

But now the case is different. There is hardly a community that has not heard of us from the mouths of our enemies. As soon as the tent is pitched, it is known all over town that the Seventh-day Adventists have come to present their terrible doctrines. The ministers, the deacons, and the most pious ladies, go around and tell what a bad lot we are, and try to keep the people away from our meetings. They do not succeed in all cases; many will come, and some are interested. But some of the very ones who should have listened to the truth are kept away by these tactics, and are left in prejudice, to become more and more opposed by the reports brought to them from those who hate our doctrines. Thus we labor under the greatest disadvantages in introducing the unpopular truths of the message in these new communities. When we are so fortunate as to have some God-fearing, devoted sister, or a family or two who have lived

out the truth, and have exerted a healthy influence in the community, we have a decided advantage. It is not so easy then to prejudice the minds of the people. They point to these persons, and, their good works being known, their influence sustains the preaching of the truth.

Now, suppose we had in every Conference men and women thoroughly qualified to go into these places, and spend a considerable time there before the preacher came; suppose these to be humble, devoted, sensible, intelligent persons, whose lives are irreproachable. They become acquainted, and introduce reading matter calculated to remove prejudice. They learn the character of the people,—who are worthy, and who are not. They talk with them, pray with them, and go to their meetings, taking part with moderation and good sense, and thus obtain an influence among the better part of the community. If the way were thus prepared, would not the chances of doing good be greatly improved? Would they not be more than doubled? Would not prejudice be broken down? And when the strange preacher came, would he not be received at once into families, and have influence with them,—an influence which it now takes weeks to gain, and which in some instances is never gained at all? If this is not so, then we confess that we have studied human nature in vain.

But is this plan really practicable? and would it not be very difficult to accomplish these results? Very likely it would require tact, experience, good judgment, and above all, much of the grace of God, and sanctified common sense. But is there ever any great good accomplished without difficulty? We think not. The most important things are usually the most difficult. It takes a good degree of effort, study, wisdom, and grace, to make a successful preacher. We have never known one to become successful on the principle that water runs down hill. We have never seen a devoted, successful minister who was so naturally. It requires much study, self-denial, earnest prayer, and humbling of soul before God. Shall we stop preaching because there are difficulties, and great ones, too, connected with the work? Ah, no!

We firmly believe there are many among us who cannot make successful public speakers, but could become such laborers as we have mentioned, and do even more real good than many of our preachers are now doing. Canvassing is an excellent school for them to commence their training in. They can be doing good in circulating our excellent books, especially "Thoughts on Daniel and the Revelation." Every such book sold is a blessing to the cause of God. Every one is a credit to our people and to our cause, and a blessing to those who may read it. It teaches precious truths. It is just what the people need. In doing this work, canvassers become acquainted with the people, and learn how to talk with them. They gain an experience in meeting their fellow-men. If they go out with right motives, God will bless them, and they will be growing spiritually. Several who have canvassed have told me they never enjoyed themselves better than while thus employed. They felt that the Lord was near, and that they were in the path of duty.

Why can we not have a large corps of men and women who will consecrate themselves to this kind of work, and be willing to bear the cross and endure the shame of unpopular truth; who will look forward to the kingdom of God for their reward; who will feel that it is the noblest and most honorable work in this world to be co-workers with God and Christ and the holy angels in the work of saving men; and who will go forth humble, meek, devoted, and earnest, and consecrate their lives to such service? This would be making ourselves a willing sacrifice, a "living sacrifice," upon the altar of God. Are there none who have faith enough to do this? Are there none who have enough of the love of Christ? Is the missionary spirit of the Waldenses, the Moravians, the early Methodists, the Judsons, and the Livingstones, gone from the world? Have none of our people drunk deep enough of the spirit of Christ to do this work? If not, it is indeed a suspicious omen. It would be the greatest argument against this being the work of God for the last days that we have ever seen.

But we believe there are many among us who want to find some position of usefulness in the cause, persons who have longings within their hearts to do good. They cannot engage successfully in public speaking, not having that gift. But they can and will take hold of this work if they can receive proper direction and encouragement. We believe our Conferences will have to make this

a matter of serious consideration. Our ministers and leading men will have to speak and write on this subject, and impress upon our people the importance of this kind of labor. Here is a great field of usefulness to be filled, and a vast amount of good can be done in this way. The Spirit of the Lord has spoken to us plainly upon this point. It says "hundreds of persons should be going through all our cities and towns," doing this very kind of labor. Are we not going to plan and act so as to fulfill this plain requirement of the Spirit of God? Will our Conferences and ministers be blessed in neglecting to consider this important matter?

There are difficulties in the way which are considerable. It is a trying experience at first to go out canvassing, for "Thoughts on Daniel and the Revelation," for instance. The business is new and strange, and quite embarrassing at first. Unquestionably there are unpleasant features about it. When it goes well, and orders are readily obtained, and the canvasser seems to be making money by his profit on the books, he can put up with the unpleasant features quite well. But he don't find such places always. He finds a community where orders are very difficult to obtain, where he is not well received, and he makes no money. He is away from home, separated from the dear family. The comforts of his fireside come up before him, and when he gets back there, somehow he don't get away. His outfit is laid up, and the canvassing ceases. He is discouraged. Perhaps he fails to support his family; debts begin to accumulate, and he feels obliged to go back to his old occupation. The canvasser does not have the satisfaction that the minister does of seeing souls embrace the truth and rejoice in it. His work is almost wholly one of faith.

After studying this matter thoughtfully, we have become satisfied that canvassing will never become the success it may be made unless our Conferences take hold of it in a more systematic manner than they have done hitherto. If our work was more popular, and our books were more generally desired, so that money could be made more easily, possibly we might hope for greater success in our present methods. We believe this work is vastly too important to let its success or failure depend on the means now being employed. We believe the man who takes hold of the canvassing work with the right spirit and motive, who will give his time to it, and make the promulgation of the truth in this and kindred methods the business of his life, is just as much entitled to a support from the cause of God as any minister in the land. If not, why not?

WHAT MORE SHALL BE DONE TO MAKE CANVASSING A SUCCESS?

BY ELD. GEO. I. BUTLER.

WHILE it is generally admitted among us that getting the truth before the people is very important, and that the general circulation of such books as "Thoughts on Daniel and the Revelation" is very desirable, there is a feeling of indifference on the part of many in regard to the work of canvassing, and on the part of some, even of strong prejudice against it. The reason for this it is not difficult to determine. The course taken by canvassers generally has not left a good impression. Their urgency, their brassy boldness, their lack of good manners, and their misrepresentations of the value of articles they are selling, have created an unsavory reputation. They are dreaded; many feel as though they had been victimized after they have purchased, and the agent is gone, and they never want to see another. When one of our canvassers attempts to obtain an order, it is usual for the individual to judge him by the agents he has seen before. This makes it hard for beginners in the canvassing work. They are inevitably hindered by the course taken by those who have hurt the reputation of the business beforehand.

But we must insist that this is more the fault of those who have followed the business than of the business itself. There is nothing dishonorable in presenting a book or other valuable article to our fellow-men, and setting its true value before them. It cannot be made to appear so by any right reasoning. It is only when this course is abused, when deception is practiced, and when the agent oversteps the bounds of propriety and good breeding, and does to others as he would not have them do to him, that the wrong comes in. Insatiable greed for money is usually at the bottom of it, as it is of

many of the evils in this world. But if we can instill into the hearts of canvassers a far higher and nobler motive,—the love of souls,—and place around them circumstances in which the money consideration will be far less prominent; if we can animate them with the motive of doing good and being laborers with Christ in the great closing work of man's salvation,—will not these objectionable features in the canvassing work disappear? will not the brassy boldness give place to kindness and tenderness? and will not gentleness and benevolence manifest themselves in the tone of the voice and in the whole demeanor? So we think.

The canvassing work, if entered upon with the right motive, is precisely the same in character as that of the minister. Why do we have a ministry? To make men better in this world, and to fit them for a higher state of existence hereafter. The salvation of souls for Christ is the only justification for the existence of the ministry. This should be equally the object of the canvasser for works on present truth; and canvassing will never be made a true success till this is the supreme motive of those who engage in it. Such an incentive will elevate and ennoble the one who follows this calling, and will raise the occupation to a moral height truly worthy of the highest regard. It is simply calling in a different gift to do the same kind of work the minister does. And is there not need enough of this? There is a great lack of ministers to do the vast amount of work to be done in the promulgation of this precious truth. We know that there are openings all around us for men to labor in spreading the light by the circulation of reading matter.

Many could do this by canvassing or working as colporters, who could not speak acceptably from the desk as preachers; and in the end they could bring as many to the knowledge of the truth, and could thus fill a field of usefulness now largely unoccupied. But we have failed to see the importance of this branch of the work, and influences have not been brought to bear to develop these gifts. Persons have felt that if they could not preach, they had nothing to do but to work as farmers, mechanics, or doctors, or in some other way that did not specially benefit the cause. We have suffered a great loss because of this feeling, and it is high time that we awoke to the importance of this branch of the work.

Why should a person be anxious to become a minister and unwilling to become a canvasser, if he could do more good in the latter occupation than in the former? It is quite evident that there is such a feeling abroad, and we greatly fear that pride mingles with the motives of many young persons who contemplate and enter the ministry. No doubt some feel that it would be a fine thing to be a minister. It is agreeable to a man's natural feelings to stand in the pulpit, and listen to the sweet tones of his own voice and have others do the same; to be a public speaker, and be honored as such; to show his ability, and have others look on with admiration, and have listening crowds speak of the talent that was shown, etc., etc. And it is seen, of course, that canvassing from house to house affords no such opportunities for display, and gratifies no such feeling of pride. I greatly fear that there are many who are troubled with such feelings. We need not say that all such motives will be swept away as chaff in the burning day, and that those who are actuated by them will be found wanting. There is no nobler occupation in the world than that of the minister, when he is actuated by supreme love of souls. But when the same motive actuates the canvasser, his work is equally honorable in the sight of God.

The thoughts presented in the discourses of most ministers are mainly learned from others. Young men have studied the works of others, mostly of the pioneers in the cause, and have become familiar with the truths they have dug out; or they have heard them taught in the Ministerial Institutes, or the college course, have taken notes and learned all they could of these truths; they have then gone out in the tent or the hall, and taught them to others, and labored for their salvation. This is a worthy course, and if it has been done with the right motive, God has blessed them and their labors. They have become the channel, or medium, through which divine truth has been brought to mankind. Sometimes that truth is obscured, and is not presented with all its original force, because the medium through which it passes is not an acceptable one. "It tastes of the dish." There are few who succeed in bringing out this truth in as clear a manner as it has been brought

out by those whom the Lord first used to develop it,—the pioneers in the cause. But the work done by the ministers is a noble and important one. Their labors have been a great blessing to our fellow-men.

The canvasser takes these truths, written out clearly by the hand of our best writers, prepared with all possible care, and goes directly to the people, and persuades them to take these books and examine them. They have the truth brought to their attention in an attractive form, and urged upon their consideration by one who can speak properly of its importance. Its value is forcibly impressed upon minds, and it is left in their hands to be examined at their leisure. If the agent is a devoted Christian gentleman or lady, and takes a consistent course, a favorable impression is made at the start. Why is not this manner of presenting the truth just as honorable as the other? and why ought we not, as a people, and as ministers and Conferences, to act as though this method of presenting truth was worthy of being followed and supported? Why ought we not to call in all such workers as can make a success of this business, and find all who might, with proper training, make a success of it, and persuade them to undertake it, assuring those who are faithful of a decent support?

As long as our Conferences manifest so little interest in the matter as we have heretofore shown, and as long as making money out of it as a business is so precarious, we cannot expect many will want to follow it more than temporarily. There are hardships about it, and many things which are not pleasant. Therefore, if it is important, it should have the more encouragement. We should study to find some plan to adopt which will train a class of earnest workers to fill this field. We firmly believe that our Conferences will make a great mistake if they do not the coming season send out such laborers as give reasonable promise of success, giving them their sanction, and assuring them a chance to live, as well as others, if they continue faithful to the work.

This whole matter has hardly got beyond the realm of experiment as yet. I do not mean by this that the selling of "Thoughts on Daniel and the Revelation" is an experiment. No; it has been proven already that that book can be sold. Thousands of copies have been disposed of in all parts of the United States. That question has been demonstrated. But the canvassing work has not yet become systematized, and solidified, and settled. We have not yet fully learned how to get over our difficulties. Many have canvassed with excellent success, and have thus shown that it could be done; but we want to get the whole matter upon a more stable and enlarged basis. We want our people to feel its importance more deeply, and to discern what can be done through this means for the salvation of our fellow-men.

We trust all our leading brethren will carefully consider this whole subject, and make up their minds whether canvassing is a work of importance or not; and if it is important, what to do to give it its proper position.

AN EXPERIMENT NO LONGER.

BY ELD. GEO. I. BUTLER.

No better demonstration can be given than that which has been given, that the canvass for "Thoughts on Daniel and the Revelation" may be made a great success. With the very limited, desultory effort which has been put forth the past year, several thousand copies have been sold. And what is most remarkable of all is, that it seems to go just about as well in one part of the country as another. It was first tried in Ohio, and about five hundred copies were sold there in a few months. Bro. King canvassed, with about equal success, in Topeka, Kan.; Des Moines, Iowa; Minneapolis, Minn.; Lincoln, Neb.; and in other large places. He took orders quite rapidly in these important places, and obtained excellent names to head his list,—names which carried influence with them, such as those of judges of courts, ministers of other churches, mayors of cities, professors in colleges, and other prominent persons. Young and inexperienced canvassers sold books rapidly in Texas, Michigan, California, the Gulf States, and in the Eastern States.

I have recently received a letter from a young

brother now in the State of Arkansas. I met him last fall at the Lansing, Mich., camp-meeting, and talked with him, as he was troubled to decide whether it was his duty to canvass or not. He decided to do so, and went to that State. He has canvassed the town of Pine Bluff, Ark., a place of about 3600 inhabitants, and says: "I canvassed there just thirteen days, and took one hundred and seventeen orders. Quite a number who are friends to the cause tell me that they think it best not to tell the people that it is an Adventist book; but I have certainly found it otherwise. If any one gives me a chance to speak a word for the Adventist faith, I do it, and often find that I obtain an order by that means. I think the Lord is surely with the work." This seems most remarkable. Supposing there is quite a falling off on the delivery of the books, the success would even then be great.

We firmly believe the times are favorable for a large sale of this work, if we can take hold of it systematically. If our people felt as they should about this matter, we believe fifty thousand copies could be sold in 1883. What a vast amount of good would be done by such a sale, and how much better this would be than to sit still! May the Lord put it into our hearts to work.

THE SIGNS CANVASS.

BY ELD. S. N. HASKELL.

THE *Signs* canvass which was partially inaugurated last winter, was not designed to be an impulsive movement. The circulation of the *Signs* is an important part of the work of warning the world, and this work will continue to increase in magnitude and importance until the close of probation. We have no time to lose in listless labor, neither have we any time in which to lay off our armor and suspend our efforts. It is unnecessary to add to what has been said respecting the value of the premium, "The Life and Epistles of St. Paul," used with the *Signs*. Throwing, as it does, much light on New Testament history, by describing the cities in which the apostle labored, and the customs of the people of those times, it is a valuable book for Biblical students.

The *Signs of the Times* is our pioneer sheet. Its publication was commenced in the providence of God. Having a special object in view, it does not cater to the world or to popular sentiment. A person obtaining one subscriber only, with the premium, accomplishes more than he would accomplish by preaching many ordinary sermons. Yearly subscribers receive fifty numbers of the *Signs*, each containing a sermon, besides articles on doctrinal subjects, etc. There is no point of present truth which is not discussed in this paper. Every page bears the impress of practical piety. The Sabbath reform, the nature of man, and the doctrine of the second coming of Christ, all find a place within its columns. To increase its circulation by any laudable means, is always a good work. It is the only paper among S. D. Adventists that is especially designed to enter new fields.

In saying this we do not underrate the REVIEW; for that is our church paper, and should be taken by all of our people. The *Signs of the Times* fills a place which is filled by no other paper, and its permanent subscription list should be continually increasing. If canvassers for it study the best method of presenting it to others, they will be successful. In less than two months one of our brethren obtained over two hundred subscribers in a single locality, and this was his first continued effort. Some only subscribed for three months, others for one month, while a goodly number gave their names for one year, and took the premium. This brother took hold of the work feeling that it was God's work; that God would hold him responsible for the influence he exerted, and also that he would give him success in his effort. He believed the work to be honorable, because it contributes to the salvation of souls for whom Christ died. This served to increase his energy and zeal, and he felt that with the divine blessing attending his effort, he must have success. Our success in the work of God will be in proportion to our appreciation of its importance and sacredness. There are many persons who will read the paper a year with interest; but how many of them will embrace the truth we cannot tell. Many who at first subscribed for a month have since renewed their subscription for the year, and many

more will doubtless do so. Some have become greatly interested in the "Life and Epistles of St. Paul;" and the reading of this book has inspired in them a new desire to study the Bible. It has also aroused in the hearts of some an interest in present truth, and greatly increased the love of it in the canvasser's own heart.

We hope that none of our brethren will slacken their efforts in this direction because spring and summer are at hand. Let the work of canvassing go on. The sowing and reaping time will soon be over. "In the morning sow thy seed, and in the evening withhold not thy hand." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." There are thousands of our people who, if they will put forth the proper effort, can secure at least one subscriber. Perhaps these persons could not preach one sermon, but by securing one subscriber to the *Signs* they would do as much as they would have done by preaching fifty sermons. Who will not do this?

The first article in the *Signs* is much commended by many of those who have no special faith in our work. The paper goes by land and sea, and the demands for it are far greater than we have means to supply. Shall we not, then, put forth a greater effort than we have in the past, and a continued one, to obtain subscribers for this paper, thus placing the light before thousands who sit in darkness?

A STATEMENT.

BY ELD. S. N. HASKELL.

THE publishers of the *Signs of the Times* are doing all in their power to make it just the paper needed by our missionary workers. No pains has been spared to place it at as low a price as possible, in order to accommodate all who wish to co-operate in placing the light of present truth before the world by means of its circulation. It is our pioneer sheet, published for our tract and missionary societies. The publishers are anxious to hold out every inducement possible to those who may wish to subscribe one year on trial. The price at which they offer the paper does not yield a large income. It is not published to that end. The object in its publication has ever been to carry the light of present truth to the thousands who are unacquainted with it. The friends of the cause are the ones who should place the paper in the hands of honest inquirers. This should not be forgotten. We are dependent upon them for its circulation and support. The Office belongs to our brethren; the publishers are but agents to do the work. Its circulation is largely among our missionary workers. The two-dollar subscribers are limited to our friends on the Pacific coast, and some of our brethren east of the Rocky Mountains who take it for their own use at the regular price. All such assistance is appreciated, since it enables the publishers to furnish it to missionary workers at reduced rates. Were it not for its two-dollar subscribers, the present terms to missionary workers could not be made. The REVIEW scarcely pays for itself, and yet nearly every subscriber pays \$2.00 per year.

The Publishing Associations are not making anything on the periodicals which they issue. Most religious papers, and secular as well, are largely supported by the advertisements which they contain. Our papers do not advertise in this way. They are wholly dependent for a support upon their subscription price, and donations from the friends of the cause. The *Signs of the Times* is offered at the following rates:—

Regular subscription price, one year,	\$2.00
With premium,	2.25
On trial without premium, or when paid for by friends,	1.60
In clubs of five or more copies,	1.50
" " " less than five "	1.60

Any number of copies less than five sent to one address, although part of a larger club, will be furnished at the above rate. In making this offer, it was not contemplated that those taking clubs and also a copy for their own use, would drop their club and personal subscription, and take the papers singly at \$1.60, in this way obtaining the paper for their own use at club rates. Ten cents will not pay for wrapping and mailing the paper singly one year, but we make this offer for the sake of extending the circulation of the paper.

We make these statements in view of the fact that some have stopped their personal subscriptions

at \$2.00, and also their club subscriptions, and ordered one copy of the paper at \$1.60, thus appropriating to themselves what was designed to aid in the missionary work. This they would not do if they understood the circumstances in the case. The *Signs* Office will do all in its power to accommodate its friends, and when the matter is understood, we are confident that they will heartily co-operate in sustaining the paper. The Office will be obliged to charge at the rate of \$2.00 per year for subscriptions discontinued from clubs, and ordered singly to the same parties. We trust that all will see the utility of this.

A WORTHY EXAMPLE.

BY ELD. S. N. HASKELL.

WHILE at Camden, N. Y., a few weeks since, we met Bro. Wm. J. Boynton, who had been canvassing for the *Signs* with marked success. He was invited to explain to the brethren his manner of introducing the paper, the arguments used in its favor, etc., by which he had been enabled to secure so many subscribers,—over two hundred, including several for *Good Health*, within a few weeks. The church at that place was taking as large a club of the *Signs* as they felt able to pay for. When Bro. B. had finished, the friends each subscribed for the *Signs* with the premium at \$2.25. This was in addition to their club. And each member who had not previously subscribed for *Good Health*, did so, and took the premium, paying \$1.25. The REVIEW is also a welcome visitor to each family.

This is as it should be. They want the *Signs* for their own use, and they also want the premium, "The Life and Epistles of St. Paul," as a help in their Sabbath-school lessons. At the same time, they continue their club of the *Signs* for missionary purposes. The thought did not occur to them that they could reduce the number taken in their club, and thus save a little. This course would not have been commendable, to say the least; yet we have known of its being pursued in some of our churches west of the New England Conference. Advantage has thus been taken of a liberal offer made for the purpose of increasing the circulation of the *Signs*, and also to help our brethren to obtain "The Life and Epistles of St. Paul," which it was known would greatly assist them in their Sabbath-school work. We do not say that any of our brethren would pursue this course with the design of advantaging themselves in this way, but they do not consider the bearing of the case. Previous to this winter, premiums have not been offered to our brethren in connection with this paper, but simply to persons outside of our faith, for the purpose of getting the light before those unacquainted with the truths it teaches.

A CHANCE FOR THOSE TO LABOR WITH GIFTS WHICH DIFFER.

BY ELD. GEO. I. BUTLER.

IN Rom. 12:6, St. Paul speaks of gifts differing, and how each may do its own proper work, whether prophesying, or ministering, or teaching, or exhorting, or giving, or ruling, or showing mercy. In God's work there is a place for every gift. The great thing that is needed just now is the desire and determination to work. We have feared that there was some danger of becoming stereotyped in our manner of labor in the cause. We may fall into certain ruts, and think nothing can be done unless it is done just as somebody else does it. While it is proper to learn of others, and do our work in an orderly and systematic manner, we should not think nothing can be done unless it corresponds with established methods. We believe many ways of advancing the truth will be found that have not yet been thought of. Some can do good in one way; others in some different way. We all want to have a heart to labor, and to do some good in the world, and then to be trying to save souls.

We recently received a letter from one who loves the truth, and has for many years. In it he tells of a way that he has adopted with some success. We will briefly outline it as follows: Living in quite a large place, and working at his trade, he keeps on the watch among those he meets for persons who seem to be candid and

well disposed. He becomes acquainted with them and gets them to make an appointment at their house, either on some evening, or on Sunday at a certain hour, when he may meet them there. He is there promptly at the time, talks in a friendly manner on points of interest, not saying very much about the truth directly at the first visit, but he rather draws them out to find what they believe. Perhaps he makes general observations about having but one probation, and the importance, therefore, of having our lives in harmony with right principles and the word of God, and makes the visit just as agreeable as possible. Before he goes away he talks some with the children, and notices them, and is as sociable as possible.

After such a visit, he is of course asked to come again, and thus an intimacy springs up; and gradually, in a cautious, careful manner, reading matter and the truth can be introduced. An influence can be obtained over the minds of the household, and good results can be reached. In this way as many as a dozen persons have been brought into the truth.

There is no question but that in many instances much good could be accomplished were such a course judiciously pursued. This is a selfish world, and many hearts are longing for friendly, loving acquaintances. When we show love and friendly feeling, we shall be very likely to find response in many hearts. Of course, the success attained would depend very much on the tact and skill of the one thus laboring. This brother has taken one day in a week at times, and devoted it to such labor. There are no doubt many who could do great good in some such way, especially those of good conversational powers. Oh for the real missionary spirit to get into all our hearts! It would surely find some mode of expression, if it was only there.

AN ESPECIAL MESSAGE.

BY ELDER S. N. HASKELL.

THE third angel's message is designed of God to accomplish a certain purpose in the world. It gives the most solemn warning contained in the Bible. It is designed to make a final separation between the righteous and the wicked. Those who receive it, and conform their lives to its requirements, will be prepared to meet God in peace; but those who reject it will drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation.

Whenever God has sent warnings to the world, his object has been to warn the people of impending danger. When the flood was about to come, the Lord gave a message to the Antediluvians, which, if heeded, would have proved their salvation. When he would bring his people into the land of Canaan, he gave them special instruction in regard to what he would have them do. When they heeded those instructions, the Lord blessed them. When they murmured at the difficulties by the way, they brought upon themselves the judgments of God. If they moved forward with confidence and courage, the Lord fought their battles for them. It was the angels of God that overthrew the walls of Jericho, after Israel had done what God commanded them. It was God that stayed the waters of Jordan, when the priests stepped their feet into the edge of the river.

But their difficulties always multiplied when they neglected to move forward as God instructed them. When they conformed to the world, and practiced its customs, they became weak, and were overcome by their enemies; but whenever they kept their minds upon the work that was before them, they were always successful in whatever they undertook. Even the sun and moon stood still, and the day lengthened, that they might gain the victory. All nature, heaven, and earth combined to prepare the way before them when they kept their eye upon the work, and moved forward in the opening providence of God.

We have before us a special work, which embraces every phase of reform that is necessary to carry forward the work of saving souls. Hence, taken as a whole, it may truly be said to be a missionary work. We have different missions in different parts of the world; but they all contribute to one end.

Schools are being organized in different portions of the country. One object of these schools is to prepare men and women to labor in the present truth. We have well-organized tract societies, the object of which is to give an opportunity for each and every person to bear some part in carrying forward the third angel's message of Rev. 14.

We should avail ourselves of every lawful means used by the world to spread its literature, to bring a knowledge of God's word before a judgment-bound people. Canvassing is but one feature of this work, and it is as important in the eyes of God as the work of the preacher who enters the sacred desk. The colporter, and those who obtain subscribers for our periodicals, perform a work of no less importance.

Remailing our periodicals, and sending them to different parts of the world where the languages in which they are published are spoken, is only another feature, but it is one that fills a place which no other phase of the work supplies.

All these different branches constitute one great whole, and should be entered upon with zeal in this closing work. What position can I fill in the cause of God? is an important question for us each to consider. It is as necessary that he who canvasses, or acts as a colporter in obtaining subscribers for our periodicals, should have faith and courage if he would be successful, as it was for Israel to move forward when the cloud raised from the tabernacle. We should keep steadily about the work God has committed to us, faithfully discharging each day's duties in his fear. No selfish interest should come between us and the work in which we are engaged. God has sent angels from heaven to hold the four winds, that they should not blow upon the earth or the sea, until the servants of God are sealed.

Happy are those persons who can realize the importance of the work to that extent that they will, if necessary, sacrifice every worldly interest for the advancement of this truth. The difficulties which we meet only test our courage and faith. If we love the work better than we love our lives, then nothing will deter us from acting some part in the cause of God. Our eye should be single to God's glory. Our object should be to contribute to the success of the cause of our divine Lord in some manner. His Spirit has spoken; and the warning of Rev. 14:9-12 stands as firm as any in the Bible.

If there was ever a time when God called men in a special sense to enter upon his work, it is the present time. It is this generation that will witness the second coming of Christ. We live and move among the people who, if unprepared to meet God, will receive the seven last plagues. How important, then, that we are sanctified by the truth we profess. Any one part of the truth is not to be taken to the exclusion of others equally important, but it is the commandments of God and the faith of Jesus. It embraces God's moral law, and all those principles which are taught by faith in the Lord Jesus Christ. God in his providence has led men of influence who are not of our faith to cooperate with us in the spread of the knowledge of the truth.

These are golden moments in which we live, and we cannot afford to waste one of them. Each moment well improved at the present time, will gain ages in the world to come.

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