

# The Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### "PEACE, BE STILL."

PEACE, troubled heart! the Saviour speaks to thee,  
Be thou not like the wild, tumultuous sea,  
Fuming and foaming like the billowy crest  
That sails upon yon ocean's heaving breast;  
Cease this wild throbbing at life's every ill;  
List to the voice that whispers, "Peace, be still."

My Saviour, sitting now at thy dear feet  
Help me to learn this lesson, full—complete,  
So that no storm, or wave, or troubled gale,  
Can henceforth ever ruffle sea or sail;  
Speak thou a calm within this troubled breast,  
Peace undisturbed, earnest of coming rest.

Let me be stayed on thee, for thou art mine,  
Oh, then, why should my spirit e'er repine  
At loss or cross I meet with as I go,  
Since thou art more than all things here below?  
And this I know, if thou couldst die for me,  
Thou'lt leave me never, while I cling to thee.

And let me rest in thee! that quiet, peaceful rest,  
Like trusting infant on its mother's breast;  
No anxious thought, no wildly whirling brain,  
No tingling nerves at real or fancied pain;  
Ay, rest unmoved, if rough or smooth the way,  
Since thou art leading me to endless day.

S. J. G. THAYER.

### General Articles.

#### ADDRESS AND APPEAL, SETTING FORTH THE IMPORTANCE OF MISSION- ARY WORK.

BY MRS. E. G. WHITE.

(Continued.)

I HAVE been shown that many do not take hold of the missionary work because the matter has not been presented before them and urged upon their attention by the ministers who have labored in their behalf. These ministers have neglected one essential part of their duty, and as the result hundreds are indifferent and idle who might be at work had they been more perfectly instructed.

We have no time to lose. Important work is before us, and if we are slothful servants we shall certainly lose the heavenly reward. But few have broad and extensive views of what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world, and the pleasing fables that deceived ones have enjoyed. After a time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God.

Again, many read these papers and tracts and their combativeness is aroused, and they throw the silent messengers from them in a passion. But ideas all new to them have, although unwelcome, made their impression, and as the silent messenger bears the abuse without retaliation there is nothing to feed the anger which has been excited. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their path is crossed. But the mind is not at rest; the abused paper is at last perused,

and thus point after point of truth commences its convicting work; step by step the reformation is wrought, self dies, and the warfare and antagonism to the truth is ended. The despised paper or tract is henceforth honored as the means of converting the stubborn heart and subduing the perverse will, bringing it in subjection to Christ. Had the living preacher spoken as pointedly, these persons would have turned from him, and would not have entertained the new and strange ideas brought before them. The papers and tracts can go where the living preacher cannot go, and where if he could go he would have no access to the people, because of their prejudice against the truth.

I have been shown that but few have any correct idea of what the distribution of papers and tracts is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth, when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. Thus many are made susceptible to the influence of the truth when it is presented before them.

The tract and missionary field is an extensive one. I have been shown that Eld. S. N. Haskell has been more fully awake to this subject than any of our other ministers, because he has exercised his mind in this department of the work. He has been untiring in his efforts to advance this work, and to have it carried forward with order and method. He has not at all times had the encouragement he should have had from his ministering brethren. He might have accomplished more had he received the co-operation which he could have had and ought to have had. Although discouraged at times as he has seen that but few appreciated the importance of the missionary work, yet he has not given up his efforts, but has returned again and again with new courage and perseverance to urge forward this branch of the work.

The SIGNS OF THE TIMES is our missionary paper; it is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. All should feel the deepest interest to have it a spiritual messenger, full of life, and plain, practical truth. In the Christian world there are many starving for the bread of life. The SIGNS OF THE TIMES, laden with rich food, is a feast to many of these who are not of our faith. This paper should not contain many long articles, but the truth should be prepared with great care and made as attractive as possible. Articles which make sharp thrusts upon other churches are out of place in this paper, for they create prejudice. The truth should be presented in its simplicity, in the meekness of wisdom, having an influence to persuade. The matter should be the very choicest; the language should be chaste, elevating, every word breathing the spirit of Christ. The argumentative and practical combined will make a paper beaming with light, to go forth as a lamp that burneth, as a messenger indeed from Heaven.

Our brethren do not all see and realize the importance of this paper; if they did they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. All who have a part to act in the preparation of matter for this pioneer sheet are engaged in a sacred work, and they should be connected with God; they should be pure in heart and life. God can work with them and give them wisdom that they may become intelligent in the knowledge of the truth. God sees the motive of each worker, and will impart his grace in rich measure in accordance with the spirit in which the labor is done.

The silent preacher, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error.

Calls are coming in from all directions, not only from persons of our faith, but from those who have become interested by reading our publications; they say, Send us a minister to preach to us the truth. But there is a great want of laborers. We have to answer, There is no man to send among you. Many are obliged to be content with the silent preacher until God shall send them the living messenger. Let all our brethren take this to heart, and by personal effort in faith and hope contribute to the SIGNS OF THE TIMES; for in sending matter that is alive, in speaking by the pen words bearing the holy unction, they are preaching to thousands. Long, dry articles are not wanted for this paper. The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers, and by intelligent correspondence.

The many scattered all over the land who can seldom have the living preacher may make their meetings very interesting and profitable by selecting a good reader to read appropriate discourses published in our papers and books. You have a large variety to choose from, both doctrinal and practical. You can form a Bible-class and search the Scriptures for yourselves, with the aid of our publications, and in this way learn much of present truth. You may present the reasons of our faith to those who shall inquire for them. All should be making the most of the opportunities granted them to become intelligent in the Scriptures.

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have been hitherto dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work, nothing worthy of their especial interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. Many have failed to become thoroughly acquainted with the work, because they have felt that it did not concern them. All can, by individual effort, do something. Some can do more than others. All should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood.

With many, the rubbish of the world has clogged the channels of the soul. Selfishness has controlled the mind and warped the character. Were the life hid with Christ in God, his service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and believing that the fruit would appear. The practical, God-fearing workers will be growing upward, praying in faith for grace and heavenly wisdom that they may do the work devolving upon them with cheerfulness and a willing mind. They will seek the divine rays of light that they may brighten the paths of others. Those who are co-laborers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear

of God, and doing service for the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that makes up the Christian's life. We do not meet the standard of Christianity in merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him.

There is a wide field in which our sisters may do good service for the Master in the various branches of the work connected with his cause. Through missionary labor they can reach a class that our ministers cannot. There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have conscientiously accepted the truth. They have tact, perception, and good ability, and will make successful workers for their Master. Christian women are called for. There is work neglected or done imperfectly that could be thoroughly accomplished by the help that sisters can give. There are so many kinds of work too laborious for women, which our brethren are called to engage in, that many branches of missionary work are neglected. Many things connected with different churches are left undone that women, if properly instructed, could attend to. Our sisters might serve as church clerks, and the church business would not be so sadly neglected. There are many other offices connected with the cause of God which our sisters are better qualified to fill than our brethren, and in which they might do efficient service.

Our sisters can serve as vigilant workers in writing, and drawing out the true feelings of friends who have received our papers and tracts. Very valuable items are brought to light through this means. The writers should not seek for self-exaltation, but to present the truth in its simplicity wherever they shall have an opportunity. The money that has been spent for needless trimmings and useless ornaments should be spent in the purchase of papers and tracts to send to those who are in the darkness of error. The souls saved by their personal efforts will be more precious to them than fashionable dress. The white robes given them by Christ, and the jeweled crown as their reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God.

Women of firm principle and decided character are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are engaged in an important work in spreading the rays of light which Heaven has shed upon them. Nothing will deter this class from their duty. Nothing will discourage them in the work. They have faith to work for time and for eternity. They fear God, and will not be diverted from the work by the temptation of lucrative situations and attractive prospects. The Sabbath of the fourth commandment is sacredly kept by them, because God has placed his sanctity upon it, and has bidden them to keep it holy. They will preserve their integrity at any cost to themselves. These are the ones whom God can use in the tract and missionary work. These are the ones who will correctly represent our faith, whose

words will be fitly spoken, like apples of gold in pictures of silver. These can in many ways do a precious work for God in scattering tracts and judiciously distributing the SIGNS OF THE TIMES. Sisters, God calls you to work in the harvest-field and help gather in the sheaves.

Our sisters can show by their self-denial and self-sacrifice, and their willingness to work to the best of their ability, that they believe, and are being sanctified through, the truth. Many need a work of this kind to develop the powers they possess. Our sisters should in no case neglect their husbands and their children, but they can do much without neglecting home duties; and there are many who have not these responsibilities. In the various branches of the missionary work, the modest, intelligent woman may use her powers to the very highest account. Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who are practicing the truth in their earnest efforts to bring souls to the light? Who so well adapted to be teachers in the Sabbath-schools? With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. The true mother is adapted to be the true teacher of children. I do not recommend that woman should seek to become a voter or an officeholder; but as a missionary, teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, she may do very much. In conversing with families, in praying with the mother and children, she will be a blessing.

(To be continued.)

#### 1878 AND 1879.

DEAR BRETHREN AND SISTERS OF KANSAS: The year 1878 is just passing into eternity with all its privileges and blessings. What is the record it bears? Let us look over it for a few moments. The Lord has wonderfully blessed us as a people during the year. We have had bountiful crops of all kinds in most parts of the State; and the labors of our ministers have been blessed in the bringing of many precious souls to the light of truth. Several companies of Sabbath-keepers have been raised up; several new churches have been organized, and quite a large number have been added to others. This is good; but has all been done that might have been? Have we all been faithful in paying the Lord his tithe? Have we all faithfully paid our pledges and the added "one-third" to the tract society? Have all, as far as possible, become members of the tract society? and have our tract society members faithfully done what they could in the way of visiting, writing, and obtaining subscribers for our periodicals, and then been prompt to report? What have we given to the foreign missions? Have our names appeared among those who are making their free-will offerings towards building the Tabernacle? Are we all satisfied with our record, as we look back over 1878? If not, let us turn over a new leaf and commence 1879 by doing our *whole duty* toward God and our fellow-men.

For one, I must say I do not feel satisfied with the advancement we as a people have made, or with my own life record. Had we all done our whole duty, I believe a great deal more would have been accomplished in the Kansas Conference during the past year. While some have done what they could, others have done but very little. Some church members, and others who have not united with any church, but who are able to help, have done nothing, and are trying to excuse themselves on account of poverty, hard times, or being in debt; and some have even gone so far as to allow their families to do without the REVIEW, REFORMER, and INSTRUCTOR; and, worse still, they have even robbed God by using his tithe, which the Lord says is holy. Lev. 27:30-33: "All the tithe of the land, whether of the seed of the land, or of the fruit of the trees, is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

We learn from this text that the tithe is *holy*, that we cannot redeem it, and if we have dared to use it we must restore it, and

add the interest, which is one-fifth of the whole, or twenty per cent; so we had better pay it when due, even if we are obliged to borrow money to do it. Would we dare to use the Sabbath, God's holy time, for our own secular business? No! Would that be any worse than using the tithe, God's holy means? I think not; both are God's, both have been pronounced holy by God himself; one is no more ours to use than the other. God has given us six days and retained one, the seventh. He has given us nine-tenths of all we make, and retains one-tenth, the first. Prov. 3:9-10: "Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." So we are not in darkness; we know just what is the Lord's.

If we want the blessing of God to rest upon us and the cause in Kansas during 1879, we must return unto the Lord. As a people, we are far from him, and he is pleading with us to return. Mal. 3:7-11: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? [Hear the answer.] In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Read this text carefully, meditate upon it, remembering that God is speaking to us who are living in the time of the Judgment, as the fifth verse plainly shows, and then answer the following questions:—

Do you believe God's holy word? Can he do what he has promised? Will he not fulfill his promise to you if you obey his commands? Does he hold your life in his hand? Do you want eternal life? Can you have it and not believe his word? Read his promises and threatenings to the two classes whose doom will so soon be pronounced by the Judge of the whole earth. Rev. 21:7-8: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." My brother, my sister, let us answer these questions as we shall wish we had answered them when Jesus comes, the separation is made, and we all receive according to our works. And then let us go to work in earnest. Let our faith and works correspond. James 2:26: "For as the body without the spirit is dead, so faith without works is dead also."

Some will say, What shall we do? We have been so unfaithful, and are living so far from God, that he will not hear us. I know we are far from God, but Jesus is still pleading for us in the sanctuary above. Mercy still lingers; God is waiting to be gracious, and will be found of us if we seek him with all the heart. Jer. 29:13: "Ye shall seek me, and find me, when ye shall search for me with all your heart." If we thus search for him, our associates will know it; for we shall bring forth fruits answerable to amendment of life. (See Matt. 3:8, margin.)

1. Wherein we have done wrong, let us make restitution, and then ask God for Christ's sake to forgive us for the past.
2. Resolve to obey God in the future.
3. Read again the article on "Systematic Benevolence" in REVIEW of Dec. 12, 1878, and then do just as it directs.
4. Read again "The Dime Tabernacle" in the same paper, and act promptly upon its suggestions; here is a good place to invest the money we are saving to spend on Christmas and New Years.
5. Read again the article on the first page of the same paper on "The Importance of Missionary Work," then commence at once to put it in practice.
6. Read again the articles in REVIEW Supplement of Dec. 12, 1878, concerning Sabbath-schools; and do not let our quarterly meetings pass without acting in accordance with the instructions therein contained.
7. Commence the year 1879 by faithfully reporting at our quarterly meetings, Jan. 5, 6, 1879. Let every member and every officer

be present in person if possible; if not, let each be sure to have a written report there, with a donation for the tract society.

8. See that your subscription on the REVIEW, REFORMER, and weekly INSTRUCTOR, is paid one year in advance, and be careful that your families always have these papers to read.

9. Take some time each day to study the Bible; and if you are living where you cannot attend Sabbath school on the Sabbath, always have the lesson, and spend at least one hour each Sabbath with your family in the capacity of a Sabbath-school.

10. Read a portion of God's word in your family every day, and pray with them. Live out your profession at home, in the church, and in the world; be kind; be faithful; be charitable; watch the tongue; govern the temper; forgive the faults of your fellow-men as you would have God forgive yours; be an *every day Christian*.

If we observe these rules, God's blessing will attend us and the cause in Kansas as never before during 1879, and we shall have the pleasure of seeing many precious souls converted to God; and when Jesus comes we shall hear the "well done." He is soon coming to gather his people. Let us be ready, and among those who are waiting for him. Then we can look up and exclaim: "Lo, this is our God; we have waited for him, and he will save us." And he will answer: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." We can all be of the little flock. Will we?

J. N. AYERS.

Sanitarium, Battle Creek, Mich., Dec. 13.

#### KANSAS.

##### Among the Churches.

SINCE Nov. 27, when I closed up my effort in Oswego, I have visited or held meetings in the following places; Independence, Bloomfield, Lazette, Pontiac, Plum Grove, and Clarion. In most of these places I found old acquaintances from Iowa and Vermont, a great number of new openings for preaching, and new believers needing encouragement and further instructions in the truth. It was very difficult to turn away from earnest entreaties to labor in different places. I did all I could, and the Lord drew graciously near to us.

In Bloomfield I spoke three times. Several of my hearers had been in the '44 movement. In Clarion I spoke four times, and three made a start in serving the Lord.

I am now in Elivon, where is a small settlement of French Baptists. There seems to be also a good opening among Americans. I commence at once an effort in both languages. We make it our home with Bro. Manny, a French brother from Illinois. Dec. 9. D. T. BOURDEAU.

##### Scott.

DEC. 1, I closed for the present a series of meetings at Drywood, ten miles south of Scott, after ten weeks of labor. As the immediate result, six were baptized, nine are keeping the Sabbath, and others, we think, will soon join this little company.

The results of this effort have more than ever satisfied me that much is lost because our ministers do not hold on to the work till the deciding point is reached. It is not sufficient to simply present the arguments on the various subjects; but while minds are interested, the minister should continue to labor, both publicly and in private. Thus many would be helped to a decision who, if left to themselves, would lose their interest, probably never to be reached again.

In company with Bro. A. J. Stover I visited the church at Amity, Crawford county. Held in all eight meetings. We think real progress was made. We tried to instruct them in health reform, spiritual gifts, and the T. and M. work. Bro. Stover's experience in connection with these branches of the work of God, and his skill as a T. and M. worker, made his services valuable. Four copies of the REFORMER were taken. One full set of "Testimonies" and "Spirit of Prophecy" was placed in the church as a circulating library.

A tract society was fully organized, consisting of ten members. In addition to a good supply of tracts, five copies of the SIGNS were taken for missionary purposes. May the blessing of God attend these workers, as they spread the written truth before the people. J. H. COOK.

#### PROVINCE OF QUEBEC.

ON returning to this province, I held my first meeting, Oct. 26, in a school-house in West Bolton, P. Q. The good Spirit of God was present. The next week, myself

and wife visited Sabbath-keepers in Glen Sutton, and Potton, P. Q. Three families that were not paying s. b. agreed to pay about fifty dollars per year.

We also visited several families of our relatives, and were glad to see them endeavoring to live out the truth. Since we embraced the Sabbath twenty-two years ago, it has been our privilege to see nearly three-score of our friends and their families unite with us in keeping the commandments. Some of our loved ones have been laid away in the grave, there to rest till the Lifegiver shall appear, and others have lately gone to distant lands.

Nov. 15 to 20, I held several meetings with the church in Barford, P. Q., and labored from house to house in that vicinity. The friends there are punctual in attending meetings, have a prosperous Bible-class and Sabbath-school, and are prompt in paying their s. b. pledges.

We are now trying to encourage the brethren to prepare to build a house of worship in South Stukely, P. Q.

Dec. 9.

A. C. BOURDEAU.

#### ILLINOIS.

##### Serena.

WE have just closed a series of meetings in Serena. Found two who were keeping the Sabbath, and another who will probably unite with us soon. Besides these, six were forward for prayers, and made an encouraging beginning. These, also, will probably soon be baptized and unite with the church. This congregation is in a prosperous condition, and their Sabbath-school is flourishing.

G. W. COLCORD.

J. F. BALLENGER.

PEORIA.—In October, in connection with Bro. Merritt and Bliss, I labored for a few days in Peoria and Knox counties. While we were encouraged by the testimonies of many, we were made sad to learn that two of our brethren used tobacco. We labored with them, and they made fair promises. It would be an unfortunate day to us should we become slack in our discipline.

RUTLAND.—At Rutland, Nov. 1-4, I held seven meetings; then wrote and visited two days. What a difference we notice in the dispositions of persons. At some places we find brethren and sisters so liberal that should we not hinder them they would gladly give more than they ought. Others are too close to be saved, I fear, unless they experience complete conversion. Beware, friends; the day of God is yet before us. At Rutland the members pledged well for the support of the enterprise introduced. May they never weary in well-doing.

COLETA.—Coleta, my home-church, is now very weak and badly scattered. Held three meetings, and traveled about seventy-five miles to see our members. We find them trying to live; and I hope they may prove that they are not living as the old hymn has it,—“at this poor dying rate.” I never liked that expression. Brethren and sisters, by God's grace let us live a life that is “*all alive*.”

ROCKFORD.—At Rockford, Nov. 23, I met with the friends, and was glad to see some who had started in this work since my last visit here. Bro. Cleaves, who has hitherto worked in the watch factory, hopes soon to be ready to go out to improve his gift.

BELVIDERE.—Nov. 24 I was at Belvidere. Held three meetings. The Lord has blessed Eld. Andrews' labors here, and we hope fruit will be seen in the harvest. Let all be true disciples. Be humble and zealous; the effort is brief. G. W. COLCORD.

##### Du Quoin, Dec. 11.

WE were disappointed that Bro. Colcord was not at Du Quoin last Sabbath, but there was a good company present, and the Lord blessed in the meetings. Some of these brethren seldom or never attended a religious meeting before the truth was preached here; now they attend with their families every Sabbath, and most of them take part in the social meetings. May the Lord bless the working Christian.

There were present at our Sabbath-school fifty-three pupils divided into four classes. When we remember that some of these boys and girls never went to a meeting or even looked into the Bible before our brethren came here, and now see them so eager to answer questions in the Sabbath-school, and learning to sing and pray, we feel to thank the Lord for his precious truth, and the work he has wrought in Du Quoin. “Paul may plant, and Apollos water; but it is God that giveth the increase.”

D. MORRISON.



## NEW YORK.

PINE MEADOWS.—I held meetings with the brethren here Nov. 6 to 9. Reviewed a sermon on the Sabbath question, and a good impression was left in the community in favor of the truth.

GOODENOUGH DISTRICT.—Have spent two Sabbaths with the friends here since Nov. 1. Our director, Bro. Wm. H. Brown, accompanied me, and at our last meeting, Dec. 7, we were greatly encouraged at the progress which these brethren and sisters are making. They are leaving off tobacco, tea, coffee, and pork, and are learning that Christian temperance is an element in Christian character. The Lord is blessing them in these moves. When the tract work was set before them, they took hold of it with alacrity, and a society of nine members was formed; and we obtained three subscribers for the REVIEW, one for the SIGNS, and sold three volumes of "Spirit of Prophecy." There is some outside interest here, and if these friends are humble and walk in the light they have received, others will be added to their number. M. H. BROWN.

## PENNSYLVANIA.

We began meetings at Oswayo, Nov. 26, and continued them until last night. On account of unfavorable weather and bad roads, the attendance was not large; but the friends here seemed to be strengthened and encouraged, and several others, we think, will soon begin to keep the Sabbath.

We shall soon commence meetings in a school-house about three miles from this place. H. E. ROBINSON.  
Dec. 9. J. E. ROBINSON.

## DAKOTA TERRITORY.

The church at Swan Lake is still striving in the face of many difficulties to walk in obedience to divine commands. We have a beautiful little church in which we meet each Sabbath except the second one of each month, when services are held in a school-house a few miles east, for the benefit of those living in that locality. Among our fifty-five members there are many earnest ones, anxious to do something to help extend the knowledge of the truth.

E. A. Pullen, a young brother who came from Minnesota last summer, a few weeks since packed a lot of German and American tracts, and, on foot, started for the Dakota River some fifty miles from his home. At the little village of Olivet he gave some tracts to a family; as the result two families, four persons, have commenced the observance of the Sabbath. He also visited the Russian settlements, and distributed German tracts. At last accounts, twenty-five Russians were keeping the Sabbath. This is a "start."

Eld. Hanson was with us ten days, preaching constantly. It was good to have him with us once more. He is always welcome. We should never cease to remember the labors of this pioneer, who has built up the most of the work in this territory. He is a fluent, enthusiastic speaker, and fine singer. Next Sabbath there will be baptism. We are looking for Eld. Whitney's arrival, and wish to aid him to the extent of our ability. C. L. B. AURNER.

## DEBATE IN IOWA.

I CAME to Davis City Nov. 12, to hold a debate with Eld. Springer (Mormon), who had challenged me through one of the county papers to discuss the Sabbath, the unconscious state of the dead, and the final destruction of the wicked. For proof we were to take the Bible only. His arguments were about the same as those generally advanced by our opponents, and were not hard to meet. We had eight sessions of two hours each. Some of Eld. Springer's friends were not satisfied with his proof-texts, and expressed themselves more in favor of our views than before. This is a stronghold of Mormons, there being a colony of several hundred near Davis City. Our church near this place has been strengthened by seeing error and truth contrasted.

I held meetings with the church on Sabbath and first-day. One young man was baptized who had heard Bro. E. W. Farnsworth give a course of lectures in Dakota over two years ago. This is another encouragement to "sow beside all waters."

I am grateful to God for this truth, and for freedom in its defense. Let us all labor on through sunshine and through storm,

till eternal life shall be given to the redeemed on the new earth. 2 Peter 3:13; Rev. 21:1-4. C. A. WASHBURN.  
Dec. 6.

## PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

## North Pacific Conference.

SINCE the 30th of July, Bro. Van Horn has been laboring at Walla Walla, Milton, and Dayton. Bro. W. L. Raymond has assisted in these meetings.

The Dayton church has been fully organized, three have been disfellowshipped, and two received by baptism. The church now numbers nineteen, and is in a prosperous condition. At a new place thirty miles from Dayton, ten commenced to keep the Sabbath.

Five united with the church at Milton, two by baptism and three by letter. This is a strong church, numbering thirty-four members.

## California.

BRO. M. C. ISRAEL held meetings in the interest of the tract and missionary society with the churches at San Jose and Gilroy. The brethren and sisters took hold heartily. At Pacheco and Lafayette Bro. E. R. Gillett held meetings for the same purpose, with very encouraging results. Although the churches in these places are small, forty-nine copies of the SIGNS are taken for missionary work.

## NOTES OF NEWS.

—The king of Siam has 3,000 wives.  
—The State of Ohio has a debt of \$50,000,000.  
—One in every 4,600 inhabitants of Switzerland committed suicide last year.

—The southern part of Hayti has been swept with a fearful cyclone, leaving the poor people in a sad state of destitution.

—The latest news from New Britain confirms the sad report of the murder of five native Wesleyan missionaries by cannibals in April last.

—The Reformed (Dutch) ministers of New York meet every Monday morning. They have for some weeks been discussing the millennium question.

—In the Senate, Dec. 11, Mr. Blaine, Senator from Maine, delivered a thirty minutes' speech on recent election frauds. The speech was listened to by a crowded house, and though short was an able review of facts. It elicited some discussion.

—The Post of Dec. 11 announces semi-officially that Parliament will probably adjourn Tuesday, Dec. 17. Gladstone and his party fail to see the wisdom or the humanity of the "severe threshing and tremendous fright" which John Bull is administering to the "small boy" of Afghanistan. The Afghans, however, seem to be pretty much at the mercy of the powerful invaders.

—The present year is a memorable one in the development of the Russian navy. One hundred torpedo boats and numerous cruisers have been constructed. Three clipper steamers have been launched, four steamers have been bought in America, and two ironclads are on the point of completion. Several ironclads have been launched, but have not received their armaments. To these, four cruisers have been added by private subscription.

—LAST week another terrible storm passed over the eastern coast, causing great destruction. The storm seems to have extended from the western part of Pennsylvania through New Jersey, New York, Vermont, New Hampshire, and Massachusetts, and into Maine. Many of the rivers in its track are higher than they have been before for years. Bridges have been torn down, houses and boats carried away, and in some places the streets have been so flooded as to resemble a river-bed. The damage is great, and some loss of life is feared.

—The Hong Kong papers give some interesting particulars of the rebellion in the province of Kwangsi, China. Liyung Choi, a native of the province, a mandarin of the highest military grade, a Brigadier General who gained a great reputation in the Taiping rebellion, and present military commander of the province, placed himself at the head of 50,000 troops and inaugurated a revolution. He was moved to this course through disappointment as to promotion. The fact that he is a native of the province, and was an old rebel leader, gives him great prestige, and he is reported to be carrying everything before him.

—The Crown Prince Frederick William, satisfactorily filled the Emperor's place in the German government while the latter was disabled on account of the wound received some time ago. The Emperor recently returned to Berlin, and formally resumed the reins of government. On this occasion the people demonstrated the character and degree of their loyalty to their white-haired sovereign. The good thing about the enthusiastic welcome they gave him is, that the Emperor, both as a man and as the head of the German nation, deserves it all. He is now in his 82d year, and has been King of Prussia since 1861 and Emperor of Germany since 1871.

—THE Berlin correspondent of the Christian Union says that thousands of German socialists will, in consequence of the attitude of that government towards Communism, seek a home in this country, where they can spread their peculiar views with less hindrance. In view of the threatened danger, "Berliner" advises a "moral quarantine," believing it to be the duty of

the government to protect its citizens from moral infection as well as from contagious diseases. The Christian Union, in an editorial note, says: "Our Berlin correspondent is not an alarmist; and probably no American in Europe is better acquainted with the matter of which he writes. We have quite as many Communists in this country now as we can easily take care of, and the prospect of a general immigration of thousands more is not pleasant. They are, however, certainly coming." "Later telegrams enforce his warning. In Italy the attempted assassination of the king has led to many arrests and the discovery of International committees, many of whose members are already trying to seek a refuge across the Atlantic." And from other countries the prospects are equally threatening for an influx of these invaders of the public peace.

—The Advance of Dec. 12 says: "England and Scotland are in a state of monetary panic. We can almost hear the crash of bank after bank as they go down under enormous liabilities, burying out of sight the fortunes of thousands and thousands of people all over the country. One of the latest of these banks to fail was that of the West of England and South Wales District Bank, having its head-quarters at Bristol, with forty-two branches in other places. Its liabilities are reported to be \$17,500,000. One result of this depression of business and impoverization of families will doubtless be a largely increased emigration to this country. Already the tide of immigration to our shores is rising. For eleven months of the present year the number is 72,147, against 52,000 for the same period last year, and 65,820 for the same period in the year before. This fact, taken in connection with the remarkable growth of our foreign exports over our imports of goods, shows unmistakably that an 'enriching tide' of affairs is actually bringing in the better times long hoped for. Two items: The amount of corn produced in this country the past year is estimated at 1,500,000,000 bushels; the value of the butter and cheese made, at \$250,000,000. Evidently we have bread and butter enough for all who may choose to come."

## Sabbath School Department.

## LESSONS FOR BIBLE CLASSES.

## LESSON XXVI.—THE SECOND ADVENT OF CHRIST.

## QUESTIONS.

1. What offices did Christ fill?
2. What office did he fill when upon earth?
3. In what office has he been acting since his ascension?
4. In what office will he come to earth the second time?
5. What proof can you give that he will come as a king?
6. What is his last work as priest?
7. What will he do when this work is completed?
8. To whom has this coronation scene been presented in vision?
9. Where may we find a brief description of it?
10. For what purpose does Christ come to the earth the second time?
11. Into what state will those be brought who are accounted worthy of this change?
12. What is said of them in Rev. 20:6?
13. Could it be possible that such blessings would be conferred upon men before their sins were blotted out?
14. When are their sins to be blotted out? Acts 3:19.
15. What great event takes place immediately after this time of refreshing?
16. Then which comes first in the point of time, the blotting out of sins, or the second advent of Christ?
17. The blotting out of sins is a part of what work?
18. To what does the cleansing of the sanctuary pertain?
19. When does the investigative Judgment come before or after the second coming of Christ?
20. What scripture furnishes further proof of this fact?
21. Who are to have part in the first resurrection?
22. Can they be accounted worthy before their account has been examined, and decision rendered in their cases?
23. To what work does this examination and decision belong?
24. Then to what conclusion must we come?
25. When did the cleansing of the sanctuary begin?
26. When did the investigative Judgment commence?
27. In what does the cleansing of the sanctuary consist?
28. What does Christ do after this work is completed?
29. What will he do immediately after his coronation?
30. What proofs can you give that the investigative Judgment will precede the second coming of Christ?

## SYNOPSIS.

Christ is a prophet, priest, and king. When he was upon the earth he was a teacher, or prophet; since his ascension, he has acted as High Priest of the heavenly sanctuary; but when he comes again, he will come as King of kings, and Lord of lords, as may be seen by reading Rev. 19:11, and onward.

The cleansing of the sanctuary and laying the sins of his people upon Satan is his last work as priest. He then comes before his Father to be crowned king. This coronation scene was presented to Daniel in vision, and is briefly described in Dan. 7:13, 14.

When Christ comes to earth, he comes to give a resurrection to the righteous dead, and trans-

lation to the righteous living. See 1 Thess. 4:16, 17.

Those who are accounted worthy of this change will then be made immortal. Luke 20:35, 36. These are they of whom it is said, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

Now it is certain that such blessings will not be conferred upon men until their sins have been blotted out. It would be mockery to call them to account for their sins after they had been made immortal, had become like the angels, and had reigned with Christ a thousand years. But their sins are to be blotted out when the times of refreshing shall come from the presence of the Lord, as will be seen from Acts 3:19, 20. Immediately after this, Christ is to come. Acts 3:20, 21. We see, then, that the sins of God's people are to be blotted out before Christ comes to the earth to gather his jewels.

But the blotting out of sins is a part of the work of cleansing the sanctuary, and pertains to the investigative Judgment. Thus we see that the cleansing of the sanctuary and the investigative Judgment precede the second advent of our Lord to this earth. This is further proved by Luke 20:35, 36, which speaks of some who are accounted worthy of a part in the first resurrection. Now they cannot be accounted worthy till their account has been examined, and decision rendered in their cases. But this examination of accounts and decision of cases is the work of the Judgment, and so that work must take place before the first resurrection, and also before the second coming of Christ; for that resurrection takes place at the time of his coming. G. H. BELL.

## SABBATH-SCHOOL HINTS.—NO. 4.

## QUALIFICATIONS OF TEACHERS.

KNOWLEDGE is indispensable in teaching, as it is impossible to teach that which we do not know ourselves. Neither can we teach that well which we understand but imperfectly; hence the first and most essential thing for a teacher is, to become thoroughly acquainted with the subject to be taught. To do this, every teacher should keep for reference a supply of publications covering the entire ground of the subjects he expects to teach.

Another important point and one quite as essential is to be able, after becoming acquainted with a lesson, to impress its truths upon the hearts and consciences of others as vividly as they appear to his own mind. To accomplish this, the subject must be illustrated in the clearest and most simple style, in language adapted to the capacity of the pupil. Otherwise, he not only will not understand it, but he will lose all interest in the lesson and become restless, and impatient for the close of school.

The habit of reading the lesson in the class is a pernicious one, and should never be indulged, because it tends to indolence and slackness in preparing the lessons. All teachers know this very well; and the only successful way to provide against it is for the teacher to set a good example by committing each lesson to memory himself. This he can never effectually do who utterly neglects his lesson all the week, and on Sabbath morning, the last thing before going to the class, sits down and hurriedly reads it over once or twice.

How painful to listen to the minister who is unacquainted with his subject as he struggles along, blundering here, making a wrong quotation there, or frequently repeating certain portions of his subject in vain attempts to conceal his confusion arising from a lack of well-prepared matter, when all this might have been prevented by a little study and forethought. "John," said a minister rather boastfully after service, "did you know that I never thought of that sermon before entering the desk?" "Well," said John, "that's just what Mr. Brown and I said while you were preaching."

Children are no less slow to set a just estimate on those who attempt to instruct them; and the teacher who habitually goes to his class without preparation will soon be made to see—if not entirely devoid of judgment—that he has committed a serious error. He who would secure the respect of his pupils, and thus have an influence over them for good, must avail himself of the ample provisions afforded him for qualifying himself for his work; the lesson and class-work must be made subjects of close thought and earnest prayer. Then, though he should ever feel that his "sufficiency is of God," he will manifest a degree of confidence that will enliven and animate his class in a corresponding manner.

A Sabbath-school teacher, of all others, should be provided with the very best helps that can be procured. After studying those works treating on the subject matter of the lessons, articles especially devoted to the wants of teachers, offering suggestions from Sabbath-school workers from all parts of the country, such as will appear from time to time in the REVIEW and INSTRUCTOR, and such as are frequently found in the best Sunday-school papers, could be read with much profit.

But with all the methods, helps, and expedients that can be devised, there is one requisite without which success cannot be expected. Each one connected with this work must love God fervently, and have an earnest desire for the salvation of perishing souls. A constant nearness to Christ, an unwearying activity in his service, will keep the fire of love aglow. Sowing the seed faithfully, with earnest prayer, will bring the desired result, and "we shall reap if we faint not." C.

## The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 19, 1878.

JAMES WHITE, } - - - Corresponding Editors.  
J. N. ANDREWS, }  
U. SMITH, } - - - Resident Editor.

### NEW YEAR'S.

HUMILIATION, FASTING, CONFESSION OF  
SINS, AND PRAYER.

We, the committee of the General Conference of Seventh-day Adventists, appoint Jan. 1, 1879, as a day of humiliation, confession of sins, fasting, and prayer. We have abundant cause as a people to humble ourselves before God in view of his manifest forbearance, love, and great goodness toward us.

Notwithstanding our unfaithfulness, he has, for his truth's sake, in a good degree prospered our institutions, and also our more general work in the advancement and growth of the cause. While we have cause for devout gratitude that our Lord still loves us and sends from Heaven warning and rebukes, we see cause for confession of our sins before him, humiliation, and prayer for pardon for the past and grace to help in time to come. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2. Seventh-day Adventists throughout the length and breadth of the land are requested to assemble at their usual places of worship, Jan. 1, 1879, at 10:30 A. M., for the special worship of God. At 1:30 of that day let there be a business meeting.

One of the duties of that meeting will be the consideration of heavy debts upon the houses of worship at both Oakland, Cal., and Battle Creek, Mich., and the plans to lift them set forth in the Supplement which accompanies this week's issue of the REVIEW. May God look down upon our efforts to return to him, and may his Spirit impress all with a deep sense of their duty to act their part in lifting the debts from these two houses of worship, and thus "Hold the Fort."

GEN. CONF. COM.

### EIGHTEEN HUNDRED AND SEVENTY-NINE.

BEFORE the readers of the REVIEW receive the first number of the new volume, a new year will have dawned upon us. We wish to say a word in regard to the campaign for 1879.

The cause of present truth was never growing more rapidly than at the present time. And every advance step and every new development in the way of growth gives many new items of interest to report, and adds new interest and importance to the REVIEW.

Our columns are already overcrowded with matter. To fitly represent the growth of the work and the stirring interests connected with the proclamation of the message, four more pages are needed for the REVIEW each week, making the number of pages twelve, instead of eight as now. This lack is partially supplied by the Supplements which have been, and are to be, issued in connection with the REVIEW. The regular quarterly Supplements in behalf of the T. and M. work are already assured, and the press of other matter will probably make it necessary to issue others from time to time. During the past year the quarterly Supplements have been issued, and four others in addition, making in reality fifty-four papers for the year. When the change in the postal laws made it necessary for publishers to pre-pay the postage on their papers, the price of the REVIEW was not increased. And now, considering the amount of reading matter we give our subscribers, the REVIEW is as cheap a paper as is anywhere published. The larger papers devote a great share of their space to advertisements, which are not only of no interest or advantage to the general reader, but are a source of immense profit to the publisher, giving such papers a great advantage over papers which, like the REVIEW, give reading matter only, and entirely new matter every week.

No pains will be spared to make the REVIEW the coming year better than ever before. The truth is clearer. Every year is adding to the experience and wisdom of the pioneers in this work. Prophecy is fulfilling. Startling events are transpiring. And as the mercury shrinks at the footfalls of coming winter, so all nature seems to give evidence of its fearful forebodings of the coming day. These are no times for sloth or indifference. The powers of darkness and the agents of evil are all astir, and they find,

alas! strong allies in some of the popular religious teachers and papers of our day. If any class should be awake and filled with unwonted activity and zeal, it is those who have the great truths for this time to proclaim. Shall not the REVIEW list rise at once to from ten to fifteen thousand subscribers, the number that it ought to contain?

Something has been done in this direction the past year, for which we are very glad. Our subscription list has been increased over one thousand. But we want to see much more done. May we not look for prompt renewals from all? and shall we not see avenues opened to thousands of new homes for its weekly visits? The REVIEW, we believe we can safely say, will be of special interest the coming volume and coming year, to those who love the truth, and be so conducted we trust, as to create a love for the truth in many hearts which as yet have it not. Contributors have done well, for which, one and all, they have our thanks. They have waited patiently for the appearance of their contributions, and some are waiting still. We shall relieve their patience as soon as possible.

But now for a grand and general rally for 1879. Time is short. The little remnant left is daily growing less, and what is not done soon, will not be done at all. Beware, lest in this critical time some neglect occur which will result in eternal loss.

### A FALSE CRITICISM.

SOME time since a Methodist clergyman found, as he supposed, a contradiction in the History of the Sabbath, and he published this discovery in the columns of his denominational paper.

Yesterday a friend informed me of this fact and requested me to give him an explanation of the matter. The supposed contradiction is found by comparing pages 217, 273, with page 295 of my History of the Sabbath. In the first two references it is said that the term Lord's day is never found in the works of Irenæus nor in any sentence written by him found in any other author. But in the last of these references there is a quotation from what is called the "Lost Writings of Irenæus" in which the term "Lord's day" is found. This appears to be a contradiction, and it is paraded before the public as such.

The facts in the case are that the quotation from the "Lost Writings of Irenæus" is not the language of Irenæus himself, but a statement of some unknown writer concerning him. The quotation, as given in full in the "Testimony of the Fathers," p. 49, is as follows:—

"This [custom] of not bending the knee upon Sunday is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under him. Now this custom took its rise from apostolic times, as the blessed Irenæus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it."

The reader will see at once that this is not the language of Irenæus himself, but of some one concerning him. This is so fully set forth in the remarks following this extract in the work above referred to, that I here append a portion of them:—

"This is something very remarkable. It is not what Irenæus said, after all, but is what an unknown writer, in a work entitled *Quæ et Resp. ad Othod.*, says of him. And all that this writer says of Irenæus is that he declares the custom of not kneeling upon Sunday 'took its rise from apostolic times'! It does not even appear that Irenæus even used the term Lord's day as a title for the first day of the week. Its use in the present quotation is by the unknown writer to whom we are indebted for the statement here given respecting Irenæus. And this writer, whoever he be, is of the opinion that Pentecost is of equal importance with the so-called Lord's day."

During the same time that the revised edition of the History of the Sabbath was being issued, I published the "Testimony of the Fathers," from which the foregoing extract and explanation are given, and hence closed up the history with the impression that this was in the history, which would fully explain the extract on p. 295.

On page 273 of the History I make this statement: "It appears, however, from several statements in ancient writers, that he did mention the day, though no sentence of his in which it is mentioned is in existence." And on this page and p. 217, I refer to the "Testimony of the Fathers" for the full testimony on this point. And this is not contradicted by the extract on p. 295; for I do not there say that the extract is the language of Irenæus himself.

It thus appears that the statements in the History of the Sabbath are true to the letter, and the criticism of the Methodist clergyman wholly unfounded.

Those who wish to look the matter up for themselves will find the testimony in the Anticene Christian Library, Vol. ix. p. 162. This library can be found at any of the larger book-stores. It contains all the extant writings of all the fathers previous to the Council of Nicea, A.D. 325. A foot-note by the editor, on the page above referred to, justifies the statement I have made. If that Methodist clergyman had looked the matter up for himself, he would have seen that there was no cause for criticism.

J. N. A.

### TO CORRESPONDENTS.

PLEASE harmonize the article "Law of God," in Spirit of Prophecy, Vol. 1, with the statement that Christ spoke the law from Sinai.

ANS. A person is often said to do what is really performed by his special agent. We know not why the same principle may not hold in the matter of the giving of the law.

D. GLUNT: The historian who enumerates the ten kingdoms into which the Roman Empire was divided is Machiavel, in his History of Florence, book i. And this division is approved by Bishop Newton, Faber, and Dr. Hales.

ANSWERED BY LETTER. Paul E. Gros, J. H. Agy, E. Lanphear, G. W. Morse, Seth N. Allen, J. W. Heath, J. Doty, L. A. Kellogg, J. L. Lewis, F. Nugent, J. F. Bahler, N. Dewey, O. M. Olds.

### THE CAUSE IN MASSACHUSETTS.

TWENTY years ago, in the month of November, in company with Bro. and Sr. White, I first visited Massachusetts. We held a meeting at Clinton, two miles from South Lancaster, where I first saw Bro. S. N. Haskell. At that time there were but few Sabbath-keepers in New England, yet a goodly company met in this two-days' meeting which was held in a private house. Sectarian bands were strong, and prejudice ran high against present truth; few would listen, and New England was considered a "hard field."

My second visit to the State was in the spring of 1863, when, by the General Conference of S. D. Adventists, I was sent to New England to take charge of a mission in the five New England States, excepting Vermont, as that had a State Conference already organized. For two years these five States were my field of labor. My work was organizing churches and S. B. among those already in the faith and getting our views before those not in the faith.

A part of the time Eld. Stephen Pierce of Vermont was with me, and assisted much in the work among the churches. For eighteen months Eld. M. E. Cornell and myself labored to raise up a number of new churches. During the winter of 1863-4, a church was organized at South Lancaster consisting of eight members. Two others who were then keeping the Sabbath joined soon after, making the original Lancaster church of ten members.

After an absence of thirteen years I am again permitted to hold a few meetings in Massachusetts. Nov. 22-24, I was with the church in Danvers. Thirteen years ago, and even two years ago, there were none in this place keeping the Lord's Sabbath; now there is a large company, who have a neat and commodious house of worship. It was stormy most of the time of this meeting, so that few came in from Haverhill, Ipswich, and Newburyport. I was informed that had it been fair weather we would have had a full house of Sabbath-keepers. I spoke seven times with freedom, although suffering from the effects of a severe cold contracted at the close of the Rome, N. Y., meeting. Sunday afternoon and evening the citizens came in so that all seats were filled, and they gave the best of attention to the word spoken. If the church in Danvers are faithful to duty, their light will lead others to the truth. This seems to me to be an important point, being a central place for the churches above mentioned. With their house to accommodate general meetings, the church at Danvers is destined to become a nucleus to our cause in that part of the State. May the Lord bless his people in Danvers, and may they ever be a burden-bearing and sacrificing church; then they will maintain their life and strength.

Nov. 25, I came to South Lancaster, where we have spent the time to this date (Dec. 10), attending the New England Conference, yearly tract and missionary meeting, and for the last week the first T. and M. Institute ever held among Seventh-day Adventists.

South Lancaster sustains about the same relation to the cause in New England that Oakland does to the cause on the Pacific coast, or Battle Creek to the cause all over the world,—it is the center. Of the original church of ten members none ever apostatized. Three are dead, seven are still living here firm in the truth, and the South Lancaster church now numbers nearly one hundred members.

This church commenced to hold meetings in a private house. One chapel has been outgrown, and they have erected a much larger building, which is a credit to the architect and the mechanics who constructed it. The old chapel is to be used as a book depository for the six New England States.

Here the tract and missionary society among S. D. Adventists first originated. Here the Lord has led out the mind of Bro. Haskell, step by step, in the T. and M. work, and here eleven years ago, the first vigilant missionary society was formed. The V. M. society had its origin in a weekly prayer-meeting of the sisters, in which they especially sought God for his blessing upon his ministers.

The quarterly meeting, reported in another column, was an interesting occasion. Here I had the privilege of meeting many old friends of the cause from different parts of New England, who were in the truth fourteen years ago, and it was also cheering to see so many who have more recently embraced the truth. Eld. Hutchins, president of the Vermont Conference, and Eld. Isaac Sanborn, with whom I spent one season in tent labor in Illinois and Wisconsin, were present. Bro. Sanborn expects soon to go to Virginia to labor there.

One interesting feature of the quarterly meeting was the consideration of life memberships to the General T. and M. Society. It was indeed cheering to see the eagerness with which these friends, though not rich, pledged their ten dollars each to this society. Up to this date, fifty have pledged to become life members, and a goodly number of these have already paid. In looking over the list of names of members, I find it embraces the name of every one of the seven living members of the original South Lancaster church.

Sabbath, Nov. 30, was a good day in Lancaster. After the second discourse, a call was made for the unconverted, the backslidden, and those who wished a greater consecration to God, to come forward. Seat after seat was vacated to make room for those who came forward, weeping, until all the body slips were thus filled. The move took in nearly all who were in the house, and among them were several who were seeking God for the first time. The Lord blessed as prayer was offered, and we all entered into a covenant to serve him with all our mind, might, and strength.

The Missionary Institute, reported in this paper, was successful beyond our most sanguine expectations, both as to the numbers present and the unflagging interest, from first to last, of the students who attended it. Bro. Haskell labored night and day in the interest of the Institute, both in giving instructions, and in preparing lessons that should, as far as possible, illustrate the principles involved in properly transacting the business of the tract societies. We saw, in this Institute, as never before, the importance of having our people properly instructed in "how to do the T. and M. business."

My companion and myself are very grateful for the privilege we have had of attending this T. and M. Institute before embarking for our foreign mission. As these institutes may be held from State to State, I hope our people will make it a point to attend them. A curse is pronounced upon those who do the work of the Lord "negligently." We are also commanded to "let all things be done decently and in order." We shall be without excuse if we do not learn to do this part of the work properly, when such opportunities are given for improvement and information. J. N. LOUGHBOROUGH.

### LANCASTER T. AND M. INSTITUTE.

THIS Institute, which opened at South Lancaster, Mass., Dec. 3, 1878, has just closed. It continued five days, holding each day two meetings of two hours each. The first meeting was occupied in organizing and setting forth the objects of the Institute and the manner in which it was to be conducted. Eld. S. N. Haskell was chosen president, and Eld. J. N. Loughborough secretary. D. A. Robinson, M. Wood, and Eliza Thayer were appointed a committee on supplies.

On opening the first meeting Bro. Haskell said, "There are persons here and elsewhere



whom God will use in a special manner in his cause if they will only come into such a position that he can use them. All should prepare themselves for usefulness. The object of holding these T. and M. Institutes from State to State is to give our people an opportunity of learning how to do missionary work in a systematic manner. From this commencement of T. and M. Institutes, I think the time will come when there will be a department in the Battle Creek College devoted to instructions in the proper manner of doing missionary work."

A call being made, fifty joined the class. These were arranged into four churches and two missionary districts. Eld. J. N. Loughborough, Sisters A. M. Loughborough and E. Thayer were appointed by the president as a committee to examine business letters, quarterly reports, balance sheets, etc., making corrections and suggestions on these documents and returning them to the students. These criticisms, with the oral instructions given by Bro. Haskell in connection with the lesson sheets he prepared and passed out to the students, made the school an occasion full of interest.

Our time was well occupied, and we deeply regretted that we could not have three weeks for the Institute instead of five days. Some of the class had home cares demanding a part of their time, yet the average attendance was forty-eight out of the fifty.

At the close of the last meeting the following resolutions were unanimously passed:—

*Whereas*, In the providence of God, Bro. S. N. Haskell has been moved out to hold in South Lancaster a T. and M. Institute which has been profitably conducted, therefore

*Resolved*, That we hereby express our gratitude for the efforts of Bro. Haskell in this Institute, and that he has been enabled to make it a success. (Adopted by a rising vote.)

*Whereas*, In the providence of God, Eld. J. N. Loughborough and wife have been with us and assisted in our T. and M. Institute, therefore

*Resolved*, That we express our gratitude for their presence and assistance.

*Resolved*, That we who have been attending this Institute from other places express our thanks to the South Lancaster church for the courtesies extended to us, and their care for our comfort during our stay among them.

On the passage of this last resolution, the following was immediately presented and adopted by the members of the South Lancaster church:

*Resolved*, by the South Lancaster church, That we express our gratitude for the privilege we have had of entertaining our brethren and sisters from other places during this T. and M. Institute.

Realizing that words simply are but a slight compensation for Bro. Haskell's arduous toil night and day during this Institute, a purse of \$14.50 was raised, and presented to him, after reading a testimonial to which was attached the names of the donors.

Thus closed this the first T. and M. Institute among S. D. Adventists, with the Spirit of God manifestly approving what had been done.

S. N. HASKELL, Pres.  
J. N. LOUGHBOROUGH, Sec.

So. Lancaster, Mass., Dec. 8.

#### WHAT SHALL WE DO IN OHIO?

DEAR BRETHREN: This week you will receive a paper with the above heading, in which we make an earnest appeal to every Sabbath-keeper in Ohio. We request you to read this paper very carefully. Read it aloud in your families. Then we request that the elder or leader of each church read it publicly to his church on Sabbath, Dec. 28. Preserve it for future reference. See that every Sabbath-keeper in all your region has a copy, lest some, by mistake, should be overlooked.

We must arouse to the work of the Lord in this Conference. The more I become acquainted, the more I am satisfied that it is one of the richest and best fields in the world. We must all take hold together.

I recommend particularly that each director visit personally every Sabbath-keeper in his district during this winter. He can take with him such ministering brethren living in his district as he may choose.

I recommend further that each minister labor wholly in the district where he lives. Instead of entering entirely new fields, hunt up scattered brethren, and endeavor to build up a church around them. Ohio is dotted all over with lone Sabbath-keepers who are dying out or doing next to nothing. I think the work to be done for the next six months is not to raise up churches in new fields; but to gather up these

brands, get them together, build around them, and thus revive the work of God in the State.

We ask these scattered brethren to send in invitations for labor. The Lord is blessing us. Several new companies have already been raised up this fall.

D. M. CANRIGHT.

#### FUTURE LABOR IN MISSOURI AND KANSAS.

SINCE the action of the General Conference in recommending me to labor the present year in Missouri and Kansas, some may have felt an interest to know what plans I have formed in reference to the matter. Indeed, I have received several communications from esteemed friends in regard to this subject. Up to the present time, I have not been so situated that I could make any extended plans concerning future labors in these States; but I hope soon to be able to give my whole time and strength to the work.

In my recent visit to Battle Creek I counseled with Bro. Ayers, the president of the Kansas Conference, who is taking treatment at the Sanitarium, and whose feeble health makes it necessary for him to lay aside all responsibility and care for the present. I have also had letters from the other members of the Kansas Conference Committee in regard to the cause in the State. I have traveled in Missouri much the past year, and think I realize something of the condition of things there. I earnestly desire to labor where I can accomplish most for the cause and where I am needed most. It has been a matter of great anxiety and perplexity to me how to divide my labor between the two States. My brethren in Kansas are urging me to labor among the churches and take special responsibilities. But, on the other hand, I have been elected president of the Missouri Conference, and there is great need of labor there, and but very few who are preaching, not nearly as many as in Kansas. Hence I feel a special responsibility to do what I can in Missouri.

Kansas has recently had the benefit of three general meetings which were probably attended by the majority of the Sabbath-keepers in that State. At these meetings instruction was imparted by those who have the very best gifts among our people. It would hardly seem best for the present to appoint more general meetings. Should I take time to visit all the little companies in the Conference, I should find no time to do anything else, and could not visit near all of them.

After counseling with those I have mentioned, and after much thought and prayer, I conclude to constantly communicate with the two remaining members of the Kansas Conference Committee (Brn. Stevens and Cook) in reference to matters in the State; and when exigencies arise in which they think my labor would benefit the cause specially, I will go and do what I can. I would recommend that the ministers, licentiates, and members who have matters of interest to communicate, or know of openings for labor, or have other business which needs attention, write to them (perhaps to Bro. C. F. Stevens, Ottawa, Kan., as he will be detained at home most of the time), as they are familiar with all parts of the Conference, and we can counsel together and act as duty seems to require.

As to Missouri, I expect soon to send appointments for several general meetings at central points, at which I hope to meet brethren within a reasonable distance, and do what I can to stir up the minds of all to renewed diligence in the Master's cause. I hope also to lecture at several important points, and do something to bring souls into the truth. I shall be glad to hear from any brethren or sisters who know of good openings in their vicinity. We shall give the preference, in laboring, to those places where expenses will be met, as our funds are very low. We cannot pay expensive hall rents when openings can be found without.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Dec. 12.

#### DEPARTURE FOR ENGLAND.

YESTERDAY, in company with Bro. Haskell, I went to Boston to negotiate for a passage to Great Britain. We visited the office of the Warren line of steamships, found them very kind and obliging and willing to do all they could to help us. While their regular fare to Liverpool is about \$75 a passenger, they offer to carry myself and wife for \$55 each, and will ticket us to Southampton (via Liverpool, by railroad from Liverpool to Southampton) for \$65.50 each. The very steamer, "Minnesota," on which, one year ago, Bro. Ings and company sailed to England arrives to-day, and is to set sail Monday, Dec. 16. I have made choice of a

state room, and have the refusal of it until the day of sailing, even without making a deposit. This is a rare circumstance with any steamship company.

We shall probably sail on that ship, at the above-mentioned date. Our P. O. address, until further notice, is Grove Terrace, Freemantle, Southampton, England, care of Henry Covall. Brethren, pray for us that God may bring us safely to our journey's end, and make us of service in his cause.

J. N. LOUGHBOROUGH.

South Lancaster, Mass., Dec. 10.

#### EDITORIAL NOTES.

WE have in type important and interesting articles from Elds. Littlejohn, Canright, and others, which we are obliged to lay over this week to give place to other matter which will not keep. We promise them to our readers at the earliest point practicable.

In the report from Brn. Canright and Burrill, in another column, there is one sentence which reads particularly well. We commend it to the careful consideration of all. It is this: "We got nearly every family in the church to take the REVIEW." We mean that they shall all find it a great help to them in spiritual things.

#### Close of the Volume.

WE are happy to be able to close up the volume with such matter as we present this week in the paper and the Supplement. Read it all carefully. It contains enough matter for study during the week in which the paper will now lie over.

#### Near the Surface.

In a private letter to this Office a brother very pertinently remarks: "The subjects of the Sabbath and the second coming of Christ lie very near the surface. Only a word serves to develop the fact that people are thinking on these things."

#### The College Record.

NUMBER one of the new volume, January, 1879, is already issued. It is the best number yet published. It is utterly unexplainable why every family of Sabbath-keepers, and all our isolated brethren and sisters, do not invest the merely nominal sum of ten cents, and have this paper a year; thus letting the teachers of our school speak to them more directly and more fully than through any other medium, concerning this institution and their important work. There are four numbers a year. Two and a half cents a number. Any one who can raise one cent every five and one-fifth weeks, can take it. The price is not in the way; and every number is worth far more than the entire subscription price.

#### Pledges in Ohio.

WE recommend that all the pledges made in Ohio at our late camp-meeting or before that time be paid by the brethren and sisters to the librarians in Ohio. Do not send the money on these pledges to the REVIEW Office. It makes confusion. If there is no librarian where you live, send the money to the State treasurer, J. B. Gregory, Bowling Green, Ohio.

D. M. CANRIGHT.

#### Day of Fasting and Prayer for Ohio.

WE hereby appoint Sabbath, Jan. 4, as a day of fasting and prayer throughout this Conference, for the revival of the work of God in Ohio. Let every lover of the truth keep this fast with us. Except in the case of very feeble persons and little children, let nothing be eaten during the entire day. Pray to be shown where you are neglecting your own duty; ask God to bless you with means that you may help the cause. Ask him to raise up laborers in the work; ask him to go out with his ministers as they go to preach the truth; and pray that zeal and harmony may prevail among the brethren already in the truth.

For particulars, see our appeal to Ohio.

OHIO CONF. COMMITTEE.

#### Sabbath-School Blank Books.

EVERY Sabbath-school in the New York Conference should have both the Sabbath-school Record and the Class Record, in order to secure efficiency and uniformity in our schools, and to enable the secretary properly to fill out her blank

report to the State secretary. Order a set at once, either from the REVIEW Office or of our State secretary, and with the penny boxes in every school to meet all incidental expenses, let us commence the new year with new life and earnestness in this good work.

M. H. BROWN, Pres. N. Y. S. S. A.  
Adams Center, N. Y.

#### The Review and Herald.

WHAT has it been?—A complete history of our cause and people from the beginning. It has borne record of every advance step, of every struggle with opposition and prejudice, and of each victory that has been gained. It has clearly sounded the note of warning to an indifferent world, carefully pointed out the signs of the times, and noted each fulfillment of prophecy.

What is it now?—The leading paper of our denomination. It still contains a full record of our progress. Through it the most solemn warnings and faithful appeals for earnestness and activity in this time of danger and lukewarmness are brought before our people; and in it is heralded each advance move and each appeal for broader plans.

What is it to be?—Fifty-three marks the number of the next volume. This cannot fail to be as interesting as previous volumes, because events of special interest are rapidly transpiring, and because editors and publishers are determined to make it the most stirring, energetic, religious paper extant.

Who will read it? What seventh-day Adventist can do without it? We can better do without a clock, which marks the passing hours of the day, than without the REVIEW, which notes the fulfillment of the signs of the times heralding the coming of our King.

Let each one whose subscription ends with this volume respond at once, and notice also if there are not others who should have it. Induce them to subscribe, if for only six months, and thus bring the truths that it contains before the attention of all who should read it.

Each T. and M. librarian should see that each family in the society and the church subscribes for the REVIEW, and that all read it.

W. C. WHITE.

#### Librarians, Attention.

WE want to bring the YOUTH'S INSTRUCTOR to the attention of every Sunday-school in the land; therefore we ask Librarians and others who are interested in this work to send us the names and addresses of Sunday-school superintendents.

Any one who will send us the names and addresses of ten S. S. superintendents can have his choice of the officer's edition of the T. and M. Constitution, or the proposed book containing Constitution of State S. S. Associations with suggestions to officers.

Address, YOUTH'S INSTRUCTOR,  
Battle Creek, Mich.

#### Sabbath-School Business Meeting.

WE recommend that each Sabbath-school hold a business meeting in connection with the church business meeting of Jan. 5, for the consideration of the following and other important matters upon which the success of the school for 1879 will largely depend:—

First, Each school should decide what lesson books and sheets it will use during the year, and authorize some one to procure them.

Secondly, A song book should be adopted, and the T. and M. librarian requested to procure the number wanted, and also to keep a supply on hand, so that new scholars can procure them at any time.

Thirdly, If not previously ordered, a set of Record Books for the secretary and the teachers should be adopted, and the secretary or the T. and M. librarian instructed to procure them.

Fourthly, Decide whether the school will subscribe for a club of the weekly INSTRUCTOR. If so, how many?

Fifthly, Devise a way of paying for these, and adopt a plan for raising means for future wants.

Sixthly, Schools that are able should consider the procuring of maps of Bible lands and books of reference for teachers, such as a Bible Dictionary, Concordance, Geography of Bible Lands, etc. These books should be kept as a circulating library, and will do more for the school than that amount spent for story books.

That no time may be wasted at the Sabbath-school business session, and that all important points may receive attention, let each school at its next session appoint one or two committees to take the above mentioned matters into consideration, and be prepared to report at the business meeting.

EXECUTIVE COMMITTEE GEN. S. S. A.

## THANKS FOR REASON.

[The following lines were suggested by an anecdote of a lunatic, who, escaping the asylum in London would stop every one he met with—"Have you thanked God for your reason?" and then without waiting for a reply he would say, "Then do so quickly, for I have lost mine."]

O God! while yet 'tis season,  
Grant me, I pray,  
To thank thee for my reason,  
While yet I may;  
While yet upon her throne  
My reason stays,  
Repenting, let me mourn  
My erring ways.

I've wandered far from thee—  
Far from the way  
That all must go who'd see  
Eternal day;  
Yet while 'tis not too late,  
Hear thou my prayer:  
O Heavenly Father great,  
Leave reason there!

Leave reason yet a while,  
Help me repent;  
I know my heart is vile—  
To evil bent;  
From sin I cannot flee.  
Turn where I may,  
My heart I cannot free  
From error's sway.

Then, Father, let me seek  
The promise given  
By Christ our Saviour meek,  
The way to Heaven;  
Then let me end my days  
In songs to thee.  
And all thy goodness praise  
Eternally.

O. FOSTER.

Lakeview, Mich.

## Progress of the Cause.

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

## NORWAY AND DENMARK.

I HAVE preached four times this week and have obtained a large hall for Sunday evening. (The one I had last week could not be obtained any more.) Here about six hundred people listened to a discourse on the sanctuary and 2300 days of Dan. 8. Books have been taken freely. Several attended our prayer-meeting and took part in it. Some are becoming interested in searching the Scriptures. We have to work by degrees here. Minds must be prepared for the truth. Our hope and trust is in God.

In Denmark the work is also moving forward, both in Jylland and in Sjælland. Meetings are being held, and more and more are becoming interested. There are now more than ninety dear souls in Denmark who observe the Sabbath of the Lord and are trying to prepare for the coming of our Saviour. JOHN G. MATTESON.

Christiana, Norway, Nov. 19, 1878.

Nov. 25, Bro. Matteson adds:—

In Vensyssel [Denmark] Bro. K. Brorson has held a number of meetings during the past week, most of which have been well attended. There is a growing interest to hear and read on present truth. He has obtained one new subscriber for the TIDENDE, and three persons have commenced to keep the Sabbath of the Lord. God can also give grace and strength to the weak.

Here in Christiana the work is progressing steadily. About one thousand hearers listened most attentively to a lecture Sunday evening on the thousand years of Rev. 20. We have sold books in this city during the past month for more than Kr. 80.00, and have obtained nineteen subscribers for the TIDENDE. About forty persons attended our prayer-meeting Friday evening, and many took active part. We felt the blessing of the Lord.

## SPRINGFIELD, OHIO.

WE have just closed one week's labor at Springfield. There are thirty-nine Sabbath-keepers in this company. Over half of them were brought into the Sabbath under the labors of Brn. Waggoner and Stone, when they were here last summer with the tent. Regular meetings have since been kept up. We hired a hall for our meetings. Nearly all the Sabbath-keepers attended promptly; but the outside interest was small, not more than a dozen attending at any one time. Yet we found a large number who had heard the truth in the tent and believed it. Could one of the brethren have remained here for a few weeks to take care of the interest raised, the strength of the church might have been much increased. This is another illustration of the evil of leaving a church with the work unfinished. Quite a number who embraced the Sabbath then have given it up, and those

who were almost decided have lost their interest. But there are enough Sabbath-keepers to make a good, working church, and most of them are strong in the truth and are trying to live it out faithfully.

We organized a Sabbath-school, and the brethren paid for twenty-five copies of the weekly INSTRUCTOR. We organized a church of sixteen members. Quite a number will be admitted at their first business meeting. Several did not join, as they were not ready to be baptized. Abram McLellan was elected clerk, and H. W. Cottrell elder.

The brethren have hired a good little hall for a year. This they will now fit up neatly with chairs, stove, etc., and thus have a permanent place of meeting.

This church has an excellent opportunity to do missionary work, and they have a mind to do it. There is good talent here to fill every office in the church. We enjoyed our visit with them very much. Three young people made a good start at this meeting, and the husband of one of our sisters begins the observance of the Sabbath this week. We got nearly every family in the church to take the REVIEW.

Eld. Wm. Cottrell will spend a good share of his time for some weeks to come in nursing this church, and teaching them all parts of the message. We feel that it is very important to have them come up strong and clear on the whole truth.

Our address for some time to come will be Newark, Ohio. D. M. CANRIGHT.  
A. O. BURRILL.

## KENTUCKY.

Stanford, Dec. 8.

I HAVE now given ten discourses in Stanford. The weather has been unfavorable and my health poor; however, a few very influential men are much interested.

S. OSBORN.

## MINNESOTA.

Dassel, Dec. 8.

WE commenced meetings at Dassel, Dec. 3. The hall we occupy, which is 24x50 feet, is well filled every evening, and the interest is steadily rising.

JOHN W. MOORE.  
M. H. GREGORY.

Graham Lakes, Nobles Co., Dec. 9.

ON my way to Graham Lakes I attended the quarterly meeting at Mankato. Bro. John Hackett joined me Nov. 11. Thirteen have signed the covenant, and we have organized a Sabbath-school and Bible-class. Others are convinced of the truth, but they are hindered by surrounding circumstances.

W. C. BURCH.

## MICHIGAN.

QUINCY.—We held meetings with the Quincy church, Oct. 29 to Nov. 6. Our labors there were to relieve the church from some embarrassments under which they had labored for several years. We hope that our efforts resulted favorably for the cause. It is due to the brethren in that place to say that their difficulties are to a large extent attributable to unfavorable surroundings and the unfaithfulness of a few, rather than to an utter lack of spirituality on the part of the majority. There are in that church individuals who evidently have had a deep experience in the things of God, and who have mourned very deeply over a condition of things for which they were not responsible and which they could not remedy. We confidently hope there is a better future before them.

EDENVILLE.—This place is situated in Midland county, and there was formerly located therein a church of Seventh-day Adventists, which was disbanded about four years ago. When we visited them recently, they had no organization and held no meetings. After laboring there between two and three weeks, we left a company numbering twenty-three in all, who had covenanted together to keep the commandments of God and the faith of Jesus, and had selected suitable persons to conduct their regular services on each Sabbath day. We also organized a Sabbath-school comprising twenty-eight members, and obtained eleven subscribers for the SIGNS OF THE TIMES and ten for the weekly INSTRUCTOR. During our meetings, eight or nine persons commenced to keep the Sabbath and identified themselves with our people. Before we left, the brethren had arranged for the building of a meeting-house of moderate dimensions, which will answer their present necessities. Our meetings were well attended from first to last. Eld. E. R.

Jones arrived Dec. 1, and kindly consented to continue the meetings for one week. We left thereupon for Bushnell, Montcalm county.

It is but due to Mary Ann Carty, who is a resident of Edenville, to say that she would have been baptized at the Lansing camp-meeting held one year ago, had it not been that her name was at first mistaken for that of Carter, by the one to whom the case was referred.

W. H. LITTLEJOHN.

Hickory Corners, Dec. 10.

SINCE camp-meeting I have continued labor in the vicinity of Hickory Corners, and some have embraced the truth. We have regular Sabbath meetings, with an attendance of about thirty-five. Our meetings are very interesting, also our Sabbath-school, which numbers about thirty-five pupils. I am trying to gather others in. To the Lord be all the praise for the good work here.

T. M. STEWARD.

Dist. No. 4.

WE closed our meetings at Otsego, Dec. 10. One took a decided stand for the truth, and seven united with the church. Fifteen copies of the SIGNS were taken on the installment plan. All voted a sum equal to one-third their s. b. for missionary work, and cheerfully agreed to pay a tithe of their increase into the treasury of the Lord. Harmony prevails here.

These meetings have been a source of encouragement to us, and we hope all the churches in this district will follow the example of the church at Otsego.

H. M. KENYON.

Dec. 11.

M. S. BURNHAM.

Grand Rapids, Dec. 13.

I HAVE commenced meetings among the Scandinavians in Grand Rapids. Nine adults were present at my first meeting and between twenty and thirty at my third. Some are interested. I have obtained one subscriber for the HAROLD and two for the TIDENDE, each with premiums. Have also sold pamphlets and tracts to the amount of one dollar, and received an order for a large Danish Bible.

G. A. CARLSTEDT.

## MISSOURI.

Morton, Ray Co., Dec. 9.

COMMENCED a course of lectures in this place the evening of the 4th inst. Have had fair congregations, and there has been some interest. This is in Bro. Moore's neighborhood, and he has been alone here for some years.

I find some reading our papers and tracts. This is good; it helps wonderfully in opening the way for preaching the message. I wish all our T. and M. members could realize this. They would more than double their efforts in judiciously circulating our reading matter, and our preachers could accomplish much more in a given time. They would not have to waste so much precious time in prying off the scales of ignorance, prejudice, and error, which have so long encrusted their minds. Then—

"Who will help us to garner in  
The sheaves of good from the fields of sin?"

Dear friends, when you pray for the cause in Missouri remember me.

J. H. ROGERS.

## IOWA.

Garden Grove.

I WAS at Garden Grove, Dec. 3. None of the eight who signed the covenant last summer have apostatized, and some are growing stronger in the truth.

I am now at home, but expect soon to labor in the north-western part of the State.

C. A. WASHBURN.

## SUNSHINE, COLORADO.

THIS is a small mining town in the mountains, seven miles from Boulder City. We have just closed a three weeks' course of lectures, and yesterday held our first Sabbath meeting. Thirty were out, about half of whom have decided to keep the Sabbath. We had an interesting meeting. The good Spirit of God was manifestly present. We are now arranging for regular Sabbath meetings, and we doubt not that several more will obey the truth, out of the fifty who have voted in its favor.

It is generally remarked that the people have manifested more interest in these meetings than was ever known here before.

We pray and hope that this investigation may continue until the sunshine of the truth may shine away the darkness of error in the minds of many more.

Dec. 8.

M. E. CORNELL.

## VERMONT.

Cabot, Dec. 8.

THE work in Cabot is prospering. The Sabbath meetings are well attended, and the Spirit of the Lord is there. Two weekly prayer-meetings are kept up, one in Cabot and one in Marshfield. A Sabbath-school has been organized, which is proving one of great interest. It is encouraging to witness the love that is manifested for the truths of the Bible lessons. I often hear persons say, "We long for the Sabbath to come."

This band of Sabbath-keepers has already been visited by the angel of death. The oldest of their number, Sister Susan Blanchard, died Nov. 27, in her eightieth year.

A house of worship is needed here, and the church contemplate building one in the spring.

R. S. OWEN.

## Obituary Notices.

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

DIED near Fremont Neb., Nov. 11, 1878, Charles C. Anderson, in the seventh year of his age; Nov. 18, Henry C. Anderson, in his eleventh year; and Dec. 1, little Emory, the last son of our beloved Bro. and Sr. C. S. Anderson. A malignant form of the diphtheria did this work. These dear children had thus early been taught of Jesus, and they had learned to love him and to look for his glorious appearing. The stricken parents have laid their treasures away, expecting soon to receive them where there will be "no more death." In humble submission they say, "Thy will be done."

CHAS. L. BOYD.

DIED, Nov. 22, 1878, in the thirty-second year of her age, Sister R. E. Devinnie. Sister Devinnie was a member of the Deatur (Neb.) church, and died in hope of a part in the first resurrection. She leaves a husband and three small children to mourn their loss. A large congregation listened attentively to the funeral discourse by the writer.

CHAS. L. BOYD.

DIED at Fredericksburg, Iowa, Nov. 6, 1878, O. S. Brace, aged 69 years. For two years before his death he was much of the time a great sufferer from rose cancer. Last January he sought the Lord by repentance; at the same time he embraced the doctrine of the soon-coming of the Lord, and decided to keep the commandments of God. While we mourn, we sorrow not as those who have no hope. Funeral discourse by Mr. Abbott, Baptist minister, from Job 14.

NORMAN BRACE.

DIED of heart disease, at Pleasant Valley, St. Croix county, Wis., Nov. 21, 1878, Bro. Harrison Stilwell, in the fifty-second year of his age. He was born in the State of New York in 1826. About eight years ago he heard the third angel's message in Monroe, Wis., and with his family has kept the Sabbath since that time. He removed to this place last spring. He leaves a wife, a son, and two daughters to mourn his death.

A. M. FULTON.

DIED of consumption in Littleton, Aroostook county, Me., Nov. 28, 1878, Sister Emma C. Leavitt, wife of Enos Leavitt, aged 73 years, 12 days. Sister Leavitt was a native of Andover, N. H. She came to Aroostook county, in 1836, embraced the present truth in November, 1871, under the labors of Eld. J. B. Goodrich, and united with the church at Oakfield in November, 1876. She has lived a consistent Christian life, beloved by all who knew her, and has passed away with perfect trust in the Lord, her last words being, "I shall soon be at rest." Yes; she will rest till Jesus comes. Our hearts are saddened by the loss of one so dear, but we expect soon to meet on the immortal shore. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

P. A. CLOUGH.

DIED in Monroe Jasper county, Iowa, Nov. 24, 1878, Sister Elizabeth Perrin, in the fifty-sixth year of her age. Sister Perrin came into the truth about eight years ago, under the labors of Eld. D. M. Canright. She was a devoted Christian and an affectionate wife and mother. We laid her away in hope, to rest until Jesus comes. Funeral discourse by the writer.

J. B. BENNINGTON.

DIED at Eagle Lake, Minn., Nov. 11, 1878, Eddie Ray, infant son of James W. and Mary R. Carpenter and grandson of H. C. and E. M. H. Bullis. His parents are firm believers in the truths of the third angel's message, and hope for a reunion when the Lifegiver shall bring him again from the "land of the enemy."

E. M. H. BULLIS.

FELL asleep, Dec. 10, 1878, Eddie, son of John W. and Lois Bowman, aged 8 years, 5 months, and 9 days. Remarks by Mr. Wilson, a presiding elder of the Free Methodist church, from Matt. 19:14.

W. A. Y.

DIED of spinal fever, near Daytonville, Iowa, Oct. 29, 1878, Olive Idell, daughter of B. F. and Sarah E. Curtis, aged 9 months and 2 days. Funeral discourse by Eld. H. Nicola, from Jer. 31:15-17.

S. E. NICOLA.



## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 19, 1878.

## Southern Depository.

As early as Jan 1, 1879, there will be a complete depository of all the books, pamphlets, tracts, and charts now offered at Battle Creek, Mich., and Oakland, Cal., located at Denison, Texas.

These can be sent from Denison as freight, or by express or by mail, at the same prices and on the same terms as from Battle Creek or Oakland.

Address Mrs. M. J. Bahler, Denison, Texas. Box. P JAMES WHITE.

OMISSON.—Bro. R. G. Lockwood, Battle Creek, Mich., paid \$100 on the Dime Tabernacle, which should have been received in the last supplement.

## S. S. Elections and Reports.

On the last Sabbath in December each Sabbath-school should elect officers for the new quarter. After the election, let the one who acted as secretary during the quarter then ended make out a quarterly report of the school, giving the names of the officers just elected, and mail it to the secretary of the State Association.

Let every school that is newly organized, or that for any other reason has not yet reported, send at once to the secretary the name of the church to which it belongs, and the name and address of its superintendent and secretary.

EXEC. COM.

## S. S. Directory of Officers.

## GENERAL ASSOCIATION.

President, ELDER S. N. HASKELL, } Battle  
Secretary, PROF. G. H. BELL, } Creek,  
For. Secretary, EVA PERKINS, } Mich.

## EXECUTIVE COMMITTEE.

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W. C. WHITE, Battle Creek, Mich.

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Sec., N. W. VINCENT, }  
Thayer, Neosho Co., Kan.  
Exec. Com., N. W. VINCENT,  
ELDER J. N. AYERS,  
Garnett, Anderson Co., Kan.

## OHIO.

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Sec., E. H. GATES, North Madison, Lake Co.  
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Sec., O. A. JOHNSON, Leon, Monroe Co.  
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N. M. JORDON, Lodi, Columbia Co.

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Sec., LUCIUS A. CURTIS, Kingston, Minn.  
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ANNA S. FULTON, Beldenville, Minn.

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## VERMONT.

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M. WOOD,

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## IOWA.

Pres., ELDER L. MCCOY, Sigourney.  
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I. J. HANKINS, Sigourney.

## TEXAS.

Pres., ELDER R. M. KILGORE, Peoria, Texas.  
Sec., ROSA CRISMAN.  
Exec. Com., A. H. KING, Dallas, Texas.  
DALLAS GARNETT.

It will be seen that some of the above directories are incomplete. This is so because some States have not reported. We request each State Secretary of the S. S. Associations to examine the above carefully and to report at once any omission or mistake in the above, or any change that has been made in the officers of his State, to the Corresponding Secretary, Miss Eva Perkins, Battle Creek, Mich.

## APPOINTMENTS.

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

THE district quarterly meeting for Dist. No. 5, Ohio, will be held at Gilboa, Sabbath and Sunday, Jan. 11 and 12. A general rally of the whole district is requested. We both intend to be present. D. M. CANRIGHT,  
J. J. BOARDMAN.

PROVIDENCE permitting, I will meet with the brethren in Dist. No. 8, Iowa T. and M. Society, as follows:—

Denison, Dec. 21, 22.  
Crescent City, " 23, 29.  
Elk Horn, Jan. 4, 5.  
District quarterly meeting at Logan, Jan. 11, 12.

Will the friends at Deloit, Dowville, and Dunlap meet with the Denison church. The object of these meetings is to more fully consider the T. and M. work.

A. W. BUNNELL, Director.

MONTEREY, Mich., Dec. 21, 22. T. and M. meeting, Sunday, at 10:30 A. M. Hope all will come with a mind to work.

H. M. KENYON,  
M. S. BURNHAM.

At Wolf Lake, Noble county, Ind., Sabbath and first-day, Dec. 21, 22. Hope to see a general turnout from Ligonier. S. H. LANE.

PROVIDENCE favoring, I will be with the church at Bethany, Osborn county, Kansas, Dec. 17-22; at Pioneer, Osborn county, Dec. 24-30; at the quarterly meeting at Marsh Creek, Jewell county, Jan. 4, 5; and at the district quarterly meeting at Salem, Jewell county, Jan. 11, 12.

All the brethren and sisters of Dist. No. 1 are requested to be at the district meeting. Librarians please bring books. S. SHARP.

QUARTERLY meeting for Dist. No. 1, Pennsylvania Conference, will be held at Catlin, N. Y., commencing Sabbath, Jan. 11, and continuing over Sunday. A full attendance is earnestly desired. Brethren, do not fail to come. F. B. REED, Director.

THE next quarterly meeting of the Ohio T. and M. Society, Dist. No. 4, will be held at Norwalk, Ohio, the second Sabbath and first-day in January, 1879. Cleveland, Clyde, and Troy churches, report individually to your librarians, and librarians to district secretary. We solicit a general attendance of Sabbath-keepers in the district, and particularly of the Norwalk church. Will the Norwalk church procure a suitable place for the meetings?

H. A. ST. JOHN, Director.

KAPPA, Ill., where Bro. Merritt may appoint, Dec. 20-22.  
Winslow, " Bro. Brown announce, Dec. 27-29.

Morrison, " Bro. Glascock appoint, Jan. 4, 5.  
Aledo, " Marsh school-house, " 9-12.  
We intend to perform this journey mostly by private conveyance. It will be quite an undertaking. We therefore ask the friends to rally to these meetings. G. W. COLCORD,  
J. F. BALLENGER.

THE church at Clarence, Iowa, is now finished and will be dedicated Dec. 29, at 11 A. M. Dedication service by Bro. Morrison. All the friends in this section are cordially invited. RUSSELL HART.

BUNKER HILL, Mich., Jan. 3, 4, at 7 P. M.  
Leslie, " 5, 6, " 7 " "  
Tompkins, " 6, " 7 " "  
Springport, " 7, 8, " 7 " "  
Jackson, " 9, " 7 " "  
Napoleon, " 10, 11, " 7 " "  
West Liberty, " 12, 13, " 7 " "

The time given is for the commencement of meetings. All following meetings to be arranged when we reach the places of appointment. We earnestly solicit the members at the several places of appointment to be prompt in attending the above meetings. M. B. MILLER,  
E. P. GILES, Director.

QUARTERLY meeting of Dist. No. 6, Iowa T. and M. Society, will be held at Woodburn, Clark county, Ill., Sabbath and first-day, Jan. 11, 12. Hope for a general attendance of the churches. Bro. Millard will probably be with me. J. L. SYP, Director.

THE Illinois State T. and M. Society will hold its next general quarterly meeting at Belvidere, Boone county, Ill., the third first-day in

January, 1879. The friends may expect services to be held in the Universalist church, Sabbath eve., Jan. 17, at 7 o'clock, and thence forward till Sunday eve. The several directors are requested to be prompt in holding their local tract meetings, and to forward their reports without delay to the State secretary at Belvidere. Eld. Andrews, the vice-president, several directors, and others, are expected. G. W. COLCORD.

QUARTERLY meeting for Dist. No. 4, N. Y., will be held at Buck's Bridge, Jan. 11, 12, 1879. We hope every church will be represented, and that every tract worker will report.

My address, for the present, is Gouverneur, St. Lawrence county, N. Y.

H. H. WILCOX, Director.

T. AND M. meeting with the church at Eaton Rapids, Mich., commencing Friday evening, Dec. 20, and holding over Sabbath and Sunday. We hope for a general rally.

MRS. E. B. LANE.

J. F. CARMAN, Director.

THE card containing the following appointments, with others which it is now too late to give, was accidentally mislaid. This will explain why they were not given sooner.

Matherton, Mich., Dec. 19, 20; Carson City, Dec. 21, 22. Meetings at each place to commence at 7 P. M. We desire to see all the members of these churches at these meetings. Bro. E. Van Deusen is expected to be at both these places. F. SQUIRE, Director.

QUARTERLY meeting of Dist. No. 3, Missouri T. and M. Society, at the Lincoln church, Johnson county, Jan. 11, 12, 1879. We hope the brethren of Sedalia and Index will be present. Let all come prepared to settle all accounts. The scattered brethren will remember to send in their reports. Will some minister be present? A. E. FLOWERS, Director.

QUARTERLY meeting of Dist. No. 4, Iowa, at Bentonport, Van Buren county, Jan. 11, 12, 1879. We very much desire a full attendance. Eld. L. McCoy is expected to be at these meetings. W. W. CONKLIN, Director.

DISTRICT quarterly T. and M. meeting at Newfane, N. Y., Jan. 11, 12, 1879. R. F. COTTRELL.

## MEETINGS in Wisconsin as follows:—

Bellefontain, Dec. 28, 29.  
Avon, Jan. 4, 5.  
Monroe, " 11, 12.

Brethren from Darlington, Albany, and Winslow are invited to attend the Monroe meeting. H. W. DECKER.

## Change of Appointments.

THE appointments for Almont and Dryden will be omitted; meetings to be held at the Dryden place of worship Dec. 19-26 inclusive. First meeting at 7 P. M. R. J. LAWRENCE,  
WM. H. MILLS.

THE meeting appointed for the Thetford and Mt. Morris churches is changed to Thetford Center, Mich., commencing Friday evening, Dec. 13, and will hold over Sabbath and first-day. Arrangements for the Mt. Morris meetings will be made at Thetford. E. B. LANE,  
S. WOODHULL, Director.

## Business Department.

"Not Slothful in Business." Rom. 12:11.

ELDER D. T. BOURDEAU's post-office address will, for the next three weeks, be Elivon, McPherson county, Kansas.

THE P. O. address of Dr. J. H. Ginley is Coopersville, Ottawa county, Mich.

THE address of Eld. A. C. Bourdeau is now South Stukely, P. Q.

No blank quarterly reports will be sent to the S. S. treasurers of the Kansas Conference this quarter. They are requested to collect all that remains unpaid of the pledge of 1878 and remit the same to A. J. Stover, and on a postal card report the amount to Smith Sharp, Ottawa, Kansas, immediately after the quarterly meeting.

Will the Sabbath-school officers in Illinois fill the blanks sent to them, and return to the secretary, L. S. Campbell, Belvidere, Ill., promptly at the close of the present quarter. A full report is desired.

Let every member of the tract society in Dist. No. 1, Mo., be prompt to report all labor to the librarians; scattered members please report to the director, R. A. Dean, Half Rock, Mo.

A GENERAL workman in marble would like a place in a marble shop. Iowa or Michigan preferred. Address W. H. Naylor, Mt. Vernon, Ill.

To the Church Officers in the Wisconsin Conference. Blanks will be sent to every church, and the one to whom they are sent will see that they are placed in the hands of the proper persons. Quarterly reports and financial report and pledge will be inclosed together to either clerk or S. S. treasurer, and it is hoped that every church will report promptly as soon as the new pledge is made Jan. 1, 1879. A. S. OSBORN, Conf. Sec.

To the S. B. Treasurers of the N. Y. Conference.—I send out this week to each S. B. treasurer in the Conference, so far as I have their names and addresses, blanks for the January report, accompanied by a circular letter setting forth the importance of the proper keeping of the S. B. books, reporting, etc. In some cases where I could not ascertain the name or address of the treasurer, I have sent to another in-

dividual in the same church, to be handed to the treasurer.

If any fail to receive this letter and blank, and will notify me, giving name and address, I will send another to them immediately.

I hope all will be prompt in forwarding the money to the State treasurer, Charles E. Green, Sackett's Harbor, Jeff Co., N. Y., and reporting the same to me. E. W. WHITNEY, Sec.

Manlius Station, Onondago Co., N. Y.

## RECEIPTS

For Review and Herald.

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

\$1.00 EACH. Geo. Crons 53-24, C. H. Allen 53-24, Mary Brackett 54-1, Jefferson Loughhead 53-22, C. J. Barber 53-20, Mrs. Elizabeth Stevenson 54-1, S. D. Barr 53-24, J. T. Rogers 53-24, Mrs. A. B. Martin 53-24, P. H. Margan 53-1, Mercy R. Johnson 53-24, S. C. Bute 53-23, David F. Randolph 53-21, Nancy Sherman 53-24, Mrs. D. A. Plant 53-25, Mary A. Luckey 53-21, Wm. Strader 53-9, Mrs. J. H. Aldrich 53-20, J. I. Rice 53-16, L. N. Lawrence 53-21, Mrs. A. Bosworth 53-25, J. Andrews 54-1, H. Woodruff 53-24, Mrs. A. Delamater 54-8, Mrs. Almira Randall 54-1, A. C. Bourdeau 53-21, O. Davis 52-13, Calvin Green 55-1, H. B. Barstow 53-15, J. D. Triplett 54-1, L. T. Ayers 54-8, Mary A. Eaton 53-24, Geo. Hodson 53-24, E. S. Babcock 53-24, Mrs. S. D. Howard 53-23, C. L. B. Aurner 53-21, Wm. F. Noyes 54-1, E. M. Greenwood 53-24, T. T. Brown 54-8, A. B. Pearsall 54-1, J. P. Kanagy 54-8, E. J. Hamner 53-24, C. N. Russell 54-1, Julia E. Myers 53-24, J. B. Beamis 53-24, Calvin J. Adams 53-13, S. Osborn 53-20, George Mathewson 53-24, Mrs. Peter Newcomb 53-24.

\$2.00 EACH. Mrs. E. Duncomb 53-26, Mary C. Bowers 54-24, Mrs. J. J. Getty 54-24, Andrew Fuller 54-24, Mrs. Nettie Craig 54-24, William Townner 54-12, E. R. Payne 54-23, H. C. Bullis 54-17, Mrs. M. J. Adams 54-22, Mrs. L. S. McClure 55-1, W. W. Prescott 54-24, James Buchanan 54-22, J. A. Munger 54-24, R. T. Payne 5-1, Mrs. L. Haynes 51-21, Elizabeth Slocum 54-24, C. W. Comings 55-10, S. Howland 55-1, S. D. Salisbury 55-6, Mrs. R. A. Nichols 54-24, Sperry Dye 54-23, U. A. Folter 55-1, A. Blunt 55-1, S. W. Rhodes 55-3, Eld. Geo. I. Butler 55-1, Mrs. J. E. Potter 55-5, M. Strenmann 51-21, J. P. Henderson 55-1, J. P. Kellogg 55-1, A. C. Penfield 55-3, Elizabeth Kinne 55-1, P. Z. Kinne 55-1, Wm. Vangiesen 55-1, Platt Hosking 54-24, S. J. Miller 55-6, C. Clay 54-24, Julia Jinks 55-1, Sarah J. Baker 55-1.

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## Books Sent by Mail.

Horace Klaiss 20c, B. D. Rowell 17c, S. J. Hunt 50c, Dr. John Osborn 1.00, Homer E. Olmstead \$2.90, J. S. Osborne 25c, Mrs. H. T. Nason 50c, C. P. Warren 25c, W. H. Hall 1.20, Ozro P. Royce 30c, F. A. Winchester 40c, John Dresser Sr. 4.70, J. L. Simpson 20c, Geo. Frink 1.20, Ellen M. Morse 1.00, Mrs. F. A. Stone 4.00, Lars Johnson 1.00, O. A. Twist 20c, A. D. Olsen 1.25, P. W. Baker 15c, Wm. L. Raymond 3.00, John Lornitz 20c, Shotwell Powell 25c, W. L. Henderson 15c, Frank Dexter 4.00, N. W. Crow 1.50, J. D. Witter 35c, Jno. V. Fassett 25c, Hollis Clark 2.60, Henry Landis 25c, Loyd Caldwell 75c, Mrs. Harriet Gaylord 40c, Prof. O. S. Fowler 15c, J. L. Simpson 35c, N. W. White 85c, Reuben Worick 3.00, J. A. Munger 1.00, Wm. Gussfeldt 25c, Wm. Strader 10c, Minnie Nickels 25c, Mrs. Emma Rollins 50c, E. P. Cram 50c, Richard Conradi 81c, Henry Lambertson 5.00, J. R. White 25c, Mrs. Sue Strout 10c, John Wiegand 1.00, Dennis Morreson 50c, Mrs. Harriet Silver 75c, Mrs. E. A. Baker 15c, P. A. Paulson 25c, William E. Bybee 15c, Mrs. Mary G. Crosby 60c, C. L. Monroe 75c, Geo. W. Burgess 1.60, Mrs. I. W. Miller 1.00, Judson Taber 1.25, Isaac Zirkle 20c, Lillie O. Train 10c, Mrs. D. A. Walker 50c, E. A. Whipple 37c, S. E. Daigneau 50c, Mrs. Wm. Jones 15c, A. B. Garrett 50c, Mrs. Joseph Hersb. 1.00, Rodney S. Johnson 1.00, S. J. Miller 60c, Calvin J. Adams 15c, Sara M. Ayers 3.00, D. R. Austin 25c, John Vennema 1.00, C. S. Whittlesey 20c, M. A. Kerr 50c, E. H. Whitney 7c, Nettie Grant 30c, Annie E. Shepherd 5.90, Geo. B. Starr 7.73, Annie E. Shepherd 98c, W. R. Shade 20c, G. A. Carlstedt 1.20, G. G. Rupert 3.00, Mrs. Harriet Farnsworth 4.13, Mrs. H. T. Sanborn 1.50, L. G. Moore 90c, D. A. Robinson 30c, J. Olive 5.84, Mrs. Ellen Walsworth 30c, Mrs. D. C. Phillips 2.36.

## Books Sent by Express.

D. M. Canright \$29.75, D. M. Canright for Ohio Conf 14.75, Smith Sharp 15.28, P. H. Cady 4.00, S. D. Smith 4.00, M. E. Vandusen 5.00, N. Outwater 5.00, F. Howe 7.50, E. Wilkinson 2.50, M. A. Kerr 4.00, Alex. Carpenter 6.87, S. N. Haskell 30.40, S. N. Haskell for N. E. T. & M. S. 35.58, R. C. Ghent 8.75, Mrs. M. D. Mathews 7.75, Mrs. M. S. Avery 5.00, O. F. Olmstead 10.00.

## Books Sent by Freight.

F. Howe \$42.85, J. S. Shrock 17.76, S. N. Haskell for N. E. T. & M. Society 157.93, S. N. Haskell 9.33, A. J. Stover 98.92, Geo. B. Starr 33.83.

## Cash Rec'd on Account.

Christian Black \$4.00, A. A. John on acct 1.43, W. B. Hill 4.00, Ky. & T. & M. Society 71.00, Neb. T. & M. Society 3.00, B. C. V. M. Fund per W. C. Sisley 20.19, Geo. I. Butler 1.50, S. Osborne 1.20.

## Mich. T. &amp; M. Society.

C. S. Veeder \$3.50, Dist. 6 per F. Howe 36.00, Dist. 11 per J. C. N. Stuttle 3.00, Dist. 10 Rochester 7.00.

## Mich. Conf. Fund.

Olivet \$3.00, Muir & Lyons 7.50, Orange 93.61, Ransom Center per M. B. Miller 50.50, Jefferson per M. B. Miller 49.00, Hastings per D. A. Owen 2.60.

## Gen. T. &amp; M. Society.—Donations.

M. A. Green s. v. 30c, A. C. Penfield \$2.00.

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

C. M. Tenney \$2.00, Jennie Cash 5.00.

## English Mission.

W. S. Daily \$1.00, M. A. Dayton 5.00, Mrs. L. Hildreth 5.00, S. J. Miller 10.00, C. W. Cumings 250.00, J. L. & A. Prescott 50.00, E. L. Merry 3.00, C. K. Farnsworth 25.00.

## European Mission.

Mrs. E. Dunscombe \$1.00, Mrs. I. E. Potter 5.00, S. W. & S. L. Rhodes, Italian 2.00, Paul & Odie Gros (Egyptian Mission) 15.00, M. F. Aldrich 25.00, J. L. & A. Prescott 50.00, W. R. Jones [Egypt] 10.00.

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# The Advent Review

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SUPPLEMENT FOR OHIO, TO VOLUME 52, NO. 25.

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## GATHERING IN THE SHEAVES.

THERE'S many a soul that's weary, in this world's bitter strife,  
And many a lip that's parching for a drink of the water of life;  
And many feet are weary of the roughness of the way,  
And many hearts discouraged with life's hard, bitter day;—  
Many the ones that are pressing, instead of the rose, the thorn,  
And many the bosoms bleeding, by many an anguish torn.  
Are we raising up the fallen? are we comforting those that grieve?  
Are we cheering the despondent? thus gathering in the sheaves.

Many to-day are weeping for hands that are cold and chill,  
That are folded in pulseless quiet o'er a bosom white and still;  
For eyes that are closed and darkened to open on earth no more,  
For forms that are stilled forever, and gone to the sable shore.  
Many the lives that are dreary as the drip of November rain,  
Many the cheek that is wan, and the eye that is dark with pain.  
Let us point them unto Jesus in the dewy morns and eves,  
Thus binding the broken hearted, and gathering in the sheaves.

There is work in life's great harvest for reapers strong and bold,  
There are fainting hearts to comfort, there are aching heads to hold.  
There's glorious work for the reaper through all the busy day,  
Till the heat and the glare of the noontide has faded to evening's gray;—  
Till the deepening of the shadow tells that the day is done,  
And the trumpet of the Master shall gather the reapers home.  
Soon will our work be finished, closed by the coming eve;  
Patience—and ne'er be weary gathering in the sheaves.

Life, with its shade and sunshine, is passing fast away,  
And more of sorrow than joy fills up the weary day.  
Weeping instead of rejoicing, labor instead of rest,  
Parting instead of meeting—such is the lot of the best.  
Shortly the evening cometh; soon will the long day close,—  
Then will our rest be sweet, with freedom from all earth's woes;  
Then will be crowns of glory—never a reaper grieves,  
But we'll come at the call of Jesus, laden with golden sheaves.  
L. D. SANTEE,  
Sherman City, Kansas.

## WHAT SHALL WE DO IN OHIO?

TO ALL IN OHIO WHO LOVE THE PRESENT TRUTH.

In the providence of God, I find myself for the present in Ohio to labor in the cause of present truth. I expect to remain here a year or more. I have come designing to throw all the energies of my being into the work in this State. I am endeavoring to become acquainted with the cause and all its friends as fast as possible. I intend to leave nothing undone that will help the work; and now I wish to lay before you a few facts, and I earnestly beseech you to aid in this good work.

I can see no reason why Ohio is not one of the best fields in all the world for the third angel's message to reap a harvest in. In the adjoining States, New York, Michigan, and Indiana, the cause is growing rapidly. Why should not Ohio be equally prosperous? There is no good reason why she should not; and I believe that with consecration in our labor, and the blessing of God, we may even do better than these States. As it will be some time before I can see all in the State, I take this method to call your attention to the work and your duty, and to appeal to you to aid us as God shall impress your minds.

TO THE MINISTERS AND LICENTIATES.

DEAR BRETHREN: So far as publicly proclaiming the truth is concerned, the principal burden of labor in Ohio must come upon us. While it is true that we can do little without the aid of the press and our lay brethren, it

is equally true that the message cannot be promulgated without the living preacher. God has ordained that his work shall be carried forward largely by ministers, men like ourselves. We have been licensed by our Conference, and some of us solemnly set apart to the work of the ministry. If anything is accomplished in this Conference during the coming year, we must do the work. Dear brethren, we look to you now with great interest to take hold of this work as never before. You have one of the best fields of labor in all the General Conference. There are school-houses, meeting-houses, halls, and private dwellings everywhere. The people are intelligent, and there is no lack of means to aid the work.

The first thing for us to do is to be sure that the love of God is shed abroad in our own hearts, that we have a vital connection with God, that the spirit and power of the holy God rests upon us. We should seek God each day that we may have a thrilling sense of the solemn times in which we live, and of the holy message committed to our hands. No class of ministers since the days of the apostles have had committed to them such an awfully solemn and holy message to deliver to the world as have we. God is willing to go with us, brethren. Let us be sure that we have his presence and his power to help us.

Then the next thing is to be diligent in thoroughly studying the Bible and all our books on present truth, so that you may become familiar with every part of the work. You can do this, and it is your duty to do it. You sin against God if you do not do it. Do not say you have not the ability. You can double your talent by exercise. Begin to work. Become a thorough workman, and do not rest satisfied until you have become an efficient worker.

In the next place, let me beseech you not to idle away any time in staying around home. This is the way lazy men do. This is the way we shall all be tempted to do. It is so easy to sit around home, and let days and weeks and even months slip away without doing anything in the work. You ought to labor fifty-two weeks in the year. Push out somewhere, brethren, and find a field of labor, and do not wait a whole year to do it either. When you do go to work, go at it with enterprise, stir, and enthusiasm. I do not care how much education and talent you have, unless you put life into your work you will accomplish little or nothing. I shall endeavor to be with each one of you more or less during the year, and give you all the assistance in my power.

Do not run hither and thither in your labors; it is not necessary. You will find just as good fields in one part of the State as another. When you have begun in one section, labor in that vicinity during the year, and hold all you get and follow up whatever advantage you may gain.

Be very careful of your traveling expenses. We must guard this point, or we may throw away a large amount of sacred money.

I find that there are a very large number of scattered Sabbath-keepers throughout the State, small bodies in one place, one Sabbath-keeper in another, and two families somewhere else,—not enough to hold meetings, or to accomplish much in the work. Now let a few more be added, and a good working church will be formed. Moreover, if you go to one of these places, you will save all expense; for they will board you, furnish a house, etc. If you cannot get a meeting-house, take a school-house; and if you cannot get that, take a private room, a kitchen or parlor in the house of some of the brethren. I have labored in that manner a great deal, and find it a most successful way. Get a dozen or twenty neighbors together, preach to them and visit them, and the first you know from ten to twelve will be keeping the Sabbath. We recommend that all our ministers in this Conference seek out these scattered Sabbath-keepers, and labor with them for the present instead of going into new fields. Perhaps next summer you can go into these new fields with tents, but not

now. As far as possible, two ministers should work together.

You should pay especial attention to the following points:—

1. See that every Sabbath-keeper takes all our periodicals; 2. Sell all the books you can; 3. Urge the brethren to pay up s. b.; talk it to them and preach it to them until they will; 4. See that all take part in the T. and M. work; 5. Make yourself familiar with all the books in each church where you go, and see that they are kept right. Finally, keep your own accounts neatly and correctly, and may the Lord God of Israel bless your labors.

TO THOSE WHO WANT TO PREACH.

No doubt there are young and middle aged men in Ohio who ought to be laboring publicly, proclaiming the truth. Dear brethren, we appeal to you to take hold and help us at this critical time. Let me hear from you. Write freely. We will give you all reasonable encouragement. This winter will be an excellent time to make a beginning. Hunt up some isolated Sabbath-keeper and hold meetings in his kitchen. This is a good way to commence. Or obtain some school-house, and get the neighbors to go. Talk to them there. Try it. You do not know what God can help you to do until you have tried. You need not run a hundred miles to find a house. Push out somewhere within five or ten miles of home, and go to work. We should like to see thirty active ministers in Ohio. If the Lord has impressed any one that it is his duty to proclaim the truth, we would like to hear from him. We would not advise you to go until you have first consulted with the officers of the Conference; hence we ask you to let us hear from you, and then we will give you the best advice we can.

TO THE DIRECTORS.

DEAR BRETHREN: You have been placed by the Conference in very responsible places. The director of a district is the one who must give life and efficiency to the missionary work in his district. If you do not do this, it will not be done. Let me call your attention to some of the duties of the director. You should see that the church has a proper person for librarian. Then you should thoroughly instruct that librarian in all duties pertaining to the office,—how to keep the books, and how to do the business. Then look over the books yourself. Look over every item of business, and see that it is done correctly. If you do not know how to keep the books, study them carefully until you do know.

Get the church together, talk up the T. and M. work, and urge every member to take part in it. Get up a club for the SIGNS. See that all sell the Annuals. There are two special duties you should be sure to see are done: 1. You should see that every Sabbath-keeping family has the REVIEW, REFORMER, and INSTRUCTOR; 2. You should see that every Sabbath-keeper in the church or out of it pays s. b. After consulting with the brethren, we recommend that each director, within the next three months, or sooner if possible, personally visit every Sabbath-keeper in his district. Talk with them. Lay before them the wants of the cause. See if they pay s. b. See if they engage in the tract work. See if they are living out the truth. See how you can encourage them in the good way. We recommend that you go around from house to house, get a few brethren together and have a little evening prayer-meeting. Talk up the work. Then in particular see that you visit and look after the lonely and scattered ones and those who are in discouragement, who have fallen back, and even been turned out of the church. My brethren, you must not give up these dear souls. You must not leave them to perish alone.

We find that nearly one third of all the Sabbath-keepers in Ohio are lonely, scattered ones. Please sit down and make a written list of every Sabbath-keeper that you can hear of in all your district, and then lay your plans to go and see them immediately. Take some good brethren with you and stir them

up in this work. I cannot possibly visit all these churches and brethren this winter; but it must be done by somebody, and so we look to you to see that this work is done, and done now. If you will do this, we shall see a great revival in the work in Ohio.

TO THE CHURCH CLERKS.

DEAR BRETHREN AND SISTERS: I wish to examine your books carefully just as fast as I can visit your churches. I hope to find them in good order. You have very fine books, nicely prepared, with full directions. There is no excuse if you do not keep them in excellent order. Post up as to your duties, and then be sure to perform them promptly. Your duties are important; no church can be prospered unless they are faithfully performed. See that every item of business done by the church is properly entered upon your book. Do not scratch up your book nor blot nor blur it. Put no pencil marks in it; and be careful to write in a neat, plain hand. Be on hand at the quarterly meeting, and attend to your duties as directed. If any clerks in the Conference fail to do their duty promptly, we shall request them to resign, and have those put in who will do it.

TO THE S. B. TREASURERS.

DEAR BRETHREN AND SISTERS: You have assigned to you one of the most important offices in connection with the church. The cause cannot run long without means, and we are wholly dependent for means upon the s. b. Very much depends upon the treasurer in collecting this. If he properly attends to his business, sees the brethren as often as he should, and calls their attention to it, he will get much more than if he does not. It is your duty to see personally all the Sabbath-keepers in your church, or write to them every quarter. Lay before them kindly and tenderly their duty to assist in the work of God, and then invite them to help.

The first of January, 1879, go to every Sabbath-keeper, whether in the church or out, and present the pledge which is now to be universally adopted on s. b., and invite them to sign it. Be very careful to keep your book neatly. Study it thoroughly. Learn how to keep it properly. At the quarterly meeting, make out a written statement of what each one has paid during the quarter, and read this before the church. Also at the quarterly meeting, send to the State treasurer, J. B. Gregory, Bowling Green, Ohio, all the money you have on hand, and at the same time write to the State secretary, E. H. Gates, Madison, Lake Co., Ohio, a statement of how much money you have sent to the State treasurer. If you have nothing to send, write to each of these officers just the same. I shall carefully examine your books as fast as I can visit your churches.

T. AND M. LIBRARIANS.

DEAR BRETHREN AND SISTERS: Perhaps the most difficult office in the church, the one which involves the most work, and which will require the most attention and care, is that of the librarian, the one assigned to you. You will have to study your books carefully to know how to do your work properly. Be careful not to scratch or mar your books in any way. Do not fill them with pencil marks.

Be sure to keep an accurate account of every little item of business you do. Give the date, and make a note of just what you did. When you receive any business, attend to it at once. Do not put it off a single day. Keep on hand a good assortment of our publications, and everything needed in your office. Talk with every member of your society personally, and encourage them to work. Just before the end of the quarter furnish each one with a blank, and if necessary help him to fill it out. Be on hand at every meeting, and furnish members with what they need. Send all your business to the district secretary.

Be careful not to send business either to the Office or State secretary; you have nothing to do with either of them. Every item

on your book should go to the district secretary. Much of the success of the tract and missionary work will depend upon the way you discharge the duties of your office. Go to the Lord much in prayer, and take time to attend to your work. Look after every family, and see that they take our periodicals. Keep all your pledges and debts collected up. Do not let your church get behind, and thus become discouraged.

TO THE SABBATH-SCHOOL SUPERINTENDENTS.

DEAR BRETHREN: We shall make a special effort to revive the Sabbath-school work throughout this Conference. Of course we must depend almost wholly upon the superintendents to oversee this work and put life into it. They must have the direction of the work in the school, visit all the brethren and sisters personally, lay before them the importance of the work, urge them to attend the school themselves and bring their children, supply them with question books, and help them in getting their lessons. Then be on hand yourself. Study to make your school interesting by good singing, proper instruction, and good teachers. See that the school is supplied with the "Song Anchor," Bro. Bell's question books, etc.

We also request you to carry out the recommendation of the General Association in having every member of the Sabbath-school and Bible-class bring a small contribution, a penny or more, every Sabbath. Read the articles in the REVIEW and INSTRUCTOR about Sabbath-schools. Fill your heart and mind with them. See that your secretary makes out a prompt report to the State secretary each quarter. You can do much in training the young people in the way of the truth. And may God bless you is our prayer.

TO THE ELDERS.

DEAR BRETHREN: Whether you have been ordained to the eldership of the church or simply appointed to lead in the meetings, the spiritual welfare of that company is committed to your oversight. The elder or leader of a church has a large influence in giving tone and spirit to the entire society. You should realize the solemn and holy office which you hold. God will hold you accountable for the sheep under your care.

Let me suggest that you pray much to God for wisdom and grace to fill your place acceptably. Simply to lead the meeting is but a small part of your duty. You should personally visit all the Sabbath-keepers in your section, whether they belong to the church or not. And right here let me say that I find in Ohio a large number of Sabbath-keepers who do not attend meeting. They live some miles from the place of meeting, or they have no way to come, or else they have lost their interest. From some cause they seldom come to meeting. Now it may be that they have done wrong in some things, that they have neglected their duty. We are all liable to discouragements and to sin. A precious soul should not be cast off too readily. I am satisfied that a large number of these persons might be saved to the cause of Christ if they were properly visited.

In almost every case where I have visited these persons who do not attend meetings, and particularly those who are regarded as being on the back-ground, the very first thing they say is, "The brethren and sisters do not care for me. Nobody comes to my house; nobody looks after me, and the church is cold and careless of me." And thus they go on stating their grievances. I find, on inquiry, that these persons have not been visited for months by any one, not even by the elder himself. In some cases not a Sabbath-keeper has been in their house for a year.

Now, my brother, if you are neglecting your duty in this respect, you are sinning against God. You go to the house of God every Sabbath, and you pray for the Spirit of God to come upon you; you pray for the missionary work and for the cause of Christ; then you go home, and there it ends. There are precious souls all around you who already love the truth and believe it; but they have discouragements that you know nothing about.

If you want to be a man of God, and fill your place, one of your first duties is to look up these scattered sheep and bring them to the fold. Visit them; pray with them; dine with them, and show that you have an interest for them. Let me recommend something further. Get up a load or two of brethren and go around among these discouraged ones. Have a little prayer-meeting with them. These long winter evenings will afford you an excellent opportunity for this. If you want to work for Christ in a missionary field, here is just the place to begin.

I therefore request that the elder or leader of each church immediately propose to the members of that church to hold a meeting on

one evening with some family that has not attended the meetings regularly, and the next evening with some other one; and if it is so that only a few can go, get up one load and go to these disheartened ones. Talk courage and hope and love to them, and you will see the cause of God revive in your church as never before. What a splendid missionary field this is! If they are six or eight miles from the church, go and stay with them all night, or at least spend an evening, and invite in their neighbors and have a little prayer-meeting. Then do missionary work.

Come, my brethren, in the name of our Saviour, let us be men of God, and wake up to the opportunities that lie before us to do something for Christ. How can you give account for these souls in the day of Judgment? Perhaps you have no confidence in them; but cannot sinners repent and reform? But I have found that in a large number of cases the trouble lies with the elder himself. He is so cold and formal that he has no heart in the work. We appeal to you, brethren, to take hold of this matter, and begin now. We shall inquire, when we come to see you, whether you do this or not. May the blessed Jesus let his spirit rest upon you.

TO THE BRETHREN AND SISTERS IN GENERAL.

DEAR BRETHREN AND SISTERS IN OHIO: We make an earnest appeal to you to assist us in our endeavors to bring up the work in this State. Indeed, we must depend upon you almost wholly for the advancement of the work. There are many of you who are so situated that you seldom attend Sabbath meetings, while others do not attend at all. Many there are who have embraced the truth by reading, and hence have no church or meetings to which they can go. We include you in our address. Do you really love the Sabbath of the Lord? Do you really have faith in the third angel's message, and is your heart one with us in this work? Do you pray God daily to bless and prosper this cause? Now if you do, your heart will rejoice to know that we are making a great effort to wake up, and build up the cause of Christ in this State. We come to you for help. Let me lay before you some things which we regard as of great importance. You should take the REVIEW, REFORMER, and INSTRUCTOR; but especially the REVIEW. Unless you have the REVIEW, you cannot keep up with the spirit of this message. You have no pastor, you hear no preaching, and everything around you is dark. You need daily food, encouragement, and instruction. This is just the matter which the REVIEW will furnish. We shall have a great deal to say about the cause in Ohio, and shall make appeals to scattered brethren, and we can only reach you through the REVIEW. If you do not have it, you will lose all we say. You need it for your benefit and that of your family, and it is your duty to assist in this work. Do not say you cannot afford it. Where there is a will, there is a way. Earn a dollar somewhere, and send it on immediately for your REVIEW; or if the paper is about out, be sure to do this before your time expires.

You need the REFORMER. You will find many things in it just suited to your needs, just such as you ought to know. If you have been unable to take it before, subscribe now, and post up on these matters. Let us be whole-hearted in this work. You need the INSTRUCTOR for your children. Besides, it is your duty to help support it any way. The REVIEW will cost you two dollars, the REFORMER, one dollar, and the INSTRUCTOR, weekly, seventy-five cents.

After you have taken these periodicals, the next thing is to assist in raising means to support the cause in Ohio. There will be more than a dozen men, perhaps twenty of them, laboring in this State in 1879. We shall run five or six tents. This will take three or four thousand dollars. Our friends are few. Wealthy men among us are scarce. All must contribute something, or else we cannot do this work. My brother, my sister, you who read this, I appeal to you personally: Are you doing your duty in this matter? Can you say you love the Sabbath and love the message of God, and then neglect or refuse to contribute anything to their promulgation in your own State? Some of our brethren are giving very liberally all they can spare; but I know there are many, particularly among the scattered Sabbath-keepers, who are giving nothing at all. Now I am afraid that the Lord will curse you, at least, he will not bless you unless you do differently from this. You have means; you are able to give something if you will. If we are disposed to do so, we can feel stingy and poor, and withhold from the cause of God. Do you not pray God to convert your neighbors? Do you not want us to give a course of lectures in your town? If you do,

we want you to show your interest by contributing means to help us in prosecuting this work. Our ministers must be supported. It takes money to do this. Our tents must be bought. It will take the cash to pay for them.

Do not sit still and think others will lift this burden. We must have help from every Sabbath-keeper in Ohio, man, woman, and child. The Lord requires this at your hands. The Bible plainly requires that we give one-tenth of all our increase, each week, for the support of the ministry. Please read carefully the following scriptures: Lev. 27: 30-34; Mal. 3: 8-12; 1 Cor. 16: 2. Our brethren throughout Ohio where we have been have solemnly subscribed to the following pledge: "We, the undersigned, believing that the Scriptures require us to give one-tenth of all that comes into our hands each week for the support of the ministry [1 Cor. 16: 2], do hereby solemnly pledge ourselves in the sight of God and in the presence of each other, to lay by each week one-tenth of all that the Lord shall give us, and pay this amount into the s. b. treasury at least once each quarter." We appeal to each of you to make this covenant with God, and commence promptly on the first day of January, 1879, to lay this amount by. Have a little box, and put into it one-tenth of what the Lord has given you that week. If you belong to a church, or are near a church so that you can conveniently do so, give this to the s. b. treasurer; but if you are not, you can send this amount each quarter to our State treasurer, J. B. Gregory, Bowling Green, Ohio. I therefore request every scattered Sabbath-keeper who does not pay his or her s. b. into some treasury to send his or her name attached to the above pledge to me immediately, and I will forward it to the treasurer.

The next important thing we want to urge upon your attention is that you take a deep interest in the tract and missionary work. Indeed, we are doing about as much for the cause through this society as our ministers are doing. All our organized churches are spending a large amount of money and time every year in carrying forward this work. And I am sorry to learn that very many of our lone, scattered Sabbath-keepers are doing little or nothing in this branch of the work.

My brethren and sisters, these things ought not so to be. You are not doing your duty before God in this matter. Why should all the burden come upon the churches? You ought to unite with the nearest tract society in your district; then you can obtain tracts and papers from the librarian. You ought to take several copies of the SIGNS, and scatter them freely. You ought to distribute a great many Annuals. Particularly you ought to work in your neighborhood and among your friends with our small tracts and books. Endeavor to obtain subscribers for our periodicals. If any want information in regard to the manner of doing this, write to me at Clyde, Ohio, and I will answer you.

Finally, we appeal to you to live out the truth in your families. Have family prayer, keep the Sabbath sacredly, read our books yourself, teach your children in the work of the Lord.

And if there are any of you who would like meetings in your place, write to me and we will visit you as soon as possible.

After prayer to God and consultation with our brethren, we now appoint the first Sabbath in January, namely, Jan. 4, as a day of fasting and prayer throughout the entire Ohio Conference. Let every Sabbath-keeper join us in thus seeking the Lord. The object of this fast is that the Lord may help us to see our own condition and impress our minds with our duty toward the cause; that he may bless our ministers as they go out, the laborers in our tract society, raise up brethren in the Conference, and open hearts for the reception of the truth. Let it be the burden of your prayers that God may revive his cause in this State. Let us be thorough and hearty in this work. Except in the case of very feeble persons and little children, let us abstain wholly from food from Friday at sunset until Saturday at sunset. Let us spend the day in the house of God, in prayer and exhortation.

D. M. CANRIGHT, Pres. Ohio Conf.

#### THE STORM-SIGNAL.

LOOKING out of my window, I see fluttering from a flag-staff on the top of a lofty building a few rods distant, a tattered red flag having a blue square in its center. Hour after hour it has been flapping there beneath the dull November sky—a portent of danger which I look at with a shudder, but have learned not to disregard. Sometimes when all seems bright and fair, that

ominous flag is unfurled; and then we wait in suspense, knowing that a storm is drawing near. From the central office of the signal service at Washington there is flashed along the wires a warning that a storm, moving in a certain course, is approaching; and ere long it breaks upon us.

On the twenty-third of November, 1877, the United States sloop of war Huron lay at Hampton Roads, whither she had arrived from the coast of Cuba, and where she had been taking in coal. Disregarding "the storm-signal" which "had been flying for three days," she set sail for her destination on Friday. That night a fierce storm from the northeast raged along the coast, with the wind blowing at the rate of seventy miles an hour. Caught by this gale and unable to make head against the tempest, in an incredibly short time the vessel became a total wreck. Of the one hundred and thirty-nine souls on board, only thirty reached the beach alive, and many of them in a shockingly bruised condition.

Not until the sea shall give up the dead, and the secrets of all hearts are revealed, may we clearly understand why this rash and dangerous voyage was undertaken; but one thing we may learn from it, and that is, to heed the storm-signal.

There are storm-signals all around us in this world. They hover above the scenes of sinful pleasure; they float along the ways trodden by the votaries of vice and folly; they flutter above the dizzy heights of ambition and the lofty paths of pride. It is no unfriendly hand that unfolds to the breeze these ominous banners, and that warns the heedless to stay their headlong course. "The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

There are storm-signals overhanging the world. A world that lies in wickedness is a world exposed to wrath. Sin ever has calamities following in its train; and so long as iniquities abound, so long as injustice and ungodliness and blood and strife prevail, so long there are dangers and calamities in store for this world. Let the scorner scorn if he will, and let the rash adventurer brave the fury of the tempest, and despise the dangers that are before him; but let men of considerate judgment and of candid minds watch the storm-signal, and see what God has said in his word of the ways of sin, and the awful doom of a sinful world. The prophets of peace may stifle fear, but they cannot stay calamity; they may cry, "Peace, peace," but they cannot avert the impending doom of a world at war with its Maker.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4: 1-3.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. 5: 1-3.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Peter 3: 3-14.—*Wayside.*

Be just before you are generous.