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"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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BAPTISM.

The sparkling waters pure and clear
Of Jordan's yielding wave
Were parted by the form of Him
Who came from Heaven to save.

The Holy Spirit like a dove
Made known his gentle power,
And we can feel through ages past
The influence of that hour.

"Repent, believe, and be baptized,"
The message is to you;
The way is plain that leads to life,
The steps are simple, few.

The cross may seem a heavy load,
But shrink not at the sight;
Sweet blessings will refresh the soul,
And make the burden light.

The rippling stream now murmurs on,
And sings a glad some strain;
Oh, follow in the footsteps true
Of Him for sinners slain!

The limpid waters then will prove
A fount of joy and love;
The heart will feel the restful peace
That cometh from above.

ELIZA H. MORTON.

Battle Creek, Mich.

The Sermon.

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

USE YOUR TALENTS.

ELD. D. M. CANRIGHT.

TEXT: "Thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

FOR what and by whom were we placed here? What is our duty? and what account shall we have to render for the use we make of our time and talents? The word of the Lord is very plain upon this point. Thus it says: "Thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. We all readily admit that the Lord has created everything. He made the earth upon which we walk, the air we breathe, the sun which gives us light, and the water that we drink. Everything around us was made by the Lord. He also made us, and gave us our hearts, our minds, our hands, and all that we have.

Now, for what did he make us? The text is very plain: "Thou hast created all things for thy pleasure." Then the Lord has placed us here expressly to please him, to work out his purposes. This was the object of our creation, and if there is one of us who has lived twenty, thirty, or forty years, and has not honored and served his Creator, he has just so far failed to meet this object. The Lord gives us a short lease of life, perhaps fifty years, in which he tries us to see what we will do with the time, talents, and opportunities he has intrusted to us. If we use them all for self, and forget God, then doubtless our life is marked as a failure in the books of Heaven, and in the Judgment we shall not be intrusted with eternal life, but shall be destroyed with the wicked.

The great apostle says: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

This is a solemn statement,—“Ye are not your own.” It is natural for us to say, “I will do what I please; I am my own. I

will eat what I like; I will go where I choose.” But no; we have no right thus to do. We are not our own; we are the Lord's. It does not make any difference whether we are professors of religion or not, our duty is the same. God will hold us accountable just the same. All that we have, then, is the Lord's. Every moment of time is his, all the powers of our being are his, and if they are not consecrated to him and used in his service, we are robbing God and failing to meet the object of our creation.

In Matt. 25:14, the Lord gives a forcible illustration of this truth. He says: “For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.” Verses 14, 15. Then he adds: “Occupy till I come.” By-and-by the master returned, and, calling together those servants, required of them an account of their stewardship. This parable is given to forewarn us that God will reckon with us for every talent we have, and for the use we make of it. It is well that we consider this subject now; for in the day of Judgment we shall certainly wake up to the awful fact that every day we are making an account which will have to be settled. Let us heed this solemn truth now, and make a record which we shall dare to meet.

I call the reader's attention to the fact that it is not simply overt acts of sin which are laid up against us, but neglect of duty is also thus recorded. We sometimes seem to think that all the sins we have to repent of are such as stealing, lying, adultery, and the like, and that if we keep clear of these, or repent after having committed them, we have nothing further to do. But the Lord teaches very differently. He especially declares that a neglect to improve to his glory the opportunities for doing good which he has placed within our reach will be held against us as sin. Thus, in the parable of the talents it is said that the person who had received one talent went and hid it in the earth. When his lord came, this man brought his talent, and gave it to him. It was all there, not any of it had been squandered or lost; but his lord said to him, “Thou wicked and slothful servant.” Verse 26.

This servant evidently thought he should not be condemned, because he had done nothing wrong; but his lord reasoned differently. What was the matter? He had not spent the money intrusted to him for drink, for carousing, for tobacco, for jewelry, for any foolish thing; but still the master said, “Thou wicked and slothful servant.”

He was told that he ought to have traded, bought and sold with this money, and doubled it, that his master might have had his own with interest. He says, therefore, “Take from him the one talent he has, and give it to him who has used his talent, and cast the unprofitable servant into outer darkness.” The one trouble with this servant was that he had simply done nothing. He was lazy, and so had not used his talent.

So we see from this that in the Judgment the Lord will reckon with each one of us, not simply for what we have done, but also for what we might have done, and did not do. For instance, perhaps he has given you physical strength, sound health of body. Now the question is, What have you done with this strength? Have you used it to glorify God and benefit your fellow-men? or have you used it selfishly, merely for your own pleasure and profit? Perhaps you have used it in attending parties of pleasure, or simply in hard work for yourselves. Here is the Sabbath-school; do you attend that? Here are the prayer-meetings to be sustained; do you attend them? Here is the cause needing money; do you raise means for this object? Here is the missionary work; have you helped to forward that? These are worthy objects for which to spend your strength.

Other men have not been blessed with the health and strength that you have had. This talent has not been intrusted to them. I see men who are lame. They have a good excuse for not going around. I see persons who are weakly and always sick,—persons who are confined to their beds year after year. They have not had the strength that you have. God will not require as much of them as of you in this respect. When the Judgment comes, your strength will be laid in the balance on the one hand, and on the other all your opportunities to use it for the glory of God, and they will be balanced, one against the other,—so much good, excellent strength, so many things that ought to have been done with it. “Weighed in the balance, and found wanting,” will be the record of many.

But is it sin simply to omit doing what we might do? Yes, indeed; for the Lord positively says so. “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.” James 4:17. This is very plain. If a man knows any good that he ought to do, and neglects to do it, to him it is sin. Let me illustrate this. I stand by a river. A little child has accidentally fallen in, and is drowning. I can easily swim in and save him. I could even walk out and rescue him; but I say, “I do not want to wet my clothes; it is not my child; and I did not put him in, and I am not going to put myself to any trouble to get him out.” I stand by and see him die, when I might easily save him. Would not the parents of that child hold me guilty of his death? Would not the community abhor me as a murderer? Would not my own conscience hold me guilty? Certainly; for I had it in my power to save him, and would not. Again, I see a house on fire, and refuse to lift a finger to put it out, or to rescue the inmates. It is true I have done nothing, and yet every one would consider me guilty for such neglect.

We shall be held responsible in the Judgment for the opportunities we have had to save souls, to glorify God, and to advance his kingdom, which we have never used. Children are committed to your care. You have the opportunity, as no others have, of teaching, of training, of molding these children, so that they will believe in God, love his word, consecrate their lives to him, and be saved in his kingdom. Day after day, week after week, year after year, they are constantly by your side, listening to your words, catching your spirit, following your example. How have you used this great influence over these young, expanding souls? Have you watched your opportunity to sow the seeds of right principles and religious truth? Have you studied to say a word to them now and then about the Lord, and their souls, and the truth? Have you taken time and pains to instruct them in the ways of the Lord? Or have you neglected all these duties and used all your strength in providing food and raiment? Have you been cross and irritable? Have you felt that you had no time to care for their moral and spiritual needs? Have you set them an example of worrying over every trivial matter? Have they come up untrained in the things of God?

In the day of Judgment, how will you meet this account? Had you been as diligent, as earnest, as active, as you might have been, perhaps precious souls now lost forever might have been saved. It is true that you have not taught them iniquity, you have not advised them to go to perdition, but you have neglected a thousand opportunities to warn and instruct them. “Weighed in the balance, and found wanting,” will be the record of many a slothful parent.

In the parable of the barren fig-tree, the same thought is brought out: “And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet.” Mark 11:13. What was the matter with the fig-tree? Simply this: It had done nothing, borne no fruit. The Lord did not charge it

with bearing poisonous fruit, with producing thorns or briars. It had not poisoned the atmosphere; it had done no harm. Why did the Lord curse this unfruitful tree? It was to impress upon his disciples the very lesson we are trying to enforce; namely, that a failure to accomplish something is a sin in the sight of God. The barren fig-tree stands as a warning to every man who fails to bear fruit to the glory of God.

Let us apply this. Dear reader, you have eye-sight. The Lord gave it to you to use to his glory and for the benefit of humanity. While you have had this blessing, some are blind from their childhood. Have you used this inestimable gift in studying the word of God, in learning his law, and in attending on the means of grace he has provided. What use have you made of this talent the Lord has given you?

You have the power of speech, while some are deprived of it. Have you used this talent to glorify the God who gave it to you, to pray to him, to praise his name? Have you used it to interest your children, to point out to sinners the way of life? Perhaps you have been using this gift thirty years or fifty years. How much you have talked in that time! You have talked about self, your clothing, your food, your house, your trials. You have talked a great deal about sinful things, about foolish things, about unimportant things; but how much have you talked about heavenly things, your God, your Saviour, the world to come? How much have you talked to those under your influence and with whom you associate to remind them of the Judgment, of the claims of God upon them?

Our text says that the Lord made us for his pleasure, and for his glory. How will it be in the Judgment? The Lord will say: “I gave to that man a ready speech. For forty years I loaned it to him. We will put that in the balance, and on the other side, the prayer-meetings, the Sabbath-school, the missionary work, the training of children—oh, a thousand opportunities for using this gift in my service. But he has forgotten me, has been ashamed to talk of me. He has used this gift for something else.” “Weighed in the balance, and found wanting.” Be careful. The word of God assures us that this will certainly be the case.

In the parable of the sower it is said that some seed fell among thorns. Let us see what that means: “And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.” Luke 8:14. The seed that sprung up among thorns illustrates those who are choked with the cares and pleasures of this life, and bring no fruit to perfection. It is not said that this seed bore evil fruit, that it injured anybody. It simply failed to bear any good fruit. It was like a hill of corn standing among the weeds. When the fall comes, and the corn is gathered in, on that hill there is found no ear of corn. The stalk is there, the leaves are there, the tassel is there, every appearance of a hill of corn is there, but no corn. That hill is useless.

Just so the Lord says of a certain class of men. They bring no fruit to perfection. It is the fruit that is required. It is not enough simply to live, to have an existence, to keep ourselves from doing positive wrong. There must be some active, aggressive work done for the Master.

To some degree we all have these gifts of God. Perhaps you have had fifty years of life, and during this time have had excellent health, and good hearing and eye-sight; you have been surrounded by friends,—by children, by brothers and sisters, by neighbors. All these have needed encouragement, have needed a word of correction or instruction. You have had the word of God before you. You have had the Sabbath-school, the prayer-meeting, and the public worship of God. You may have helped to sustain these, but how much more you might have done had all

these fifty years of life been constantly and energetically used in the service of God! What have you done in that time? It will not do to say that you have not murdered nor lied. You have no business to do these things anyway; but, positively, what have you done? Where are the sheaves gathered for the Master? Who can point to you as the one who guided his feet in the ways of righteousness? These are solemn thoughts, and they ought to be carefully weighed now, while we have an opportunity.

Perhaps you say, "I have but a small talent," and some even say, "I have only half a talent." Be careful. Look at the parable of the talents. Who was it that neglected to use what his lord gave him? Not the one that had received the five talents, nor the one that had two; it was the man who had received the least of all,—one talent. It was so small that he thought it did not amount to much, and he therefore neglected and despised it; and when the master came, he was the very one who was found unfaithful.

The Lord did not arrange this parable by accident. It was designed to teach us this fact, that those who have the least talent are in the most danger of neglecting it. The man who has great ability is very likely to use it, because he can do great work. Men will praise him,—call him talented, eloquent,—and hence he is not in so much danger of being idle as the one that has but little talent. Often we hear persons say, "If I could pray as that brother can, I would pray oftener in meeting." That is, if you had five talents you would use them, but having only one you will not use that one! You are ashamed of it. We hear others say, "If I could preach like that man, I would give my life to the work." You might speak with a brother privately, you might attend the house of God, you might give a little to the support of the cause; but because you cannot do great things you neglect to do the little ones which you might easily do. I positively believe there is more danger to this class of persons, those who have but little ability, than to those who have greater talents. They make up the great rank and file of the Lord's army. The specially talented ones are few and far between. The Lord's work must depend largely on these one-talented persons. The prayer-meetings, social meetings, and missionary work depend on them. They are everywhere, in every family; and if they all do a little, it will amount to a vast deal in the aggregate.

There is another solemn fact which is seldom taken into consideration, and that is, that our talents grow with use. Reader, this is the special point to which I wish to call your attention. Every year impresses me with the fact that no person can tell what he can do until he tries. Strength is gained by exercise. It seldom comes in any other way. This is true of all strength,—strength of body, strength of mind, or strength of purpose. The world is full of illustrations on every hand showing that you never can tell what is in a man until he is brought to the trial. Numberless persons everywhere possess latent power of which neither they nor any one else is aware. It is latent simply because they are idle. They have never risen up in the strength of their manhood to use and develop this reserve force. Occasionally persons of this class who have reached middle age without amounting to much, are then thrust out where they have to sink or swim. All at once everybody is astonished to find what excellent powers they have. They are astonished at it themselves; but they always had this power.

We say, then, that you cannot tell what you can do until you have tried, and tried repeatedly, and tried long. For instance, when the writer was sixteen years old, he could not write his name. He went to school, and the teacher wrote him a copy. It seemed impossible for him to write like that. He sat down at the same table, with the same paper, the same pen, and the same ink, and began to copy. Oh, how stiff and unwieldy his fingers were! What great, crooked marks he made! He might have stopped, and said, "I have not the talent to write. I do not know how. God never made me to write." That is the way a great many do. They make one faint effort to pray, to speak, or to do missionary work; it is awkward and hard for them, and they do not have much success. But they should persevere. If the writing had been dropped there, it would have been a failure; but effort after effort was made, very painfully, very slowly, very discouragingly. Finally, after a long training, what different marks were made by the same hand! At last he could write as well as his teacher.

Strength comes by use. Suppose I were to tie up my right hand, and, out or com-

passion, give it a rest, never using it for six months. Then if, at the end of that time, I should command it to work, how much strength would I have in that hand? It could hardly lift itself. This is not the way in which strength is gained. Put that hand to work every day, and see how the muscles will develop, until the hand has three times the strength it had before. It is just so with the man mentally or spiritually. Take a man who is twenty, thirty, or forty years old, but has never prayed, never exercised faith in God, never put his mind to study, never taken any active interest in any part of the work of God, and he is as weak as a babe. It does not seem to him that he can do anything, and really he can do but very little at first. He must practice, he must expect to fail and try again; but let him not be discouraged. Others have learned, and he can learn.

Look at the men who learn trades. Was that man born a blacksmith? Did he know his trade when he first took up his hammer? Certainly not. He had to go into the shop with another man, strike with him, spoil a piece of iron, try again, make a failure, try again. After months and years of patient drill, he was fit to be trusted with work himself. The most skillful workman has had to learn by painful experience and long drill everything he knows. So it is in the work of God. When a man says he cannot do anything, has not the talent for it, does not know how, in ninety-nine cases out of a hundred, it is simply saying, "I have not tried to learn the business; I have not given my attention and thought to it." But God will weigh the man according to what he might have been.

Sometimes, when in a city, I have gone from shop to shop, from corner to corner, studying the habits of merchants, tradesmen, and mechanics. How energetic they are, how careful of every minute, how they rush from one business to another, how they drive, how vigilant they are. If they make a mistake, they do not get discouraged; they try again. I have compared these with the laborers for the Lord, who are so stupid, so listless, who make such faint efforts, and are always saying, "I can't; I do not know how; I have no talent!" Brethren and sisters, shall we not wake up, and put a little of this drive, and energy, and life into the work of God that men put into their worldly affairs? If this were done, it would be found that the world is full of talent, of ability, of men who can work mightily for God.

The case of Moses is very much to the point. We know that the Lord chose him from his brethren, and he became a mighty man of God. Now, see what he said and what he thought of himself when the Lord called him: "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart." Ex. 4:10-14.

At the first Moses acted as a great many do now. The Lord called him, and had a work for him to do; but he said: "I do not know how to speak; I am not eloquent; I have no talent." The Lord argued the case with him, but Moses argued back. Finally the Lord's anger was kindled against him; but fortunately Moses repented, and said he would try. He did try; and one of the most eloquent men that ever stood before an audience was that man Moses. His burning words of truth and pious eloquence have come ringing down through the ages, and by them he is speaking to us to-day. How many men there are who are excusing themselves as Moses tried to excuse himself. The Lord is calling them by his providence, by the wants of the cause, by perishing souls, by his Spirit, and they are resisting. They say they are not talented. The simple fact is, they have not the work of God in their hearts; they have not tried.

Brethren and sisters, be careful. The time of judgment is coming. All these talents of time, of strength, of money, of education, of eye-sight, of hearing, of intellectual ability,—all will be laid in the balance on one side, and on the other side what we have done. May the Lord open the hearts of our young people, and may they wake up and consecrate themselves to his service.

Look among our people. The men who

have accomplished most, who have done the greatest execution in this work, how have they done it? They commenced with no experience, with little prospect of success, with small talents. They have been industrious, up early and working late. They made mistakes, but tried it over again. They have been resolute to do something. They have sought the Lord for help, and he has blessed them. They have become mighty men of God. There are scores of young men in the ranks of our people who could do the same if they would try. There must be an effort, a sacrifice, a trusting in God. If you cannot do much, do what you can. Put on strength by exercise.

We close this article by calling attention to the Master's words, "Give an account of thy stewardship." How they will ring in our ears and pierce our hearts in the day of Judgment! To-day we love to be spoken of as talented men, as able women, as beautiful, as educated, as persons of great influence. We are grasping. We love fine houses, and lands, and money, and all these things; but I have thought that many of us, in the day of God,—when all these blessings of time, and means, and influence, and education shall be placed on the one side, and what we have done on the other,—will wish with terrible regret that we had never possessed so much as we now have. Instead of grasping for more, let us be more anxious to improve what we have to the glory of God.

THE HIDDEN WARFARE.

ONE of the most fearful events of the last war was the explosion of the mine at Petersburg. From Fort Warren, a mile and a half away, I saw the column of brown earth as it rose one hundred feet in air, and then, curving outward like a great sheaf of wheat, fell heavily to the ground. That was only the outcome of a long train of preparation and weeks of silent mining.

So, now and then, society is startled by the downfall of men from high positions alike in church and world. Sometimes they disappear and are mercifully forgotten, but oftener they remain a warning ruin, which time can grass over, but not wholly obliterate. These are not always vulgar hypocrites, but, like David, show at times, by their past history and bitter repentance, that they were true men. Such things do not happen without reason; and in all cases a long period of preparation precedes the outward fall. It may be a general weakening of the moral character, so that strong temptation in any direction brings it down. More frequently, as at Petersburg, it is the direct result of some evil course.

Many allow imagination to run riot, who would shrink from the embodied deed, forgetting that "out of the abundance of the heart, the mouth speaketh" and the life acts; and that when the mine is ready and the train laid, the explosion is a question of time only. Others, ignorant of the conditions of the hidden warfare, torture themselves wrongfully. The door-bell of my soul rings, and there stands an idea, good or bad. If I recognize a devil's imp and ask him in, I am guilty; but if I send him about his business, I am not responsible any more than for the people who may call at my house uninvited. Herein is great comfort; and many a poor Christian is groaning over and repenting of temptations for which the devil alone shall give account. The trouble is, that at times we have given evil thoughts entertainment; and, having stolen the key of the soul's house, they enter thereafter against our will.

There is a wonderful power in former bad habits. As we approach the edge of these we drop readily into the rut; and the unconscious rally of a good conscience at the approach of wrong, but compels the full recognition of an evil thought, which we had otherwise passed unnoticed. God forgives the sin, and Christ comes back to the heart that had entertained such guests; but the persistent return of evil impressions points the warning, "Keep thy heart with all diligence, for out of it are the issues of life."

The case is yet worse when evil imaginations have ripened into a secretly evil life. Many souls perish, men noting only the obscure indications of something wrong, like the faltering vigor of a tree with a worm at the root. The cause may be some secret physical sin, or the use of narcotic stimulants—to the meaning of which the soul generally awakes too late—for the train has been fired. Resistance should have been made to the sapping and mining, and the struggle should have been decided before coming to the open day.

Direct resistance seldom avails. If a train of evil thoughts or the pictures of a soiled imagination have possession of the mind, the at-

tempt at expulsion but makes them more vivid; and the effort to master a physical habit by sheer force of will but dams up the stream higher and higher, till at the poor excuse of an approaching birthday, or New Year's, or what not, that shall form a good starting point, the will consents "just for this once," and resistance is swept away. That is the experience of thousands who have been sinning and repenting, and falling again, for many a year. If the devil can keep the mind fixed on the temptation, it matters little whether in consent or resistance, he will surely win, either by allurements or through the overpowering stress of continued impression. This glamour of evil is like the fascination of a rattlesnake's eye. Loathing and terror avail nothing. You must look away and escape, or perish.

Break through false circumstances. Avoid occasions of evil and companions or places associated with defeat. The choice of ground, and good or bad tactics, mean just as much here as they did at Gettysburg or Bull Run. It is of the first importance for the poor inebriate to break through the associations of his old bad life in every possible direction. Flank movements are as effectual in spiritual as earthly warfare; and many a Christian who is fighting a lonely losing battle, might avail himself of them.

If the devil has succeeded in engaging you on his own ground, and presses hard, take up some work for the Master or your fellow-men, as different as possible from the thoughts you would escape, and interest yourself in it, and urge it the more earnestly the more he annoys you. It is a good idea to have some sweet Bible passage or hymn ready against evil or unhappy thoughts. When business cares and fears rush in like a flood, if they bring any practical lesson, catch it. But if they mean only worry and discouragement, repeat softly to yourself the thirty-seventh Psalm. It is a wonderful charm against trouble; and you will sing by the time you reach the verse, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Thus you shall escape the devil, and be able to turn to something really pleasant when the old adversary comes, and say over your shoulder, "You see I am busy, Satan. Go thy way." Even the devil's assurance fails him at such reception. At the very worst, the labor will be no more than the struggle. But that far understates the matter. In Christ's work you will have sweet for bitter thoughts, results instead of barren victory, and His peace where there had been the weariness of perpetual strife.—A. C. Roe, in *Christian Weekly*.

PEACE.

THE believer's peace is like a river for continuance. Look at it, rising as a little brook among the mosses of the lone green hill; by-and-by it leaps as a rugged cataract; anon, it flows along that fair valley, where the red deer wanders and the child loves to play; with hum of pleasant music the brook turns the village mill. Harkened to its changeful hum as it ripples over its pebbly bed, or leaps adown the wheel, or sports in eddies where the trees bend down their branches to kiss the current. Anon, the streamlet has become a river, and bears upon its flood full many a craft. Then its bosom swells, bridges with noble arches span it, and, grown vaster still, it becomes a stream broad enough to be an arm of Old Father Ocean, pouring its water-floods into the mighty main. The river abides the lapse of ages; it is no evanescent moving cloud or transient rain-flood, but in all its stages it is permanent.

"Men may come, and men may go,
But I flow on forever."

Evermore, throughout all generations, the river speedeth to its destined place. Such is the peace of the Christian. He has always reason for comfort. He has not a consolation like a swollen torrent, which is dried up under the hot sun of adversity; but peace is his rightful possession at all times. Ever is the river in its place. And even thus, come night, come day, come sickness, come health, come what will, the peace of God which passeth all understanding will keep the Christian's heart and mind, through Jesus Christ.—Spurgeon.

HOW CHRIST PREACHED.

How did Christ preach the gospel? He forbade family quarrels. He warned his hearers against the evil practices of the scribes and Pharisees. He bade no one dare to come up to the temple to worship until he had paid his just debts. He not only enjoined upon them not to commit adultery, but told them what was the first step in adultery, that they might shun it. He talked to them

about their families and their lawsuits, and their habits of borrowing. He told them how they should accost people in the streets, when they should give away, and how they should give it; how they should keep fast-day. He told them just how religion bore upon their business and associations. He bade them not to backbite or slander. He warned them against preachers who came preaching false doctrine. Common things he discussed in common language, enlivened his discourse with pungent questioning, illustrating it with numerous narratives, and garnishing it with vivid and beautiful pictures drawn from summer fields and humble homes. Through it all sang the tender tone of love—pity for the suffering, strength for the weak, trust and comfort for the poor. No wonder the people were astonished at his doctrines, and that when he came down from the mountain, great multitudes followed him.—*Selected.*

A DAY'S RECORD.

[The following lines, although somewhat old, may be read with profit by many who are on the road to the great city.
J. R. CALKINS.]

THE latest gleam of purple light
Upon the hills has died away,
And with the fading glow has gone
The record of a day.

How often through this day has He
Whose pen records good actions done,
Borne tidings of some pious deed
Up to the great white throne.

And in that other book just closed
As daylight darkens into gloom,
What countless sins are written down
To wait the day of doom!

What misspent time, what idle words,
What want of charity is there!
How oft the heart has wandered while
The lips breathed words of prayer!

The firm resolve so soon forgot,
The broken vow recalled with shame,
Just when we thought ourselves most strong,
Temptation overcame.

How careless words have grieved the heart
We would have died to shield from pain,
How sins that easily beset
Have triumphed once again.

Oh! who unfalteringly may read
The fearful record of a day,
Where no repenting tears have washed
A single line away?

—*Selected.*

UPWARD.

EVERY true life seeks higher levels. The lowest forms of animal existence mount upward, and man, the noblest specimen of God's workmanship, has heavenly aspirations implanted in his soul. The Christian life should be progressive. The careless worldling may dream and doubt and throw his life away chasing shadows, but the child of God should not suffer his barque to "lie becalmed on the sea of life." Pull up the stream, O mariner! Pull with all your God-given powers!

The past, however dark, is gone forever. It is useless to sigh over lost opportunities; for with the sigh other opportunities slip away, and the great loss becomes greater. The blood of Christ applied to the heart will wash sin-black stains into oblivion. The love of God shed abroad in the soul will dispel the shadow and the cloud. Fellow-mortal, the ladder of light is planted at your feet. Its top-most round rests on the threshold of a sun-bright home, a home called Beauty-land, a city called the Golden.

Pilgrim in a stranger land, angels beckon you upward. The gates of the city cry, "Onward." The King himself says, "Come." Every round in that shining ladder is a glorious truth. Plant your feet firmly, and keep your eye fixed on the sky-blue dome above.

The trees of autumn shake down their leaves and toss their bare branches, while earthly homes are made desolate by chilly winds wafted from tombs.

Where we are going, the flowers never fade, and the home-circle is never broken. Up yonder is durability, the source and spring of all joy.

The little trials of life, if borne patiently, will prove strong levers pushing us upward. Faithful labor with voice or pen, if consecrated to God, will propel us onward. It is growth we want! It is progress we need! Oh, for a deeper heart-work! Oh, for a closer soul-communion with God! Fearless workmen are wanted in this needy age. Strong hands and loving hearts are called for in these last moments of time.

The soft splendor of a brighter day will soon shed its radiance o'er the earth, and the thinker and the thought, the doer and the deed, the dreamer and the dream, will be brought face to face. The far-off joy will draw divinely near, and the height be reached from which all glory radiates and all beauty

shines. Let us press upward, ever upward, until all purity becomes ours forever.

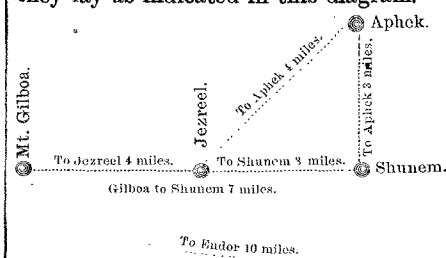
ELIZA H. MORTON.

THE DEATH OF SAUL.

THE death of Saul did not occur on the morrow after his visit to the woman of Endor. Notice first, the phrase "to-morrow" signifies the day following the night during which it is spoken. See 1 Sam. 19:10, 11: "And Saul sought to smite David even to the wall with a javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall; and David fled and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain." And Acts 23:31, 32: "Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle." Also Acts 20:7-11: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Then Eutychus fell out of the window and was killed, and Paul brought him to life again, etc. "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." This text says that he preached till midnight, ready to depart on the morrow, and that he departed at break of day.

So it is plain from these scriptures that the term "to-morrow" means the day, or light part of the time following the night, or dark part, and that it begins in the morning, or even at "break of day." Therefore, when the spirit told Saul, through the woman, "to-morrow thou and thy sons shall be with me," that is, that they should be dead, he meant by the word "to-morrow" the daylight division of time following that night.

In the second place, we want to understand the position of the two armies at that time, and their movements afterward; and to assist the reader in understanding this, I give a plan here of the places named, their relative positions and distances. There are five places named in the narrative; viz., Shunem, Gilboa, Endor, Aphek, and Jezreel; and they lay as indicated in this diagram.



Now, 1 Sam. 28:4 says: "And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa." Thus the first day Israel is in Gilboa and the Philistines in Shunem, seven miles apart. That night Saul went to Endor, ten miles, and inquired of the spirit; the spirit told him that he and his sons should be with him "to-morrow." Verse 19. Then Saul and his servants "rose up, and went away that night" (verse 25), back to Gilboa, making in all twenty miles that Saul traveled that night.

Second day (the to-morrow of verse 19). Chap. 29:1: "Now the Philistines gathered together all their armies to Aphek [three miles from Shunem]; and the Israelites pitched by a fountain which is in Jezreel" (four miles from Gilboa). Now they are about four miles apart, for Aphek is about that distance from Jezreel. But while the Philistines were moving from Shunem to Aphek, passing "on by hundreds, and by thousands," their princes saw David and his men in the rearward with Achish, and objected to their going to the battle with them. Chap. 29:2-5. Then Achish ordered David and his men to return to their homes; but it was too late in the day for them to start that day, so Achish said to David: "Now rise up early in the morning with thy master's servants that are come with thee; and as soon as ye be up early in the morning, and have light, depart." Verse 10.

Now the second day, the to-morrow of the spirit, is past, the battle has not yet been fought, and cannot be; for the two armies are four miles apart, and Saul and his sons are yet alive upon the earth.

Third day. Verse 11: "So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel."

At Jezreel was where Saul and the Israelites were, and there was where the battle

was fought, and the Israelites "fled from before the Philistines, and fell down slain in Mount Gilboa." Chap. 31:1. And it was not on the morrow after Saul inquired of the familiar spirit, as the spirit said it would be, so the "thing did not follow, nor come to pass," as it had said. Therefore the Lord did not speak by that spirit, and we are not afraid of him. Deut. 18:22.

If you want to see a prophecy spoken by the Spirit of the Lord concerning "to-morrow," and fulfilled to the very letter, read 2 Kings 7.

So we find that on that point, as well as on every other, the Scripture proves to an absolute certainty that it was an evil, lying spirit, even one of the "spirits of devils," (Rev. 16:14), that appeared to the woman of Endor and communicated with Saul.

ALONZO T. JONES.

PRO AND CON.

THE following extracts from an essay on the ten commandments, written by Pardee Butler, and published by the *Christian Standard* of Nov. 15, 1879, I present in contrast with the words of the Lord. He says:—

"The capital objection to the ten commandments is, that they were written in the wrong place. They were written on stone—cold, hard, and insensible stone—instead of having been written on the hearts of the Jewish people."

"Shall not the Judge of all the earth do right?" Gen. 18:25. "Far be it from God that he should do wickedness. . . . Will thou condemn him that is most just? Is it fit to say to a king, Thou art wicked? . . . How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands." Job 34:10, 17-19.

"Growing out of the men on whom the Jewish laws were imposed, its exactions must, of necessity, have been narrow and mean."

"Thy commandment is exceeding broad." "Open thou mine eyes, that I may behold wondrous things out of thy law." "Thou through thy commandments hast made me wiser than mine enemies." Ps. 119:96, 18, 98.

"To have given them a law more ample and complete, would have been to cast pearls before swine. Hence the ten commandments do not forbid slavery, divorce, or polygamy. They enjoin neither love to one's neighbor, nor forgiveness of enemies. They contain no injunction as touching deeds of mercy and humanity."

"The vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord." Isa. 32:6. "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." Eccl. 3:14. "The law of the Lord is perfect." Ps. 19:7; read also James 2:12; Matt. 22:36-40.

"There were, in the observance of the Sabbath, as commanded by the law, no prayers, no devout meditation, no assembling of the people together to worship God and read his law. And now Second Adventists mock themselves, and try to mock other men, by stealing the prayers, preaching, praises, devotional songs, the fellowship and the breaking of bread, that constitute the worship of the Christian institution, and seek to make them a part of the observance of the Sabbath as commanded by the law."

"Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation." Lev. 23:3. "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." He "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 17:2; 18:4; also Mal. 3:16, 17.

Again he says: "If we are amazed at the madness and blindness of Second Adventists in going back to the weak and beggarly elements of such a law, how much more amazed must we be at the greater madness of the denominations that call themselves evangelical, who make the Christian institution and the Jewish institution identical; who make the membership of the one identical with the membership of the other; and who sprinkle water on the face of a babe in the name of the Lord, though it has neither faith nor a single spiritual idea? Shall we wonder that Adventism flourishes in such soil?" In the same essay, trying to defend the Sunday institution, he says: "Grant that our observance of the first day of the week is purely voluntary, this is in exact harmony with the genius of the Christian religion."

If this be true, why condemn those who voluntarily (without command) sprinkle water

upon the unconscious child; for "it is in exact harmony with the genius of the Christian religion." Such reasoning reminds one of the following stanza:—

"A man who thought himself quite wise,
Climbed up a tree toward the skies,
And as he meant the tree to trim,
Just placed himself upon a limb,
And trimmed away with progress good,
But out the limb on which he stood;
When to his great surprise he found
Himself soon sprawling on the ground."

R. A. UNDERWOOD.

THE GOLDEN RULE ON PETS.

SPEAKING of the almost universal tendency of men in the direction of pets, the *Golden Rule* observes that the class of pets which are the most dangerous to the church are pet virtues. Men have some particular gift of grace which by nature it is easy for them to exercise, and they make the most of that virtue. It is very easy for one man to be patient, and he throws all the power of his religion into patience, while perhaps the thing he most needs is benevolence, or activity, or faith. Another man is by nature generous, and he turns all the power of his grace in the direction of his pet virtue, neglecting prudence and patience.

Now, the value of grace is not in that it makes us strong on the side of our natural virtues, but that it makes us balanced on the side of our natural defects. The value of our religion is not seen in that it makes our sweetness sweeter, but that it turns our sourness into sweetness; not that it makes an honest man more honest, but that it makes a dishonest man honest; not that it makes a temperate man abstemious, but that it makes an intemperate man temperate; not that it makes a pure man clean, but that it makes an impure man pure; not that it makes a generous man liberal, but a selfish man generous; not that it makes a kind man gentle, but that it makes an unkind man amiable; not so much that it helps us be what we are, as that it helps us to become what we are not: so that men, looking at us, will say we are other and better men than we used to be. He used to be intemperate, now he is temperate; or he used to be selfish, now he is generous; fault-finding, and now he is charitable; obstinate, and now he is gentle; irritable, and now he is patient; desponding, and now he is hopeful; inactive and now he is earnest. The new birth does not consist in mounting your pet virtue as a hobby.—*Sunday Herald.*

Our Basket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:11.

—God's mills grind slow but sure.
—God is always opening his hands to us.
—CHEER up, man; God is still where he was.
—God is at the end, when we think he is farthest off.

—THEN does the good man lay himself down to sleep with sweet composure in the midst of waves and storms, when he has lulled all the cares and sorrows of his heart to sleep, by pouring out his prayer to God.

—Many afflictions will not cloud and obstruct the peace of mind so much as one sin; therefore, if ye would wait cheerfully, be more careful to walk holily. All the winds about the earth make no earthquake, but only that within.

—THE man who, whether in his habits or his actions, in great things or in small, separates himself from his friends, seems to set every evil and envious feeling of our nature in array against him. Distinction is purchased at the expense of sympathy.

—A pious cottager residing in the midst of a long and dreary heath, being asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" replied: "Oh, no; for Faith shuts the door at night, and Mercy opens it in the morning."

SUFFERING AND JOY.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

WHAT though we suffer while we stay,
'Tis but the anguish of a day;
At most, our life is but a span;
A hand's-breadth are the days of man."
What if those days we "sow in tears,"
And our hearts heave with racking fears,
Despairing thought and cank'ring care
Their impress on our spirit bear;
We'll hope, and faint not in the race,
But pray for all-sufficing grace
To help us trust, from hour to hour,
The Saviour's love and watchful power.
Ere long, our earth-life being done,
The battle fought, the victory won,
With joy we'll lay our armor down,
And at his feet receive the crown.

The Review & Herald.

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

BATTLE CREEK, MICH., DEC. 18, 1879

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

THE POWER OF THE PRESS.

THE men of this world understand the great power of the printing-press. The politician seizes this lever to lift himself into office. Political campaigns are run principally through the press. Advertisements of this, that, and the other, posted and scattered everywhere, are evidences that the man of business understands the influence of the press.

This is a reading age. Active minds must be employed. The people will read. The masses prefer fiction to fact. The writers, publishers, and sellers of fictitious works fully comprehend the situation, and for gain flood the world with light literature. Thus the devil seizes the press to turn the minds of the people from the real facts and duties of this life, and a preparation for the life to come. The minds of the young are fevered with fiction to that degree that they lose relish for solid reading. They are so completely filled with trash that there is but little room in their minds and hearts for that which is substantial and real.

"Ye are the light of the world," said Christ in his memorable sermon on the mount. "A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5: 14-16.

Christians should be as wise in their generation as the men of this world. They should seize upon every means, and every opportunity, to let their light shine. They should let it shine from the hill-top. The press, which in the hands of the children of darkness is a power for evil, may, in the hands of the children of light, be a mighty power for good. All our preachers in the lecturing field should not only act as pastors in visiting and praying with the people, but as colporters to circulate our publications wherever they go. The reasons why, follow.

1. It has been said upon good authority that our ministers add nine-tenths to their usefulness in the active circulation of our publications in connection with their public labors as speakers, and experience proves it. Time is short, and is very precious to the true servant of Jesus Christ, in whose heart the love of souls has been planted by the Holy Spirit. He keenly feels the importance of laboring to the best advantage, and if he is wise, he will seize upon the plan by which one man can do the work of ten.

2. The changes of his three-fold work, as preacher, pastor, and colporter, will be conducive to physical and spiritual health. This course will equalize the labor and wear, and strengthen the physical, mental, and spiritual. It will give the preacher time for reading and that study necessary for the preparation of his subjects, and will also give him opportunities for physical exercise, and the cultivation of those qualifications for pastoral labors which are as important for his success as are his labors in the speaker's stand. While thus laboring in public and from house to house, his opportunities for circulating our publications will be neither few nor small.

3. Some of our preachers are rusting from inaction, and can never rise from second or third rate preachers and become men of usefulness unless they adopt more active habits of life. There is no better exercise than walking from house to house, with a light satchel well filled with publications. Exercise increases the circulation of the blood and stimulates thought. Coming in contact with different minds under these circumstances conduces to mental growth.

4. Others of our preachers of more studious

habits read many volumes hastily, think, reason, and write carelessly and loosely, under the mistaken idea that they are accomplishing much for the Lord. These are making great mistakes. In their haste to cover so much literary ground, they cannot find time to act the pastor in visiting the people, and to cultivate those social qualities so necessary for a minister and true laborer in the Lord's vineyard. Neither can they find time to act the colporter, and thus add nine-tenths to their usefulness. And besides these evils, they read more than they can properly digest and incorporate into their labors and work. They become literary dyspeptics. Men of this stamp are wearing out too fast in accomplishing but little real good.

As writers, their productions are wordy and lean, and their reasoning loose, to the annoyance of the editor and the weariness of the reader. If these brethren would read less, exercise more in visiting and in urging our publications upon the people, think more, reason more closely, and write less, they would do ten men's work where they now poorly do that of only one. We already have too many books, tons of which are lying idle on the shelves at our offices. Before more are written and published, let these be put into the field.

God has given us in the tract and missionary societies the best system for the circulation of reading matter known to the Christian world. This may be made more efficient and receive a new impetus by the hearty co-operation of all our ministers. They should set an example to the tract and missionary workers. This system makes all the members efficient laborers in the cause of God. A good, earnest, devoted lay-worker in this field can accomplish more than two preachers who shut themselves up to the work of preaching.

Our preachers should and can have a good support, without feeling that they must depend in part upon the profits of the publications they sell. And it is in their power to bring about the state of things which will give them better support than they now have. If the farmer would have his farm give him better support, he improves it. And if the miller desires more water upon his wheel, instead of closing the main channel, he opens new ones. The place for our ministers to take hold in working up a better state of things is at the great lever of the press, in the wider and more thorough circulation of our periodicals and publications.

Our offices of publication are theirs. All our ministers should work to the point to free them from embarrassment, and to build them up. In the products of our presses is light for the people. The tract and missionary societies, with the active support of all our preachers, can bring numbers and financial support to our cause, and thus replenish our empty treasuries. The action, or inaction, of our preachers, in withholding their support from our publishing houses would be cutting off the main channel that moves the machinery. The REVIEW, Signs, Good Health, Instructor, and periodicals in other languages, should have the active support of all our preachers.

The REVIEW now has a circulation of only 5,365. Our ministers, by personal effort, and by influencing others to work, can increase its circulation to 10,000.

Good Health, the ablest and best journal of its kind in the world, has a circulation of only 3,748. This must be raised to 10,000. The prosperity of the Sanitarium, and the health reformation among our people, depends very much upon Good Health being in every respect what it should be, and having a very wide circulation. Mrs. White and the writer are taking hold of this work in earnest. We design to give articles in the twelve numbers for 1880.

The weekly Instructor has a circulation of only 8,335. This can be raised to 15,000 during the next three months by the active co-operation of all its friends, fully sustained by our ministers.

The Danish and Swedish periodicals are owing the REVIEW Office the sum of \$7,000.

The Tidende has a circulation of only 1,431. This should be raised to 2,000 full paying subscribers. The Harold has a circulation of only 623. Our Danish and Swedish brethren must not let the REVIEW Office suffer at this rate. These papers can be made self-sustaining by proper efforts by our Scandinavian brethren. The circulation of the German paper can be increased greatly.

But the financial benefit of a united effort to circulate our reading matter, led off by the ministry, is of small consequence compared with the great good such action would accomplish in the salvation of souls. Here is the principal ground of our appeal. The people are perishing for lack of knowledge. We do the work God has given us to do in educating people in the truth of God, and not by flashy revivals. Our preachers are few in number, and cannot do a tithe of this work in preaching only. In the accomplishment of this last great work, in the brief time left for it, we must seize the great lever, the press, and avail ourselves of all its advantages.

J. W.

GOOD WORDS.

It is with pleasure that we read the good and kind words from Bro. Ethan Lanphear, in the Sabbath Recorder for the eleventh inst. He gives reasons why S. D. Baptists and S. D. Adventists should continue friendly relations, as follows:—

"1. Because they [S. D. Adventists] propose to be friendly with us [S. D. Baptists], and work together, so far as we do agree, as Christian brethren.

"2. Because they believe with us in the commandments of God, and that it is the duty of all mankind to observe them, the fourth, the Sabbath commandment, as well as the rest.

"3. Because they accept Christ as the Son of God, agreeing with us that in him, and through him, man can be saved from the penalty of sin.

"4. Because they agree with us as to the gospel mode of baptism, and the Lord's supper.

"5. Because they believe with us that repentance, and faith in our Lord and Saviour Jesus Christ, is necessary in order to be saved.

"6. Because they profess to take the Bible for their faith and practice.

"7. Because both denominations desire to know the truth and the whole counsel of God, and need all the light that can be obtained from each other.

"8. Because the law of God is trampled under foot, not only by the world, but by most of the professed Christian church in the world; and a union of effort to hold up God's word is needed of all Sabbath observers.

"9. Because in our differences of opinion, we do not break the commandments of God.

"10. Because, by so mingling together, we shall come to know each other better, love each other more, and thus be more likely to come to 'see eye to eye' as to the things of God and the revelations of Jesus Christ in his gospel.

"11. Because we are not yet a perfect people, and by intimacy with them may learn their modes of operation, wherein they have succeeded so well in spreading truth and bringing men to observe the commandments of God; and possibly may learn lessons of profit to ourselves and the cause we love, from their zeal, self-sacrifice, systematic benevolence, and their reforms as to the fashions and customs of the church and the world.

"12. Because there is an attempt to incorporate Sunday into our National Constitution, and a spirit of persecution against those who keep the commandments of God and the faith of Jesus, which seems to demand that those loving God's law should stand together for its defense.

"13. Because of Eld. White's meeting with us in our Conference, as a delegate from that body, and his kind spirit manifested toward us, and the God-speed he gave us in the progressive work of our denomination, and the kind invitation to continue to appoint delegates to their body.

"In view of the foregoing causes, and the best interests of the cause of God, was it wise to refuse a delegate to that body, thus indicating that we desired no further fellowship with them? I believe it a great mistake and wrong, and not in accordance with the feelings of the Seventh-day Baptists generally."

"ETHAN LANPHEAR.

"Plainfield, N. J., Nov. 25th, 1879."

We know the true feelings of the body of S. D. Baptists toward S. D. Adventists. Some of our injudicious ministers have committed

provoking errors in their labors on S. D. Baptist ground, which our best men deeply feel. The best men in the S. D. Baptist ministry comprehend the situation, and feel kindly toward our people. As a body, they are a generous, kind and forgiving people.

We regret the apparent necessity of introducing so much into the REVIEW on this disagreeable subject. A low insinuation and a sneer are the two hardest things for us to review and bear. Lord, give more patience and grace. Kind words in private letters addressed to us by leading S. D. Baptist ministers are drawing our hearts nearer to theirs in confidence and love.

J. W.

CLOSE OF THE VOLUME.

It was the aim, when this volume commenced, to give, besides the continual flow of good reports from the great harvest field, a large variety of doctrinal articles, on all the prominent points of our faith; practical articles to stir up to holiness of heart and godly living; warnings, to guard against spiritual dangers; admonitions, to prompt to the discharge of imperative duties; exhortations to watchfulness of the signs of the times; notes of the more important secular and political events transpiring in the world; and items calling attention to significant movements, religious or otherwise, that the reader might have a general idea of passing events, the progress of our cause, the signs of the times, and the foundations of our faith, and so be edified, or built up, in the service of Christ.

How well this aim has been met, the twenty-five numbers of this volume are, of course, the only competent witnesses. But the testimony is now all in, and the reader can make up his verdict. While we are conscious of many imperfections and failures, we trust the verdict will at least concede an evident intention and effort to reach the high aim cherished from the beginning.

This aim we shall still cherish, and the efforts we shall try to increase in efficiency and multiply in number; and with whatever power may come from increased experience, with the continued co-operation of our friends and patrons, and with the Holy Spirit, without which we can do nothing, given the place of chief factor in the accomplishment of the work, the paper can and will be made still better than it ever has been.

MISSIONARY WORK.

IN the REVIEW Supplement last week was given a "Summary of Tract and Missionary Labor" for the year. The figures show a very encouraging amount of labor performed, and some encouraging results. Prominent among these we notice, thirty-three thousand two hundred and twenty-seven families visited, twenty-nine thousand seven hundred and forty-five letters written, seven thousand nine hundred and forty-four new subscribers obtained for our different periodicals, and five hundred and eight thousand three hundred and eighty-three periodicals distributed, which, with the millions of pages of other reading matter distributed, makes a total amount of reading matter equivalent to over twenty-six millions of tract pages.

So far encouraging. But we notice that the T. and M. society shows an enrollment of only six thousand seven hundred and sixty-five members, out of a church membership of over fourteen thousand reported by our Conferences; and the Annual Report of the T. and M. society shows that only about thirty-seven per cent of its members reported any labor performed, leaving us to presume that the remaining sixty-three per cent performed no labor.

In the presence of these facts, it is not difficult to see what is wanting: First, a greater proportion of workers among those already members of the society, so that the reports shall show one hundred per cent of the members workers instead of thirty-seven per cent; and secondly, a great increase of membership, so that the number of members of the society and the number of members in our churches shall be more nearly equal.

The great argument in favor of the T. and M. organization is that it provides avenues through which all can work, and gives a place in the field, not for the preachers only, but for every man, woman, and child in the rank and file. But we see how small a proportion are yet engaged in the work. This great lack is not all in any one place; but it is distributed throughout the entire field, a little here and a little there. Each society, each church, knows where some of it is. Will there be an effort made by all these to remedy it?

We speak of what has been done, that the

reader may enter for himself into a calculation something on this wise: If so much has been done by the comparatively few who have been engaged in the work, how much would be done if all were engaged in it? Do we want to see this larger work accomplished? Do we believe that the views we are trying to make known are the solemn, testing truth for this time? Do we believe there is any responsibility resting upon us in reference to these things? Have we faith in God? Do we believe that time is short, and that the opportunities we have to labor for our fellow-men will soon be past? Do we believe that the day is at hand when our own account must be rendered up to the Lord of the harvest concerning the work which he has given us to do?

Every S. D. Adventist in the land is every day recording an answer to these solemn questions, not in words,—they alone are nothing,—but in deeds which are to decide our final destiny; for every man shall be rewarded as his work shall be. What response, then, are we making to these questions, and what foundation are we laying up against the time to come? The next yearly report will be something of an index to the answer. We trust it will be one which shall cheer the soul.

IS THE SABBATH ANYTHING?

In the *Sabbath Recorder* of Nov. 13, 1879, appeared an article from Eld. A. E. Main, a portion of which the readers of the *Review* had the opportunity of reading last week. Said article contains some other expressions which perhaps demand a passing notice. Eld. M. says: "I am heartily glad that thousands of heathen have, during the past year, embraced Christianity, though at the cost of their embracing one error, the First day Sabbath. I am exceedingly sorry that our Advent friends have been so successful in leading members of our churches from truth to error, and in winning others over to one truth at the cost of their embracing a whole system of errors."

We do not care so much for the spirit of hostility manifested in this article against S. D. Adventists; but it seems to us that great indignity is heaped upon the Sabbath of Jehovah. In 1 Cor. 7:19, Paul says that "circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God"—"is something," says Whiting's translation. In harmony with this sentiment, we likewise feel that the keeping of the commandments of God is something. Whether or not a man is keeping the law of the great Jehovah, which is the rule of life here, and is to be the rule of judgment hereafter, is a matter of exceeding great moment; but whether or not a man is correct in all those points of theory which are mere matters of belief and do not directly affect the life, while it may be a matter of some importance, is not of such infinite consequence as the former. We would much rather a person would be brought to obey God, though cherishing some merely theoretical errors, than to be theoretically correct in all those points of faith which do not practically affect the life, and live in open, though it may be ignorant, violation of God's moral law.

But this great practical matter of keeping the commandments of God, Eld. M. lowers to an ignominious depth, placing it below mere points of doctrine. He is very glad that thousands of heathen have been converted to a Sunday-keeping Christianity—still violating the law of God; he is very sorry that any have been turned to the true Sabbath, and to keep all the commandments of God, through Adventists, because, as he thinks, they are thereby led to cherish some doctrinal errors.

This is the more surprising, coming, as it does, from a professed friend of the Sabbath. And if his brethren do not openly rebuke the utterance of such a sentiment, we trust they love the Sabbath too well to extend to it any great manifestation of sympathy.

Again he says: "A man had better be an Adventist than an unbeliever; but he had better be a truly evangelical Christian than either."

Just the status assigned to S. D. Adventists in this paragraph it may perhaps be difficult to determine. They are not unbelievers. We are glad of that. And this expression, we suppose, may be taken as an acknowledgment that they are believers in Christ. They will undoubtedly also be acknowledged as commandment-keepers. Then they keep the commandments of God, and follow the Lord Jesus Christ.

But, alas! they are not "truly evangelical Christians." We suppose those converted heathen Sunday-keepers are. If so, we see again the low position to which the Sabbath is relegated

by this writer; and we can assure him that such preaching, that men can be true evangelical Christians and keep Sunday, will not turn them to the Sabbath any more rapidly in the future than it has done in the past.

Eld. M. closes his article as follows: "We need not and do not fear to meet their errors in equal and open conflict; but if we shut our eyes to our danger, the conflict will, through our own fault, become an unequal one, and the battle may go against us."

We know not how else this language can be taken only as an open challenge for public contests over our differences of opinion, and a recommendation to his brethren to enter upon an immediate and vigorous crusade against S. D. Adventists. If this is a correct deduction from the language, and we would not give any other, then let it go upon record, whatever may be the attitude and the action of these two bodies toward each other in the future, that a proposition of this kind first came from them, not from us. Though in the past, a few irresponsible persons have manifested their hostility, as individuals, toward S. D. Baptists, no representative man among us, and none of our organs of publication, have ever made such a proposition.

But we really think that Eld. M. is manufacturing about all the battle there is. Despite his protestations to the contrary as quoted last week, we can assure that people that we would not overthrow one of their churches, much less all, if we had the best opportunity imaginable. We do not desire to disturb them in the least. And as to the investigation of our own views, this is the very work to which we have been inviting the world, for the past twenty-nine years. Another S. D. Baptist minister says that our views "will be rejected more and still more as they are investigated." That is not just the way it has seemed to work so far; but perhaps a new experience is in store for us; yet we see no other way but to continue "on this line." We have circulated quite a number of pages of our views for investigation the past year, and we hope to double the number in the year to come. We have nothing to keep in the shade. We seek the light of the noonday sun. We do not desire to harbor a single doctrine, which, with the Bible as a standard, will not endure the test of the severest scrutiny and criticism. We believe we speak the minds of all our people when we say that any and all our churches are open to Eld. M., or any of his brethren in the ministry. We fondly conceive that with the rule of literal interpretation, a rule followed by every reformer from Luther down, so far as they did reform, our views find in the Bible a perfect Gibraltar of defense. If this is not so, the sooner we are ousted from this fancied citadel the better. And the one who first does this, will first receive the warm thanks we are treasuring up for this hypothetical benefactor.

OUR TABERNACLE AT BATTLE CREEK.

We have long been desirous of saying a word through the *Review* concerning this edifice. It meets a want so long felt, and does it so perfectly and satisfactorily, that it merits more than a passing notice. As the work increased, church after church had been built in Battle Creek; and as the numbers called here by the Sanitarium, Office, and College became greater, it was absolutely necessary to erect a building of very large dimensions.

As the church numbered several hundreds, and there were hundreds more at the school, and other hundreds at the Sanitarium and Office, besides occasional visitors, and large gatherings of our people at general meetings, how to meet the emergency became quite a problem to solve. If a building just large enough to meet the present wants was erected, it would require an outlay of many thousands of dollars. In the light of our past experience, we had every reason to expect another would have to be built in a little while, for, by the natural growth of the work, we should be as badly crowded as now. Should one sufficiently large to meet our probable future wants be built after the ordinary style, it would be uncomfortable, and too large for present purposes. If it were built for the accommodation of the Battle Creek church alone, it would not accommodate our large general gatherings. If built for these, it would not be suitable for the uses of the church alone.

While these matters were being carefully considered, the present plan was presented by a capable architect of Detroit. It was a plan of his devising to meet such circumstances as we have stated, and it seemed every way feasible and worthy of acceptance. It was adopted, and our present Tabernacle is the result. I shall

not attempt a particular description of this edifice, as it has been given by abler pens, but will merely refer to some general items. By means of sliding doors, which may be raised or lowered at pleasure, the large space beneath the roof may either be thrown into one room, which, with the gallery overhead, will hold upwards of 3,000 persons, or it may easily be divided into four rooms, separate one from another. The central space in front of the pulpit, and nearest to it, will hold any ordinary congregation, and when necessary it can be made into one of the largest rooms in the country. Heated by steam from the office boilers, it is in no danger from fire; and it is so arranged that any or all the rooms can be heated at pleasure. Here the large Sabbath-school of forty or fifty classes, comprising our young people attending the College from all parts of the country, can have the benefit of excellent opportunities of learning how to manage this important branch of the work, and thus be able to help the schools in their own churches. Without such facilities, the size of the Sabbath-school would be embarrassing; with these, every want is met, so far as room is concerned. Large funerals and public gatherings are here accommodated. Some of the vestries can be and are used to accommodate classes when the College is crowded, and thus the necessity of erecting an addition to that building is avoided at present.

We have never had a building erected in Battle Creek which seemed to me to be so completely adapted to the requirements as our Tabernacle. The plan adopted by the builders was a most happy thought, if not a real providence of God. Our people all over the field, who have any interest in the cause itself, are interested in it. Considering its size and finish, we think it remarkably cheap; costing only a little over \$26,000. Many persons intelligent in such matters who have examined it, estimate the cost at about \$40,000 or \$50,000. The building is every way creditable to us; and though nothing to be proud of (for pride should never enter into any work of man's device), yet it does furnish occasion for gratitude that we have such a building at that most important center.

It has been called the "Dime Tabernacle," because the original plan contemplated the giving of one dime each for one year by our people everywhere. Had they really done this, the dimes, with the larger donations which have been made, would have paid for it long ago. This, like other good plans, failed because not fully carried out. Many who started in on this plan, virtually pledging themselves to pay the whole \$1.20, never paid but one or two of the twelve dimes pledged. The consequence is, this noble edifice stands thousands of dollars in debt to the Publishing Association, thus embarrassing another important institution. It would be a disgrace to our people everywhere to allow this debt to remain any length of time upon it. We need the building all the time. Our recent General Conference found it most convenient. Every State Conference should feel an interest in having this debt raised. Our T. and M. societies should take measures to collect, as far as possible, those original pledges of one dime each month, which are still back. Individuals throughout the cause should send in their donations, till the few remaining thousands of the debt are paid off. This would be a great help to the Publishing Association. Come, brethren, this is a prosperous year. Crops have been good, and prices good. Let us send up a thank-offering to God and set free from debt our Tabernacle at Battle Creek. God will hear our prayers, if we honor him with our substance. GEO. I. BUTLER.

EDITORIAL NOTES.

No paper next week. According to our present arrangement to commence the two yearly volumes, of 25 numbers each, at the beginning and middle of the year, number 1 of the new volume will be dated Jan. 1, 1880, when we will extend to our increasing family of subscribers a happy New Year's greeting.

There have been five Supplements to the *Review*, including the present one, issued during the past volume. This gives the reader more than 26 numbers to the volume, though he is charged for only 25. The Supplements this week and last are equivalent to the paper which is to be omitted next week.

Many thanks to friends who have sent us by letter or marked papers notices of interesting movements and items of news that we might

not otherwise have obtained. A number of good articles are still on hand, some in type, which have waited long, and put the patience of their authors, no doubt, to a severe test. We thank all for their forbearance, and solicit a continuance of their kind endeavors to aid in the work. We will do the best we can for them with the present limited size of the paper.

One of our young preachers who lately went out from the College into the great harvest field, and who, having met with some opposition, has found from practical experience how well adapted the truth is to withstand it all, writes: "I praise God for the truth. 'The pure testimony will cut its way through.' Thus have we all reason to feel."

The *Detroit Evening News* says: "In these days of storms and general atmospheric disgruntlement, if a man is in a hurry about getting a dispatch to Sault St. Marie, the surest and best thing he can do is to take it there himself, afoot."

It is no small evidence of the fearfully disturbed condition of the atmospheric and other elements, that it has led to the invention of such a word as "disgruntlement."

We are happy to acknowledge the receipt of the first number of a new Journal entitled *America*, to be devoted, as its name implies, to a record of the material progress of America, and a discussion of all the great questions, scientific, religious, and political, which affect its prosperity. We give from its columns the article in this number entitled "America; its Material Progress," in which our readers will find much statistical information which will be of special interest to them; though we do not, of course, from our views of prophecy, go with the writer in his anticipations for the future. Terms \$2.00 per year. Published by Price & Co., 13 West Broadway, New York.

A voter in Syracuse, N. Y., says the *Baltimore American*, put into the box at the last election a ticket inscribed, "For governor—the Devil." And the *American* adds: "Isn't there enough hot pitch and sulphur in politics already?" This is altogether too limited a view of the matter. What use is there in voting for a being as governor who is and has been, not only the governor, but the god, not of New York only, but of the whole world, for the past six thousand years. If the voter referred to thinks the personage for whom he cast his ballot has been spending his time as a private individual without taking any part, and without having a wonderful influence, in politics, he is a marvel of simplicity and innocence.

SEND HIM A BIBLE.

THE North-Western Michigan Press Association held its second annual meeting at Big Rapids, Mich., July 14, 1879. At a banquet in the evening, the toast, "Editorial Excursions," was responded to by S. F. Aspinwall, of the *Grand Rapids Journal*; and in that response he is reported to have said:—

"The oldest publisher that we can now call to mind, Moses, who engraved the law on tablets of stone, went on an editorial excursion."

Any man who, in this latter part of the 19th century thinks that Moses was the one who engraved the commandments on the tables of stone, should be made a subject of missionary effort by the nearest Sunday-school.

CLOSING IN.

A GLANCE at any modern map of the United States with reference to the location of our Conferences, will prove a very interesting and suggestive field of study for those who are interested in the spread of this work. The California and North-Pacific Conferences span the whole Pacific coast from Mexico to the British possessions. From these an influence is going out eastward into the territories of Idaho, Nevada, Utah, and Arizona.

East of the Rocky Mountains, our western frontier presents a solid phalanx of Conferences, from the British possessions on the north, to the Gulf of Mexico on the south; namely, Dakota, Nebraska, Kansas, and Texas. From these an influence is working westward into Wyoming, Colorado, and New Mexico.

Thus the gap is closing up; and if we may judge from present prospects, the sound of the message will soon be heard in every State and Territory of the Union.

NO TIME.

No time to seek after treasures,
Ambition's delusive goal;
No time to court worldly pleasures—
'Tis spiritual death to the soul;
No time now to spend in dreaming
Of honors yet to be won;
For the day of probation is passing,
And the Judgment is coming on.

No time for repining or sorrow
O'er hopes that have vanished away;
No time to think of to-morrow,
But of duties before us to-day.
No time to seek greater attainments
Than we need in the cause of the right;
For the day of probation is passing,
And on comes the darkness of night.

No time to fetter the conscience
With skeptical doubts and fears;
No time to seek ease and comfort
In this dark valley of tears.
No time for vain speculations
In which the unstable delight;
For the day of probation is passing,
We're approaching the shadows of night.

No time for mere wish to be better,
But to work to be better indeed;
No time to be led by the wicked,
But that you the wicked should lead.
No time to think "I'm unworthy,"
For there's no one good in His sight;
Make haste; for the day of probation
Will soon give place to the night.

No time to be doubtful and question
The course that others pursue;
No time to praise others for doing
The very things you ought to do;
No time to lay down the armor;
For now is the time to fight,
While the day of probation lingers,
Ere we enter the shadows of night.

No time for aught but preparing;
No time for cherishing sin;
No time to linger despairing,
In reach of the crown you can win.
No time to stifle conviction
That God's holy precepts are right;
For now is the day of decision,
Ere Christ comes like a thief in the night.
E. P. DANIELS.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

OHIO.

New Haven.—The meetings here continue. A few are interested. I expect to close soon, and seek for a more fruitful field.
H. A. ST. JOHN.

WEST VIRGINIA.

Rockport.—I have now been preaching within one mile of Rockport, Wood Co., for ten days. Have large congregations, and an increasing interest. Several have decided to obey the truth. Reading matter is taken quite freely. I have invitations to preach in several other places, so I am hopeful of a good company of commandment-keepers in due time.
My address, until further notice, will be Rockport, Wood Co., W. Va.
I. SANBORN.

MINNESOTA.

New Hartford, Dec. 8.—We began a course of lectures at this place, eighteen miles south of the city of Winona, Friday evening, Nov. 28. This is an entirely new field, and very little was known of present truth previous to our arrival. The interest from the first has been good, and the Lord has given extraordinary liberty in presenting the word. We are now in the midst of the Sabbath question, and already there is quite a stir. We anticipate a good work here, and earnestly request the prayers of the people of God.
N. BATTIN.
A. H. VANKIRK.

IOWA.

Williams, Hook's Point, and Webster.—Spent Sabbath and Sunday, Nov. 8 and 9, with the brethren near Williams. Some are on the background; all the others are of good courage. Obtained some subscribers for our papers, and received over \$30.

Nov. 15, 16, I held some good meetings with the church at Hook's Point, and left them feeling somewhat encouraged. Eld. Lee had been here, sowing seeds of division.
I labored about two weeks near State Center, with but little interest.

Sabbath and Sunday, Dec. 6 and 7, I was at Webster City. The brethren here are quite anxious to have tent-labor the coming summer.
Dec. 8. J. S. HART.

NEW YORK.

Fine, St. Lawrence Co., Dec. 2.—Commenced meetings in Ridge school-house in this town, Nov. 6. Have a fair interest. Have spoken on the prophecies and the nature of man, and have just reached the Sabbath question. Some considerable interest has been

shown all the way along, notwithstanding the bad weather. Opposition is manifesting itself since the Sabbath question came to the surface. The people have sent for two ministers, a Methodist Episcopal and a Baptist, to overthrow the Sabbath of the Lord.

This is an old field, with a heavy "Crisis" influence, which has poisoned many minds. But the darkness of error begins to disappear before the light of divine truth. Our trust is in God. We earnestly desire the prayers of all the dear saints.
MILTON C. WILCOX.
HENRY H. WILCOX.

Columbus Hill.—Meetings have continued at this place since Oct. 3, though with some interruption on account of bad weather and roads. The interest has been good, and quite a number have acknowledged the truth. Three have decided to obey, and there are others for whom we hope. Satan magnifies difficulties, eclipses the reward,—the crown that is to be won by bearing the cross,—and the power of tradition holds some. May God help them to feel the force of truth and the importance of rendering strict obedience to all his commandments.

Have obtained two subscribers for REVIEW, three for Signs, and two for Good Health, and have sold several dollars' worth of books.

Bro. Whitney left me about the 1st of November. We are hoping for his return, and many express a wish to that effect.

J. Q. FOY.

DEDICATION AT CORSICA, OHIO.

ACCORDING to appointment, the dedication took place Sunday, Dec. 7. Although the roads were very muddy, the house was well filled. The building is 28x46 feet, with appropriate tower, and is a model of neatness throughout. It cost, including a fine chapel organ, \$1,832.31, all of which has been provided for by this society.

Four were baptized, and several more took their stand for the truth, and still there is an interest to hear. Some more than \$100 was pledged for the T. and M. work. We thought this commendable, considering how freely they had given for the church. This is a step in the right direction. Now that they have opened the fountain of benevolence, and have experienced the blessings that attend the cheerful giver, they will need to continue their liberalities. "How strange it is that these Adventists get along without any discord; it isn't so with others," was frequently heard by our brethren while the building was in process of erection. Although this church is so young, and has been left without any preaching, there has not been a jar during the building of the house. Elds. Canright and Mann, and visiting brethren from Newark, Bellville, and Waterford, were in attendance. Bro. C. remains to follow up the work.

If this church will remember to carry out the solemn vow made to dedicate themselves anew, together with their house, it will be well-pleasing to God, and they will bear much fruit to his glory. In conclusion, as I look over the work that has been wrought for this people in the past few months, I am led to exclaim, What will not our God do for us, when we work in harmony with him? May they so walk and work for the dear Saviour, that in the coming kingdom they may stand among the redeemed. Thus close my labors in Ohio for the present.
A. O. BURRILL.

Lansing, Mich., Dec. 10.

TEXAS HEALTH AND TEMPERANCE ASSOCIATION.

At the camp-meeting held near Dallas, Texas, Nov. 5-11, the subject of health reform was introduced by Eld. Geo. I. Butler. After appropriate remarks and a discourse on temperance, the pledge papers were circulated through the congregation, and ninety-three signed the pledges, all but three of whom took the teetotal pledge. Seventy-three paid the initiation fee. It was then voted that we organize a Health and Temperance Association, whereupon Eld. Butler was called to the chair, and Eld. R. M. Kilgore was chosen secretary *pro tem*. The Constitution and By-laws were read and adopted. The Chair, on being authorized to do so, appointed, as the Committee on Nominations, R. A. Miller, A. W. Jensen, and W. J. Simonton. The committee reported: For President, A. W. Jensen; Secretary, Frank Green.

On motion, the Association adjourned *sine die*.
A. W. JENSEN, Pres.
FRANK GREEN, Sec.

A LETTER FROM ENGLAND.

TO EDITORS OF REVIEW AND HERALD.

Although not nominally one with you, it is my earnest desire to know and spread the truth. There are five of us who broke bread together last week, as desiring to obey all God's commandments, and two others who were hindered from being present. These are Sabbath-keepers.

A large number of friends are more or less interested in the truth. From one of these, a commercial traveler among so-called Christadelphians, I received the following:—

"I have been reading some of the Sabbath papers you sent me, and trust I shall be enabled not only to understand, but to obey the commands of God on this important subject of seventh-day observance; but we must be thoroughly convinced before we should obey the

truth on any point; and although I shall have to contend with ridicule and opposition in many forms, pray that God will enable me to understand his will in this matter, and afterward to comply with the requirements of his word."

Several besides the seven above noticed are interested in the Lord's Sabbath. In the autumn I was enabled to give a series of lectures at a seaport sixteen miles north of us. In about three weeks we shall dismiss school for the winter vacation; then I hope to visit Bro. Loughborough at Southampton, and trust I shall be able to do more for the Lord.

I have been personally an abstainer from flesh meat for five or six years; my dear wife, for eight months. We keep no intoxicants in the house, and my wife is thinking of trying to give up tea. May God bless your work.

Yours in the Lord,
HENRY VEYSEY.
Somerset Co., Nov. 21, 1879.

PLEASED AND ASTONISHED.

BRO. H. H. HOYT writes from Richland Co., Wis.:—

Last September a Seventh-day Adventist tent was set up in this village; and out of "curiosity" I went to hear the *deluded* men (Elds. S. S. Smith and Eli Osborn) present their doctrine. I soon became interested as well as *astonished*. A discussion on the Sabbath took place between these men and Eld. Hamilton of the Campbellite church, and Eld. Bryan of the Methodist Episcopal church. I hoped the latter would confirm the word to me, as I was, and had been for years, a Methodist; but they could not. The result has been, that my wife and I have lost our home in the M. E. church; and, alone in this community, we are trying to keep the Sabbath of the Lord God. In one sense it is a *bitter* cross; but we have a bright hope that when Jesus comes we shall have *company*, and be found among that number who have kept the commandments of God and the faith of Jesus. I have read Thoughts on the Revelation, also on Daniel, the Twenty-three Hundred Days, Exposition of Matt. 24, and quite a number of tracts. The more I read, the more plain and clear the whole matter appears. The great wonder to me is, that I have lived so long (nearly forty years) and have not seen these great truths before.

DE STEM DER WAARHEID.

De Hollander, published at Holland, Mich., thus notices the Holland paper published by Bro. De Vos at this office. It is no doubt "damaging" to error. Let it be circulated.

Under the handsome title *De Stem Der Waarheid*, a pamphlet has been issued by C. De Vos, of Battle Creek, Michigan. It is printed on good paper, with a plain letter, and for this we can say that the undertaking of Mr. De Vos, as a printer, is very good indeed; but a word in favor of the contents of the pamphlet is more than we are able to give, and we shall console ourselves that the publisher, Mr. De Vos, applies the following to us, when he says in said pamphlet: "Inferior minds—minds which are molded in a narrow and limited pattern—are prone to be opinionated and dogmatical." Such and similar expressions will not hurt us, nor any of the "inferior minds;" but we wish to excuse ourselves from recommending it, and thus aiding in the circulation of a lecture which we consider damaging.

ANOTHER VIEW.

THE readers of the REVIEW will remember that Eld. J. N. Loughborough, in a recent article, mentioned the effort that had been made in London to open the Guildhall library on Sunday. They will no doubt be interested in the following from the *Christian Weekly*, giving another view of the subject. The *Christian Weekly* does not mention the liquor saloons, which are open on all days of the week, from whose influence those interested in opening the libraries on Sunday would be glad to shield the young men of that great city. Do not these threaten "encroachments on our [their] day of rest"?

Christians in Great Britain are watching with much concern the insidious efforts that are persistently made to break down reverence for the Sabbath day, by encouraging and sanctioning the opening of libraries, museums, and places of amusement and entertainment. The Sunday League is not discouraged by the want of success its efforts have generally met hitherto. Its latest assault has been upon the London Common Council for the opening of the City Library on Sunday afternoons. It was defeated, but will doubtless return to the attack. *Evangelical Christendom* puts the matter in its true light, and its words apply to our country as well as to Great Britain, when it says: "We are no alarmists, nor would we conserve any institution which could not be maintained or defended from considerations of justice and of right; but we are of all things concerned to uphold, for all classes, the right and privilege of Sabbath rest—an observance which, more than any other, has tended to preserve among us not only the ordinances and the spirit of religion, but also the health, the well-being, and the freedom of our people—blessings but too lightly esteemed by those who are thoughtlessly or willfully endeavoring to assimilate our Sabbath to the Continental Sunday." We cannot be too vigilant in resisting the encroachments upon our day of rest.

PERPLEXITY OF NATIONS.

ASSASSINATION as a fine art, Nihilism and social anarchy, industrial prostration, commercial stagnation, national bankruptcy, a dying empress and a crazy emperor, is Russia's greeting to the world. Austro-Hungary takes up the doleful refrain and groans about the renewal of floods in Hungary, cities destroyed, millions of property swept away, crops annihilated, and 200,000 people starving in Silisia. Germany joins her deep voice to the chorus of wretchedness and tells us that business is stagnant, the banks are idle, commerce is dead, merchants are failing, houses are empty for lack of tenants, while the people sleep in the fields, and even in the streets of cities. Ireland continues her never-ending song of woe, and complaint of nakedness, of starvation and of disorder. Merry England braces herself against her troubles and puts her best foot foremost, but the world sees the millions of her starving artisans, in spite of her efforts to keep up appearances. Italy has the phylloxera and floods laying waste her vineyards, Spain her fairest provinces swept by a deluge. France, the most prosperous because the most thrifty and frugal of European nations, is not without her troubles, for she is threatened with a relapse of her worst disease, political fever. And all this in one day's dispatches! Surely it does not look as if the millennium were coming.—*Detroit Evening News*, Dec. 10.

AMERICA—ITS MATERIAL PROGRESS.

THERE are some themes of a grandeur so surpassing that the simple announcement of the topic carries with it to every cultivated mind a force and impressiveness which no prolixity of elaboration can augment, and no minuteness of detail can increase. The material progress of America is a topic of this striking and emphatic nature. The course of human history exhibits no parallel to the circumstances which attended the discovery of this modern world, and none to the motives which prompted its occupancy and settlement. The intimate blending of religious fervor, daring adventure, personal cupidity, and commercial enterprise, which heralded and accompanied the entire movement, lends to the era and to its leading actors an interest at once absorbing and perennial. The most striking antitheses are exhibited in the insignificance of the agents and the importance of their actions, in the feebleness of the initial stages and the mighty energy of the resultant forces, in the poverty of the means employed and the opulence of the ends attained.

Although some feeble motions toward foreign discovery were made in England as early as the era of Henry VII., it was not until the age of Elizabeth that any adequate attempt at colonization was undertaken. The height of grandeur and power to which that great queen raised the British empire; the vigor of her internal administration; the wisdom of her foreign policy; the growth of national sentiment; the rapid expansion of maritime power; the brilliant outburst of literary spirit,—all signalized her reign as an auspicious season for inaugurating a series of discoveries which should place England in the van of civilization and progress. Yet it is amusing to read the Charter which the Virgin Queen conferred on Sir Humphrey Gilbert. Nothing could show in stronger colors the vague and indefinite views of even the wisest sovereign of her age, nothing could more plainly prove how little the leading minds of that age grasped the possibilities of the new world, or how little they even imagined of the future growth and wondrous development of these yet unknown regions. Elizabeth authorizes Gilbert to discover and to take possession of all remote and barbarous lands unoccupied by any Christian prince. She confers on him and his heirs the full rights of property in the soil of those countries; she vests in him the complete jurisdiction and royalties within the lands and seas thereunto adjoining, with full power to convict, pardon, punish, govern, and rule, according to their own good discretion, all persons who may from time to time settle within said territories. Could power more absolute, despotic, or irresponsible be imagined than is here conferred upon the projectors of American colonization? Fortunately for human progress, events have never been found, under such circumstances, to shape themselves in accordance with the predetermined theories of popes and potentates.

The early efforts of Gilbert came to grief. Long years were to elapse, numerous attempts were to fail, hundreds of lives were to be sacrificed, untold misery and suffering were to be endured, before the first successful lodgment was made upon the soil of America. Viewed from the standpoint of human probabilities, could any beginnings have seemed more hopeless of ultimate success than the feeble enterprises planted upon the shores of Virginia in 1607, and upon the inhospitable soil of Massachusetts in 1620? Judging by all past experience for more than a century, they must fail. Judging by the vastness of the unbroken wilderness, by the rudeness of primeval nature, by the severities of a northern or the relaxations of a southern climate, by the fatal neighborhood of fierce wild beasts, and the more deadly proximity of hostile savages, by the remoteness of human succor, and the slenderness of the ties which stretched in invisible lines across the weary waste of Atlantic waters,—by all these fearful odds they seemed hopelessly foredoomed. Yet the tenacity of Anglo-Saxon purpose overcame these multiplied obstacles. The little colony of Virginia flourished apace, met famine and disaster, put to sea in despair, returned in hope, flickered between life and death, revived, increased, and finally triumphed in a steady and

healthful growth. The feeble band on Plymouth Rock faced winter, wild beasts, savage warfare, wasting sickness, cruel disappointment, threatened extinction; yet, like the storm-tossed mountain-pine, struck root at length even into the stony soil of bleak New England, and laid deep and firm the foundations of a great and glorious commonwealth. Soon the whole seacoast, from the balmy latitude of Florida to the icy rigors of Labrador, was dotted with detached settlements.

Confined at first to the shores of the ocean, the network of colonization gradually interwove its growing fibres up and down the Atlantic seaboard, until a hardy family of nascent States grew and prospered in friendly neighborhood and in amicable intercommunication. Still some extraneous force was needed to consolidate the interests and to unify the activities of the scattered colonies. This the Revolution supplied, and under the pressure of eight years' incessant struggle with the greatest military power of the world, the American settlements were compressed into a confederation so stable as to endure the strain of a century of unparalleled growth, and so flexible as to admit of an expansion of life, ideas, and progress of which history offers no previous example. From the meager roll of thirteen sparsely peopled colonies, we have now grown to the mighty proportions of an empire comprising thirty-eight States and eleven Territories. From the 3,000,000 of freemen to whom Patrick Henry made his fiery appeals, our population has now risen to the enormous aggregate of quite 50,000,000 of thrifty, restless, energetic, and progressive people. Instead of two or three towns of 20,000 to 30,000 inhabitants, as at the outbreak of the Revolution, we now boast within our domain about twenty cities of over 100,000, of which number ten are over 200,000, seven over 300,000, and at least three of them have over 500,000 population, while our great metropolis, New York, is fast taking rank as one of the largest cities on the globe.

Our narrow belt of territorial possession has widened back from our Atlantic front into a measureless sweep of valley, prairie, and mountain, until at once both oceans beat in alternate rhythm of calm and storm upon our eastern and our western shore. The tourist, traversing the States, is whirled along for one hundred and forty-four hours of consecutive railroad travel, with the highest speed of the modern locomotive, without once seeing a foot of alien soil, or catching a glimpse of another flag than that which bears the stars and stripes. He must be a constant student of Geography who keeps pace with the perpetual flow of population toward our far western Territories; and the exigencies of our postal service demand an incessant revision of the lists of offices as they spread far and wide over our newly settled possessions. Our textile fabrics have grown from seventy-five bags of cotton, received in Liverpool with incredulity, as being too great a production for the American colonies, to an overwhelming average crop of fully 5,000,000 bales, enough to set the looms of the world in a whirl of frantic industry. Instead of the scarcity of food which threatened with destruction our early colonies, America is now fast becoming to the world what Africa was to ancient Rome, its granary and its storehouse. The wheat crop of the United States for 1879 will exceed 400,000,000 bushels, more than half as much as the entire production of Europe for the same period. Indeed, the value of our farm products is estimated at the amazing figure of more than two and one-half billions of dollars, a sum which staggers the imagination. Our iron industry, after a history of marked vicissitudes, has at length attained a gigantic development, which enables us to compete in home markets with the best manufactured articles of the British people. In the line of labor-saving implements, we are now supplying the world with our manifold improved appliances in every branch of agricultural and mechanical pursuits. The spread of our railway system is on a scale of grandeur quite commensurate with the "magnificent distances" which we have spanned, and the colossal obstacles of mountain, desert, lake, and river, over which our engineering has triumphed.

It was not until 1829 that the Post Office took its place among the departments of our government, yet already the lightning express has replaced the tardy mail coach, with its cumbersome apparatus and tiresome travel, while the eager appetite for news stops at nothing short of telegraph and telephone, poured through the columns of the newspaper, with its multiplied daily editions. Nearly six thousand daily and weekly journals fill our land with latest intelligence from the ends of the earth. The sneering inquiry, "Who reads an American book?" finds answer in the ceaseless tide of publications which flood the literary markets of the world, all bearing titles of American authorship, and imprint of American publishers. In Periodical literature we have come up abreast with our ancient prototypes, the venerable *Quarterlies* and staid *Reviews* of London and Edinburgh, while in the field of elegant reading, illustrated journalism and popular science, we show the world models which they have not yet learned to equal. In the mining interests of our country we have exhibited a productiveness so amazing that the story of it reads like a tale of faerie.

Yet the United States, as a nation, is but at the very threshold of progress and development. Consider, if you please, the vast area yet to be opened to settlement; the boundless acreage of virgin and tillable lands yet untouched by plough or spade; the far-stretching maze of inland waters yet unweaved by the keel of commerce; the primeval forests that cover with merchantable woods of various grain and dye the immense sweep of our unpeopled wildernesses; the count-

less mill-sites where water-powers are awaiting the establishment of factories; the coal-fields whose deposits, covering hundreds of thousands of square miles, are but barely scratched by the miner's tool, in many cases not yet laid open to the reach of labor; the mineral treasures that underlie the soil of many of our great commonwealths, starting the gulches of the Black Hills, the canons of Nevada, and the savage ravines of Montana with silver and gold; the exhaustless subterranean lakes of petroleum, whose refined oils are carrying the light of American commerce to the palm-groves of Damascus, to the deserts of Africa, to the kraals of Caffraria, and to the palaces of Cathay. Here is a prospect that must fill with patriotic emotion the breast of every American citizen. To such a goodly heritage are we born, and upon us and upon our posterity rests the grave responsibility of rightly measuring its infinite possibilities and of providing for its wise enjoyment, its judicious guardianship, and its progressive improvement.—*America, Nov. 15, 1879.*

METEORIC SHOWERS.

AN EYE-WITNESS' ACCOUNT OF THE DISPLAY IN NOVEMBER, 1833.

THE following interesting account of an event to which we attach great prophetic significance was originally published in the *Columbus* (Ga.) *Inquirer*. We clip it from the *Inter-Ocean* of Nov. 16, 1879:—

The meteoric display of Nov. 13, 1833, was by very far the most remarkable natural phenomenon I have ever witnessed. I was residing at the time in McDonough, Henry Co. As I was unable to sleep, I rose about one o'clock on the night in question and went out to my kitchen for the purpose of lighting a lamp (tucifer matches had not then been invented, or had not at least come into use in that section). In passing into the kitchen, I did not happen to look up. But as soon as our cook (old Aunt Mary) opened the door, she drew back in alarm, exclaiming, "Lord, master, the world is coming to an end! Just look at the stars; they are all falling!" My faith in the Scriptures (such as Matt. 24: 14, and others of the same import, precluded the idea of its being the end of the world, and I was not alarmed. Returning to my room, I prepared my wife for viewing the phenomenon, which she did without undue excitement. I then sallied forth to arouse some of my neighbors, that they might also enjoy the wonderful display. The two nearest were a lawyer and a preacher, both of whom were terribly alarmed, and, despite my expostulations, greatly alarmed their wives. Without going further, I had my hands full in endeavoring to restore them to some degree of composure.

From one o'clock until daylight I witnessed the grand display. Looking upward, it seemed as if the meteors all started from a common center and fell in curving lines to the very earth; and there were thousands, if not millions, of them in sight at the same moment, and every moment, until daylight put an end to the scene.

It literally rained fire. Sometimes the shower would slacken for a moment or so, and then it would be renewed until the very heavens seemed to be ablaze. Some were brighter, some of paler hue, but they were all fire (or seemed so) and were all pouring down toward the earth. But I am attempting to do what I promised myself I would not undertake,—to describe a scene which no imagination can conceive, nor tongue or pen portray. It was as clear a night as I ever saw. I would fix my eyes on a given star, and in a few moments it would seem to fall, owing, I suppose, to the fact that it was obscured by a passing meteor. The illusion was perfect.

For two or three days after the occurrence, the atmosphere was so smoky as to prevent the stars from being seen at night, and to cause the sun to look like a ball of fire in the day-time, upon which one might gaze with the naked eye without pain.

A few occurrences connected with the event may interest your readers. In Covington, Newton Co., at three o'clock, the church bells were rung and the whole population was aroused, who repaired to the meeting-house and spent the remainder of the night in devotional exercises.

The gold mines in Paulding and adjacent counties had drawn together many adventurers—miners and gamblers. A gentleman direct from that section informed me that soon after midnight guns were fired, horns blown, and the sleepers for miles were aroused. The gamblers threw their cards into the fire, enemies made friends; and there was such praying as was never heard in that section before, and, perhaps, has never been since.

Only a few days after the phenomenon I was passing from McDonough to Zebulon, and stopped to spend the night with a friend. He had two Northern men employed in erecting a mill on a small stream near his residence, the elder one of whom had been a seafaring man. As soon as I arrived, the "falling of the stars" became the subject of conversation. Seeing the Northern men coming over the hill, my friend said, "Engage those men—especially the elder one—in conversation on the subject." Supper over, I managed to draw them out. The older one said, "I have spent most of my life on the sea, and have passed through many dangers; but I never had to look death and eternity so squarely in the face before. You know, parson, that sailors believe in the North star. Well, I saw that the other stars were falling, but I thought that as long as the North star kept its place, all was safe. So I went out there and sat on the ground, with my back against the chimney (it was a rock chimney), and then I watched that star, trying not even to wink. In a few

minutes it cut loose, and here it came. And then, parson, I fell on my knees and did some of the tallest praying you ever heard, and I have not sworn an oath since." He had been terribly profane. I have seen many people since who have waited for the North star to fall, before they would pray.—*J. H. Campbell.*

Notes of News.

—SEVERE fighting in Afghanistan is reported.

—OLIVER WENDELL HOLMES has just celebrated his 70th birthday.

—In the vicinity of Waupaca, Wis., wolves are becoming very troublesome.

—THE famine among the Polish miners in Upper Silesia is beginning to produce typhus fever.

—THERE are 29 parochial Roman Catholic schools in Massachusetts, with a total of 15,439 pupils.

—THE produce exports from New York to foreign ports amounted to \$8,080,000 for the week ending Dec. 9.

—NEARLY 200 arrests have been made at Moscow for supposed complicity in the attempt on the life of the Czar.

—THE people of Memphis are taking sanitary precautions to guard against the return of yellow fever next year.

—DURING a recent cyclone in the Bay of Bengal, a storm-wave swept over Monkishkal Island, drowning several hundred persons.

—THE Belgian Minister of Justice has forbidden churches, parsonages, or hospitals to be used for the new Catholic primary schools.

—AT Orissa, in India, 400 Hindoos, many of whom are wealthy and of the highest caste, have renounced caste and become Christians.

—IT is said that Cardinal McCloskey has asked and received permission of the pope to establish three new bishoprics in America, under the jurisdiction of the Archbishop of New York.

—BISMARCK has written a letter favoring a general disarmament of the powers, as the only remedy for the prevailing depression in finances and the miseries of the people in the various countries.

—A TERRIFIC storm in Randolph Co., Mo., on the evening of Dec. 9, caused considerable loss of property. Several persons were injured, and one man fatally.

—THE petition of the Presbyterian General Assembly of the United States, representing about 5,000 churches, for the appointment of a national commission to make inquiry into the liquor traffic, has been presented in the Senate.

—THE town of Red Rock, Pa., was entirely destroyed on the evening of Dec. 11, by fire from a petroleum well. Fire broke out in the well, and rivers of burning petroleum flowed through the streets.

—SIX villages have been entirely ruined by the flood in Hungary; 10,000 people are destitute, hundreds are missing, and many seek safety in the woods only to be frozen to death. The waters have not subsided.

—THE managers of the principal anthracite coal mines in Pennsylvania advanced the pay of the miners 10 per cent on the 1st of the month. This action was unexpected by the miners, and wholly voluntary on the part of the managers.

—THE old Venetian art of painting upon mirrors has lately been revived in Rome by an English artist. Flowers, birds, and butterflies are thus painted; and the effect of the glass beneath, especially when thick and bevelled, is to make them appear as if suspended in the air.

—OURAY, the kindly disposed chief of the Ute Indians, has informed the Commission sent to investigate the causes of the recent massacre, that it was owing to Mormon influence; and that the Mormons have been trying to prolong hostilities by promising the savages arms and ammunitions.

—ON the 6th of December, a battle occurred between Montenegrin forces stationed at Velika and the Albanians, resulting in victory to the Montenegrins. The *Inter-Ocean* thinks this indicates that a renewal of war on the Eastern question may now be reckoned among the probabilities.

—THE object of the Czar's visit to Moscow at the time the recent attempt was made on his life, was to give notice of his determination to modify the government of his empire, so that the people, for the first time in its history, might be represented. It is feared that the attempt to assassinate him is a part of an organized plot to destroy all the sovereigns of Europe.

—THE government has been perplexed to know what disposition to make of the Ute Indians engaged in the White River massacre, as they are not citizens, and hence cannot be tried in the civil courts. It has finally been decided to grant them a fair trial by a military commission outside of New Mexico and Colorado.

—SEMI-OCCASIONALLY it is announced over the telegraph wires that amicable relations have been established between Germany and the Vatican; but the ink that prints this announcement has hardly had time to dry before the rumor is contradicted, and we again read of attempts at reconciliation. The latest news indicates a hopeless estrangement.

—THE winter in Switzerland has set in with almost unexampled fury. Within a few days there have been an earthquake, hurricanes, and snowstorms, unprecedented in violence. The railroads are blocked with snowdrifts and fallen trees, and in Geneva, Berne, Neuchâtel, Freiburg, and at other points, immense damage has been done to property and considerable loss of life is reported.

—THE polygamous Mormons of Utah are greatly excited by the earnest words of President Hayes in his Message, in reference to their defiance of the law. John Taylor, Brigham Young's successor as the head of the church, at a Mormon conference, publicly declared that they will not yield; and his appeal to the people was unanimously responded to by the congregation. We trust that our government will stand fast to the law and right.—*Christian Week.*

—AN item has just been going the rounds of the press stating that King Mtesa, of Central Africa, had established Sunday observance in his realm. An exchange grew enthusiastic over this announcement, and suggested that this dusky prince might become the Constantine of Africa. Truly a brilliant destiny; but he may miss it. The latest news of him is: "King Mtesa, it is feared, is becoming hostile; and the position of the three missionaries to his court may be hazardous, as they are accused of treachery in advising an advance of the Egyptians toward his country."

Obituary Notices.

"Blessed are the dead which die in the Lord, from hence forth" Rev. 14: 13.

CROSKREY.—Died at West Union, Minn., Sept. 10, 1879, Prudy, daughter of Bro. and Sr. Robert Croskrey, aged 8 years, 1 month, and 22 days. Nov. 7, we followed to his last resting place their dear little son, Ulysses G., aged 7 years. Remarks by the writer, from 1 Thess. 4: 13. GEO. M. DIMMICK.

MITCHELL.—Died of consumption, at Corsica, Ohio, Nov. 19, 1879, Sr. Hettie L. Mitchell, aged 21 years, 7 months, and 20 days. She dwelt with pleasure upon the precious words of Rev. 14: 13. A kind husband, a mother, and many friends, mourn their loss; but what a blessed hope they have,—she sleeps in Jesus. Sermon by the writer, from Ps. 116: 15. A. M. MANN.

GIFFORD.—Died of quick consumption, in Palmyra, Maine, Nov. 21, 1879, Mary Ann, wife of Charles J. Gifford, aged 43 years, 8 months, and 8 days. She embraced the truth about fifteen years ago, under the labors of Eld. M. E. Cornell. A husband and five children mourn their loss. She exhorted them to overcome, and have a home in the kingdom of God. May the afflicted family meet where parting will be unknown. Remarks by the writer, from 1 Thess. 4: 13. J. B. GOODRICH.

CORNWELL.—Died of inflammation of the lungs, at West Liberty, Jackson Co., Mich., Nov. 24, 1879, Sister Mary A. Cornwell, aged 66 years, 8 months, and 24 days. She leaves a son and seven daughters, all married, 27 grandchildren, and 6 great grandchildren, to mourn her loss. Her children were all present at the funeral. Herself and four of her daughters kept the Sabbath and belonged with us. The Baptist meeting-house was filled to overflowing, while we spoke from the text: "Blessed are the dead which die in the Lord." J. B. FRISBIE.

WEAVER.—Died of whooping-cough, in Weston, Clark Co., Wis., Oct. 31, 1879, Sister Elizabeth Weaver, aged 73 years, 7 months, and 20 days. Sr. W. had been for several years a member of the first-day Adventist church, but she embraced the third angel's message last July, under the labors of Brn. Snow and Holmes. Shortly before her death she said, "In the morn of the resurrection, when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" We sorrow not as others who have no hope, for we expect to meet our mother when the Lifegiver shall come. JOHN AND ANNIE SUFFICOL.

CARPENTER.—Died of consumption, in Bowersville, Ohio, Nov. 22, 1879, Sister Eleanor J. Carpenter, aged 29 years, 3 months, and 19 days. Sister Carpenter was the second daughter of Eld. Wm. Cottrell of Springfield, Ohio. She leaves a husband and three small children to mourn their loss, besides father, brothers, and sisters, and many friends and acquaintances. She made a profession of religion over seven years ago, and united with the Seventh-day Adventist church; and she continued a firm believer in the truth until her death. By her devoted and exemplary life she recommended the religion of Christ to all with whom she was associated. She had great peace of mind in her last hours, and died in hope of a part in the first resurrection. Funeral services were held in the Christian church, Bowersville, which was well filled with mourners and sympathizing friends. Discourse by the writer, from Rev. 14: 13. J. T. CROCKETT.

MOREHOUSE.—Died of typhoid fever, in Woodhull, Steuben Co., N. Y., Nov. 21, 1879, Bro. J. C. Morehouse, in the fifty-first year of his age. Bro. Morehouse had been a believer in the third angel's message about eight years. During that time he gave evidence that he had the cause of God at heart, being ever willing to do all he could for its promotion. And in his death not only do his dear wife and children sustain a great loss, but also the church and cause. He suffered intensely, but bore it with great patience. His last utterances were exclamations of thanks and praise to God, and it was in bright hope that we laid him away to rest till the Lifegiver comes.

"Mother, the loved from thy bosom is borne;
Children, our father has left us to mourn;
Lonely the hearth-stone,—for one is not there,
Broken the circle, and vacant the chair."

"Peaceful thy slumber! Oh, sweet thy repose!
Safe from life's turmoil, its cares and its woes;
Short is the silent embrace of the tomb;
Hope, pointing upward, disperses its gloom."

Discourse by the writer, from 2 Sam. 14: 14. J. W. RAYMOND.

STEWART.—Died of inflammation of the bowels, Nov. 19, 1879, near St. Joseph, Mo., Anna C. Stewart, wife of James I. Stewart, aged 34 years, 5 months, and 24 days. She embraced present truth in the year 1869, and was baptized by Bro. Matteson. Her life was worthy of imitation. We miss her greatly, but we mourn not as those who have no hope. She leaves a son twelve years of age. Heaven is dearer to us now, and we expect to meet her again in the morning of the resurrection.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

TAMMIS T. STEWART

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Dec. 18, 1879.

Testimony to the Church No. 29 will contain about two hundred pages of the most important matter for our people at this time, including the recent wonderful description of the Judgment. Price, postage paid, 25 cents.

J. W.

Testimony to the Church No. 28 has had a limited circulation. Only about one-half as many copies of this have been ordered as of other numbers. In making up the amount of No. 29 wanted for the churches in the several States, it should be ascertained how many of No. 28 are also needed.

J. W.

THE SIGNS FOR 1880.

We have finally decided to take the general oversight of the *Signs of the Times*. Mrs. W. will furnish a page or more for each number.

We design to give a series of sermons for the entire volume, besides furnishing a leader for each number on some part of the great field of thought we have been exploring with great delight for some time past, Redemption through Jesus Christ.

We shall labor to secure expositions of various subjects applicable to our work, to be given in consecutive order in the volume for 1880.

We would suggest to those who have relatives and friends they are anxious should understand the reasons of our faith and hope, that the volume of the *Signs of the Times* for 1880 may well meet the case. The regular price of the *Signs*, postage paid, is \$2.00 a year. When sent to friends and actually paid for by the sender, it will be furnished for \$1.50 a year.

JAMES WHITE.

The terrific explosion of about three tons of nitro-glycerine and mica powder at Fox Island, near the mouth of the Detroit River, Dec. 12, "caused," says a report, "a general belief in that vicinity that the end of the world had come." An explosion which demolished windows for miles around, and was felt forty miles away, would naturally cause people to think that something had taken place; but why should the idea of the end of the world come so quickly to their minds? Why is this always the first thought when any startling occurrence takes place? Does it not show that the preaching of this doctrine has made such an impression upon the minds of people everywhere, that it has caused them to place this foremost in every sudden fear, or to cherish, if we may so speak, an unconscious or latent expectation of this great coming event?

GOOD! GOOD!

In the T. and M. financial summary last week, the three columns gave the sums due REVIEW AND HERALD and *Signs of the Times* from each State society, and the value of the publications each has on hand. Taking the publications on hand into the account, the figures showed at least \$10,000 improvement since an attempt has been made to secure a reserve fund in each State society. This is good. Go on, brethren, and in a few months more we shall have but one column,—publications on hand.

By carrying out the plan of raising a sum equal to one-third of our tithing money with which to purchase tracts, and by adhering strictly to the monthly installment plan in paying for *Signs* taken in clubs, we can accomplish twenty times as much as we now do, with less embarrassment. New enterprises can be entered upon without incurring a debt to the various societies. Large and liberal donations will come in for the support of this work. To the tract workers we say, Have courage, and God will help if we move forward in the light.

S. N. HASKELL.

PRESERVE IT.

On the fourth page of the Supplement last week, over the signature of W. C. W., are liberal offers to canvassers for *Good Health*, also the *Youth's Instructor*, including a list of prizes. This should be read and re-read, and, what is more important, acted upon immediately. Our ministers and tract officers should take an especial interest in these enterprises. Wherever you are, inquire who are taking hold of them. A few words of encouragement will secure hundreds of canvassers and active workers who would otherwise accomplish nothing. May God help us each to feel the burden of this work, until, by

the influence of a living example and encouraging words, we shall have at least ten thousand active workers in the field, canvassing for our periodicals, remailing the *Signs*, and distributing our publications by the various methods adopted.

If the business be done through the tract societies, each State secretary will supply prizes and premiums from the State depository, or order direct from the office. Activity is wanted all along the lines, this winter, and henceforward till the war is over.

S. N. HASKELL.

SABBATH AND SUNDAY.

THE LUTHERAN VIEW.

A FRIEND has sent us the Baltimore *American* of Nov. 17, 1879, in which we find an abstract of a sermon on the Sunday question, by H. Hanser, pastor of the German Lutheran church, corner of Fremont and Saratoga sts., in that city.

It appears by this that from the Lutheran point of view, the external part of the fourth commandment, the day, was ceremonial, and has been abolished; that there is no law for Sunday in all the New Testament; that Sunday is not a divine institution; that all that the early disciples or apostles did in regard to it was wholly voluntary, without precept or example from Christ; and that its observance now rests wholly upon the authority of the church. Not much aid or comfort in this for the mourners who are crying, Make out Sunday to be a divine institution, or we die.

A GRAND OPPORTUNITY TO DO GOOD.

A GRAND opportunity is now offered to the friends of temperance and health reform to do good by sending the best health journal ever published, to their friends, on trial, at a merely nominal price.

Several years ago, a somewhat similar offer was made, and the *Health Reformer* was sent to more than ten thousand new readers; and although the effort was not a source of profit to the publishers, yet there were hundreds of friends added to the cause of health and temperance reform, as the result of this wide circulation of our health journal.

OUR PLAN FOR 1880,

To secure the extensive circulation of *Good Health*, is more liberal than any previous offer, because it gives opportunity to send the journal to a great number of friends at a very small expense.

Beginning with the January number, the publishers will send *Good Health*

FOUR MONTHS ON TRIAL FOR 20 CENTS.

The friends of health and temperance can send it to their friends, and canvassers who fail to get a full year's subscription can offer it at 20 cents, on trial, for four months.

Here is good work for the members of our tract societies. Very many can be induced to pay 20 cents for a dollar journal four months, on trial. Who cannot afford to pay a dollar to have *Good Health* sent to five of their friends for four months? We expect at least twenty thousand names. Let them come in at once. If every one will help a little, the enterprise will be a grand success.

W. C. W.

TO BRETHREN IN COLORADO.

At present I am a sufferer on account of severe pain in my left ear. I hope for relief, and improvement in health.

Five hundred copies of the Health and Temperance Annual are in Boulder. These should be circulated at once. Prices were given in last week's REVIEW. The friends in the State of Colorado will please address Alice J. Green, Boulder, without delay.

For the benefit of the cause in the State, that they may receive appointments in better season, I advise all our people to take the REVIEW AND HERALD. At the quarterly meeting, January 3 and 4, the matters of subscribing for the REVIEW, and the payment of tithes, should be faithfully considered.

J. O. CORLISS.

Battle Creek, Dec. 15, 1879.

TEETOTAL PLEDGE CERTIFICATE.

THE certificate promised to members of the American Health and Temperance Association who have signed the Teetotal Pledge is at last ready for those who are entitled to it. To say that it is a beautiful specimen of the engraver's art, is but to reiterate the expressed opinion of every person who has examined it. The universal declaration is that it is magnificent. It is not only beautiful as a work of art, but the design is so apt an illustration of the subject that the picture alone is capable of preaching a

most eloquent temperance sermon to all who take the trouble to examine it.

A specimen copy of the certificate will be at once sent to all Presidents of State Health and Temperance Associations, and it is hoped that orders will be sent in immediately, so that they may be filled with other shipments of books to the several States, which will probably be made in the next two or three weeks.

J. H. KELLOGG, Pres. A. H. & T. A.

OHIO T. AND M. INSTITUTE.

WE now expect to hold a two weeks' T. and M. Institute in Ohio, Jan. 15-28. We have never had one in the State, I believe. Certainly we need not now argue in favor of the benefit to be derived from such a school, nor that we greatly need one in our Conference. Everywhere they have been held they have proved to be of great service to the missionary work. We are now prepared to hold such a meeting. Eld. B. L. Whitney, President of the New York Conference, will attend this Institute, as he is well qualified to impart the instruction which is needed.

As far as possible, we wish every minister, licentiate, librarian and other officer, and those who intend to in any way engage in our work, to attend this meeting. No charge will be made for board. Begin now to lay your plans to come. To any officer in the Conference, this meeting will be far more valuable than a camp-meeting, as instruction in all branches of the work will be given, such as the Sabbath-school, the health and temperance work, minister's work, etc., besides the regular missionary work. Place not yet selected. Full particulars in due time.

D. M. CANRIGHT.

TRACT INSTITUTE IN NEW YORK.

IF nothing in the providence of God prevents, I shall attend this Institute a portion, if not all, of the time it is held. God's Spirit and providence speak to the tract societies in favor of unity of action and greater consecration and zeal than ever before in the work of placing reading matter before others.

We shall expect to see at this meeting a large representation of the friends of the cause in that Conference. All should receive a fitting up from the Spirit of God, and should learn how to work, so as to give the cause in this Conference a new impetus. May God bless every such effort to the strengthening and encouraging of his people in the work of truth.

S. N. HASKELL.

SPECIAL REQUEST.

WE hereby request each person in the Pennsylvania Conference, who has signed either of the pledges issued by the American H. and T. Association, and paid the membership fee of twenty-five cents, to send their name and address to the Secretary, Mrs. L. A. Fero, Wells-ville, Allegany Co., N. Y. Also give the name of the person to whom they paid the money, and the place where it was paid.

We are told the certificates will be ready in a short time, and it will be positively necessary for those who wish their certificates to respond to the above request, as there are some errors which cannot be corrected in any other way.

D. T. FERO, Pres. Pa. A. H. and T. A.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

SYRACUSE, Neb., Dec. 20, 21, 1879.
Humboldt, " " 27, 28, "
Nebraska City, " Jan. 2, 3, 1880.

Opportunity for baptism will be offered at these meetings, also the interests of the missionary work will be considered. A general attendance of the scattered brethren in the vicinities is solicited.

CHAS. L. BOYD.

SERENA, Ill., Jan. 2-8.
Princeville, " " 9-14.
Aledo, " " 16-22.

These will all be important meetings. We wish every member of the above churches to be represented, either in person or by letter. Eld. B. F. Merritt will be with us at the Aledo meeting. May the Lord grace our meetings with his presence.

R. F. ANDREWS.

GENERAL quarterly meeting for Colorado, at Boulder, Jan. 3 and 4. First meeting on Friday evening. Let there be a general attendance. Bro. Crothers, of Georgetown, will be present to assist in the meeting.

J. O. CORLISS.

THE next quarterly meeting in Soliloquy, Shenandoah Co., Va., will be held Jan. 3, 4, 1880. The first meeting will commence Friday evening, at half past six. Brn. Rife, Stillwell and Fultz will do the preaching, if the Lord will. All the brethren from Page county are invited, and a special invitation is extended to the scattered Sabbath-keepers. If any cannot come, please send a letter reporting your progress in the divine life. Send your tithes in the same letter. Direct to A. C. Neff, Quicksburg, Shenandoah Co., Va., and send it by the 20th of December. Do not fail to write.

The next quarterly meeting at Zion, Page Co., will be held Jan. 10, 11, 1880. Brn. Fultz and Stillwell will probably attend.

The quarterly meeting in Camden, N. J., will be held on the same days. Eld. Oroutt, of Vineland, will attend. Hope for a general rally.

I. SANBORN.

STATE MEETING.

For several reasons it is decided to hold the State meeting of the Pennsylvania T. and M. Society one week earlier than the usual time. It will therefore be held at Wellsville, Allegany Co., N. Y., Jan. 10-12, 1880. This is the date at which the district meetings would regularly be held, but we suggest that for the present quarter these meetings be postponed for one week, and so be held the third Sabbath in January. As we have general plans for the winter's work which we wish to lay before the brethren at the State meeting, the district meetings can quite as profitably be held at a later date, when the directors will better understand the work which it is desired to accomplish at these meetings.

We hope to have a full representation of the brethren from all parts of the Conference at this State meeting, as it will be a very important occasion, and probably the only general meeting we shall hold during the winter. We urgently invite Eld. S. N. Haskell to attend.

B. L. WHITNEY, Pres.

Publishers' Department.

"Not slothful in business." Rom. 12:11.

CANVASSERS AND AGENTS.

WE want an earnest, persevering agent in each church, city, town, and neighborhood, to work for *Good Health* during the winter. We want another to work for the *Youth's Instructor* and our juvenile books. And wherever there are foreigners, we want to secure agents to obtain subscribers for our papers in foreign tongues.

We make very liberal offers in these various papers to persons who will engage in this work; and we now appeal to our tract society officers to aid us in securing good and faithful agents. This week we shall send out to the T. and M. officers a circular containing terms to agents, prices of periodicals and books, and lists of premiums, with explanations of the use of each, and all instructions necessary to enable them to select agents and set them at work. We look to the T. and M. officers themselves to see that the REVIEW and the *Signs* are not forgotten.

OUTFITS AND PREMIUMS.

Those wishing to canvass will usually be able to obtain the necessary outfit to use in canvassing, and premiums for new subscribers, of the tract society librarian or district secretary. If you cannot get them from these officers sooner than from the Office, we will furnish them by mail post-paid as follows:—

Good Health outfit, including premiums, receipt book, specimen copies of *Good Health*, circulars, blank order lists, and a package of envelopes, addressed to this Office, for \$1.00.

Instructor outfit, including premium, sample copies, blank subscription book, order lists, and instructions how to canvass, for 40 cents.

Outfit for *Tidende* or *Harolden*, including canvasser's roll, with premium picture, Way of Life, sample copies, receipt book, circulars, order lists, and envelopes. Price of either, \$1.25.

Outfit for REVIEW or *Signs*, including canvasser's roll, receipt book, sample copies, etc., \$1.25.

REVIEW AND HERALD.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

Notice.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

A YOUNG man, able-bodied, trusty, and of industrious habits, would like to work the year round with a Sabbath-keeping farmer. Kansas or Missouri preferred. Address, by letter, William E. Walter, Hayneville, Pratt Co., Kansas.

Books Sent by Express.

Mrs L. Gould \$1.50, R. G. Hall 29.94, Wm Schram 8.50, J. F. Carman 1.00, S. M. Holly 11.83.

Books Sent by Freight.

A. E. Shepherd \$186.89.

Cash Rec'd on Account.

A. H. & T. Association per Eld. C. O. Taylor \$1.00, Mo. Conf. J. R. Foote \$5.00, Ind. T. & M. Reserve Fund Eliza Carpenter 5.00, Ohio T. & M. Society per J. B. Gregory 400.00, Mo. T. & M. Society per D. C. Hunter 75c, Gen. S. S. Association, Kan. S. S. A. tithe 4.00, Dennis Morrison 5.00.

Mich. Conf. Fund.

W. S. Daily \$5.00, Carson City per Wm Evans 10.00, Parkville per Mrs. M. Langdon 29.00, Matherton per O. Siles 1.50, Muir & Lyons per F. Howe 84.10.

Mich. T. & M. Society.

Dist 6 per F. Howe \$37.86.

S. D. A. E. Society.

Benjamin Carter \$50.00, Miles Carter 12.50, Prudence Stillman 35.00, Calvin Kelsey 20.00.

Gen. Conf. Fund.

Boulder per A. O. Burrill \$9.00.

European Mission.

Mrs. E. Scribner \$3.00.

English Mission.

Joseph Ralston \$2.50, E. L. Armstrong 2.00.

Gen. T. & M. Society.—Donations.

Electa Mix \$100.00.

Danish Mission.

A. Rasmussen \$50.00, Lars Anderson \$5.00, P. A. Skibsted 1.00.

SOME GOOD FOR ONE THING, AND SOME FOR ANOTHER.

WHEN we mention the success some have in obtaining interested readers for our periodicals, or in canvassing, selling *Annuals*, etc., we are often met with, "Well, some are good for one thing, and some for another." No doubt there is much truth in this statement; but there are so many phases to the missionary work that each individual can find a position where he can do something. Indeed, we have about come to the conclusion that those who cannot possibly find a place of usefulness in the missionary cause, are pretty nearly good for nothing. The Saviour teaches us that all have at least one talent. God designs that each individual shall occupy some position in the cause of Christ, where he can use the talent intrusted to him. Men usually make a success of that which their heart is in. There are many who can make a success of almost anything. Some possess ability to trade, and can find buyers for almost anything, from a patent right to a penny toy, whether it has any practical value or not. Give them books and periodicals, and they will find subscribers anywhere. This talent, if devoted to the service of God in canvassing for periodicals or selling our publications, would be acceptable to him, and would yield fruit in the kingdom of God. In this way the promise of the life that now is, with that which is to come, may be secured. God has given us talents, not to be buried in the earth, but to be devoted to his service.

GOOD HEALTH.

This journal should not only be in the family of every S. D. Adventist, but thousands of new subscribers should be obtained yearly. Not less than one hundred canvassers should be canvassing for it to-day. The *Household Manual*, which is prepared to go with it as a premium to new subscribers, is truly a valuable book. This and *Good Health* will be furnished to canvassers at a price which will not only enable the canvasser to offer it to others at prices which will induce them to subscribe, but which will afford him a liberal support. Still, there will be obstacles to be met, and difficulties to be overcome, which will require faith, courage, and zeal. This branch of the missionary work should not be neglected. Each Conference should have a goodly number of brethren and sisters who will enter upon this work the present winter. This can be brought about, if our tract officers take it in hand and encourage the work. Arrangements can be made with each tract society so that it can furnish outfits and premiums. Shall there not be one grand rally the remainder of this winter in this branch of the missionary work? Special arrangements can be made with the *Signs* office by those who wish to canvass for the *Signs of the Times*.

PLAIN FACTS.

This book is worthy of an extensive circulation. The publishers have adopted the plan of assigning districts to canvassers. This will secure to each a field which will not be intruded upon by others. Authorized agents will canvass the territory they have selected or that has been assigned to them, including in their labors our brethren and sisters who may live within its limits. The book has been read by many of our people, and its merits are well known, therefore nothing need be said upon this point, in this connection. Like *Good Health*, it is not denominational, and yet it is just what our people need to read. Canvassing for this book is like canvassing for others; unless the heart and soul are thrown into the work, the canvasser will soon retire from the field. Those who have taken hold of this work with zeal, sell from five to ten copies per day. Included in the outfit is a valuable book of instructions to canvassers, which, if followed, will insure success to nearly all who enter the field as canvassers. For particulars as to price and territory, address the publishers of *Good Health*, Battle Creek, Mich., or *Signs of the Times*, Oakland, Cal.

ANNUALS FOR 1880.

When the question respecting *Annuals* was presented on the Healdsburg camp-ground, one man thought they could only be disposed of by giving them away, and proposed that each church should send in an order. He thought the matter had been overdone in previous years. This was (although not so designed) the only Annual-cooler we had at this meeting, and it called forth remarks from individuals, representing nearly every portion of the State, showing their appreciation of the *Annuals*, and to some extent the good that has been accomplished through this agency. They also stated how many they wanted, and for the distribution of which they would be individually responsible. In less than half an hour over twelve thousand were spoken for, largely by individuals, and

our good brother who first spoke took two hundred himself. The tract society in this State voted to take fifteen thousand this year.

The New England Tract Society has proved the efficiency of this kind of reading matter. It has a membership of about three hundred, the Conference of about four hundred; yet every year since the *Annual* was first issued, it has ordered ten thousand, or more. These *Annuals*, with other missionary efforts, have been the means of calling the attention of thousands to the health and temperance question, and to other points of present truth. The masses attending the New England camp-meeting, the urgent solicitation for lectures on the subject of temperance by our people, attest this fact. The people are heartily sick of the dry statistics usually presented to them by temperance lecturers, and want to go further than common temperance societies carry this question. The practical turn given to this subject by S. D. Adventists takes with them. This desirable change in society has, to a great degree, been brought about by the distribution of our *Health Annual*, and by obtaining subscribers to *Good Health*.

This year the New England Tract Society has taken fifteen thousand *Annuals*. The children sell them, and the brethren take them for their own use, and pay ten cents each for them. This helps very much to pay the first cost. Vermont has also done nobly, having taken five thousand this year. New York has stood among the foremost. Other Conferences have done well. All of these publications contain rays of light, and direct the attention of thousands to the people that God has made the depositaries of his holy law. Blessed are those Conferences, and the individuals connected with them, who do not slacken their hands as the perils thicken, but who raise the standard a little higher each year, push a little harder at the wheel, cry courage a little stronger, and accomplish a little more than the previous year. The battle is almost over. Then those who have been true every time, who have rallied at every call, will share in the victory.

S. N. HASKELL.

THE COLLEGE.

At the late General Conference, the undersigned were appointed a committee to examine the list of unpaid pledges to our Battle Creek College, and to devise means to collect them. Upon examination, we find that there are several thousand dollars of unpaid pledges made some six or seven years ago. We looked over these names with the presidents of the various Conferences, and found that nearly all the persons against whom these pledges stand are still alive and connected with our churches. With few exceptions, they are able to pay the pledges, and ought in conscience to do so.

The College has but a small capital for the work it is called to do, and there is a debt of \$6,000 upon this. On this debt it must pay interest annually, whereas it should be just the other way; it ought to have a fund at interest to produce an annual income for the support of the institution. This is a matter of vital importance to the success of any college, and one which must be secured to ours as soon as possible. But we must first pay our debt. For this purpose we appeal to our people to make good these pledges on which we have relied. Certainly no longer time can reasonably be asked on them. If you are ever to pay them, you could do it in six or seven years. The great majority of them are for sums of \$10 or \$20, many for only \$5, and a few for \$30 to \$50. We appreciate the fact that times have been very hard, but they are better now. Suppose you have to hire the money, and pay interest on it. This is what the College has to do for the whole amount. How much easier to have this burden distributed among many, than to have it borne by the institution alone. So small a sacrifice would scarcely be felt by the individuals, while it would relieve the College of a heavy load.

Solemn pledges made for such purposes cannot be easily set aside. The Lord takes notice of them, and we should not rest till they are discharged. Hear the word of the Lord on this subject: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21. So these pledges, though made years ago, should not be forgotten.

The pledge list has been carefully revised. Persons who have died or apostatized, or are wholly unable to pay, have been stricken from the list. All payments have been credited. Of course, there may be some slight mistakes yet, but these will be corrected when found. The list in each State, as thus revised, will be sent through the tract society

to the President of the Conference for collection. He is requested to see these brethren personally if he can, and if not, to write to them and secure the payment of these pledges. The names will also be sent through the T. and M. society to these persons. The money can be paid to the librarians. We want to clear up the old list as soon as possible.

But why should not every Seventh-day Adventist take stock in our College? Why should it be left to a few to build up and sustain this important institution? Of those who have come into the truth during the last five years, very few have any stock in our College. No special effort having been made on this point, they have not realized the importance of investing means in it. All who have not already done so, and who are able, are invited to assist in sustaining this institution. One share is \$10. And are there not many who have given more or less in the past who can now give still more? Do not drop the matter and consider your duty done, because you have given something in the past.

We trust that the work of the College is only just begun. Each year additions to its apparatus, to its library, and to its other facilities, must be made. But the only way this can be done is by constant donations, as it is never expected that the earnings of such an institution will any more than meet its running expenses, if, indeed, they do even that. May we all remember to help, and may God bless our College.

D. M. CANRIGHT,
A. O. BURRELL,
E. R. JONES, } Committee.

MISSIONARY WORK ON SHIPBOARD.

THINKING that the readers of the *REVIEW* will be much interested to learn what has been accomplished in this department of the work, we give a few extracts from reports received within a few weeks. The following is from the Secretary of the California Tract Society:—

"We now have two missionaries, one of whom gives his entire time to this work; the other, who has just commenced, will give a considerable portion of his to the same. They have both been sea-faring men, and on this account understand how to approach sailors and manage the business better than any one not acquainted with their customs and manners of living. The following is a summary of the labor performed since April, 1878, by the brother first mentioned:—

"No. of vessels visited, 224; No. of visits made, 371; *Signs* distributed, 6,214; other periodicals, 742; pages of publications distributed, 83,353.

"Others have engaged in the same work, but have made no separate report of it.

"On four occasions we have had preaching on board ships. Through the kindness of the superintendents of the Pacific Mail, also the Occidental and Oriental Steamship Companies, we have permission to put our publications on board their steamers, which sail to Australia, Japan, China, Central America, Vancouver Island, etc. Vessels supplied with reading matter sail from here to the United Kingdom, the Continent, the Eastern States, etc. We have also supplied twenty-four light-houses on the Pacific coast, and obtained over one thousand addresses to be used in the missionary work."

The following is from a report of this kind of labor performed in England:—

"Our ship-work commenced on the last of January; but we did not do much before the first of March, owing to not having papers, etc. Up to the present time (Nov. 10) the work we have done is as follows: No. of ships visited, 158; periodicals distributed, 2,469; pages of tracts, 6,618.

"Of these vessels sixty-five went to the different ports on the coast of England, thirteen to the West Indies, ten to Central and South America, leaving publications at Lisbon in Portugal, and other important points on the way; ten went to North America, ten through the Mediterranean Sea, Suez Canal, and Red Sea, to Bombay, Calcutta and the East Indies, etc. Seven have taken packages to Scotland, and six to different points in Denmark, upon which we placed Danish reading matter; six took packages for the Madeira Islands and the Cape of Good Hope; four sailed to different points in Russia; five to Italy with Italian tracts; three to France; five to Norway; three to Rotterdam and different ports in Holland; three to different points on the Baltic Sea; one to Finland; one to Ireland; one to Sweden; two to Eastern Africa; and two were making a tour around the world. One of these belonging to Nova Scotia, had been in the port of San Francisco, California, where the crew had conversed with

the ship-missionaries, and received copies of *The Signs of the Times*. Upon seeing this paper here, they hailed it as an old friend, and gladly took a fresh supply.

"A gentleman in Gibraltar has become deeply interested in the *Signs*, and carefully distributes them to English readers at that point. A marine in the British Navy on the Red Sea has read the *Signs* and indorses the doctrines it advocates. He takes delight in reading the paper to groups of sailors on shipboard. He writes that many prefer to remain on the ships and hear him read rather than go on shore for dissipation. This man is deeply interested in our mission here, and proposes to contribute something for its support. On one of the vessels to Scotland the steward became so interested in reading the *Signs* that, on his return, he hailed Bro. Ings on the docks, and requested another supply of papers. He said his friends in Scotland made him promise to bring them 'some of those wonderful papers,' and he has made arrangements to take a supply each trip (once in two weeks), and place them in the hands of those desirous of reading them. On one of the vessels to Africa, we placed nearly a cubic-foot of papers and tracts, in the hands of a gentleman, a native African, who came to America to fight in the late war on the side of the North, and who was on his way home. He will distribute them in the city of Zanzibar.

"In some cases we have placed publications on the same ships several times. Those who take charge of their distribution, usually the stewards of the vessel, say they are received with thankfulness, and read with eager interest.

When the Peninsular and Oriental (East India and African boats) and the West India boats come into this port, they pass into the hands of ship-keepers until they sail again. Three of these ship-keepers have already become deeply interested, and render us great assistance in securing a proper distribution of packages prepared for the ships."

To a more limited extent, the same work is carried on in Portland, Me., and New Bedford and Boston, Mass. Every vessel of any note visiting New Bedford is supplied with reading matter. All engaged in this work bear the same testimony respecting the eagerness with which publications are sought by the sailors. From these partial reports it will be seen that reading matter is finding its way to all parts of the world by this means. For the sake of brevity, we have omitted most of the ports visited by these vessels, and named in reports received; also reports from Maine and Massachusetts.

M. L. H.

A WORD TO OUR V. M. WORKERS.

THERE are some encouraging features in the work of our vigilant societies.

1. It is developing a class of workers in the cause who have hitherto done nothing, because they have felt that there was nothing they could do.

2. I find that in many of our societies, East and West, an earnestness is manifested to learn to write acceptably. In some societies the plan is adopted of writing missionary letters and subjecting them to criticism. They are read by the secretary (the names of the authors being usually omitted), and suggestions for improvement are made by different members of the society. I think the plan a good one, although it should never be made compulsory.

3. Successful societies are increasing. Some have yielded to discouragement at times, because they did not receive responses to their letters; but as they have besought the Lord to direct them in their efforts, their interest has increased. Although many letters are written which are never responded to, this should not be taken as conclusive evidence that the papers are doing no good. The increase of permanent subscribers for the *Signs* at the rate of 1000 per year, is principally the result of the work of the V. M. societies. Many who receive specimen copies of the paper at once subscribe for it, forwarding \$2.00 to the office; they embrace the Sabbath, and become active workers themselves, without having any acquaintance with others of like faith. Others direct letters to the *Signs* office, which were intended for the individual who sent the paper; while others who become interested are poor writers, or for some other reason they put off writing until they lose the letter containing the address of the writer. We say, therefore,

DO NOT BE DISCOURAGED.

The work is of God. Seek to have the heart imbued with his Holy Spirit, so that what you write will be permeated with it. Love for souls and the work of God should prompt every action, whether speaking, writing letters, or sending papers.

"Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. . . . The excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which only lives and flourishes where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit or reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation; yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful."—*Testimony No. 16.*

We would say to all who are engaged in the V. M. work, If you fail in aptness or in method, make up your deficiencies with love. In the closet seek to get your hearts filled with this principle of heavenly origin. The poorest and most illiterate may possess it. The Saviour has a full supply for every seeker; he turns none empty away. It would do no harm if the paper upon which you write should be wet with tears from a broken heart and a full soul. It will take some of your time and means to send the papers and write the letters; but how much better to live plain, denying yourselves of the luxuries of life, than to enjoy the good things of this world and fail of securing the next.

"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." 2 Cor. 1:14. In Heaven you will recognize the souls saved through your efforts prompted by love, and rejoice with them in the enjoyment of the great reward.

Laborers in the missionary field, go forward, doubling your efforts; increase your stock of love; make greater sacrifices; and although you may fail to get returns here for the papers weekly mailed and the letters written, angels chronicle every act of love, and faithful returns will be made in the kingdom of glory. S. N. HASKELL.

ANNUAL MEETING OF THE NEW ENGLAND T. AND M. SOCIETY.

THE T. and M. Society of New England held its annual meeting at South Lancaster, Mass., Dec. 5-9. The business session occupied three meetings, the first of which was held Sunday, Dec. 7, at 9 A. M. President in the chair. Prayer was offered by Eld. A. S. Hutchins, President of the Vermont Conference.

Reports of the preceding quarterly and annual meetings were read and approved, reports of the labor of the two past years were read and compared, and the report of labor performed by the V. M. society during the year was given. These opening exercises were interspersed with remarks by the President, who spoke of the rapid advancement of this work since this T. and M. society was organized nine years ago. Since that time similar societies have been formed in every Conference in this country, and several now exist in foreign lands as the result of reading matter sent out from New England. He stated that five thousand copies of the *Signs* are now taken this side of the Rocky Mountains and weekly remailed to different parts of the world, and also gave some interesting facts relative to the work of the General T. and M. Society in placing reading matter in different seaports and on board ships. Our work is aggressive, and in reviewing the past we find that we as a people have never moved out too soon in any of the advance steps taken. The necessity of a correct and thorough system of doing business was mentioned, in order to avoid the confusion and perplexity which will otherwise follow. The President dwelt briefly upon the subject of sacrifice, styling it the backbone of our strength, that which must be shared by every true follower of Jesus. The work of the V. M. society, as shown by report, comprises no small part of the work performed, and the importance of these societies is thus clearly seen.

The financial report showed the total receipts of the society during the year, aside from the reserve fund, to be \$2,195.07; expenses, \$2,183.09.

Of the \$2,000 voted last year to be raised as a reserve fund by the three N. E. Conferences, N. E. has raised \$1,405.20, and Maine and Vermont respectively, as per report of their secretaries, \$50 and \$109. The present indebtedness of the society is \$69.21. Several hundred dollars is still due the Publishing Association, but this indebtedness is covered by indebtedness to the society.

On motion, the Chair appointed the following committees: On Nominations, L. W. Hastings, H. A. Weston, and G. H. Murphy; on Resolutions, D. A. Robinson, J. Rice, and M. Wood.

At the second meeting of the session, held at 1:30 P. M., the Nominating Committee submitted the following report: For President, S. N. Haskell; Vice-President, D. A. Robinson; Secretary, Eliza Thayer; Assistant Secretary, C. W. Priest; all of So. Lancaster, Mass. For Directors, Dist. No. 1, J. C. Tucker, Kingston, R. I.; No. 2, M. Wood, Worcester, Mass.; No. 3, F. W. Mace, Amherst, N. H.; No. 4, C. W. Comings, Cornish Center, N. H.; No. 5, H. L. Warner, Canaan Valley, Conn.; No. 6, E. G. Bolter, So. Amherst, Mass.; No. 7, Frank Fiske, Danvers, Mass.; No. 8, N. Orcutt, So. Vineland, N. J.

The motion was made and seconded that this report be accepted. It was spoken to by Eld. Haskell, who expressed his willingness to act as President of this society upon condition that should circumstances call him away from the Conference, the duties and responsibilities of the President might be taken by the Vice-President. With this proviso, the motion was carried. After the election of officers, the President gave some account of the T. and M. work on the Pacific coast, the missionary meetings held there in the seaports, and of the readiness with which the people accept and read the papers and tracts furnished them. A sister who is engaged in a similar work upon the Atlantic coast related some of her experience in distributing reading matter upon the ships here, which showed the interest in our publications to be the same from sea to sea.

At the third meeting, held on the evening of Dec. 8, the chairman of the Committee on Resolutions presented the following, which, after some remarks by the President and Vice-President of the society, were adopted:—

Whereas, The T. and M. society is, in the providence of God, an efficient means of spreading the light of present truth, therefore

Resolved, That we will pledge it our hearty support and co-operation.

Whereas, A more general circulation of the writings of Sr. White has been recommended by the General Conference, and whereas we deem the carrying out of such recommendation of great importance, therefore

Resolved, That we will immediately take steps to place these works in all the families of our brethren and sisters as far as practicable, and that we urge all to furnish themselves with these works.

At this meeting the President urged the importance of taking advance steps in this work. Colporters should be found among us who will visit from house to house, and with hearts filled with love for the truth and for perishing souls, will converse and pray with the people. This has been tried in some places with good success.

Canvassers for the *Youth's Instructor* are needed, and should be in the field; and the youth among us are best adapted to this work. The present effort to obtain trial subscribers for *Good Health* was mentioned, and all were invited to take some stock in the interesting and promising work. There are certainly very few who cannot do something by way of sending this journal to their friends, for four months, at 20 cts., and all should feel it a privilege to do what they can.

On motion, the meeting adjourned *sine die*. S. N. HASKELL, Pres.

ELIZA THAYER, Sec.

ANNUAL SESSION OF MAINE T. AND M. SOCIETY.

THE annual session of the Maine T. and M. Society was called immediately after the quarterly session closed. Meeting opened with prayer by the President. Minutes of last annual meeting read and accepted. Doings of the year ending Sept. 30 read, as follows:—

No. families visited,	1,109
" letters written,	1,660
" new subscribers,	240
" pages of tracts given away,	187,603
" pages loaned,	13,959
" periodicals distributed,	9,685
" Annuals sold,	898
Money received,	\$382.71

The Chair, having been empowered to do so, appointed the following committees: On

Resolutions, R. S. Webber, Wm. Blaisdell, and S. J. Hersum; on Nominations, G. W. Barker, Timothy Bryant, and T. S. Emery. Remarks, which were of much interest to the meeting, were then made by the President.

The Nominating Committee reported as follows: For President, J. B. Goodrich, Hartland, Somerset Co., Me.; Vice-President, S. J. Hersum, Steven's Plains, Cumberland Co., Me.; Secretary, R. J. Goodrich, Hartland, Somerset Co., Me. Directors, Dist. No. 1, J. E. Allen, So. Norridgewock, Somerset Co.; No. 2, T. S. Emery, Cornville, Somerset Co.; No. 3, M. B. Patterson, Dresden, Lincoln Co.; No. 4, Geo. W. Washburn, No. Paris, Oxford Co.; No. 5, John Bell, Oakfield, Aroostook Co.; No. 6, E. Shebom, New Sweden, Aroostook Co. The report was adopted.

The Committee on Resolutions reported as follows:—

Whereas, Our T. and M. society is somewhat embarrassed for want of funds to carry forward the necessary work connected with the cause of present truth in this State, therefore

Resolved, That we recommend that all our people take some part in raising a reserve fund to aid in the work of the T. and M. society.

This resolution was adopted, and drew forth many interesting remarks.

When we view the shortness of time, and the many souls that are rushing on to destruction, it should stimulate us to make the best use of the advantages which the T. and M. societies place within our reach in winning souls to Christ. Dear brethren and sisters in Maine, let us take hold of this work unitedly. J. B. GOODRICH, Pres.

R. J. GOODRICH, Sec.

TEXAS T. AND M. SOCIETY.

THE second annual session of the Texas T. and M. Society of S. D. Adventists was held on the Dallas camp-ground, the first meeting being held Nov. 7, 1879. Meeting called to order by the President, R. M. Kilgore. Opening prayer by A. W. Jensen.

The Secretary being absent, it was voted that A. S. Chrisman act as Secretary *pro tem*. The minutes of last meeting were read and approved.

Voted, that the President appoint the following committees: On Districting, A. W. Jensen, A. H. King, M. G. Dillon; on Nominations, R. A. Miller, W. J. Simenton, S. M. Bayliss.

Adjourned to call of Chair.

SECOND MEETING, Nov. 9, 1879.—Prayer by Eld. Geo. I. Butler.

The Committee on Districting suggested the following: For Dist. No. 1, Dallas, Rockwall, Collin, and Kaufman counties; Dist. No. 2, Johnson, Hill, and Bosque counties; Dist. No. 3, Grayson, Fannin, and Cook counties.

The Committee on Nominations submitted the following report: For President, R. M. Kilgore; Vice-President, A. S. Chrisman; Secretary and Treasurer, Miss K. McKissic. Directors: Dist. No. 1, J. M. Huguley; No. 2, H. C. Chrisman; No. 3, C. H. Tinkell.

After appropriate remarks and good advice by Bro. Butler, the meeting adjourned *sine die*. R. M. KILGORE, Pres.

A. S. CHRISMAN, Sec. *pro tem*.

MAINE T. AND M. SOCIETY.

THE state quarterly meeting of this society was held at So. Norridgewock, Oct. 18, 19. At the business meeting held Sunday at 9 A. M., the accompanying report for the quarter just closed was presented. The meeting was quite well attended. Eld. R. S. Webber opened the meeting with prayer. Minutes of previous meeting read and accepted. Doings of the quarter just ended were then read, which were as follows:—

No. members,	215
" reports returned,	38
" families visited,	197
" letters written,	297
" new subscribers,	54
" pages tracts and pamphlets loaned,	512
" pages given away,	12,338
" periodicals distributed,	1,222
Money received for membership,	\$2.00
" " " book sales,	24.86
" " " donations,	2.20
" added one-third,	21.56

Meeting adjourned to call of Chair.

J. B. GOODRICH, Pres.

R. J. GOODRICH, Sec.

SERENA, ILL., V. M. SOCIETY.

THE sisters of the V. M. society at Serena, Ill., are still trying to work faithfully in spreading the light of present truth. The following is the report of labor performed during the third quarter of the present year: No. of papers sent out, 266; pages of tracts distributed, 632; letters written, 73; letters received, 18.

MRS. FANNY M. MOREL, Sec.

VIRGINIA T. AND M. SOCIETY.

THE Virginia T. and M. Society held its regular quarterly meeting Oct. 5, 1879, at Soliloquy, Shenandoah Co., Va. The meeting was called to order by the director, A. C. Neff. Prayer by I. Sanborn. The report of the previous meeting was read and accepted. The report of labor is as follows:—

No. of members,	15
" reports sent out,	8
" " returned,	8
" donors,	7
" families visited,	31
" pages of tracts distributed,	2,843
" periodicals given away,	49
" letters written,	89
" subscribers for periodicals,	2
Total amount of donations,	\$3.55

R. T. FULTZ, Sec.

V. M. SOCIETY REPORT.

Annual report of the South Lancaster Mass., V. M. Society, for the year ending Oct. 5, 1879:—

No. members,	27
" letters written,	2,004
" " received,	698
" families visited,	896
" periodicals distributed,	9,462
" pages tracts and pamphlets loaned,	3,963
" " " given away,	24,214
" Annuals distributed,	234
" subscribers obtained for periodicals,	170

MRS. M. L. PRIEST, Sec.

GOOD HEALTH.

THE work of present truth embraces every moral reform connected with the cause of God. It does not make a specialty of any one specific point to the exclusion of others of equal importance, but it embraces all practical duties which tend to elevate the mind, purify the soul, and cleanse the person from all uncleanness. Hence the apostle prays that the church may be sanctified, spirit, soul, and body, and be preserved blameless unto the coming of the Lord Jesus Christ. Again the same apostle exhorts us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. 7:1. We are also taught that our body is the temple of God, and that the Spirit of God dwelleth in us; and as there is an intimate relation between the body and mind, he declares, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Christian temperance from the Bible standpoint has ever been regarded as worthy of attention by S. D. Adventists; and as this work has progressed, the providence of God has most clearly manifested that the subject was one of great importance. So thoroughly have these principles become diffused among us, that the smell of tobacco is not found in all our camp. Intoxication from alcoholic drinks is not known, unless there is a departure from the principles taught.

SANITARIUM.

In God's providence there has been established in our midst a Sanitarium, where the principles of health and temperance are demonstrated in the treatment of the sick. *Good Health* is published, making a specialty of these principles. It calls the attention of the people to that branch of our work which sustains the same relation to the cause of God that the right arm does to the body.

Good Health is gaining favor, as is shown by an increased circulation among those not of our faith, while among our people its circulation has not increased in proportion to the increase of numbers. The principles advocated by *Good Health* are those which relate to the sanctifying of the body. At the Sanitarium at Battle Creek, these principles are not only theoretically taught, but practically applied to those who are afflicted with every disease that the flesh is heir to. Hence the mission of *Good Health* is twofold. First, it teaches the people the Scriptural doctrine of how to live; and, secondly, it calls the attention of the people to a place where they can receive such treatment as will show the utility of these principles, and it thus becomes a stepping-stone to present truth.

Our people should be aroused on this subject. Two important steps should be immediately taken. They should be urged by every minister, tract officer, and tract member in the country.

1. Our people should become subscribers to *Good Health*, paying for it the full price, \$1.00 per year.

2. They should send it to their friends, so that the January number should commence with at least 10,000 subscribers of those outside of our people.

HOW CAN THIS BE DONE?

Let every person interested in the cause of health and temperance send *Good Health* to his friends, for four months, on trial, for

the sun of twenty cents; \$1.00 will thus send *Good Health* to five of your friends for four months.

This work should be carried forward during the coming year, until not less than one hundred thousand names are thus sent in. A large number of these will become permanent subscribers. Shall we not take hold of this work at once?

We appeal to our brethren and sisters who may read these lines: Are there any who cannot send *Good Health* to some of their friends? There are many who are now rejoicing in present truth, to whom the first knowledge of our people and work was made known through the medium of this journal. We have twenty Conferences, and over fourteen thousand members; and if these Conferences should each furnish five hundred names, we should then have ten thousand trial subscribers for this journal, to say nothing of our different missions. California and New England are far from being the largest Conferences in the country, so far as numbers are concerned; and yet we believe that they will furnish not less than one thousand names each for the January number of *Good Health*.

Let there be a general move among S. D. Adventists from Maine to California, and from Washington Territory on the north to the Gulf of Mexico on the south. Let each individual, upon reading these lines, feel a responsibility in this matter; take *Good Health* and visit your neighbors; ask them if they would like to read it for four months on trial, promising to send it if they would. This will secure a large number of names. In many instances names may occur to your mind of person whom, you will have reason to believe, would be interested to read it; send the names of such without waiting to visit or correspond with them. We can only speak for New England and California; but we believe that every Conference in the country will take hold of this work, and act well its part.

Those living where there are tract societies organized should do their business through their society. Those living alone can send directly to the REVIEW Office. May God bless this branch of his work.

S. N. HASKELL.

OUR FOREIGN PAPERS.

At the Seventh-day Adventist Publishing Houses there are issued four periodicals in English, and one each in Danish, German, French, and Swedish. While all of the reasons offered for the wide circulation of our English papers hold good for these sheets in foreign languages, there is one grave reason why a greater effort should be bestowed upon the wide distribution of the foreign papers than on any other; namely, that we have less than a dozen men preaching in these four tongues, and the greater part of the hundreds of thousands in Europe and America speaking these languages will be warned by the message, must receive this warning through these papers.

THE CLUBBING PLAN.

The plan of furnishing these papers in clubs of ten or more copies to one address, at greatly reduced prices, when they are to be used for missionary distribution, places it within the reach of all, and sends a large amount of reading matter containing precious truths, to their friends or to strangers, and then by careful correspondence draw them to the truth.

The publication of the papers has never been a source of profit to their publishers, but they have pushed it forward with the same spirit of love and sacrifice that characterizes other missionary enterprises. The publishers offer the following liberal

CLUBBING RATES FOR 1880,

When sent to one address to be used exclusively for missionary purposes:—

Advent Tidende, for one year, five to ten copies, 65 cents per copy ten or more copies, 60 cents each.

Stimme der Wahrheit, five to ten copies, 40 cents a copy; ten or more copies, 35 cents each.

Les Signes des Temps, five to ten copies, 90 cents a copy; ten or more copies, 80 cents each.

Advent Harolden, five to ten copies, 50 cents a copy; ten or more copies, 45 cents each.

THE TRIAL TRIP PLAN.

Many who on the first solicitation could not be induced to subscribe for a paper with which they were unacquainted, would pay a few cents for three or four numbers on trial. Ad many would be willing to pay a small sum for a few numbers if the paper to be sent to their friends a few months on trial. After reading these trial numbers very many

can be persuaded to subscribe. This is not intended to take the place of the plan of subscribing for clubs and remailing the papers to friends, but it is a special offer made at the beginning of the year, by which those who wish to send the papers to one person for a considerable time can do so without the expense of remailing.

RATES FOR PAPERS ON TRIAL.

Advent Tidende for two months, four numbers of the paper, 10 cents.

Stimme der Wahrheit for three months, three numbers, 10 cents.

Les Signes des Temps for three months, three numbers, 25 cents.

Advent Harolden for six months, six numbers, 25 cents.

In sending papers to persons in Europe, two cents for each paper must be added for postage. The trial trip to friends in Europe would stand thus: *Tidende*, four numbers, 18 cents; *Stimme der Wahrheit*, three numbers, 16 cents; *Les Signes des Temps*, three numbers, 25 cents; *Advent Harolden*, six numbers, 37 cents.

Who will not spend a dollar or two in sending the precious truths contained in these papers to their friends? Let the names come in. We look for twenty thousand before the first of February.

W. C. W.

SOUTHAMPTON ENGLAND.

Our cause in this mission is advancing in its various branches, not only in Southampton, but in other parts where we are making efforts by the distribution of reading matter and by correspondence. Last week another sister commenced to keep the Sabbath; and some who have ability to defend the truth have written favorably, and think of taking their stand with us soon.

The work of placing our publications on ships has been increasing in interest and importance every week. England is an important point from which to distribute reading matter all over the world, being the other country, or home port, of a kingdom whose soil the sun never sets. As one English writer says: "Before the sun's evening rays leave the spires of Quebec, his morning beam has shone three hours on Port Jackson,* and while sinking from the waters of Lake Superior, eyes open upon those of the Ganges."

There is a continual passing and repassing of ships from England to all the various branches of this vast kingdom, which embraces possessions in Europe, Asia, and Africa, as well as America and numerous islands of the sea.

Since the completion of the Suez Canal, connecting the Mediterranean and Red Seas, transit is rapid and more frequent to the East Indies, Bombay, Calcutta, etc. Before is a table making a comparison of the ships all nations that passed through the canal from May 1, 1878, to April 30, 1879. In that time, one year, just one solitary American vessel of two thousand tons burthen went through the canal, while of English vessels there were 1,173, bearing 1,686,239 tons of freight. The highest number of vessels from any one nation was France, which passed through ninety-two vessels.

It is true, Southampton is not the best port in England from which to reach parts of the dominion by sea; but it is second in importance, standing next to London and Liverpool. We could have done more ship-work than has already been done, had not lacked material in the different languages which to work.

Just at present there is a great man emigration to the United States. Steamers of the North German Lloyd Line from Bremen to New York stop at Southampton all hours every Tuesday. Of late they have had from two to four hundred passengers every week going to all parts of the United States. What an excellent chance to introduce *Stimme der Wahrheit* into the various German colonies in the United States; and again, to send some copies on returning steamers into parts of Germany. We have had ten copies of the paper that Bro. Ings paid for, and had to make up the rest of the scanty number for the hungry passengers with a few copies of German tracts. If some who are interested spread the German paper will furnish us with the amount of fifty or sixty papers, prepaid at the rate of two cents a number, we will see that they are judiciously distributed.

*Port Jackson is near Sydney, New South, Australia.

[NOTE.—We have obtained rates from European Express Companies, by which we are enabled to send papers to Battle Creek, Mich., to Southampton, Eng., by Express, much less rate than that given above by Eld. Loughborough. Those designing to send clubs of our different periodicals to Southampton should have them sent direct from the Office publication, thereby saving a large amount that would be paid for postage.]

Again, many ships from Norway, Denmark, and Sweden come into this port, some of which return to various parts of their native country, some go to the United States for grain, and some sail to Russia. To supply these clear-headed sailors we have had five copies of *Tidende Tegn*, and a few Danish and Swedish tracts.

Bro. Ings found one man the other day who had read, in Norway, the false reports against Bro. Matteson. He was much pleased to learn that Bro. Ings was acquainted with him. Conversation removed the prejudice. He read tracts and papers, and is now reading with interest Bro. Matteson's Sabbath in the New Testament, which he purchased. We must have more papers in Danish and Swedish from some source, to help in that branch of the work.

More has thus far been accomplished here in distributing our American *Signs of the Times* than in any other branch of the tract work, and as the subscription of many of these clubs has nearly expired, I would say, We know that the *Signs* distributed by sea and land have done a great work, not only in calling attention to our views, but in deciding many on the truth. We hope that our friends in America who so kindly sent us clubs last year, will see fit to continue them. And if others who have clean papers, either *Signs*, or the Swedish, Danish, or German paper, will please mail them to J. N. Loughborough, Ravenswood, Shirley-road, Southampton, England, prepaying postage at the rate of two cents for each number, we will promise that they shall be judiciously distributed.

Our ship-work has been in operation long enough for many of the ships to return a second and third time. They not only report that the periodicals and books in the various languages are read with interest on the ships, but that after being thus read they have been scattered at the various ports where the vessels have called. In some instances stewards or captains have themselves become so interested as to purchase our larger works. Last week a steward of a steamer bought six of our \$1.00 volumes to put on his own table at home, after having read them himself. These ship officers not only request more reading matter, but kindly offer to do all they can to help us distribute our publications. One who had read our works said to another ship's crew that had just received the papers and tracts for the first time, "Now you have some reading matter that amounts to something."

We were never of better courage to labor in all these branches of the work. While we work we are praying, hoping, and waiting to see the salvation of God.

J. N. LOUGHBOROUGH.

TO THE WORKERS IN ILLINOIS.

DEAR FRIENDS OF THE TRUTH: I wish to call your attention to the following points:—

1. "Educational Relief Fund."—We passed a good resolution on this point at our last Conference; but we must do more than resolve. How many of us have acted up to the resolution? This enterprise should not and must not die. Many of our brethren could loan from ten to one hundred dollars without embarrassing themselves in the least; and there are very few who could not donate the sum of one dollar to this worthy cause. Let the ministers in their respective sections, and elders and leaders in the different churches, give immediate and prompt attention to this matter. The means raised may be sent to the REVIEW and HERALD Office, Battle Creek, Mich., and credited to the "Illinois Educational Relief Fund." When you send the money, be sure to state distinctly what it is for.

2. Missionary Work.—We must not slacken our pace in this important branch of the cause. It will soon be time for V. M. societies to renew their clubs for the *Signs*. Having had good crops, and fair prices, it will be a clear evidence of backsliding if we allow our clubs to diminish. They should increase. I am sorry to learn, through our State Secretary, that some of our V. M. societies are becoming slack about paying their monthly installments for the *Signs*; "some are two years behind." This is all wrong, and must be corrected. The State society cannot carry this debt. Let there be a strong effort made to commence the new year with an even balance in all our societies. If such an effort is not made, it will be necessary to stop the clubs of those societies that do not meet their obligations promptly.

3. Good Health.—Every true temperance worker must be interested in the trial trip spoken of in the last number of this excellent journal. How many there are who are really perishing for the lack of the knowledge this journal will impart. "Omit no opportunity of doing good." At the price offered, Illinois should send *Good Health* to at least one thousand new homes. Let this matter be attended to at once. "Strike while the iron is hot."

4. State Treasury.—Our State treasury

greatly needs replenishing. Let our brethren everywhere in the limits of our Conference see that their tithes are paid up to the close of this year. Some of our ministers have not been paid yet for their last year's labors, and they need means which cannot be granted. There should be greater faithfulness in this matter of tithing, and more promptness in forwarding our tithes to the State treasury. We recommend that every family procure a "tithe box" (nice ones can be had at the REVIEW Office for the small sum of 25 cts.), and commence with the new year to faithfully carry out the instructions of Christ given through the apostle Paul in 1 Cor. 16:2. Come, brethren, let us prove God, and see if he will not pour us out "a blessing, that there shall not be room enough to receive it." Mal. 3:10.

5. Carelessness.—Some have sent money to our State treasurer without even signing their names to their letters. Some write to me without date, or naming the place where the letter comes from. These, to some, may seem small matters; but they sometimes make a great amount of needless labor. Now, by doing your business correctly, you will save your officers a great amount of labor and time. Please do not crowd on a single postal card enough to fill two. Use black ink, and save the time of your servants.

6. Let us all pray and work for a revival of the work of God in our Conference.

R. F. ANDREWS.

TESTIMONY NO. 29.

A PORTION of this testimony was read at the General Conference. The view of the Judgment, as there presented, was of such a nature that no S. D. Adventist could fail to be interested in it, neither can any afford to lose the effect which a careful perusal of it will have upon those who may read it. Orders from the various tract societies should immediately be sent to the office, so that every minister and tract officer can be supplied with the Testimony, and it should be placed in every family of those who regard present truth. There should be no delay in this matter. New England has already ordered a sufficient number of copies to furnish each family of our brethren and sisters in the six New England States. District officers and librarians should immediately send orders to their State secretaries for them, but the State secretaries should not wait for all these orders before ordering from Battle Creek. They will be completed in a few days.

S. N. HASKELL.

A GOOD EXAMPLE.

YESTERDAY I visited a family who had embraced the truth within the past six months. Going to the library, I found a complete set of all our bound books, Sister White's works, and our tracts. Shortly, the mail was brought in, and it contained the REVIEW, the *Instructor*, and the *Signs*. I could but feel at home. It was easy to converse on any part of the message. I knew they loved it all. I soon learned that they had signed the testimonial pledge, and that neither tobacco, tea, coffee, nor pork was used in the house.

Now, this is what every Sabbath-keeping family ought to do. I know of scores of families that have been in the truth for years, that have not a quarter of our books. They are able to get them all, if they really prize them as they should. I hope the action of our late General Conference on this subject will be regarded.

D. M. CANRIGHT.

MICHIGAN DIVISIONS.

ACCORDING to the resolutions passed at the last State Conference held at Lyons, Mich., the State has been divided into three sections as follows: Section No. 1 contains T. and M. districts Nos. 1, 2, 3, 4, 14, and 15; Section No. 2 contains T. and M. districts 8, 9, 10, 11, 13, and 16; Section No. 3 contains T. and M. districts 5, 6, 7, and 12.

The following-named individuals have charge of these sections: Eld. M. B. Miller, Battle Creek, Mich., Sec. No. 1; Eld. E. R. Jones, Battle Creek, Mich., Sec. No. 2; Eld. A. O. Burrill, Marshall, Mich., Sec. No. 3.

All applications throughout the State for labor or help of any kind, should be made to the President of the Conference, Eld. J. Fargo, Greenville, Montcalm Co., Mich.

MICH. CONF. COM.

STRIKE THE CRIME.

It is thy skill To strike the crime, but spare the person still; As he who, when he saw the serpent wreathed About his sleeping son, and, as he breathed, Drink in his soul, did so the shot contrive To kill the beast, but keep the child alive.

—Castaigh.

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