

The Advent Review

AND SABBATH HERALD.

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

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THE CALL OF THE CHRISTIAN.

Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the tongues of cloven flame,
Nor gift of fearful words,—

Not always thus, with outward sign
Of fire or voice from Heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right,—
Zeal for the Christian's better part,
Strength for the Christian's fight.

And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the right and true
And merciful is made.

Oh! then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human-kind;
If, brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;

Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well,—
Thy Father's call of love!

—Whittier.

General Articles.

WISDOM AND KNOWLEDGE.

"My son, if thou wilt receive my words, and hide
my commandments with thee; so that thou incline
thine ear unto wisdom, and apply thine heart to under-
standing; yea, if thou criest after knowledge, and lift
up thy voice for understanding; if thou seekest
as silver, and searchest for her as for hid treas-
ures, then shalt thou understand the fear of the Lord,
and find the knowledge of God. For the Lord giveth
wisdom; out of his mouth cometh knowledge and un-
derstanding." Prov. 2:1-6.

THE volumes of thought introduced in
the foregoing, can be easier conceived than
expressed. And yet were these eloquent
expressions of the wise man shorn of their
sentimental vesture subjecting only the one
grand idea of wisdom to the comprehension
of finite minds, Who could perceive
its limits? Who can fathom its depths?
Who can look away to the source from
whence it came and conceive of the mys-
teries of its birth, and, when but an infant in
days, the extent of its power? None but he
who hath put wisdom in the inward parts,
and given understanding to the heart. Job
38:36. And yet, all are to understand its
important use. The simple may be en-
riched by it; for we read that whilst the
law of the Lord is perfect converting the
soul, the testimonies of the Lord are equal-
ly sure making wise the simple. Ps. 19:7.

Thus we discover the inseparable con-
nection of the two great avenues of divine
wisdom, the commandments of God, as re-
vealed in his word, and the testimonies of
the Lord, as developed through the mani-
festation of the Spirit. And so we read,
"My son if thou wilt receive my words and
hide my commandments with thee . . .
then shalt thou understand the fear of the

Lord and find the knowledge of God; for
out of his mouth cometh wisdom and un-
derstanding." Prov. 2:1, 5, 6.

We are, then, first to understand the fear
of the Lord, which is the beginning of wis-
dom. Ps. 111:10. Then we shall have
laid the foundation for the reception of a
wise course of instruction through the tes-
timony of Christ (Rev. 12:17), which is the
Spirit of prophecy. Rev. 19:10.

"If thou criest after knowledge, and
seekest her as silver and searchest after her
as for hid treasures"—these are the condi-
tions of its attainment. I see in this a
broad distinction between wisdom and
knowledge. The one is set forth as a re-
ward to him who seeks, cries, and searches,
for the other.

An expression from Pope would seem
apparently to define them both. Wisdom
and knowledge, far from being one, oft-
times have no relation. For Knowledge is
replete in thoughts of other men; Wisdom
is content with its own. Knowledge, a
rough unprofitable mass, the very material
with which Wisdom builds, until hewn and
squared and fitted to its place, oftentimes
doth but encumber whom it seemeth to en-
rich. Knowledge is proud that she has
learned so much. Wisdom is humble that
she knows no more. So it is that knowl-
edge does but furnish us the tools with
which we construct the outer walls of wis-
dom's palace halls. A man may have an
extensive knowledge of chemistry, and
then be unable to give a practical demon-
stration of it by analysis. One may have
a knowledge of all the sciences, and yet
find himself only in possession of the
thoughts of other men, which if transmit-
ted to others as they were received, with-
out due meditation, which develops other
and richer thoughts and stores them away
in wisdom's treasure-house, they do but en-
cumber whom they seem to enrich.

This may properly be termed the wis-
dom of this world which is foolishness in
the sight of God, and may be likened unto
a tunnel, which, though it receives much it
retains nothing, and runs dry in about one-
half the time it takes to fill it, because it
has a big mouth and no bottom.

Knowledge, like the diamond, must of ne-
cessity be conspicuously displayed, to be
appreciated. Therefore it seeks public life.
It shines in the social circle, sparkles in the
mansions of the rich, and flashes in the
sunlight of national honors, talks long and
loud upon the scientific problems and theo-
rems of the day, chiefly for display, whose
love is in the reward of praise and appro-
bation.

Wisdom is contented with her own,
abides in seclusion, humble, quiet, modest,
speaks volumes in a word, born of a noble
parentage,—not of the world, but from
above. It is exemplified by our Saviour in
the revelation of great and sublime truths
so simplified that the little child may un-
derstand them, and be led to a life of holi-
ness by conforming to them.

It was said of Pelucido that he was a
very great genius in this respect; for when
he spoke in the senate he was wont to con-
vey his ideas in so simple and so happy a
manner as to instruct and convince every
hearer, and to enforce the conviction
through the whole illustrious assembly,
and that with so much evidence that you
would have been ready to wonder that ev-
ery one who had spoken had not said the
same things. But Pelucido was the only
man that could do it. This is wisdom.

But it was not characteristic of this great
man only. There seem to be those among
the people of to-day, that are in possession
of this priceless gift. Those more especial-
ly upon whom God hath bestowed great
measures of the heavenly wisdom which
was in our Saviour, who before the assem-
bly, in conversation, and in writings, deliv-
er their thoughts in so plain, so easy, so
familiar, and perspicuous a manner that you
both understand and assent to everything

they say as fast as you read or hear it.
Hereupon some have been ready to con-
clude in haste, Surely this person says noue
but common things. I knew as much be-
fore, or could have said as much myself.

This, many find to be a sad mistake; and
it arises from their inability to discern be-
tween that wisdom which comes from
above and that which is earthly.

But the most distinguishing feature of
this spiritual gift is that of good fruits.
It is a tree of life; its yield is bountiful.
Its branches are never encumbered with
pride, egotism, prejudice, dogmatism, prat-
ing, reviling, or anything of the kind; but on
the contrary, these are most powerfully as-
sailed; for wisdom sees them all in their
odious deformity, and receives an impulse
to hate, avoid, and shun, them, while up-
on the other hand it gains a glimpse of
the beauty and loveliness of candor, docil-
ity, meekness, kindness, affability, liberal-
ity of feeling and independence of thought,
which urges one to assume and wear these
more than earthly ornaments—the legiti-
mate fruits of wisdom, not the knowledge,
which comes and goes with the rapidity of
thought, but a living fountain ever flow-
ing with sparkling gems of original thought,
not successfully attained by a solitary ef-
fort of the mind, but by a prayerful crying
and thirsting for it.

If any man lack wisdom, let him ask of
God who giveth liberally and upbraideth
not. Jas. 1:5. And a constant vigilant
watchfulness is necessary lest those thoughts
which are productive of good vanish away
leaving the mind subject to those impres-
sions which too often plunge the individual
into perpetual error and misjudgment.

Understanding is a term which may be
said to be synonymous with wisdom. For
wisdom is defined to be the use of the best
means for attaining the best ends; and in
this sense is implied the union of high mental
and moral excellence. And to understand
is simply to receive into the intellect that
which comes through the medium of the
senses. The one is simply an instrument
in the economy of the other, for its devel-
opment into perfection. To accomplish
any purpose in life, it must first be under-
stood. Therefore, happy is the man that
getteth understanding. And wisdom rest-
eth in the heart of him that hath under-
standing. Prov. 14:19-33.

It is the basilar principle of the great work
of creation, and without it the great Author
of the material universe would forever have
remained a unit. But we read, "By under-
standing hath he established the heavens." Prov.
3:19. And again, "Hast thou not known,
hast thou not heard, that the ever-
lasting God, the Lord, the Creator of the
ends of the earth, fainteth not, neither is wear-
y? there is no searching of his understand-
ing." Isa. 40:28. The froward, heady, and
highminded, who think more highly of their
own moral and intellectual worth than of
the virtue of humility, get never the faint-
est glimpse of the excellence of wisdom,
for such cannot bear the reproof God sends
to develop in them a wise and under-
standing heart. They pray earnestly for
its possession, but ignore the beneficent
manner of its gift.

"The ear that heareth the reproof of
life abideth among the wise. He that re-
fuseth instruction despiseth his own soul;
but he that heareth reproof, getteth under-
standing. The fear of the Lord is the
instruction of wisdom; and before honor is
humility." Prov. 15:31-33.

If I rightly understand the force and im-
portance of this scripture, it is to teach
submission to the wise arrangements of God
for our development into a higher moral
and intellectual life. "My people are de-
stroyed for lack of knowledge." Hos. 4:6.
Every son and daughter of Adam has a
most important concern in the affairs of
the life to come. Therefore it should be a
matter of the highest moment for every
one to understand, to judge, and to reason

right about the things of religion. From
this it appears to be the necessary duty,
and for the interest of every person living, to
improve his understanding, to inform his
judgment, to treasure up useful knowledge,
and to acquire the skill of good reasoning,
as far as his station, capacity, and circum-
stances in life, furnish proper means. So a
studious application of the mind, though
ever so latent its faculties, to the study of
divine revelation, together with a close ob-
servation of external surroundings, will
supply the intellectual regions with living
streams of useful knowledge, sowing the
seed which shall one day spring forth into
verdant fields of never-withering fruit of
heavenly wisdom. And thus with the
mind enriched with gems of truth from
the great book of nature and revelation,
we may say with the apostle, "Howbeit
we speak wisdom among them that are
perfect, yet not the wisdom of the world,
but we speak the wisdom of God." 1 Cor.
2:6-7.

Leon, Mich.

DELAYING OBEDIENCE.

To have the understanding enlightened
in regard to duty, and the conscience so
thoroughly awake as to make one feel un-
easy in the neglect of it, and yet to be sur-
rounded with advisers, wearing the name
and title of Christians, who are continually
urging further delay, is about as uncom-
fortable a position as a person of fervent
piety needs to be placed in. To rebuke
such advisers in the faithfulness of the gos-
pel, and yet, at the same time, to behave
toward them with becoming meekness, is
not the easiest thing in the world. Never-
theless, the idea that we may postpone our
obedience to God for a little season, not-
withstanding our convictions, is not to be
tolerated.

Suppose, for example, that a person be-
comes convinced that it is his duty to ob-
serve the Sabbath of the Bible—the sev-
enth day of the week. Forthwith he is as-
sailed by his associates with the suggestion
that he ought not to be in a hurry—that he
ought to take plenty of time for considera-
tion, at least a year. Plausible as such ad-
vice is, we offset it with a simple passage
of scripture: "I thought on my ways, and
turned my feet unto thy testimonies; I
made haste and delayed not to keep thy
commandments." Ps. 119:59, 60. Here
the psalmist testifies that he turned his
feet to obedience, so soon as, by think-
ing on his ways, he found that he was
walking astray.—He made no delay about
it; he did not go about to consult the wise
men of the nation; he did not examine the
writings of the rabbis and doctors, to see if
there was not some way of getting round
the duty; he made haste to render obedi-
ence. But, now-a-days, as soon as a per-
son's conscience begins to lash him for
neglected duty, he is advised to be very
careful about running too hastily. Well,
we would not wish one to be too hasty;
but, on the other hand, it may be well to
consider whether there is not such a thing
as being too tardy. Conviction of duty is
not to be trifled with. When any one does
violence to his conviction, he feels that he
disobeys God; and such disobedience is
sure to be followed by disastrous results.
The voice of conscience grows more feeble
and (if the disobedience be persisted in)
becomes, at length, hushed in silence. It
may continue to reprove with regard to
other duties, but with regard to that par-
ticular one which has been made the object
of willful neglect, it reproveth no more. As
a necessary consequence, the soul suffers the
loss of all those blessings which obedience
in that one thing would bring.

Nor is this all. Conscience, having
yielded to corruption in one instance, be-
comes ready to yield in another. Its stern-
ness has been overcome, and it no longer

guards the soul with that security which it had been wont to do. It is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot, in a single instance, be abused without incurring the danger of becoming "seared with a hot iron." We will not undertake to say that this is in every case the result; but we do say that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those "who hold the truth in unrighteousness." Rom. 1:18.

But the possibility that one may be mistaken as to his duty is often urged as a reason for delay. There may be something in this; at least, it seems plausible. Generally, however, this objection is more specious than solid. At all events, it is so with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath, we have no hesitation in saying that it savors of "the wisdom that is earthly." The object of those who urge it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. But we hold, that however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the language in which its prophecies foretell coming events with regard to the common, practical duties of life, the word of God is so plain that there is no need for a child to be mistaken. Were it otherwise, it would be unjustified to the wants of mankind. For, inasmuch as every one must give an account for himself, and not another for him, it is necessary that each one should be able to decide his duty for himself. People of small intellectual capacity must be able to make this decision as well as those of more expanded powers; and children, as well as those of mature age. Hence duty must be revealed in very simple language. And how simple the language in which our duty to keep holy the Sabbath day is revealed! "Remember the Sabbath day to keep it holy—the seventh day is the Sabbath." Who can fail to understand it? What untutored peasant cannot comprehend it? What child does not perceive its meaning? The command to refrain from the adoration of images is not more plain. Yet, when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided steps!

And what do the learned doctors say upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scriptures, plain and unequivocal, like the fourth commandment? Not by any means. They can present nothing which is level to the comprehension of a child. Whatever they say on the subject is entirely above the understanding of children, and entirely above the understanding of ignorant people. They talk about the magnitude of redemption as compared with the work of creation; they have something to say about redemption being finished on the first day of the week by the resurrection of Christ from the dead; they lay a few such theological propositions together, and finally draw out the inference that the first day of the week is a holy day. But the plain, ordinary mind does not understand this. The child fails to comprehend it. It is true he hardly dares to indulge the thought that learned men may be mistaken; nevertheless he is puzzled, extremely puzzled, to understand it. Is not this conclusive proof that no such duty is enjoined in the book of God?

We cannot, therefore, subscribe to the idea that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends and learned teachers and the writings of fallible men before rendering obedience. If God has spoken, "see that ye refuse not Him that speaketh." We do not believe that any one can begin to obey God too soon.—*Amer. Sabbath Tract, No. 14.*

DOING GOOD DEEDS.

It is said of Christ that he went about doing good, and an apostle says that we should do good to all men as we have op-

portunity. We need not wait for great opportunities, but improve all opportunities of doing a little good. Do a little at a time if we can do no better. Doing this, it will happen occasionally that a greater opportunity will present itself.

But it happens every day that we may deny ourselves the indulgence of evil acts, thoughts, and words, and thus by resisting bad deeds, and by encouraging good ones, we may double our effectiveness in the work of doing good; because the evil restrained will count more than good actually done, taken by itself alone.

Let us not say we have nothing to do while we can keep our hearts and minds in the love of God, and can lift an arm or a hand in the daily duties of life, or can say a word for the right, or lift a prayer for the fallen and the faint-hearted, or say a word of encouragement to the sad and the sorrowful. The time spent in making excuses and apologies, and in trying to shun work, if filled up with the same labor in duty and usefulness, would fill the world with mercy and alms deeds.

Do not take things in a contrary manner, but with wisdom and sweet sunny smiles proceed constantly on and on in daily life, never fretting nor whining; but put the rein on the tongue and the mind, and train all your powers to build up all around you hope, faith, purity, love, and good courage.

JOSEPH CLARKE.

PROMISES TO THE "HUNDRED AND FORTY-FOUR THOUSAND."

"AND he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Rev. 2:26, 27.

"And they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:4, 5.

"These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." Rev. 14:4.

"And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. [See Rev. 19:8.] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:14, 15.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." Jude 14, 15.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name." Rev. 3:12.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7:14-17.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:8, 9.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

"Him that overcometh will I make a pillar in the temple of my God." "And He that sitteth on the throne shall dwell among them. . . . The Lamb which is in the midst of the throne shall feed them,

and shall lead them unto living fountains of water." Rev. 3:12; 7:15, 17.

"And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5.

"And saviour's shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Obadiah 21.

"And I looked, and, lo, a Lamb stood on Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Rev. 14:1.

It is our privilege to be among this happy company. Will we? Yes; if we overcome and keep our Saviour's works unto the end.

JOHN W. WOOD.

HOLY LIVING.

No one who sets himself seriously to live a holy life can proceed far without perceiving the immense importance of prayer. "If you can pray aright," says one, "you have mastered the great secret of the spiritual life." The word of God is full of thoughts on prayer, and of examples of its success; the unanimous voice of the entire Christian discipleship, in all past times, and in all sections of the church, declare its importance; and if further proofs of its value and necessity were needed, they are found in the fact, that the enemy of souls, in his endeavor to destroy spiritual life, finds it his most gainful policy to rob its possessors of the heritage of blessing they have in the privilege of prayer. We shall not be in danger of exaggerating the importance of devotion if we consider the oneness of the spiritual life. There can be no conflict between the devotional and practical in those whose endeavor it is to live Bible holiness; for the one is the spring and life of the other; and if we make it an axiom that no man can live well but he who prays well, it is just as true that no man can pray well but he who lives well—so inseparable are the prayer which lifts up "holy hands," and the conduct which is filled with holy deeds.

"And thus it is that prayer is of such vital importance to the well-being of the soul. Study may be dispensed with by those who work with their hands for God; handiwork may be dispensed with by those who seek him in books and thought. But prayer is indispensable, alike for workers and students, alike for the educated and the unlettered, for we all have to seek God's face above; we all have souls to be sanctified and saved; we all have sins and passions to beat back and conquer; and these things are achieved pre-eminently by prayer, which is properly and representatively the action of religion. It is the action whereby we can, in all our frailty and defilement, associate ourselves with our divine Advocate on high, and realize the sublime bond which in him, the one Mediator between God and man, unites us, in our utter unworthiness to the strong and all-holy God."

This witness is true. How can we live without prayer? It is no poetic exaggeration to say,

"Prayer is the Christian's vital breath,
The Christian's native air."

When we separate prayer into its several elements, we perceive at once its rightness and necessity. It is adoration: we bow before the Lord our Maker in acknowledgment of his God-head, and as his creatures to worship at his footstool. What a privilege is this! To realize what he is in power, in holiness, goodness, in magnificence of life; to know him, to call him Father, to meet the rays of his glory, to fall before him and cry,

"We praise thee, O God!
We acknowledge thee to be the Lord;
All the earth doth worship thee,
The Father everlasting!"

It is confession of our sinfulness, of our dependence upon his mercy. And how needful to a right estimate of our sins, that we should behold them, as he sees them, in the light of his countenance. Prayer is petition. We are dependent: God, "Giver of all spiritual grace, the Author of everlasting life," is our Father, and he says, "Ask and ye shall receive." How many things have we every hour to beg for? It is thanksgiving for the manifold mercies we receive; and it is more—it is praise to the matchless love which is their origin. For the streams which flow down to us we are grateful, but the Fountain! "O my God, I will give thanks unto thee." And it is intercession. How necessary that we, joined to many in close relationship and sympathy, and to the whole brotherhood of

man, should offer fervent prayers and giving of thanks for all men.

We are impressed with the value of prayer when we regard it in relation to the supply of our personal, spiritual need. Have we begun the life of religion? Has God "saved us, and called us with a holy calling?" Has he imparted the inspiration which moves us heavenward? Then, to sustain this life, we need abundance of prayer. It is of the first importance that we should know God, not his attributes, his laws, merely, but himself; and there is no other way of securing intimacy with him but by secret communion with him. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." A world of disturbing elements surrounds us, but we can have peace, and have it only by conscious union with God. Perils are on every hand, free to assail us with malicious eagerness and perseverance; dangers on either side of our path; rough storms which beat over us. We are only safe so long as we keep close to our Father, our Defender. Neglect of prayer means voluntary absence from him; love of it is the heart's tight grasp of his hand.

We have service to render, not only the sacred offerings of every-day duty, but "labor for his name's sake" and the good of humanity. How great the work! How insufficient our strength! We are strong for doing and suffering only so long as we live in close personal friendship with Him who is our life. Does not the testimony of all who seek holiness declare that real power and fruitfulness in Christian living rise and fall in exact proportion to faithfulness in secret prayer? If we would be holy, we must pray; if we covet usefulness we must pray; if we would do His whole will, who has saved us, prayer must be with us the first thing, prayer the second, prayer the third.

Nor should our thoughts on this subject be confined to personal considerations. We are members of that great confederation of hearts, the church of Christ, to which he has entrusted, not only the building up of itself in love, but the conversion of lost humanity to himself. It follows that on each living member of his church devolves a share of the responsibility of edifying the rest, and of bringing sinful men to Christ. Who that knows anything of the means of doing good, but must confess that prayer, of all forces, is one of the strongest? When a successful soul-saver was asked the secret of his power in winning men, he replied, "Knee work! Knee work! KNEE WORK!"

Every believer is a priest, anointed and consecrated, not only to offer spiritual sacrifices, acceptable through Christ, but to intercede for others. When the high priest of Israel, on the great day of atonement, went within the veil, the assembled worshippers who waited in the secret knew that he was before the mercy-seat praying for them. What a power would touch the unsaved, were it known that God's people everywhere, feeling the full responsibility of their priestly position, were pleading for the souls of men. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." What would be the result were the entire membership of a church to be found daily upon its knees in secret pleading for its pastors, its young people, and the unsaved around? That church would have a great revival, a revival that would guarantee its own permanence—its foundations being laid deep in earnest prayer.

Will the reader settle it in his heart that if he would be holy he must learn to pray? Not simply in special hours of need, when the pressure of a great grief is forcing from the soul petitions for help; not merely in public, when the spirit is carried forward by the sympathy of multitudes, but in the secret apartment of the heart, and under all circumstances, weaving the woof of life with the thread of prayer, joining it to all purposes, offering it in all duties, and through all changes of sorrow and joy, till in the very end of all, it becomes "his watchword at the gates of death." "The most arduous act of the reason and will is to pray, to pray as God would have us; this is what, at times, makes me turn cold to my soul. Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing he pleaseth thereupon: this is the last, the greatest achievement of the Christian's warfare upon earth. Teach us to pray, O Lord!"—*Rev. I. E. Page.*

PRAY FOR THE MESSENGERS.

WE often read in the REVIEW appeals like the following: "Brethren, pray for this place;" "Brethren and sisters, we need your prayers." Now we believe these dear servants of God mean just what they say. They know that without God's help they can accomplish nothing; and they have faith to believe that the prayers of God's people will avail much in their behalf; therefore they are not ashamed to ask for them. They are greatly rejoiced and strengthened when they feel that earnest prayer is being offered for them. Let us, then, be alive to this duty and sacred privilege.

Many can be workers, but few can be preachers. All are not eloquent; all are not gifted. Some have no means at their control; many of us can do little else than pray. Then let us pray that the preacher may be so filled with the spirit of the message, and declare with such force and power the solemn truths committed to him, that his words may pierce like a sword, and the truth burn its way to the heart, convincing and converting those who will give heed.

Perhaps the preacher takes the desk, worn and weary; he feels that many eyes are upon him, that many will listen with eagerness for the words he shall speak. A silent prayer ascends to God for help at all that hour. He begins almost with a sigh; but his strength revives, words flow freely, and the power of God rests upon him; and now in that close that vast audience seems we chained, hearts are stirred to their depths. There is something in that sermon back of the speaker. He is conscious of it too. The prayer of faith has availed in his behalf. It may be from the many, or it may be from the quiet listener in the corner, who never forgets to pray for the minister.

Said a dear sister whose work on earth has long since closed, "I can never look to upon one of God's chosen ones standing before the people to dispense the bread of life without breathing an earnest prayer in his behalf." Dear brethren and sisters, how we all know how precious the thought that one is interceding in Heaven for us; let us then ever remember to intercede with Christ in behalf of the messengers; and may God raise up many others who shall be go forth well able to proclaim the last message of mercy. M. E. McKEE.

ROMEWARD TENDENCIES IN THE CHILDREN OF THE REFORMERS.

WE are frequently told of the onward march of progress, and of the destruction which it is destined to work in everything Catholic; but the observance—even this outward observance—of Christmas, and other signs, betoken something different. We are reminded now of a sermon we heard preached by a Catholic priest on Christmas day. "The world," said the preacher, "knows how, three centuries ago, 'reformers' went into the churches, mutilating the statues, destroying the paintings, pulling down the altars, stripping the priests of their sacred vestments, changing the name of the Sunday and calling it 'the Sabbath,' the name that properly belongs to Saturday, and abolishing by force the observance of any festival that would release the mind or uplift the heart of the pilgrim, weary with the cares of the world."

"How different is it to-day! The simple meeting-house which these 'reformers' set up, as a protest against our magnificent churches, is passing away in fact and in name; and the descendants of the 'reformers' borrow the forms of our architecture from those Catholic ages that they call 'dark'; they spend their wealth upon the construction of these churches, they embellish them with statuary and painting, and try to heighten the effect of their religious worship by elaborate music and all other sorts. They are foregoing the use of the word 'Sabbath,' as applied to Sunday, and are re-learning to call things by their proper names. At the same time they are imitating our priestly privileges, they are adopting our titles."

"Let our Protestant friends take notice that all this is an acknowledgement that the work of the 'Reformation' was one of mad destruction, and that itself needs to be repaired."—*Boston Pilot*, [Roman Catholic.]

The above is to the point, and bears excellent testimony for the truth. We can-

not concede that "the work of the Reformation was one of mad destruction;" but we do admit that there is a great lack of that spirit which characterized the fathers of the Reformation, a lack of that spirit which will enable mankind to walk in the light of God's truth. The truth of the matter is, "Babylon is fallen! is fallen!"

WM. PEPPER.

Woodburn, Ill.

THE OLD MAN IN THE STYLISH CHURCH.

WELL, wife, I've been to church to-day—been to a stylish one,—
And seein' you can't go from home, I'll tell you what was done;
You would have been surprised to see what I saw there to-day;
The sisters were fixed up so fine they hardly bowed to pray.

I had on these coarse clothes of mine—not much the worse for wear—
But, then, they knew I wasn't one they call a millionaire;
So they led the old man to a seat away back by the door;
'Twas bookless and uncushioned, a reserved seat for the poor.

Pretty soon, in came a stranger with gold ring and clothing fine;
They led him to a cushioned seat far in advance of mine;
I thought that wa'n't exactly right to seat him up so near,
When he was young, and I was old, and very hard to hear.

But, then, there's no accountin' for what some people do;
The finest clothing now-a-days, oft gets the finest pew;
But when we reach the blessed home, all undefiled by sin,
We'll see wealth beggin' at the gate while poverty goes in.

I couldn't hear the sermon, I sat so far away,
So, through the hours of service, I could only "watch and pray;"
Watch the doin's of the Christians sitting near me, 'round about;
Pray that God would make them pure within as they were pure without.

I doubt not there were wealthy sires in that religious fold,
Who went up from their dwellings like the Pharisee of old;
Then returned home from their worship with a head uplifted high,
To spurn the hungry from their door with naught to satisfy.

Out, out! with such professions; they are doin' more to-day
To stop the weary sinner from the gospel's shinin' way
Than all the books of infidels, than all that has been tried
Since Christ was born in Bethlehem—since Christ was crucified.

How simple are the works of God, and yet how very grand—
The shells in ocean caverns—the flowers on the land—
He glides the clouds of evenin' with the gold-light from His throne,
Not for the rich man only; not for the poor alone.

Then why should man look down on man, because of lack of gold?
Why seat him in the poorest pew because his clothes are old?
A heart with noble motives—a heart that God has blest—
May be beatin' Heaven's music 'neath that faded coat and vest.

I'm old—I may be childish—but I love simplicity;
I love to see it shinin' in a Christian's piety;
Jesus told us in His sermons, in Judea's mountains wild,
He that wants to go to Heaven must be like a little child.

Our heads are growin' gray, dear wife—our hearts are beatin' slow—
In a little while the Master will call for us to go;
When we reach the pearly gateways, and look in with joyful eyes,
We'll see no stylish worship in the temple of the skies. —J. H. Yates.

A BIBLE LYCEUM.

WE are at work here. We have organized a society for the study of the Scriptures and for speaking in public. Our meetings are held at our house of worship, once in two weeks, on evenings after the Sabbath.

We are governed by a constitution and by-laws, and have officers similar to any other literary Society. The exercises are opened with prayer and singing at 7 o'clock sharp, and continue from two to two and a half hours. After singing the secretary reads minutes of last meeting. The president then calls on each member to speak on some Bible subject which he has previously chosen. They are generally ready with their notes and proof-texts, having left their excuses at home. After the members are through speaking, there is an invitation offered to any to read an essay on some Bible doctrine. You may know

our society is interesting; for some of the brethren walk four, and some even seven, miles to attend.

At our last session, our president closed the speaking by remarks from James 1:26, 27. The Lord gave freedom; and the members listened with good attention, and seemed deeply impressed by the word spoken. It was a sacred place to us. The Spirit of the Lord was there, and we felt loth to say good night.

There are brethren here who could scarcely speak five minutes in public when our society was organized, but now the allotted fifteen minutes is too short for them. They enter heartily into the spirit of the work, and seem to realize that there is a work for them to do in this world besides eating, drinking, and sleeping. I believe there are many in our ranks who could by persevering efforts qualify themselves to carry the light to others. The truth is, we should make opportunities, not wait for them. Could my voice be heard from Maine to California, I would ring out the shout, Seventh-day Adventists, wake up, wake up! The Lord is coming! Neglect not the gift that is in thee!

DENNIS MORRISON.

Sheridan, Ill.

QUARTERLY MEETINGS IN KANSAS.

ON the separation of our State from Missouri, the policy of supplying ministerial help at the quarterly meetings of each church in the State was adopted, and has been carried out with good results. Yet a great deal more may be accomplished if the churches will do their part of the work. This has been abundantly proven, some churches having taken right hold of the work, while others have not done so. The different results show what and where the lack is. 1. Attendance. 2. Disposition to work when there.

Instead of trying to manufacture excuses for not being present at the first part of the meeting, the last or some other part of it, our brethren would be more profitably employed in earnestly laboring to overcome such real hindrances as may exist. Interested outsiders, seeing so little interest manifested in the truth by its own adherents, easily lose the interest they had in the matter.

As to the disposition to work during the meeting, S. D. Adventists should never attend such a meeting simply to be preached to; but having first invited all their friends and neighbors to attend the meeting, they should work earnestly for their conversion to God and his truth. Talk to and with them. If it is a better way, urge them to walk in it. They expect this from you. When the sermon has brought some precious souls very near the kingdom of God, must they wait and stay out, like the poor impotent man at the pool of Bethesda, having no one to help them in? "A word spoken in due season, how good is it!" yet so often withheld!

Brethren, put away this foolish, and almost wicked, timidity. Let each one determine to be "a good soldier of Jesus Christ." Soldiers are not afraid, at least they ought not to be so. J. LAMONT.
Osage City, Dec. 12.

THE PALM AND THE CEDAR.

THE distinguishing features of the palm-tree can easily be given in a short description. It is found where moisture is present. It flourishes in proportion to the cultivation bestowed upon it. Its great characteristic is a sturdy, persistent, upward growth. It always rises higher and higher. It grows as long as it lives, and there is a singular elasticity in its fibre. Though heavy weights may be hung upon it to draw it down to earth, it has an extraordinary power of asserting its heavenward tendency. And then its form is singularly beautiful and noble,—its tall stem gracefully and continuously rising without branches, and its canopy of feathery leaves at the summit spreading in the blue sky above the orchards below. To this must be added the fact that the palm is an eminently useful tree. It bears fruit abundantly; and its fruit is highly important to man. Nor is the value of this tree confined to its fruitfulness. There is an Arab proverb which says that there are as many uses for the palm-tree as there are days in the year.

The distinctive peculiarities of the cedar may, in the same popular, unscientific way, be given in a few words. This is a tree of the mountains, as the palm is a tree of the plains. The cedar grows rapidly and lives long. Naturalists have made startling calculations regarding the age of some of the

grandest specimens that remain. The cedar is singularly hardy and tenacious of life; and the determined growth of its gnarled and knotted trunks may most fitly be taken as the emblem of strength. Though the cedar is a lofty tree, it is more distinctly marked by the wide-spreading breadth of its shade. This characteristic seems to be well caught in the prayer-book version of the passage before us, which is worded thus: "The righteous shall flourish as a palm-tree, and shall spread abroad like a cedar in Libanus." Few scenes in nature are grander than the old cedar-grove on Mount Lebanon, especially when the dusky outspreading branches and foliage are covered with masses of snow, and stand in wintry harmony with the rugged forms of the mountains around. The cedar is worthy to be called the "monarch of the forest." It has been very truthfully said by a scientific observer of nature, that what the lion is in the animal world, that the cedar is among the trees.

We cannot wonder at the enthusiasm and pride with which the Jews regarded these famous trees. The allusions to them which occur in the sacred writings are full of poetry, of national feeling, and religious faith. Well may they be the image also of those who are strong in the blessing of God; well may it be said that "the righteous" not only shall "flourish like a palm-tree," but shall "grow," shall "spread abroad," "like a cedar in Lebanon."

Take now some of the features of these two famous trees of the Bible, as thus roughly described, and add them together, and put into them their moral and religious meanings; and the great emphasis and richness of the blessing of the righteous will be perceived. Upward growth, so as to be as near as possible to Heaven and as far as possible from earth,—perpetual freshness, perpetual fruitfulness, elasticity of hope and heart, tenacity of purpose in the habit of the life, strong endurance, wide-spreading shelter and influence, steady resistance to storm and change,—where could we find a larger aggregate of religious characteristics for the servants of God? He has put all these qualities in the cedar and the palm; and using these trees as the vehicle of his promise, he assures the possession of these qualities to the righteous.—*Sunday Magazine*.

OUR DAILY BUTTER.

WE remember a little boy, and a bright, pleasant lad he was, who, when his mother wished him to pray for his "daily bread," declined on the plea, that "he was sure to get that any how, but he would pray for his daily butter." And so he did, and got it too; and years after, we saw him. Whether he had prayed all this time for his daily butter we do not know, but he looked as if he had lived on nothing else; fat, fat, fat, covered him up and weighed him down; the eyes, once bright and intelligent, were almost hidden by rolls of fat. All his aspirations for the future, all his desires for improvement, were quite greased out of existence. We see a great many not satisfied with daily bread, but grasping and straining for luxuries; they want fine houses and clothes, equipages and dainty food. And striving for these things, they forget that the most lasting good is not the most palpable to the sense. They lose the joy over noble acts, the exalted pleasure of generous sentiments, and the keen delight of elevated thought. We always felt sorry for the man who ate a dish of violets with cream! He must have been a greasy soul! Yet we pity him; for he was trying to enjoy what other people enjoyed, through the only avenue of pleasure still open to him. Let us be content, then, that our daily butter is spread thin over the dry bread of life, and never strive to make our daily butter our only diet.—*Christian at Work*.

SEVEN hundred and fifteen millions of dollars are annually spent in the United States in strong drink. This is only the count in money. Who can make the estimate of the loss of manhood and virtue, of saddened homes and degraded lives? It robs the family of its brightest sons; it degrades the occupants of our most coveted positions; it steals some of the most promising members from our churches, and drags even from the pulpit some of the most eloquent preachers. It is found in alliance with almost every other vice; and wherever it obtains a foothold, it is the forerunner of every sort of degradation.

HE that believes only what he can understand has a very short creed.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, DEC. 21, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.
C. W. STONE, - - - LOCAL EDITOR.

ARE WE SERVANTS?

"AND cast ye the unprofitable servant into outer darkness." Matt. 25:30. This was the command concerning that slothful servant who did not improve the talent his Lord gave him. A very significant point in the rendering of that decision is that it was based entirely upon the testimony of the offender himself. In our courts of justice, it is generally necessary to bring witnesses to prove the charges brought against the individual. Sometimes, however, a person, in trying to tell a story that will hide his fault and screen himself from punishment, will so overdo it, or state something so absurd, or so contradict himself, that his own evidence is sufficient to condemn him.

So it was with the wicked servant. Said he, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, . . . and I was afraid, and went and hid thy talent in the earth." And his Lord said unto him, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore, then, gavest not thou my money into the bank, that at my coming I might have received mine own with usury?" Luke 19:22. "Thou oughtest therefore [because thou knewest that I was a hard man] to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. 25:27.

This servant is called a slothful servant. He was lazy, indolent, idle. He did not appreciate the kindness of his lord in thus giving him something to improve. So sleepy and inactive was he that he did not heed his lord's command, "Occupy till I come," but paid so little attention to it that he finally forgot all about it. The thought, that his Lord would one day call upon him for a settlement, came to him so lightly at last as to give him no particular uneasiness, and he settled down at ease, and his talent lay unimproved—buried.

Now don't you see that, if he had realized that his lord was an austere man, requiring every cent that honestly belonged to him, if he had really thought that his lord was a sharper, he would have been diligent in the use of that talent, that "pound," so that he might have a reasonable sum to pay his lord for the use of it on his return? Of course he would.

Well, his lord comes. He is called. Now he realizes his situation, and for the first time for a long period, he is awake. He knows he is wrong, and he gets up that excuse; and his reason is of all reasons the one which, had it existed, would have prompted him to use that talent. His lord sees his quibbling; and sees that he has given a false reason, to hide the true one,—slothfulness. An excuse to harmonize with his actions would have been like this: Lord, I knew thee, that thou art a real easy, good fellow, and I knew thou wouldst not care, seeing that my talent was but small; so I didn't trouble myself about it. So he was judged by his own words.

Reader, what talent has your Lord given you? Perhaps it is to preach. Do not bury it. Cultivate it, expand it. Perhaps it is to write good books, or good articles for the paper. If so, do not neglect any means that are at your command to fit you to write well. It may be you have a talent for conversing. Let your conversation be in Heaven, from whence also we look for the Saviour. See Phil. 3:20. Let it be as becometh the gospel of Christ. Phil. 1:27. So order it that you may be a good missionary everywhere and every day.

Have you a talent for making money? God gave you that talent, and he will require of you the right use of it. He did not give it to you that you might surround yourself with needless things, with luxuries and extravagancies. He has a cause which he commands you to sustain. He has commanded no man to go into the world to preach His gospel without support. While one has a talent to preach, and another to accumulate property, both are commanded to improve their talents; and when the one preaches, he makes the other his debtor, and it becomes his duty to minister unto the wants of the preacher out of his purse and out of his storehouse. "For it hath pleased them of Macedonia and Achaia to make a contribution for the

poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15:26, 27.

These poor saints who had been ministering spiritual things, were those who were scattered abroad at the time of a great persecution (Acts 8:1), and who all went out preaching (Acts 11:19), perhaps as our missionaries go out, only they had no tracts. At first they preached to the Jews only, but afterwards to the Gentiles, as is seen by Acts 11:20 and Rom. 15:26, 27; and Paul says the Gentiles were *pleased* to give of their means to them, and also that the Gentiles were their *debtors*, and that it was their *duty* to minister to those preachers of their carnal things.

God has given you the light of present truth, and he not only wants it to save you, but he has commanded you to pass it along. "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." That is what your Saviour says. How are you going to let your light shine? You can't preach, you are no writer, you are not apt in conversation. Should you try either one of these, you would not succeed in shedding much light. But you can make money. God has placed much property in your hands. The light that you have may all be printed, and what is wanted is the money to do it and to send the precious sheets out into the world, where many a soul groping in the darkness may be made glad as he hails the dawning of a ray of light thus borne to him.

Much of the light of present truth must be carried abroad in this way. Here is where your talent may be improved; and when the Lord's means thus intrusted, or lent, to you are used for the advancement of his cause, when he thus receives his "own with usury," he will increase your possessions (Matt. 25:23); when the tithes are all brought into the storehouse he will open the windows of heaven and pour you out a blessing, so great that there shall not be room to receive it. Mal. 3:10.

Many have talents in several directions; and while the talent for making money may be most prominent in an individual, he may, while improving that, improve all his other talents. Let him cast a good influence by his daily life and honesty. Let him speak to his neighbor. Let him write to his friend. Let him hold up every light he has.

All of us can be missionaries in some way. If you have not the time nor talent to scatter tracts and secure a larger circulation of those periodicals that are laden with words of light, give of your means for some one else to do it. "See that no man take thy crown." Just now is an especially favorable time for work in this direction.

The Lord is soon coming to reckon with his servants. Let us awake before he comes. If we hide our talent, be it ever so small, the Lord will take no excuse. "Cast him out into outer darkness" will be the dread sentence.

But if we improve our talent, if we return unto the Lord the increase of his gifts to us, how joyfully shall we hear the approving voice of Jesus when he says, "Well done, good and faithful servant, . . . I will make thee ruler over many things"! Have we been a faithful ruler over a few acres with a nice cottage here? A possession upon the new earth with a mansion in the New Jerusalem shall be ours. How glad we shall be that we have transferred our possessions, that we have laid up our treasures in Heaven! Come, let's be faithful servants.

C. W. S.

THE GREAT CYCLONE IN BENGAL.

"If the disasters which have overtaken the unfortunate inhabitants of Bengal, India, had occurred in ancient times, we should now possess traditions of punishments inflicted by an offended deity, beside which the legends of the flood, Sodom and Gomorrah, and the Egyptian plagues, would be altogether inconsiderable. The population of the province is now as numerous as that of the United States. Through the failure of the rice crop in 1868, owing to protracted droughts, a famine occurred which killed off the people by the hundred thousand, and the deaths would undoubtedly have reached millions had not the British government exerted itself to send immense quantities of food among the starving cultivators of the land. Now comes one of the most terrible hurricanes ever experienced in that land of typhoons and fierce storms; and official reports tell us that over 25,000 people have fallen victims to the three great storm waves which have submerged the country for over 3,000 square miles.

"The cyclone which occurred on October 31

last, arose in the Bay of Bengal, and took a northward course, wrecking several large vessels which lay in its track. It just missed Calcutta, but struck Chittagong, which lies in the most northeasterly corner of the bay, stranding every vessel in the harbor and nearly destroying the town. Meanwhile the storm waves submerged the great islands of Hattiah, Sundeeep, and Dakhin, lying in one of the mouths of the Ganges, covered several smaller islands, and then flowed over the land for five or six miles toward the interior.

"It appears that the immense waves were projected with astonishing velocity. Up to 11 o'clock on the night of October 31, Calcutta dispatches reporting the storm said that no especial danger was anticipated, but before midnight the waters had overrun the land to the depth of twenty feet.

"An examination of the map shows that the islands mentioned are situated near an estuary of the River Megna, and they owe their origin to the deposition of soil washed down by the Ganges. They constitute part of the Sunderbunds, as the low, marshy land thus produced is called from its being covered with the 'sunder' tree; and the district is not only the hottest, but probably the most unhealthy, portion of British India. Malaria reigns everywhere, and the forests and jungles abound with tigers and other ferocious beasts. The English government for some time past has labored to reclaim the islands, and has offered strong inducements to settlers to cultivate the ground, which is rich and extremely fertile. These efforts have resulted in the clearing of a large portion of the territory, and the raising thereon of valuable crops of cotton, rice, sugar cane, mulberry trees for silkworm food, and timber; while the population of Dakhin, the largest island, of about 800 miles in extent, has increased to 240,000, and that of Hattiah and Sundeeep together numbers some 100,000 inhabitants.

"Of course the devastation in this district has been complete. The country is dead flat; and the people, when the wave burst upon them, had no place of safety but in the tree tops. And there such as were able found their way, sharing their refuges with the wild beasts, birds, and serpents. Houses by the thousand were utterly swept out of existence, and the only relics of human habitations afterwards found, were cast up on the Chittagong shore, ten miles distant.

"The Calcutta Government Gazette says that 'wherever the storm wave passed, it is believed that not a third of the population survived. The islands have barely one-fourth of their former inhabitants.' All the cattle were destroyed, and the stench of the decomposing remains has already generated an outbreak of cholera which it is feared, will prove general. The British government is taking steps to relieve the distress which prevails."

Any one who can read the foregoing account of one of the most marvelous disturbances ever exhibited in nature, and not be reminded of the Saviour's words in Luke 21:25, shows that he has either never read the prophecy, or that he is unable to mark the signs of the times. "The sea and the waves roaring," was to be one of the marked features of the last days; and if three great storm waves, submerging 3,000 square miles of land, and destroying 250,000 lives, does not furnish at least one item of the fulfillment, then what terrible visitation would be needed to meet the prophecy? To the honest seeker for truth the evidence is clear enough that nature is beginning to exhibit in a marked degree, those preliminary convulsions, which indicate the near approach of the final catastrophe.

U. S.

WHAT CAN I DO?

AFTER calling the attention of the people to the relation we individually sustain to the cause of God, the question is often asked, "What can I do? I am willing to do anything to advance present truth providing I know what to do, and how to do it."

The most useful persons in society and in the church are those that can adapt themselves to the necessities of those around them. There are many who might be of great help to the cause of truth were it not for certain traits of character which are non-conformable to circumstances, to others, and to the work itself. Like Ephraim, they "mix themselves among the people," but are a cake turned. They are good Christians if circumstances never change, and the cause can be molded after their peculiar ideas. Yet these persons can be overcomers, providing those possessing such traits would study the nature of the work, and adapt themselves to it.

Our churches everywhere greatly need help, and especially is it so here in Michigan, and unless this help can be furnished, there are hundreds who will sooner or later give up the Sabbath. In most of our churches, there are individuals who feel the importance of this, and the necessity that something should be done. Would such unite their influence, and do what they could, they would in a short time greatly improve the condition of things. I find scores in

our churches who do not take one of our periodicals. They have no faith in the health reform, do not believe at all in spiritual gifts, can see no possible reason why the SIGNS OF THE TIMES should be published; and some who take the REVIEW AND HERALD would not want the REFORMER any way.

Now I have nothing to say about the neglect of the minister who brought these people out, and left them without their realizing the importance of these things, and securing their subscription for these periodicals, which, no doubt, is the first cause of this state of things; but I wish to speak a word to those connected with these churches, who realize the importance of these truths and the necessity of taking our periodicals.

Here is a field in your own church where missionary work can be done among its members. Visit each other, not to discourse the nonsense of the day, but to talk over the truths relating to the present time, their progress, their reaching other nations, the signs of the times, etc. Always pray together before separating. Take with you the REVIEW, the SIGNS, the REFORMER, and if the family has children, the INSTRUCTOR. Read some interesting articles. Speak of the benefit of the health reform, and thus get them interested and perhaps obtain their subscription for these periodicals. Do not give it up if you do not accomplish at once all that you wish. Keep at the work until every family in the church is a subscriber for each of these periodicals. Now who will take hold of this work? We appeal to our brethren and sisters in every church who may read these lines. It is for you to know who in your church takes these periodicals and who does not. You should labor in this respect as one who must give an account of himself and the use made of his talents at the bar of God. "We are our brother's keeper," and are not to suffer sin upon him. If you see him neglect that which would prove his salvation, and thus go down to ruin, without putting forth an effort to save him, the blood of his soul will be found in the skirts of your garments in the end. Sisters can do much in this direction.

Again, are there not members of your church, who have moved away to a distance, and whose names are upon your church book? Do you know anything about them spiritually? whether they are backsliding from God or not? Are you sending tracts for them to give to others? Are you trying to interest them in obtaining subscribers for our periodicals? No live member in any church should rest until there is a living connection with every member of the body. And that church which is most scattered can be the most useful if its members are alive. Now, my brother or my sister, do not say, "I cannot do anything," but try in the fear of God to do something. Do you say that you have no influence? If so, what is the reason? Have you grieved others with unguarded words and imprudent acts? If this is the case, consult Matt. 25:22-25, and heed the instruction there given.

There is another wide field for missionary labor for those who cannot leave their homes—canvass for our periodicals, and who would reach out for those outside of our faith. First, subscribe for several copies of the SIGNS OF THE TIMES for general missionary labor. Read, and loan to your neighbors. Secondly, do up copies of them with a few tracts and send to old acquaintances. Yes, even go further, procure names from others, and send copies of the SIGNS and REFORMER, always writing a line, calling their attention to what you have sent, stating that if they are interested you will send them more. Here is a field where those who are mostly confined to their homes can labor. It will be far more interesting if a few faithful souls can enter this work jointly in a church, and meet together once a week in a missionary meeting, read the letters received, and consult together, always having a season of prayer for divine guidance in your efforts. I do not mention these methods of labor as an untried experiment.

One of our eastern churches was organized about twelve years since. It was composed of ten members, five brethren and their wives. Two sisters talked over the necessity of spending a season of prayer each Wednesday afternoon for God's blessing to rest on the church. Sister No. 1 had a team. She would ride to the house of sister No. 2, and they would take the third, then would ride to the house where the other two lived. Thus they met week after week, month after month, year after year. Finally, they connected with their prayers a system of corresponding with those who might be laboring under trial of mind and those who were becoming interested in the third angel's

message. Soon their correspondence extended all over the country. Then came the gathering of names of individuals, and sending tracts and periodicals to them everywhere.

The result has been: 1. A sacred bond of union exists among its members, although scattered from Maine to Minnesota. 2. A working church. Their average weekly attendance has never on Wednesdays been over six, and those are sisters; yet they make use of thirty copies of the *SIGNS* weekly, and fifteen copies of the *REFORMER* monthly; and our periodicals through their influence have reached every civilized nation in the world where the language is spoken. 3. They write and receive hundreds of letters quarterly. 4. It was a commencement of what resulted in the N. E. Tract Society. 5. There are Sabbath-keepers in Ireland, England, Scotland, France, and different portions of this country, that are known to be the direct result of this labor, besides some companies in this country, who embraced the Sabbath before they ever saw a Seventh-day Adventist minister. 6. God has prospered that church, which commenced with ten members, until now it numbers seventy-five. Most of them are working members. 7. There has been a gradual ingathering of the children, until but a few of them are outside the church. Most of these sisters were and are still quite feeble, and all have families. What has been accomplished in this instance might be accomplished by churches all over our land, where now they continually complain of leanness, doubt, and darkness. Such means as I have above stated will give strength and courage to thousands of hearts and a permanent growth of grace.

Every old *REVIEW*, *HEALTH REFORMER*, and *SIGNS OF THE TIMES*, might thus be used, until there would be a thousand avenues, where there is one at the present time, by which the truth would find way to others. May the Lord speed the time when it will be thus.

S. N. HASKELL.

OUR APPORTIONMENT.

I AM not to speak of the apportionment of a quantity of undivided property for the benefit of you and myself, dear brethren and sisters, yet I look forward in sweet anticipation to the time when the saints shall receive a reward according to their deeds.

At the recent general meeting held at Battle Creek, in the discussion of a more general circulation of the *SIGNS OF THE TIMES* and the *HEALTH REFORMER*, the committee apportioned to our State as you have all seen, as our number of subscribers to obtain for each one of these valuable works, 334.

Now when I consider our financial circumstances, and that our entire church membership falls short of this number, I am confident we must take hold of this work in earnest if we accomplish it. Shall we do it?

In the *SIGNS OF THE TIMES* of Nov. 30, 1876, Bro. White, in speaking of the circulation of 20,000 copies of that paper in our own country, asks, "Shall we have it?" and then expresses his unshaken confidence in the Tract and Missionary Society, by saying, "This Society will give an affirmative answer indicating their part in this great and good work." Will the Green Mountain State act her part here?

If so, the question may be asked, What would be a just apportionment for each of our six districts? I should think, after reflection on the matter, that the following figures would indicate something near an equality. Dist. No. 1, 100; No. 2, 80; No. 3, 150; No. 4, 50; No. 5, 32; No. 6, 22.

Now my dear brethren, if we go to work and do the very best we can in this matter and fail to reach our quota, we shall have the consolation that we have done what we could. Every brother and sister should have the reading of the *SIGNS* and the *REFORMER*. And we should have a copy of each with us to show our neighbors and friends, and induce them to sign if we can. To new subscribers or ade of our faith, the *SIGNS* is offered for \$1.50 per year, and the *REFORMER* for 75cts. As a brother said about selling *Health Almanacs*, "We don't know what can be done in this direction till we try it."

We could do much more in our Conference if the men who should be in the field as canvassers were there. We have talent in this direction, but it is not brought into use. It is a matter of gratitude that several of our young friends from this State are in our College at Battle Creek, and to learn that more leave us in time to attend the next term. When Willie Wales left last spring for the College we lost a good canvasser. It was a cold, rough day last winter when he found time to drive out some

miles to sell almanacs. Returning in five hours he had sold all he had, 47 in number. But his work is done and he rests in hope. May Heaven's blessing rest upon those soon to leave us.

Other young men should be bending their steps toward Battle Creek to fit themselves for greater usefulness. And everywhere should we wake up, brethren, to the work of the Lord. We have the last message of mercy. "The great day of the Lord is near, it is near and hasteth greatly." Awake, O church of God, awake!

A. S. HUTCHINS.

WHAT WE WISH TO ACCOMPLISH IN NEW YORK.

At our meeting in Rome, there were present the State Conference committee, most all our ministers, most of the directors and many of our leading brethren. Here we freely discussed the condition of things in this State and the wants of the cause here. It was decided by all that the most important thing to be done for the present was to accomplish, if possible, a revival of the work among our older brethren in the churches. Hence this will be the work to which we shall bend all our efforts this winter. Bro. Hall, S. B. Whitney, and myself, start in here together for this work.

We design to visit the churches in order, just as rapidly as we can, and still accomplish what is needed. As far as practicable, we shall follow the plan of my labors in Michigan last winter. We have some over thirty churches in New York. We wish to visit all these within the next sixteen weeks. I hope to remain in the State at least as late as the first of May. This will give us about four months labor.

Of course, we can only hold Sabbath meetings with about one-half of our churches, and others must be visited during the week. It is now winter, and a good time for meetings. Work is not pressing, and there is no reason why we cannot have just as large a turnout of brethren and sisters on Tuesday and Wednesday as upon Sabbath and Sunday. This must be done, or as all can see, we cannot visit some of the churches at all. We shall take the most important churches as centers, where we wish to have general gatherings from all around on Sabbath and Sunday. Here a special effort will be made to reach the young, the backslidden, the unconverted, and unbelievers. Hence we urgently request that all the surrounding churches within twenty-five miles of a Sabbath and Sunday meeting, make a special effort to bring all these classes to this meeting. We believe that by the help of God a great work can be done in this State this winter in this direction.

We hope that at different points, important interests will be developed where it will be necessary to carry on a meeting for a couple of weeks or more. If this is the case at any point, either Bro. Whitney or Bro. Hall, or both of them, or some of the other brethren in the State, who will be with me at different points, will take right hold and follow up these interests.

It is now the time of year in which S. B. should be re-organized in all our churches; hence we will give particular attention to this. We request all S. B. treasurers immediately to straighten up their books, collect the back dues and get these things in order. We farther request that no church re-organize their S. B. for 1877 till we meet with them. We shall examine the records of every church and ascertain particularly how every member stands and whether the record is kept correctly, so we request the clerks to look over their books and get everything, as far as possible, straightened up beforehand. Absent members should be written to, so that at the time of our meeting we shall know how they stand. We design to celebrate the ordinances in every church. Let the elder, deacon or leader in the church make full preparations for this beforehand. Unorganized bodies will be organized, deacons and elders elected and ordained. This especial work we shall look after particularly, as I understand that it is very much needed in this State. There are scores of scattered believers in the State who have not united with any church. This should not be so. We recommend all these to unite with us somewhere. Every family of Sabbath-keepers should have the *REVIEW*, the *REFORMER* and *INSTRUCTOR*. We shall look after this also. We hope our brethren will lay by \$3.50 for that purpose. We shall also have a full supply of all our late books, Bibles, Concordances, &c. Many other things will come up which we will mention from time to time.

In short we do earnestly hope to see a thorough revival of the work of God in this State this winter. To accomplish this will require, not only much hard work, but a good deal of

faith in God. We appeal to our people to take hold with us, to do all they can to help us. We expect large things. The ministers have all solemnly promised to wake up thoroughly and lift in these matters. But we will write more definitely about these things hereafter. Probably we shall hold our first general meeting at Roosevelt, N. Y.

D. M. CANRIGHT.

RESTITUTION AND COVENANT.

I CAN but express surprise that the *Restitution* tries to make out that my views of the law and the covenant have changed, since the publication of my pamphlet on the law over twenty years ago, or that I disagree with any brother who has written on this subject. In that book were the following words:—

"The Lord sent a message to the children of Israel by Moses as follows: 'If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.' The people sent back an answer, saying, 'All that the Lord hath spoken we will do.' But as yet they had not heard his voice, neither had he declared his covenant unto them: only they had seen what he did for them, how he bare them on eagles' wings and brought them unto himself. Verse 4. But the agreement was entered into, the arrangement made, and every thing in readiness for a declaration of God's holy covenant, the condition of the covenant made, or agreement entered into, with them. All should bear in mind the fact that the term covenant is used in reference to different things in the Bible: as a promise; [Gen. 9:8-17:] agreement, [Ex. 19:5-8; Heb. 8:9:] or law; [1 Chron. 16:15-17; Deut. 4:12, 13:] so that as in the chapter in consideration, a covenant or law may be given as the condition of a covenant or agreement made; and the signification of the word is sufficiently comprehensive to warrant such a use of it in the sacred writings: being, according to Greenfield, 'Any disposition, arrangement, institution or dispensation.'"

In my articles published last summer (No. 5) are the following words:—

"The word itself (covenant) designates no particular thing. The connection must determine its use in any instance. . . .

"The position of those who oppose the law of God is this: They say the covenant made with Judah and Israel was the ten commandments; and as the old covenant has passed away, they conclude that the ten commandments are no longer binding. The opinion is drawn from the fact that the ten commandments are called a covenant. But their conclusion is not necessary; it conflicts with the teaching of the Scriptures.

"THE TEN COMMANDMENTS NOT THE OLD COVENANT."

"1. We have seen that the word covenant is not determinate; it may refer to the law or to something else.

"2. The first or primary meaning of the word is not a law; therefore, we should not refer it to the law without a sufficient reason.

"3. The ten commandments do not bear the characteristics of the covenant made with Israel, as we shall further see. That was a contract between the two parties, or, as Greenfield gives the definition of covenant, mutual promise with conditions," &c.

How any one can find a difference of sentiment or belief in these is truly a marvel. If the editor of the *Restitution* would leave his speculations about the future age, and come to consider the duties which pertain to the present time, he would have no difficulty about our unity of faith. I would recommend him to try to harmonize the views of any two writers advocating the "Age to Come." If he faithfully undertakes that task he will find little spare time to criticize his neighbors.

J. H. WAGGONER.

Oakland, Cal., Dec. 25.

TAKE NOTICE.

TAKE notice of what? The remarks of Eld. James White on last page of *REVIEW* No. 24, present volume, under the heading, Way of Life.

The officers of the various Tract Societies will take especial notice of this and govern themselves accordingly. There should be canvassers in every district. In a circular to agents, which every director should have, more particulars are given. Every director in a State like Michigan should have not less than fifty copies of Way of Life, with the other premiums offered. Then when any member of the Tract Society takes the Way of Life or other premiums, that

church of which the individual is a member is charged according to suggestion in article referred to. The librarian of each church will receive the pay for the subscriber obtained with the premium, and forward the name to the director who will do the business, unless there is a special arrangement made with the individual and director. Every director, district secretary, librarian, and, in fact, every Tract Society officer, should preserve a copy of that notice for reference, that there be no confusion in the work.

In small Conferences like N. E. where the business can be done with the general secretary, it is not so necessary for each director to have such quantities of premiums on hand.

These liberal offers are not made for canvassers to go among our brethren with the *REFORMER* and *SIGNS* with the premium, but for our brethren and sisters themselves to take these periodicals and go outside of our people to do this work. Shall we not have at least five thousand of our brethren and sisters that will do something, obtain at least one name for the *SIGNS* and *REFORMER* with the premium, and at least five hundred who will go out and devote their time to it.

I have received letters stating that some of our sisters in other Conferences are earning from one dollar to one and a half per day canvassing for the periodicals with the premiums. A nice little sum for these hard times. A short time more, and it may be that political difficulties will abridge our liberties. Who will work while the day lasts, and have it said "she hath done what she could"? S. N. HASKELL.

"WE DON'T SEE IT ALIKE."

THIS was the language of one who had not investigated our claims to Bible truth, uttered as a reason for not hearing on the subject. What is it that we do not see alike? The commandments of God, the moral law. Do not these commandments read alike to all? Is not their testimony clear and harmonious? Where is the fault that we do not see them alike? Or, is it the design of the Lawgiver that we should not see and keep his law alike? Is it better to have different ways of acknowledging the only living and true God, and showing our reverence to him? Is it better to differ in the manner of keeping the commandments that forbid murder, adultery, theft, and false witness? All of us know that there is but just one way of keeping nine of the ten commandments. God has been successful in making nine of them so plain that we all can see them alike. Is it not to be regretted that he failed to make the Sabbath precept as plain as the others? Had he made this precept as plain as the others, his law would have been perfect, as the Holy Spirit has testified, saying, "The law of the Lord is perfect." Ps. 19:7.

But is the fault in God, in his law, in his word, that we do not understand this most explicit commandment alike? No, my friends, no. The only difficulty is, that a tradition of men has usurped the place, and made void the commandment of God; and the perversity of depraved human nature will not permit men to acknowledge the fault, break away from custom, and keep the commandment of God as it is, as it ever has been, and as it will be in the world to come. Isa. 66:22, 23. There is no fault in the law. It is as plain and explicit as words can make it. Let the objector make the Sabbath precept more explicit and definite if he can. God did not design that we should differ, but that we should be "perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "God is not the author of confusion." Chap. 14:33. The fault is with men alone. Now let us reason together. Is the fault with those who hold the law as it reads, or with those who hold to a change?

R. F. COTTRELL.

PRAY FOR THEM.

BOTH men and women are now beginning the work of canvassing for our periodicals, especially the *SIGNS OF THE TIMES* and *HEALTH REFORMER*. In every direction they will move among the people to seek subscribers for the above named excellent papers. Their work is a responsible one, but when done judiciously, it will undoubtedly result in bringing many souls to rejoice in the light of present truth.

With what carefulness should they move! To do good should be their highest motive. But we bespeak for them an interest in the prayers of all that love God and his truth. Let all pray for their success, that angels may go before them and open the hearts of the honest to appreciate, and their minds to weigh and accept, the last message of warning and mercy.

H. A. ST. JOHN.

PEACEABLE FRUIT.

"Nevertheless, afterward it yieldeth the peaceable fruit of righteousness." Heb. 12:11.

What shall thine "afterward" be, O Lord,
For this dark and suffering night?
Father, what shall thine "afterward" be?
Hast thou a morning of joy for me,
And a new and joyous light?

What shall thine "afterward" be, O Lord,
For the moan that I cannot stay?
Wilt thou turn it to some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?

What shall thine "afterward" be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love?
Shall this be my lasting gain?

What shall thine "afterward" be, O Lord?
How long must thy child endure?
Thou knowest! 'tis well that I know it not!
Thine "afterward" cometh, I cannot tell what,
But I know that thy word is sure.

What shall thine "afterward" be, O Lord?
I wonder, and wait to see,
(While to thy chastening hand I bow,)
What "peaceable fruit" may be ripening now,
Ripening fast for me!

—FRANCIS R. HAVERGAL, in *The Illustrated Christian Weekly*.

Progress of the Cause.

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

CANADA.

THE going has been very bad thus far, and now we have some snow and very cold, blustering winds; yet we are trying to labor on as the way opens. We have weekly meetings Tuesday evenings at Waterloo, meet every Sabbath with the Sabbath-keepers in Bolton and vicinity, and the brethren in Stukely have prayer-meetings Wednesday evenings regularly.

Last Thursday evening, Bro. Owen commenced to give a course of lectures in the village of Warden, three miles from Waterloo; and yesterday I commenced to give lectures in this place, twelve miles from Waterloo. Our meetings will continue evenings and Sundays in both places as long as the interest may demand. Three more have embraced the Sabbath. The French who read *LES SIGNES DES TEMPS* like the paper much. I am trying to lead some of them to obey the truth, which I trust they will do soon. Those who have started in the good way are all trying to hold on to the truth.

Mrs. B. is with me, visiting from house to house. Our post-office address is the same—Waterloo, P. Q.

A. C. BOURDEAU.

Dillonton, P. Q., Dec. 11.

WORK IN MICHIGAN.

ALMA.

WEDNESDAY, November 29, we were with this church. On account of not reaching this place in time for the first meeting, we were unable to get them all together, yet the two meetings which we held were quite free, and some things which threatened their prosperity were removed. Those present took hold of the work for the coming year with a commendable zeal. They pledged \$191.81 for s. b., and \$63.93 for T. and M. Bro. Nelson, the elder, thinks those who were absent will swell it considerable more. We regret that we could not have spent a Sabbath and first-day with this church.

ESTELLA.

Thursday, 30th, Bro. F. Square, with his team, took us to this place, a distance of fourteen miles. Here we found the time too limited to accomplish anything but to transact business. Systematic Benevolence pledge with them for 1877 is \$92.30, and T. and M., \$10.30. This church is not one year old yet, and could we have remained a few days with them, think a good work might have been wrought; but our appointments were out for Ithica where we went on Friday, traveling about seventeen miles over very rough and frozen roads.

ITHICA.

Sabbath and Sunday, we had the pleasure of being with this people. Our meetings were free. At the close of the second sermon, about twenty came forward for prayers. About one-half of these, for the first time, started to serve Christ. This church came up nobly in their pledges for the coming year. The s. b. is \$315.50, and T. and M., \$105.16.

MATHERTON.

Three meetings were held here. We found this church has had quite an increase of numbers during the year. The attendance was good, and we felt much cheered as we saw the willingness manifested by this church to bear their part in this closing work. They pledged \$74.10 to the s. b. and \$24.70 to the T. and M. When we began our work two weeks since, this district was in debt some \$200.00. We have visited all the churches but Carson City. Already a sum sufficient to pay the debt has been pledged, and nearly one hundred dollars besides, with which to carry forward this noble work for the coming year.

Canvassers have been appointed in each of these places for the SIGNS, REFORMER, and our works in general. Dear brethren and sisters, now that the way is open before you, see that each does something.

J. FARGO,
A. O. BURRELL.

NORTHERN ILLINOIS.

I HELD a business meeting with the friends near Belvidere, Ill., Dec. 7. As this church was only partially organized, and as they are near Roscoe; it was thought advisable to disband, and unite with the church at R. Steps were taken in that direction. Roscoe has now the prospect of becoming a strong church. Bro. J. F. Ballenger commenced a course of lectures Dec. 4 at Caledonia, not far from Belvidere; therefore I did not fill my appointment there, but went back to Durand to aid in settling a difficulty. The erring ones confessed, and promised to try again. But even this is too bad; it cost me fifty-two miles' travel and two days' work. Lord, save from errors.

On the eighth of December I rode about fifty miles across the prairie to the home of Bro. George Foreman. Oh! how cold! But we labor for Jesus; and who can do enough for the dear Saviour?

With the church at Serena, I held six meetings between Dec. 9 and 11. One was received into fellowship; one was censured. Systematic Benevolence was considered, and the future appears promising. The church sends per my hand \$123.20 to the treasury. I spoke at eve to a crowded house in Wedron. To-day we meet to transact business at W. God is good, and I re-determine to serve him with my might.

G. W. COLCORD.

Dec. 12, 1876.

POLK CO., NEBRASKA.

I AM now holding meetings in this county. The house is well filled with attentive listeners. Yesterday we had a no-law sermon, which adds to the interest of our meetings.

I ask the prayers of all who pray for the advancement of light and truth.

CHAS. L. BOYD.

Stromsburg, Polk Co., Neb., Dec. 11.

MINNESOTA.

WE have been holding meetings at West Point for a short time. The chief object of these meetings is to encourage those who embraced the truth last winter under the labors of Bro. Collins.

We are happy to say that the meetings so far have been a decided success. The brethren are being built up in the faith, and others are commencing to keep the commandments of God. Pray for us.

W. B. HILL,
S. FULTON.

KANSAS.

OSAWKEE.

THE quarterly meeting at this place began Nov. 28, and continued eight days. The attendance was not very large, yet the interest was good. Nine were added to the church. Six were baptized. The Sabbath-school is in a prosperous condition. The Dunkers have a large church in this vicinity and had pretty firmly fastened their trine-immersion doctrine on the community at large. But with the help of the Lord we showed up this outrageous Christian baptism in such a manner that the "spell" is entirely broken.

PLEASANT VALLEY.

At the close of the Osawkee meeting, we returned to Pleasant Valley and held meetings from Wednesday night till the close of the Sabbath. Three more were added

to the church. On Sabbath the brethren from Osawkee met with us. We celebrated the ordinances. Had an excellent meeting. This was the first meeting of this kind either of these churches ever enjoyed. These churches are both in good condition with bright prospects before them.

J. LAMONT,
GEO. KENNEDY.

Dec. 11, 1876.

AROOSTOOK CO., MAINE.

I CAME to this county, Oct. 12. The weather has been very unfavorable for holding meetings, there having been much rain and plenty of mud.

At Oakfield an elder and a deacon were chosen and ordained, and seven united with the church. At Linneus also an elder and a deacon were ordained, and we attended to the ordinances. At Bridgewater we found the interest low; but one who had become discouraged and given up the Sabbath confessed his error, and took a decided stand to live out the truth again. "United we stand, divided we fall."

I arrived in New Sweden, Nov. 21, and remained until the 27th. Here I found a body of Sabbath-keepers who have been led to embrace the truth by reading tracts and papers. I was made welcome at their homes, and although we could not understand each other's language, yet there was a union of spirit, and we could easily understand by the shake of the hand that we all belonged to one family. Eph. 2:19. The Baptist minister kindly gave me an invitation to attend their prayer-meeting, and requested me to preach, which I gladly did, and he acted as an interpreter. The services closed with a good, free prayer-meeting. I enjoyed freedom in speaking to the people, and many of the youth could readily understand me. Some became deeply interested in the subjects presented, and acknowledged that we have the truth on the law question. Bro. C. J. Gellott and the Baptist minister kindly assisted me in all our meetings by acting as interpreters, for which I felt very thankful. Sixteen signed the covenant and chose a leader and a deacon. May the Lord bless this dear people, and add to their numbers daily such as shall be saved.

Dec. 2, I was thankful for the privilege of meeting Bro. James Sawyer at Oakfield, and on Sunday at Linneus in a quarterly T. and M. meeting. Our meetings were free and interesting.

Bro. Sawyer left for New Sweden Dec. 4. May the Lord bless him in his labors among that people, and may many souls be saved as the result of his efforts.

J. B. GOODRICH.

Hartland, Me., Dec. 7.

ILLINOIS.

I CLOSED my lectures at Sugar Grove school-house last evening. The house has been crowded full most of the time. Held in all, thirty meetings. Obtained seven subscribers for SIGNS and one for HEALTH REFORMER. A few are keeping the Sabbath, cannot tell yet just how many. I received about \$12.00 as gifts from friends. Bro. Jas. Bute assisted me much in these meetings by singing, prayer, and conversation. I commence another series of meetings to-morrow evening at the Ray school-house about six miles from Sugar Grove. Brethren, pray for me.

C. H. BLISS.

Henry, Ill., Dec. 11.

INDIANA.

I HAVE held three meetings in a Christian church near Slash, in Grant Co. Last night I had a house full and a good interest. I expect to give a course of lectures at this place, also to hold meetings with the brethren at West Liberty, where we labored with the tent last summer. I ask to be remembered at the throne of grace by those who pray for the success of the cause.

WM. COVERT.

SPRING ARBOR, MICH.

FOR four weeks I have been engaged in labor with the church at this place, and I am glad to report favorably of its present prosperity and future prospects. Five in number were received into its fellowship; four by letter, one upon conversion. On the evening of Dec. 4, Bro. U. Smith met with us, and gave a very interesting discourse upon the Eastern question. After the discourse, a business meeting was called, which lasted about an hour, during which the following officers were chosen to

minister the affairs of the church: for elder, Eber Weed; for deacon, Samuel Humphrey, Sen.; for clerk, Theodore Butcher; for treasurer, William Parshall. After the usual ceremonies of ordination the meeting was dismissed.

I am thankful that, with but a single exception perfect union prevails; and it is my prayer for the Spring Arbor church that ere many days every ripple upon its river of peace may be quelled into a perfect calm. Like noble men and women, keeping their eyes upon the heavenly goal, may they advance, proclaiming at every step a triumphant victory, defeating the enemy upon every assault; and at last, with the multitude of Israel's host, may the Spring Arbor church be permitted to enter in through the gates of the eternal city.

E. P. DANIELS.

ELK COUNTY, KANSAS.

I RETURNED to my home in Elk Co., after the debate at Rock Creek. I held meetings with the Elk Falls church, trying to settle difficulties which had prevented the prosperity of that church. Bro. Ayers joined me the 23th of November, and went with me to my appointment at Canola the 25th and 26th. We had a good meeting there. Two were added to the church. The Spirit of the Lord was manifestly present as we tried to obey in celebrating the ordinances.

We returned and continued meeting with the Elk Falls church till the 3d of December. With the blessing of God, all the difficulties and trials which had hung over the church here were settled. We all hope to learn valuable lessons by the things we have suffered. I think there are brighter days for the brethren and sisters there if they will walk in the light. The ordinances were celebrated.

Bro. Ayers started home the 3d and I started for Otland the 4th. My address is now Otland, Franklin Co.

C. F. STEVENS.

THE MEETING.

THE T. and M. quarterly meeting of Dist. No. 5, Kansas, is now in the past. Owing to the short notice, there was not a very full report, and but a small attendance of the brethren from other churches. I think, brethren, we should make a greater effort to get out to these meetings. They will be just what we make them. The Lord has promised, and is fully able to do his part. Shall we do our whole duty and have the rich blessing of God? I shall try to give you no excuse next time. The last meeting, on first-day evening, was well attended by outsiders. There are some, I think, deeply interested. One member was received in the Mound City society and two in the Centerville society; so we have three more missionaries in our district.

Thus the work goes on. Brethren, let us get the true missionary spirit deeply instilled into our hearts, and earnestly labor on until the Master comes to give every man according as his works shall be. Let us continue to sow the good seed; and remember, "he that soweth bountifully shall also reap bountifully, but he that soweth sparingly shall also reap sparingly."

Brethren, we cannot afford to be idlers in the Lord's vineyard, for none such will ever hear the "well done good and faithful servant." May the Lord help us to work and work now.

A. W. CONE, Director.

Uniontown, Bourbon Co., Kan.

Obituary Notices.

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

DIED, in Vicksburg, Mich., Dec. 11, 1876, of cancerous tumor, sister Emily S. Graham, in the 60th year of her age. Sister G. heard the pioneers of the great Advent movement in the first message, and gladly embraced, and rejoiced in, the truth for that time. Fourteen years ago she heard the proclamation of the third message, and was baptized by Eld. John Byington, in North Liberty, Ind. She has lived a consistent Christian life, and was esteemed as one of the excellent of the earth. A surviving companion deeply feels her loss, but is sustained by the blessed hope. The funeral services were held at the M. E. church in Vicksburg, the 13th inst.

U. S.

DIED, at Blue Valley, Neb., Nov. 28, little Henry, son of Bro. and Sister Albert Hedgcock. Funeral discourse by the writer, Nov. 30, it being the fourth anniversary of his birthday, from the comforting words "The last enemy that shall be destroyed is death." The lonely parents have the consolation of the religion of Jesus to cheer them in this hour of trial.

CHAS. L. BOYD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 21876.

"Bertha's Graveyard."

I WISH that every house in the land was provided with a similar one, with a Bertha sexton. Soon would its surface be marked with (?) sad little mounds, each with a ne little slab at its head, on which might be read expressive and impressive epitaph.

Send fifty cents for Sunshine Series; send \$2.00 for five copies of it (you can sell other four quickly enough), and read these touching little stories. "Bertha's Graveyard," one of the stories, is alone worth the price while a Bertha's graveyard would be worth more. Send for it—then you'll know. G. V. S.

Aid the Distressed.

BRO. GEORGE BENNETT, of Windsor, Shelby Co., Ill., needs help. He has contended with sickness in his family, has lost crops. He is distressed. And, as he is a person whom I have met, whom I regard as an honest person, endeavoring to live the message, take this call to my brethren and sisters in Illinois to assist him to provide for his family. He shall have recovered his usual health.

Let all who can, send donations in cash to our State Conference treasurer, Bro. J. F. Whitham, Alledo, Mercer Co., Ill. Don't be afraid to give, read Acts 20:35. If more should contribute than will be needed, it will be devoted to the Conference.

Bro. Cook and Vickery promise to send some of their nice graham flour feeded. It is needed. They may send by freight, direct to Bro. Bennett. Others may join an effort and send a box of clothing, suitable to a family of six. Send to Windsor. No one need send very large sums; but let many best each a reasonable gift in cash. Be prompt, please, for Sr. B. writes: "We are living on corn and, and, in fact, we have lived on bread and during the greater part of the summer; and our means are exhausted." Brethren and sisters, unite in this good work with your brother G. W. COLCORD.

NOTE.—I have read Sr. B.'s letters, and I say amen to the above. I have mailed my "amen" and sent it along. It is small, yet it bears Gen. Washington's photograph and is endorsed by Spinner. Come, Illinois, send them in—I know you will. Send alike to J. R. Whitham, as above. C. W. S.

Enlightening.

"THE entrance of thy word giveth light." Ps. 119:130. "Whatsoever ye make manifest is light." Eph. 5:13.

My mind reverted to the above (and similar) passages, as I eagerly read on entire chapter, and glanced at other portions of "Spirit of Prophecy, volume 2." I see once that it is a volume of choice sentences in which are couched thoughts of heavenly wisdom.

Friends of present truth, pursue and prayerfully peruse this choice book. shall not, you will not, read in vain. G. V. COLCORD.

Who Will Help?

A GREAT work is given to the church, that is, sound the last warning to mankind and prepare a people for the advent Christ. You, brethren and sisters, have been enlightened upon this subject. You have thought that others have not; consequently you are responsible to Him who has given you the light to let it shine. We have but a short time in which to labor, the field is large, the laborers few and much depends on every one who can send a sickle, or glean with the reapers.

Do we desire to see souls saved? Would we be glad to help in the work? Have we prayed the Lord of the harvest to send forth laborers? The Lord is willing to use an answer to our prayer. The way is open for to work. How thankful we should be that it is possible that all may share in this blessed and glorious work, yes, glorious work; for all that have shall shine in glory soon—the sower and the reaper shall rejoice together; souls for whom we have labored will rejoice with us, all shall enter into the joy of the Lord. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

We have had much instruction how we may work in various ways. The one wants means; and it wants workers; and it is much easier to

give of our means, than to give ourselves to the work. Let us show ourselves willing to work every way we can. A plan has been set before us to make our donations systematic. First see that our s. b. figures are what they ought to be; then let our offering to the T. and M. cause be one-third as much. Are you glad to know about what you ought to give? I am; and I invite all in every place to act upon this suggestion. Who will have a part in the work? R. F. C.

The Right Arm.

If the health reform sustains the relation to the last message that the right arm does to the body, how important! See that man who has lost his right arm. How inefficient! What a poor soldier he would make! That brother in the present truth that disregards the health reform is minus a right arm in the warfare, and is, therefore, fighting at very great disadvantage. That minister that goes out to preach the third angel's message, and does not properly represent the health reform, is like a soldier going to war without a right arm. Must necessarily be inefficient. H. A. ST. JOHN.

HARD TIMES.

I HEAR it said, we have hard times; But this I'm sure we all can do,—Get one subscriber for the SIGNS, And for REFORMER get one, too. H. A. S.

Tents.

MR. WM. ARMSTRONG, 282 South Water St., Chicago, sends me the following price list of tents. I have used one of his fifty-foot tents the past summer and consider it as good as any we have had in this State, and in many respects better. Our brethren who wish to purchase tents for next summer will do well to correspond with him. H. W. DECKER.

Monroe, Wis.

No. 1, tent (oval) 60x100, 28 feet high; 8 foot wall; top, 10 oz. duck; wall, 8 oz. duck. Everything furnished but the poles, \$391.00.

No. 2, 60x60, round top; 28 feet high; 8 foot wall; top in two pieces; top, 10 oz. duck; wall, 8 oz. duck. Everything furnished but the poles, \$239.00.

No. 3, 50x50, round top; 25 feet high; 8 foot wall; top in two pieces; top, 10 oz. duck; wall, 8 oz. duck. Everything furnished but the poles, \$192.00.

No. 4, 40x40; round top; top in one piece; no guy ropes, but wall to be separate from top; top, 10 oz. duck; wall, 8 oz. duck. This tent to be 22 feet high, 8 foot wall. Price, \$117.00; with balling and guy ropes, \$8.00 extra.

No. 5, 16x24; 10 foot high; 4 foot wall; square tent, ends and wall; 8 oz. duck; top, 10 oz. duck. Price, \$39.00.

No. 6, 12x16; 9 feet high; same shape and material as above, \$25.00.

No. 7, 10x16, shape and material as above, \$22.00.

Texas.

THE Dallas church wish to request all persons in good standing among S. D. Adventists, coming to Texas, to be particular to bring with them letters of commendation, that we may know their standing. If they are not members of any church, let them bring such letters signed by the clerk of some church where they are known. In behalf of the church, J. F. BAHLER.

Come In.

MEETINGS in Dallas, Texas, every Sabbath, at half past ten o'clock; also Wednesday eve, at half past seven, at No. 118, Swiss St., near Union depot. J. F. BAHLER.

For Sale.

FOR any one having means that they would like to invest in real estate, the place of Bro. J. F. Bahler, in the city of Rochester (New York State), offers no small inducements. The place is estimated by Savings Bank appraisers at \$2,500, and is located in the finest part of the city. Bro. Bahler desires very much to dispose of this property, so as to have means to help forward the cause in Texas, and also to procure a home for himself in this State. For these reasons he offers this place, worth \$2,500, at \$1,600. For further information, address, J. F. BAHLER, Dallas, Texas, Lock Box 235.

Farm for Sale.

161 acres good land, 25 acres timber; market, school, and Sabbath meetings near by. Send for my illustrated, descriptive diagram. Address, GEO. WHITE, Durand, Winnebago Co., Ill.

Wanted.

To rent a farm of a Sabbath-keeper somewhere in northern Indiana, or a situation in a Sabbath-keeper's store or shop. Can speak German. Address, A. F. VALENTINE, Rossville, Clinton Co., Ind.

Appointments.

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

Dedication at Burlington, Mich.

THE church in Burlington, Mich., will hold a two-days' meeting, Sabbath and first-day, Dec. 30 and 31. The house of worship which they have been erecting will be dedicated the 31st. All sister churches within a reasonable distance are invited to meet with us on this occasion. We hope to have a precious season worshipping together before the Lord. Eld. U. Smith has engaged, nothing preventing, to attend; and we hope Eld. S. N. Haskell will also be present to give us a lift in the tract and missionary enterprise. Can the Conference committee arrange for a series of meetings to follow the dedication? M. B. MILLER.

Texas T. and M. Meeting.

THE quarterly meeting of the T. and M. Society will be held in connection with the church quarterly meeting, at Dallas, the first Sabbath and Sunday in January. We expect this will be one of the most important meetings ever held in this State. Dear brethren, let us come to this meeting prepared to take hold in the cause of our Master with new energy. We hope to see all our scattered brethren at this meeting. Lay your plans beforehand to be present, and let nothing hinder you from coming. Some of our brethren have not met with us since our first meeting. Don't stay away from the feast any longer, brethren, the Lord will bless you in coming. A. B. RUST, Director.

NORWALK, Ohio, Wednesday, Dec. 27, at 2:30 P. M. and evening. Would like a general turnout of the church at the afternoon meeting, as it will be a church meeting exclusively. Hope the brethren will have their upper room in good condition.

North Bloomfield, Dec. 30 and 31, to begin Friday evening, where Bro. Chinnock may appoint. Let scattered Sabbath-keepers in this section attend this meeting if possible.

Cleveland, Jan. 6 and 7, beginning on the Sabbath at 10:30 A. M., where Bro. Edgerton may appoint. Scattered Sabbath-keepers in the vicinity, especially all members of the former Strongsville church, are invited, particularly on Sunday. Come prepared to take care of yourselves, at least in part. Come to seek the Lord. H. A. ST. JOHN.

POTTERVILLE, Dec. 26, at 11 A. M.

Eaton Rapids, " 29, at 6 P. M.

Spring Arbor, " 30.

Napoleon, Jan. 2, at 11 A. M., where Bro. Hatt may appoint.

Jackson, Jan. 6, 7.

Hillsdale, " 9, at 11 A. M.

Ransom, " 11, at 11 A. M.

Jefferson, " 13, 14.

Adrian, " 16, at 11 A. M.

Rockwood, " 18, where Bro. Miller may appoint.

If changes should be necessary, notice will be given by letter. These meetings will be of great interest to the T. and M. Society. Hope there will be a general attendance.

I. A. OLMSTEAD, Director.

THE monthly meeting of the Jackson church will be held at Jackson, Mich., the first Sabbath in January, 1877. Let all members of the church attend, or report by letter. Cannot some messenger be present? E. P. GILES.

THE church at Eaton Rapids, Mich., will hold its last quarterly meeting for 1876, Dec. 30 and 31. This will be an important meeting, as we intend to rearrange s. b. and transact such other business as may be necessary. We hope every member will be present at this meeting. Come one, come all, that we may get right, start right, and work right through the year to come. Can Bro. Fargo attend this meeting, or send some one else? B. F. LEWIS.

THE quarterly meeting of the Baraboo church will be held at Lyons, on the first Sabbath and Sunday of January next. We hope that all the scattered members of the church will be present. The churches of Dell Prairie and Hundred Mile Grove are invited to meet with us. Come, brethren, all—all, to the help of the Lord. Let us remember the words of James. Bro. H. W. Decker is invited. WM. H. CANFIELD, Clerk.

GENERAL quarterly meeting of the Iowa and Nebraska T. and M. Society at Knoxville, Iowa, Dec. 30 and 31. Read appointment again in REVIEW No. 21. G. I. BUTLER.

THERE will be a general meeting in Dist. No. 1, Sabbath and first-day, Jan. 6 and 7. This meeting will be held in the new church at Curtis Corner, R. I.

In the SIGNS of Nov. 30, Bro. Loughborough speaks the sentiments of my heart in the following language:—

"Brethren and sisters, parents and children, one and all, come to the meeting. Come, praying the Lord to guide us, and for his blessing to rest upon us, that this meeting may be made a source of spiritual advancement to us all. The day of the Lord is nearing. Our time to work is short. May the earnest cry go up from every heart, 'What wilt thou have me to do?' Brethren and sisters, let us take hold of the work with all our souls, and as never before." JABEZ C. TUCKER, Director.

MEETING at Armada, Mich., Sabbath and first day, Dec. 30 and 31. Surrounding churches are invited. Will Bro. Haskell please attend? D. H. LAMSON.

PROVIDENCE permitting, there will be a quarterly meeting of the S. D. Adventists of Hundred Mile Grove, Wisconsin, Sabbath and Sunday, Jan. 13 and 14, 1877. A general attendance is desired. N. M. JORDAN.

THE next quarterly meeting for the Greenbush church will be held Dec. 30 and 31, 1876, at Bro. Page's house in DuPlain, Clinton Co., Mich. The T. and M. Society meeting will be held in connection with the quarterly meeting, on the 31st. Will the director of this seventh district meet with us, also one or more of our preaching brethren? Sister churches, and others interested, are requested to attend. May the Lord be with us all, and bless us in these meetings. Hope all past indebtedness will be settled up at this time, so as to commence anew on our s. b. pledges. O. B. SNEY, Clerk.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs. Margaret Mount 50-25, Mrs. L. Griswold 50-24, John Wickham 50-24, Mrs. Bell Baker 51-8, A. C. Lee 51-2, Little Train 50-25, Mrs. Anna M. Barrows 50-25, Mr. Alonzo Nicholson 50-25, Joseph A. Tyler 51-3, E. Zytoske 51-3, L. M. Ward 50-25, R. G. Cowles 50-25, Mrs. T. B. Parsons 50-25, J. P. Zirkle 51-1, J. D. Coffee 48-17, Mary Jordan 50-25, Z. V. Kinn 50-25, L. M. Fresto 51-4, F. D. Howes 50-25, Alonzo Foster 51-7, Mrs. S. Perkins 51-18, C. H. W. Scott 50-24, Andrew Sailor 50-24, C. Hale 50-24, Mrs. C. H. Haganway 51-3, Levi Barber 50-24, J. N. Porter 50-24, Mrs. T. S. Greenwood 50-20, John Fuller 50-24, E. C. Peto 50-24, Martha Todd 50-24, David Malin 50-25, Benjamin Haskins 50-24, Edwin Berry 50-23, Deborah Evans 50-26.

\$1.00 EACH. N. J. Webber 49-25, Robert Ladlee 50-1, Mrs. C. A. Burt 49-25, M. E. Osborn 49-25, N. R. Staines 49-25, Peter Fox 49-25, Wm. Fox 49-25, Wm. F. Noyes 50-1, F. A. Buzzell 49-24, H. Keefe 49-20, Nels Hanson 49-24, John C. M. Redmon 49-24, A. W. Record 49-24, A. Pennell 49-24, Martha A. Merrick 49-24, H. F. States 49-24, H. J. Bonfield 49-24, Thos. Pritchard 48-22, N. V. Chaney 49-25, Laura Bullock 49-16, W. W. Jones 49-25, Hickman Miller 49-25.

MISCELLANEOUS. Mrs. N. R. Bolles 50c 49-17, Peter Erb \$2 12 51-1, Eliza Layton 1.50 50-25, M. A. Coons 75c 49-25, Helen A. Fortune 1.25 50-8, Beem Craig 1.50 50-24, Jane Stillman 75c 49-24, Mille Lindsley 65c 49-16, Mary Burt 1.25 50-25, Clara Roberts 75c 49-25, Ed Glascock 1.50 50-25, W. R. Slade 1.50 50-25, Thomas McKenzie 1.50 50-25, Wm. Bryant 1.25 50-7.

Books Sent by Mail.

J. H. Thompson \$1.25, M. L. Gillett 10c, Mrs. J. P. Zirkle 1.00, Isaac Zirkle 2.00, A. J. Stover 3.00, J. P. Henderson 1.00, M. E. Sharp 25c, R. E. Segraves 10c, L. P. Thompson 25c, Geo. Ashley 1.50, G. W. Pierce 1.00, I. E. Hoof 1.00, James H. Parker 1.25, C. Mills 30c, Mrs. R. Sanford 25c, C. A. Lovell 10c, A. M. Kilgore 50c, Z. T. Beachboard 1.00, Mrs. R. Lindsay 15c, J. W. Lesan 1.00, J. W. Strong 2.00, Mrs. C. A. Burt 1.00, N. L. Wisewell 2.00, Miss S. L. Taber 25c, B. L. Smith 45c, N. S. Elliott 1.50, J. P. Jespersen 15c, Geo. A. King 27c, Mrs. F. S. Hopkins 1.00, Mrs. M. T. Tindall 1.00, Lydia F. Russell 1.50, Fred Walter 25c, M. Proctor 1.00, J. Landis 25c, John Ward 25c, H. H. Doolittle 25c, Wm. Chase 55c, J. H. Ocker 1.00, Mrs. Carrie Towle 1.25, Chas. P. Cadman 1.35, Joseph Newsome 2.55, Rev. R. D. Baker 40c, James Vernon 20c, E. Danielson 20c, John Johnson 25c, E. A. Whipple 50c, Geo. Finch 10c, S. H. Hunt 2.50, T. A. Owen 2.00, Mrs. C. Amos 40c, R. R. Moon 1.75, J. M. Rees 1.00, A. M. Preston 1.00, Wm. McCrodon 10c, R. Thompson 35c, Mary Chute 40c, C. N. Pike 4.00, C. W. Bisbee 50c, Samuel S. Vincent 1.25, J. T. Vincent 1.00, M. B. Miller 1.00, E. Brown 1.00, Geo. A. King 95c, Geo. J. Brown 50c, D. W. Reed 2.75, C. Fredericksen 1.25, Dr. C. B. Walworth 10c, C. H. Ritter 1.00, J. P. Farnsworth 2.50, H. F. Randolph 1.50, Belle Baker 85c, F. M. B. Bragg 25c, Daniel Andre 2.75, Rufus Baker 2.00, Timothy Bryant 15c, Abe White 30c, Chas. Richter 1.00, Fred Scharr 2.70, John Scharr 10c, Jacob Scharr 10c, Daniel Mucier 10c, W. H. Riley 2.80.

Books Sent by Express.

C. B. Smith \$14.10, Mrs. Dora A. Grant 1.50, L. A. Chaffee 3.00, J. Hanson 7.00, C. K. Ackley 5.25, C. P. Whitford 17.50, C. W. Cone 3.00, Wm. Kerr 21.00, H. Miller 10.25, Benj. Carter 2.50, Wm. Covert 6.48, O. F. Guilford 3.00.

Books Sent by Freight.

E. D. Hulbert \$56.08, L. G. Moore 19.75, SIGNS OF THE TIMES \$46.66, E. Doud 16.00.

Cash Rec'd on Account.

J. Fargo \$12.00, A. J. Stover 2.00, R. F. Andrews 28.80.

Mich. Conf. Fund.

Alma \$50.00, Orleans 16.00, Vassar 10.00, Montague per John A. Stuart 30.00.

Gen. T. & M. Society.

R. A. Barnard \$7.40.

Mich. T. & M. Society.

Dist. 3 \$30.00, Dist. 6 50.00

Swedish Mission.

J. M. Younglun 75c.

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