

The Advent Review

AND HERALD OF THE SABBATH.

"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 NINETY AND NINE,"

[The following is one of Mr. Sankey's favorite hymns, which he sings with thrilling effect at the Moody and Sankey revival meetings. It was written for Mr. Sankey by a lady in England, but the music is Sankey's own.]

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

Lord, thou hast here thy ninety and nine,
Are they not enough for thee?
But the Shepherd made answer: One of mine
Has wandered away from me;
And although the road be rough and steep
I go to the desert to find my sheep.

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord
Passed through
Ere he found his sheep that was lost,
Out in the desert he heard its cry,
Sick and helpless and ready to die.

Lord, whence are those blood-drops all the way
That mark out the mountain's track?
They were shed for one who had gone astray
Ere the Shepherd could bring him back.
Lord, whence are thy hands so rent and torn?
They were pierced to-night by many a thorn.

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of Heaven:
"Rejoice, I have found my sheep!"
And the angels re-echo around the throne:
"Rejoice, for the Lord brings back his own."

General Articles.

THE TURKISH DIFFICULTY.

BY WM. PENNIMAN.

It is interesting to the student of prophecy, and especially to those who believe in the soon coming of Christ, to watch the progress of those events which indicate that the final consummation is near; and that the time is at hand when the everlasting kingdom of God will be set up, and "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." To understand the prophecies, we must, by the help of God, not only look into the history of the past, but also consider events transpiring at the present time.

To prove that this question as it pertains to Turkey is working out results in accordance with the word of God, we refer the reader to "Thoughts on Daniel," remarks on Chap. 11:40-45. This work, published nearly three years ago, in commenting on a part of the forty-fifth verse, contains the following:—

"And mark, also, how applicable the language to that power [Turkey]: 'He shall come to his end and none shall help him.' This plainly implies that this power has previously received help. And what are the facts? In the war against France in 1798-1801, and in the Crimean war in 1853-6, Turkey received the assistance of other powers, without which she would probably have failed to accomplish her object. And it is a notorious fact that since the fall of the Ottoman supremacy in 1840, that empire has existed through the sufferance of other powers. Without their pledged support, she would not be long able to maintain even a nominal existence, and when that is withdrawn she must come to the ground. So the prophecy says the king comes to his end, and none help him; and he comes to his end, as we

may naturally infer, because none help him; because the support previously rendered is withdrawn.

"Have we any indications that this part of the prophecy is soon to be fulfilled? As we raise this inquiry, we look not to the dim and distant ages in the past, whose events so long ago transferred to the page of history now interest only the few, but to the present, living, moving world. Are the nations which are now on the stage of action with their disciplined armies, and their multiplied weapons of war, making any movement looking to this end?

"All eyes are now turned with interest toward Turkey; and the unanimous opinion of statesmen is, that the Turk is destined soon to be driven from Europe."—Pages 338, 339.

From the following quotation, taken from the New York *Weekly Witness* of Dec. 2, we can see how nearly the thoughts expressed above accord with the facts in the case.

When the "lately sick but now dying man" is driven from Europe, we may look for a further fulfillment of that prophecy.

"A sudden change has recently come over the Eastern Question. It has now reached a critical stage. So far as can be ascertained it is obvious that Austria is no longer uncertain what part she is to take. Some assurances must have passed between the emperor of Austria and the czar. All the indications point in the direction of the semi-independence of Herzegovina. The great powers seem to have determined that the degree of freedom now enjoyed by Servia, Montenegro, and Roumania, shall be extended to Bosnia and Herzegovina. The object of this is not difficult to perceive. It is clear that the dismemberment of Turkey is meant. Province by province has been placed in a position of real though not ostensible antagonism to the Porte, and the probability is that when Bosnia and Herzegovina are severed the stay of the Turk in Europe must be short.

"The understanding between Russia and Austria must have included an arrangement for the preservation of peace among the Transleithan subjects of the latter; for if the Slaves on the other side of the Austrian frontier should unite in one form of government when Bosnia and Herzegovina have thrown off the Turkish yoke, there is no saying how soon this union movement might extend into Austria.

"As it is therefore apparently certain that Bosnia and Herzegovina are to be set free, the grand bone of contention becomes more defined, and the powers which will take a share in the struggle for its possession have great interests at stake. Germany does not regard with favor any further advance of Russia into Europe. To the "land-hunger" of the new empire, the control of the mouth of the Danube by Russia would be very unpalatable. The possession of Constantinople by the czar would be still more disagreeable to Germany, as she is exceedingly ambitious of becoming a great maritime power, and the fewer aspirants to the place she covets in Europe the better are the chances for her success. Cooped up by Constantinople on the one hand and by Copenhagen on the other, any Russian fleet in the Black Sea or the Baltic would be of little avail in a war to be decided by a naval engagement.

"Austria has little to gain by the further aggression of Russia unless that power will protect her from any fresh annexation by Germany. Disraeli has spoken for Great Britain. British interests are to be jealously guarded, and this means, if it means anything, that the Bosphorus and the Dardanelles will be closed against the exit of a Russian fleet in the direction of Egypt or India. Very much will depend upon the sympathies and aspirations of the persons who may be in charge of the government of France as to the part she will take in the final disposition of the lately "sick" but now dying "man." Italy will be guided by the course Germany will pursue, as the papal claims prevent her leaning towards France.

"The actual solution of the difficulty would

therefore be sought in what Germany might be willing to do. Bismarck will not allow the map of Europe to be changed to any great extent without making the new boundaries of states conduce directly to the advantage of Germany. What Germany wants is additional sea-coast. The possession of Belgium and Denmark would reconcile that power to a very considerable modification of her present views with regard to Turkey.

"Events are evidently watched carefully at Berlin. It is not impossible, as has been suggested, that there is a hope of extending the German Empire some day to the Adriatic—a contingency not so absurd as it looks at first sight, if the condition of Austria is considered. If Germany finds that Turkey will be rent asunder without any benefit to herself, Austria will receive a persuasive message from Berlin presenting several forcible reasons why Russia should be kept at a distance. Turkey may be maintained for a few years in possession of the small amount of territory remaining to her after the Christian provinces are all independent through the jealousy existing between the great powers, but the end of Turkish rule in Europe, with the complications which must ensue, cannot be far distant."

"The Sabbath and the Centennial."

THAT which attracts the attention of a nation is often instrumental in drawing out national sentiment. Thus, the coming Centennial Exhibition is effectual in awakening public feelings and interests on the "American Sabbath," as the following extract, which we clip from the *Independent Republican* of Dec. 6, 1875, will show.

Shall we not take advantage of this arousing on the Sabbath question by calling the attention of our fellow-men to the only true Sabbath, that of the fourth commandment?

M. B. MILLER.

Parkville, Dec. 13, 1875.

An effort is being made to induce the Directors of the Centennial Board to reconsider their determination to close the Centennial Exhibition on Sunday. Several religious organizations have protested against the proposed desecration of the Sabbath, and we notice that the American Bible Society will decline to occupy the apartment assigned them for the display of their books, if the exhibition is to be kept open on Sunday.

The Philadelphia *Evening Telegraph*, in an article against closing the doors on Sunday, says:—

"The Sunday revenue may be as much as half of the whole receipts, and from a money view alone it is worth while to inquire whether this return is not of more consequence than that which is likely to accrue from assurances to a restricted class of people that Sunday is to be kept 'sacred.' But, in fact, it will be impossible to close the Exhibition; the managers know it as well or better than any body, and the talk on the question is deceitful and misleading. If the claims of working people, and the immense accession of revenue could be disregarded, we should not find it possible to resist the pressure of the foreign element, which would view such a course of action in the light of a personal indignity. We are not to invite the world here, and then bind it to a line of action of which it has no conception."

There is a great principle involved in this question, which should not lightly be set aside on any plea of mere expediency. If this were a heathen country, ignorant of Christianity and ignoring it entirely, there would be some force in the argument of the *Telegraph*. But Christianity and the Christian Sabbath are recognized in the common statute law of the State in which the Exhibition is to be held, and ours is regarded as peculiarly that country whose God is the Lord. It was his gracious favor which guided us through the perils of our war of Independence, the inauguration of which we are about to celebrate, and our gratitude will be irreverently manifested by conducting the Exhibition in a way which will ignore his Sabbath, and turn

it into a day of amusement, drunkenness, and crime, defying the laws of God and man. The Exhibition will remain open six months, day and night, so that none will be deprived of the opportunity of visiting it as often as they may desire. Foreigners, it is true, have been invited to participate in the celebration; but we want to show them the beauty of our free institutions, and the quiet of the American Sabbath, as compared with the noise and gaiety of the European Sabbath. They should not expect us to conform to their way of spending the Sabbath, but, as our guests, we have a right to expect them to conform to ours.

This is a serious question, and we trust the Board of Directors will firmly resist all attempts to turn the Exhibition into a scene of Sabbath desecration, where, on every Lord's day, the baser portion of the population would hold a carnival of drunkenness and debauchery. The Christian population would consider themselves outraged by such a course, and would be compelled to withdraw their sympathy from the enterprise. The Exhibition will be regarded as reflecting our national character, and it would be better that it should not be held at all than to result in giving us the reputation of a nation of Sabbath-breakers. If the prosperity which has marked our career through the past century is to be continued, it must be through the continued smiles and gracious favor of the God of the Sabbath.—*Franklin Repository*.

How to Convert Companions to the Truth.

In many cases only the husband or the wife embraces the Sabbath, while the other is very much opposed to it. In other cases, Sabbath-keeping sisters marry unbelievers who, in a short time, bring to bear every influence they can to induce or compel their wives to give up the Sabbath, even though they had made fair promises to the contrary before they were married. Such cases are constantly coming to our attention. Frequently these sisters are brought into great trial and perplexity. They do not know what to do. They love their husbands and their family. They love to have peace and harmony, and for this they are willing to do anything consistent. But they also fear God and love his holy Sabbath and the present truth. They feel fully persuaded that if they give this up they will go into the dark, backslide from God, and lose their souls. This is a very trying position in which to be placed. And it requires great wisdom to always know just how to act.

Having observed a good deal upon this point, I wish to offer these persons some advice. The first duty of every individual is to God. Nobody can come in and release us from that, not even a husband, a wife, a child, or a parent. God has the first claims, and his claims upon us are always compatible with our duty to our families and to all others. Hence, no one can be conscience for us in these matters. When a woman marries a man she does not give up her individuality, nor can she throw the responsibility of her actions upon her husband. She has a conscience of her own, and a duty to God, which she cannot leave with another, whatever suffering it may bring upon her. This is distinctly taught by Jesus. See Luke 14:25-32. Hence the companion should be firm, unwavering, and fully decided in obeying God, whatever the other may say about it.

But would it not be best to yield somewhat, for the time being, to pacify the unbelieving husband? For instance, to not be baptized, not join the church, not attend meeting, go to some party with him on the Sabbath, or something like that? No; decidedly. I have observed cases where this has been tried, and always with the same result. It always encourages them to press you the harder, and persecute you the more. They see by this that you are of a yielding disposition, and that if they only press hard enough and long enough you will finally yield the whole ground. If you wish to encourage them in the notion, then take this

course, and they will be sure to make the most of it.

But suppose your husband threatens to leave you, or commit suicide, or to do some other evil thing, what then? My observation is that persons who make such threats are the very ones who never carry them out. I have seen this tried over and over till I am satisfied that there is no danger in that direction whatever. Many cases have come under my observation. In one case the husband gave his young wife twenty-four hours to give up the Sabbath or part with him. Of course she felt terribly about it. She did not know what to do. Her sister advised her to stand by the truth any way—to trust in God. She gave him her decision; and now mark the result. Instead of doing as he had threatened, it brought him to his senses. He began to investigate the truth, and now is rejoicing in it with his good wife. If she had yielded, in all probability he never would have examined it any farther.

Another case lately came under my attention—that of a husband who opposed his wife most bitterly for long years. But the wife held steadily on to the Lord, and finally he came to himself, became friendly, and did all he could to help her live out the truth.

Many such cases as these are constantly occurring, all of them showing that the best and only wise course to take is to go straight ahead in your duty to God. The Lord can turn men about in a marvelous manner when we least expect it. But we must carefully walk before him, and do our duty, or he will not work for us. Do not be too soon discouraged nor lose your faith. Do not yield when the pressure comes hard. That is the very time to gain a great victory for yourself and for the truth. D. M. CANRIGHT.

Gratitude.

OF the few redeeming qualities possessed by the human heart, perhaps there is none in which so many excellent traits are blended, and which is more to be admired, than that of gratitude. Many claim it to be a natural trait; that is, if it is not in the heart, it cannot be drawn forth by favors, kind acts, nor by the force of circumstances. Their reasoning seems plausible; for sympathy and timely aid bestowed upon the unenlightened savage have called forth this virtue in as great a degree as when conferred on those possessing the advantages of a much higher intelligence.

Favors bestowed upon the grateful are not soon forgotten. The words, "Thine own friend, and thy father's friend forsake not," were written for those who are prone to forget favors, and need precept upon precept to keep in lively exercise what emotions of gratitude they have. But there are persons who have a heart to appreciate a good deed, whether it be a kind act, a sympathizing word, or a salutary reproof. By such, favors are not only highly valued, but are also remembered during a lifetime.

While this virtue may be called suddenly into exercise, it may be as lasting as the relations connected with it. By this we are reminded of a circumstance connected with Joseph's brethren, at the time he made himself known to them. He sought in various ways to bring to their minds the heinous sin of which they had been guilty in selling him into slavery. The arrest of Benjamin, the accusation that he had stolen the cup, and the decision that he, and he alone, should be retained, while the others were suffered to return to their homes, caused them to feel sensibly their past wrongs.

Judah realized their true condition, while Benjamin felt its force more directly upon himself. As the youngest son, he had become since the loss of Joseph, the favorite child of an aged father, and no doubt he had often heard his parent mourn and lament the supposed death of the son of his old age. How would his absence be endured by his bereaved father? Turning from this view of his situation, he saw himself doomed to a life of slavery—no more to greet his friends, nor to enjoy their society nor the pleasures of home. He saw himself the victim of a contrived plot, convicted by strong, though circumstantial, evidence. We may imagine that scene better than it can be described.

Joseph, though apparently severe, was no less affected, than his brethren. No doubt he watched with anxiety the sorrowful countenances of each, and awaited with interest the result of his stratagem. Judah now ventured his plea. Briefly, but clearly, he gave the history of his father's family, alluding to the loss of Joseph, its effect upon his father's mind, Jacob's reluctance to let Benjamin go, and his own surety for the lad's return. He now, to clear himself and save his father from the loss of his favorite son, offered himself to take Benjamin's place.

This conduct proved to Joseph the deep repentance wrought in the hearts of his brethren,

and his course is written for our instruction if ever placed in like circumstances; but we are left to conjecture how Judah's offer affected Benjamin. Gratitude must have filled his heart, and the knowledge that he had so noble a brother could not always have been kept within his own breast. He no doubt rehearsed the incident of the stolen cup to his children, in connection with the account of Joseph's making himself known, but Judah's plea and offering received due respect and attention each time the story was told. Neither was it forgotten in after generations. If for a time the memory was suffered to become dim, it was revived again in all its freshness and beauty. Once the crown lay between the two tribes. A long and bloody war showed the power of the contestants; but when Benjamin yielded, he gave all, and never withdrew his allegiance as did the other tribes, but remained true and loyal to Judah, so long as they remained a nation and a distinct people.

C. GREEN.

Battle Creek, Mich.

Wisdom.

"HER ways are ways of pleasantness, and all her paths are peace." Prov. 3:17.

It is believed by the great mass of mankind that the path of the righteous is a very gloomy and painful one. They imagine that the life of the Christian is one of continual sorrow and unhappiness. But nothing could be more incorrect than this view. The first dawn of a genuine religious experience upon the converted soul is often a period of such happiness as words cannot describe. The very fact that his peace is made with his Judge; that he has applied to Jesus for the pardon of sins of which he has deeply repented; that he sympathizes with God in hatred of sin and love of holiness; and that he loves God and his people—all these are in his favor.

But, greater than all, the faith the Christian exercises in God buoys him up above the world. God by his Spirit moves upon his heart, and first convicts, then pardons, then comforts him. These operations of his Spirit God would not grant to one who had no faith in his word; and this faith reconciles man to God, through Christ. Such a condition of things would bring peace to the sinner, even if this life were all, and there were no future beyond.

But there are additional reasons which should make the life of the Christian one of continued enjoyment. He is now in the school of Christ; he knows the way to God, and thus his communication with Heaven is never severed, except by his own neglect; and good angels are now specially interested in his behalf.

The future reward should not be left out of the account in our list of reasons for Christian peace and joy. No! Like Abraham, the people of God look forward, with unspeakable joy, to that city which hath foundations, whose maker and builder is God.

Such a foundation being laid, it is not strange that the Christian is happy, calm, and self-possessed, even amid opposition and hatred.

Wisdom in the text means the highest wisdom, such as is here described; and we must not forget, that God by his Spirit operates in power upon the heart which has made choice of this wisdom. Those who possess such wisdom as we have here spoken of will outlive the present state of things, and will shine in undiminished and increasing luster, while the ages of eternity roll on.

Faith in God is the foundation of the Christian's hope. This is what gives life to what would otherwise be a dim and uncertain theory; for in every part of our history, the Spirit of God is present. And if we recognize this Spirit and cherish it, we shall be led along from one degree of wisdom to another, until we have the unutterable joy of embracing the One, who, as the Author of true wisdom, died a painful death, thereby showing the true value of wisdom, and winning man to embrace it. JOS. CLARKE.

The Prohibition.

PAUL gives a gracious yet solemn admonition, applicable to many professed followers of Jesus in these days, in the words: "Be not conformed to this world." This language is addressed to Christians; and Christians are Christ's living epistles to a fallen world. They are to tell of a Saviour's love, breathe his spirit, and testify of his merits. They are to herald to every nation upon earth the glad tidings that Jesus is soon coming.

But what effect will talking or writing have upon those who hear or read, if we ourselves are conformed to the world, and show that we are ensnared by its fascinating allurements? How very inconsistent to be one day at the Lord's table, showing forth his death, and

another, in the giddy dance, keeping time to the sound of music; or to spend a portion of the morning in reading the Scriptures which are able to make one wise unto salvation, and in the evening sit down at a game of cards or visit the theatre or opera. Neither should time and money be spent in adorning the person in costly array, in open violation of the rules laid down by the apostle in 1 Pet. 3:2-4. How much conformity to the world there is among professors of that religion which requires us to mortify the flesh with its affections and lusts. How many follow the fashions of the world, and seek after its pleasures and gay amusements!

Dear reader, are you conforming to the world to avoid its frowns and to escape persecution? If so, remember you are no better than Jesus, and he was persecuted. Think of his words: "Marvel not if the world hate you; for ye know that it hated me before it hated you." But how can the world hate those who conform to it and so much resemble it? It cannot. It does not. There is not that distinction between professed Christians and the world which there ought to be. If we were the temples of the Holy Ghost, if Christ dwelt in us, if we lived in close fellowship with God, and walked in the light which God has been pleased to give unto us, could we be so conformed to the world as many of us are? M. WOOD.

Boston, Mass.

How Long Will it Be before the Millennium?

I AM constrained to wonder at the persistence with which the claim that a temporal millennium is near is maintained by the clergy of this country. Is it possible that they can believe that the world is growing better? I give below the headings of the record of crime as they appear in the Fort Wayne, (Ind.) Gazette, of Nov. 10, 1875:—

"Terrible Tragedy—Three Children shot by their Father. He cuts his little Daughter's Throat, and Almost Severs his Son's Head from his Body. Tries to kill his wife, and then Commits Suicide, &c.—A Girl's Road to the Gallows—A Deadly Duel—A young Girl Shoots her Seducer—Shot Dead—A Noted Horse Thief—A Duel in New York—A Mob of Thieves—Saloon Affray—Death in a Saloon—Fatal Halloween Sports—Horrible Murder—Savage Encounter with a Burglar—St Louis Whisky Frauds—Murdered for Love—A Boisterous Negro—Shot by Mistake—The Children Murderer—Granted a Respite—Attempted Suicide—A Horrible Story—Clubbed to Death—A Determined Suicide—Bullying a Lover—Beginning of the Trial of Wall, the Murderer—A Horse Thief in Limbo—Villianous Attempt at Assassination—Bloody Row in a St Louis Dance House—A Political Row—Whisky Frauds—An Editor Cow-hided—Jacobs, the Wife-Murderer, Sentenced—Murder of a Notorious Rough—A Defaulting County Treasurer—Attempted Incendiary—Gambler's Fiend—Fatal Affray—Doomed to Death—A Counterfeit—Attempted Murder—A Citizen Mysteriously Disappears—A Murder Trial—Notable Divorce Case."

All these crimes are reported in one week in a county paper. I learn from citizens of this county that criminal cases are multiplying to such a degree that the courts could not find time to dispose of them if they should remain in session all the time. Yet in the face of all this the clergy of the orthodox churches are constantly promising the millennium, and telling the people that the world is growing better. I suppose they intend to make up for their failures in devotion to the cause of Christ by legislation on the temperance question and by a national Sunday law. Surely the perils of the last days are upon us. WM. COVERT.

The Need of Our Times.

NOT eloquence in the pulpit nor wealth in the pews, but the reviving influence of the Holy Spirit. Spurgeon says, "The Holy Spirit is able to make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is that we have not the Holy Spirit within us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power we need. Mental power fills a chapel, but spiritual power fills the church.

"Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we

know others, simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God, we want thee! Thou art the life, the soul, the source of thy people's success. Without thee they can do nothing; with thee they can do everything."—Sel.

Tattling.

TATTLING, or talebearing, is a sin indulged in more, perhaps, by church-members than any other one thing forbidden in the Bible. It is so easy to tell to a particular friend, what one has heard, and then repeat what he says to another, and so on, *ad infinitum*. This is done without once stopping to think whether it is right or wrong, what its effect may be, or what a flood of iniquity may thus be let loose.

But he would not tell it to any one except his special friends, not outside the church anyhow. Now this is the very thing forbidden. Lev. 19:16: "Thou shalt not go up and down as a talebearer among thy people." The remainder of the verse places talebearing on a level with perjury: "Neither shalt thou stand against the blood of thy neighbor." It must then be a great sin. The tattler, in order to carry on his nefarious work, must continually break at least two of God's ten commandments, the eighth and ninth. The story is colored just a little. The very words are repeated, perhaps, yet with a tone and emphasis so different that an entirely different idea is conveyed from that given when the words were first used. Thus it becomes a falsehood; and just so far as it robs any one of his good name, fame, and reputation, it is theft.

Is it not murder, also, as it produces incurable wounds? Prov. 26:22. Does it not create and keep alive more divisions and difficulties in churches and communities than any other one cause? Let us imagine every tattler holding his tongue. Oh, what a peaceful time! Angry passions would cool down, old difficulties become extinct dying as a fire for want of fuel. "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth." Prov. 26:20.

Now a little help for those who will not help themselves. Let their friends look their displeasure whenever they begin to untie the inexhaustible budget. It will have a salutary effect. Try it. "The north wind driveth away rain; so doth an angry countenance a backbiting tongue." Prov. 25:23. If it does not produce a radical cure, it will prevent a good many serious attacks. We say again, Try it. J. LAMONT.

God Is Love.

THE UNIVERSE DESIGNED TO DISPLAY AND ENJOY THE LOVE OF GOD.

"GOD is love;"—and the true theory of the universe is, that it is a vehicle or medium constructed expressly for the circulation and diffusion of his love. Full of blessedness himself, his goodness burst forth, at first, into a celestial creation, replenished with bright intelligences, invested with the high prerogative of approaching as near to the Fountain of excellence as created natures can, to derive their happiness immediately from himself, and to derive it to the full amount of their capacity for enjoyment.

But Heaven, with all its amplitude, was too confined for Infinite Love; he must enlarge the sphere of his beneficence; again his unconfined goodness overflowed, and this terrestrial creation appeared—an enlargement of Heaven. . . . By creating, at first, one common father of the species, he designed that each individual should feel himself allied to all the rest, and pledged to promote their happiness. And by rendering us necessary to each other's welfare, he sought to train us to an humble imitation of his own goodness, to teach us the divine art of benevolence—to find and fabricate our own happiness from the happiness of others. . . .

He meant every heart and hand to be a consecrated channel for his love to flow in. Had his great idea been realized, the world would have exhibited the glorious spectacle of a whole race in family compact; clothed in a robe of happiness, with charity for a girdle; feasting at a perpetual banquet of beneficence; hailing the accession of every new-born member as the advent of an angel, an addition to their common fund of enjoyment; and finding greater blessedness than that of passively receiving happiness in exercising the godlike prerogative of imparting it—a whole order of intelligent beings, having one heart, and one mind, a heart beating in concert with Heaven, and diffusing, with every pulse, life, health, and joy, to the remotest members of the body. The mere outline of the scene, as sketched by God in paradise, called forth audible expressions of his divine complacency; on surveying it from the height of the excellent glory, he pronounced it good, and the light of his countenance fell upon it.—Mammou.

Identity not Lost by Unconsciousness.

DR. BEATTIE, sometime of Aberdeen, where he died in the sixty-seventh year of his age, writes of identity thus: "It has been asked whether a continued consciousness of our being always the same does not constitute our sameness, or identity? No more, I should answer, than our perception of truth, light, or cold, is the efficient cause of truth, light or cold. Our identity is perceived by consciousness; but consciousness is as different from identity as the understanding is different from truth, as past events are different from memory, as colors from the power of seeing. Consciousness of identity is so far from constituting identity, that it presupposes it. An animal might continue the same being, and yet not be conscious of identity which is probably the case with many of the brute creation; nay, which is often the case with man himself. When we sleep without dreaming, or fall into a fainting fit, or rave in a fever, and often, too, in our ordinary dreams, we lose all sense of our identity, and yet never conceive that our identity has suffered any interruption or change; the moment we awake, or recover, we are conscious that we are the same individuals that we were before.

"The following case, which M. Crozaz gave in to the Academy of Sciences, is the most extraordinary instance of interrupted consciousness I have ever heard of. A nobleman of Lausanne, as he was giving orders to a servant, suddenly lost his speech and all his senses. Different remedies were tried without effect for six months, during which time he appeared to be in a deep sleep or delirium, with various symptoms at different periods, which are particularly specified in the narrative. At last, after some surgical operations, at the end of six months, his speech and senses were suddenly restored. When he recovered, the servant to whom he had been giving orders when he was first seized with the distemper happening to be in the room, he asked whether he had executed his commission; not being sensible it seems, that any interval of time, except a very short one, had elapsed during his illness. He lived ten years after, and died of another disease. I mention this chiefly with a view to the reader's amusement; he may consider the evidence, and believe or disbelieve, as he pleases. But that consciousness may be interrupted by a total delirium, without any change in our notions of our own identity, I know by my own experience. I am therefore fully persuaded that the identity of this substance which I call my soul may continue even when I am unconscious of it; and if for a shorter space, why not for a longer?"—*Sel.*

It is Work that Tells.

IT is cause for deep regret that so many young men, who, during their course of preparation, shone the fairest, should disappoint the hopes they excited, and yield, after all, but stunted fruit. Hundreds of cases might be cited that resemble leaky ships. Out of colleges and seminaries they rode under full sail and with colors flying, and gradually out to sea, promising a prosperous voyage; but when next seen they were water-logged, sinking, to be remembered no more.

It is too evident that many cease to be students when they begin to be teachers; many enter with prestige of ideas which are excellent capital, if properly improved by indefatigable labor, for attaining intellectual wealth, but unfortunately they wilt under the first silly caresses of foolish flatterings. We are all acquainted with some who started with fair capital, but who, hearing the silly whispers of admiring relatives and friends, began to look upon themselves as among the strong, the uncommon men, and neglecting study, died moth-eaten. Bubbles made with a little soap and water are beautiful, and one can almost imagine them miniature worlds floating in the air; but, alas! they burst while we admire.

Natural genius, however much to be admired, is simply so much good soil which, like the soil of the garden let alone, goes to weeds. It must be ploughed and harrowed and receive seed to be made to bring forth the golden grain.—*Christian at Work.*

The Chicago Fire.

IT was my sad lot to be in the Chicago fire. As the flames rolled down our streets, destroying everything in their onward march, I saw the great and the honorable, the learned and the wise, fleeing before the fire with the beggar, and the thief, and the harlot. All were alike. As the flames swept through the city, it was like the Judgment day. Neither the mayor, nor the mighty men, nor the wise men, could stop those flames. They were all on a level then, and many who were worth hundreds of thousands of dollars were left paupers that night.

In like manner, when the day of Judgment comes there will be no difference. When the deluge came there was no difference; Noah's ark was worth more than all the world. The day before, it was the world's laughing-stock, and if it had been put up at auction, you could not have got anybody to buy it for fire-wood. But the deluge came, and then it was worth more than all the world together. And when the day of Judgment comes, Christ will be worth more than ten thousand worlds. And if it was a terrible thing in the days of Noah to die outside the ark, it will be far more terrible for us to go down in our sins to a Christless grave.—*D. L. Moody.*

A Wish.

How often persons say, as they look back over a life of thirty, forty, or fifty years, "I wish I could live my life over again." They greatly desire to have their life record appear just right in the day of final accounts, but they see blots upon it and deviations from the straight and narrow way that leads to the city of God; and they think, if they could live their life over again, they would make a fairer record for the inspection of the All-seeing Eye. But how vain this wish, be it ever so ardent. To no one has it ever been given to twice travel through this thorny maze, nor will it ever be.

Yet in this very arrangement is the love of God for his intelligent creation, surprisingly manifested. If the wish to present at the Judgment a spotless character for the glory of the Creator be sincere, and the one grand object for which we wish to live this life once or twice, how ample the provision for us to do so. Not by the length of life or the number of lives we may live here, but by the way in which we live this one, be it long or short, will our object be gained.

A perfect pattern has been given, which every one by close study and faithful application can imitate; and for every failure there is a fountain provided, and all who will present themselves a living sacrifice will find there is power in the blood of the Lamb of God to obliterate every stain of sin, every blemish caused by an un sanctified life, and strength will be given that will enable us to live this brief life that instead of looking back over the past, with vain regrets for missteps, we shall look forward with earnest longings to a new and unending life with God our Father, the dear Redeemer, holy angels, and the good and pure of all ages.

Shall we who are permitted to live in this land, which is so highly favored of God, and so filled with a knowledge of his word, from which is blazing forth the light of "present truth" sit down, with folded hands, while multitudes in the dark corners of the earth are in perishing need of the light of truth? Or shall we arise and call into action every faculty given us to help swell the last note of warning to a loud cry?

It has been truly said, "God has gone out before us." Where are the laborers who will follow and so zealously devote themselves to the work of God, even at this eleventh hour, that they may soon hear from the lips of the Master, "Well done;" and may enter upon a life where no wish will be in vain, and no hope unfulfilled? *C. R. AUSTIN.*

"Have Salt within Yourselves."

VERY often we find ourselves without this seasoning. In our prayer and social meetings, we frequently wait until some one who has the love of the truth warm in his heart stirs us with a spirited testimony; then if we have an opportunity to speak while we are under the influence of the stimulus received from such a person we will do so, if not, we wait again.

Very many depend on the salt of another's offering. If we would keep a fresh supply of grace within ourselves, we would never have long, dry meetings. Brethren and sisters, don't depend on other people's salt. Get a new conversion every day, that this grace may be in yourselves. We read in Lev. 2:13 that Israel were not permitted to suffer the salt of the covenant of their God to be lacking; and we, as the antitype of God's ancient people, must not attempt to worship God or do any thing in his cause without a supply of fresh grace. All that are depending on others are, like the foolish virgins in the parable, trying to borrow oil. *W. COCHRAN.*

A JUDICIOUS application of cold or warm water will alleviate, arrest, or cure more of pain or sickness than any score of medicines ever known.—*Dr. Hall.*

Two blades become sharp by being rubbed together; so two opinions, clashing against each other, grow more decided, instead of becoming blunted.

S. B. Books,—How They Should Be Kept.

FOR several years past, in Conferences in which I have labored, I have had occasion to examine s. b. books and the accounts of our s. b. treasurers. I have been pained to find that, with here and there an exception, the accounts of our s. b. fund in the different churches are kept in such a manner that it is impossible for the treasurers themselves, or anybody else, to tell how their accounts stand.

I have not found one treasurer out of five who can balance his book and tell just how it stands. The only way that many have of telling is this: They have a separate place in their pocket book where they put all their s. b. money. By looking at this they can tell how they stand!

With the rapid increase of our numbers and churches this is becoming a matter of much importance. The entire s. b. of our people amounts to some thirty-five thousand dollars (\$35,000.00) a year. This would be quite a large business for one good practical book-keeper to attend to where money was received in sums of \$5.00, \$10.00, and \$20.00. Even in this case, no business man would suffer his books to pass on year after year without being carefully audited. It is a very easy thing to make mistakes which amount to hundreds of dollars in the handling of so much money.

But look at the case of our s. b. fund. Here are thirty-five thousand dollars to be handled every year. This is to be gathered from ten or fifteen thousand different persons. Most all of it comes in very small sums, five, ten, twenty-five cents, &c., at a time. This, any one can see, is a most difficult business to keep correct, as these little sums come in irregularly. Then, when we consider the further fact that these amounts pass through the hands of some three hundred different s. b. treasurers, the liability of making mistakes is greatly increased. And when we further consider that the majority of our s. b. treasurers know nothing about book-keeping, and are not accustomed to keeping accounts at all, it is very evident that there must be many mistakes made involving hundreds, if not thousands, of dollars every year.

The little that I have looked into these matters confirms these fears. It seems to me that it is time that attention should be called to this matter, and that some better system of keeping these books should be introduced. When our numbers were small and our churches few, it was not a matter of so great account; but the case has now come to be very different. I wish simply to make a few suggestions, hoping that others, in higher authority and with more financial ability, will soon find time to do something about it.

In the first place, then, a good deal of care should be exercised in choosing a treasurer. To my certain knowledge, some one, with little or no consideration, moves that a certain person be elected treasurer, and the motion is carried although the person may not be at all fitted for the place. I think that the matter should be carefully talked over beforehand and a selection made of the person the best qualified to attend to it. If there is any member in the church, brother or sister, who is particular and careful in his or her own business, who is punctual and prompt, and who knows how to keep accounts, such a person should be selected. A person who is not prompt in paying his own s. b. should never be put in treasurer. It is also important that the s. b. treasurer should be located where the brethren will see him often, so that they can hand in their s. b. at any time. Then the s. b. treasurer should feel that it is his duty to carefully look after this matter, to notify the members when their s. b. is due, and how much it is, and solicit them to pay it promptly. A failure to do this often loses to the treasury a large amount that would otherwise be paid in. A person who does not feel at liberty to tell a brother or sister when s. b. is due should not be elected to the office.

I will offer a few suggestions about keeping the s. b. book. Opening it, you will find on the left hand page a space for the names of those pledging. Here plainly write the names of all who pay s. b. In the first column on the right hand page place opposite each name the amount which that person gives each week. Then you will find a blank column under each month and opposite each name. But now be careful. Do not place a single figure, or make any mark in these blank places till the person has paid the amount due for that month. When the person does pay, be it more or less, commence with January and apply as much of the amount in the blank place under January as is due in January, and as much more in February as is due in February, and so on as far as it will go, but no farther. Then you can tell at a glance just how far every individual has paid. He has paid just as far as the figures are placed in the blank places, and no farther.

Strange to say, many of our treasurers fill out with figures the blanks for the entire year before a cent has been paid. Why they should do this I cannot conceive. This would show, if it meant anything, that each individual had paid up on his s. b. for the entire year, when the fact is, he has not paid anything. This is not the way to do. Do not place any figures there till the money has been paid. All that this page is for is to show how far ahead or how far back each individual is.

Now turn two-thirds of the way through your book, and there keep a record of every dollar or cent paid in. This record should state when it was paid, who paid it, and how much was paid; thus:—

Jan. 6, 1876,	John Brown,	\$ 3.25
" 12, "	Wm. Jones,	6.10
Feb. 2, "	Charles Smith,	.25
March, 1, "	John White,	.10
" 7, "	Mary Alexander,	4.00
" 20, "	Sam'l Miller,	2.80
Total,		\$ 16.00

These accounts, it will be seen, can readily be added up at any time, so that the treasurer can tell just how much money he has received up to any given time. He can tell by this who paid, when they paid, and how much they paid, so that there can be no difficulty about it.

Now turn still farther over, say within six pages of the back of the book, and there keep an account of all moneys paid out, stating when it was paid, to whom it was paid, and how much; thus:—

March 25, 1875,	sent to State Treasurer,	\$ 27.10
May 19, "	" " " " "	40.60
July 1, "	" " " " "	18.00
Total,		\$ 85.70

It will be seen that these accounts can be readily added up, so that the treasurer can tell at any time how much money he has paid out, when he paid it, and to whom it was paid. Comparing this with what he has received will at once show how his book stands. Our s. b. books are not adapted to keeping records in this manner, but still they can be used for that purpose till something better is provided. The president of the Conference, one of the Conference Committee, or some person appointed for the purpose, should examine the s. b. books in every church once a year, and see that they are properly kept, accounts balanced, &c.

D. M. CANRIGHT.

Jay, Mich., Nov. 23, 1875.

THE GREATEST HERESY.—"Popery?" No. "Pelagianism?" No. "Socinianism?" No. What can it be? It is a more general and widely diffused error than either named. It creeps into families and disturbs their harmony. It lurks in neighborhoods and sets friends at variance. It steals into churches and destroys their peace. It nestles down in editorial chairs and gives to the many-tongued press its bitter words. It strides the hobbies of reform and turns them into centaurs of fury. It gets into the councils of society, and curdles their charity with its acids. It stands on either side of the imaginary line that divides a nation into sections, and hurls poisoned arrows from one side to the other. It is the very essence and incarnation of the mischief-making principle, and the arch-enemy of Christ. What can it be? we hear from north, south, east, and west.

Must we answer, when the very nature of the heresy is such that the subject of it is almost invariably, and by a kind of fatal necessity, unconscious of its power, and only by divine grace is ever freed from the hateful scourge? A careful reading of the thirteenth chapter of Paul's first epistle to the Corinthians will confirm the assertion of an excellent divine, that the greatest heresy is want of love.—*Sel.*

Obituary Notices.

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

DIED, of lung disease in Brighton, Iowa, October 31, 1875, John Gibson, aged twenty-one years. The funeral services were held at the house of his parents. Brief remarks by Rev. Vincent from Job 1:21. *P. A. ROBERTS.*

DIED, at Eaton Rapids, Mich., Dec. 6, 1875, sister F. L. Hutchinson, aged thirty years. Sister H. embraced present truth when Elds. Corliss and Jones held tent-meetings here in September, 1874. She was loved by all who knew her, and esteemed as one of the meek of the earth. Funeral services by Rev. Doust, Methodist. *J. F. FERRIS.*

FELL asleep in Jesus, in Pleasant Valley, Potter Co., Pa., Nov. 19, 1875, Betsey, wife of Joel C. Witter, in the forty-fifth year of her age. Her disease was inflammation of the stomach. Sister Witter embraced the Advent faith under the labors of B. F. Robbins nearly eighteen years ago, and remained faithful, earnest and devoted till her death. Remarks by the writer from Rev. 14:13. *J. G. SAUNDERS.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, DEC. 23, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } EDITORS.

The last page being taken up with the Index, the reader is referred to the 5th and 7th pages of this number for appointments and business matters.

The New Year.

A DAY OF HUMILIATION, FASTING, AND PRAYER.

We, the Committee of the General Conference of Seventh-day Adventists, do appoint the first day of January, 1876, as a day of humiliation, fasting, and prayer, to be observed as such by all our churches and the scattered brethren and sisters throughout the length and breadth of our land.

The first day of the new year falls on the Sabbath of the Lord, and will be a most appropriate season to commence the new year with humiliation before God, searching of heart and life, fasting, prayer, and new consecration to the service of God. Especial effort should be made to secure a full attendance of the members of all our churches on that day, at their respective places of worship. Our scattered brethren and sisters, who may not be able to attend public worship, are urgently invited to enter heartily and promptly into the devotions of that day at their homes.

Lord willing, we will prepare and publish, in pamphlet form, an address for the occasion which will set forth the wants of the cause and the dangers and duties of our time. This address may be read in all our congregations in connection with the other solemn services of the day.

The address will be published on our Oakland, Cal., press, and be sent out to our preachers, local elders, and other persons, according to our best knowledge of these persons.

JAMES WHITE,
J. N. ANDREWS,
J. N. LOUGHBOROUGH. } Gen. Conf. Com.

A Thought from Nature.

THESE cold wintry days have a lesson for the Christian. How rapidly the heat from our steam boilers and furnaces radiates into the keen frosty air. How necessary to keep up a liberal and constant supply of fuel to maintain the heat. Cut off this supply, and how rapidly all becomes cold.

Brethren, we live in a time when the spiritual thermometer in this world stands but little above zero. As the Saviour said, Because iniquity abounds the love of many waxeth cold. These times make tremendous drafts upon our Christian vitality. Unless we keep up a constant supply, in a marvelously short space of time we cool all down. Don't let the fire go out. Keep up constant connection with Heaven. Keep the channel through which we receive fresh supplies from the exhaustless storehouse of God's grace open and free. Then, though all around us congeals, the life heat will animate and quicken us. Though others die, we shall live.

A Syllogism on Baptism.

ONE of our brethren has sent us the following syllogism on the subject of baptism, by one who believes in trine immersion:—

"I now offer a syllogism which you may overthrow if you can. Christian baptism was practiced in the first century. But backward immersion was not practiced till the sixteenth century. Therefore, backward immersion is not Christian baptism."

The trouble with this syllogism lies in its minor premise which expresses a falsehood. To say that backward immersion was not practiced till the sixteenth century, is, we have no hesitation in saying, to state that which is not true.

We also will present a syllogism: The apostles practiced Christian baptism. But they practiced backward immersion, and that only. Therefore, backward immersion, and that only, is Christian baptism.

Another: Christian baptism was practiced in the first century. But trine immersion was not practiced till sometime subsequent to the first century. Therefore, trine immersion is not Christian baptism.

These syllogisms are infinitely better than the one our friend offers, because they express the truth. We can trace trine immersion only to

the foggy, boggy times upon which we enter when we leave the New Testament age. Its origin is lost in the quagmire of incoming superstition and corruption in which the church so speedily swamped when its first teachers no longer lived to guide and counsel it. We cannot carry it through to the solid ground and steady light of apostolic times. And this fact is fatal to the claims of this theory. For it matters not how soon the church may have so far departed from New Testament teaching on the subject of baptism as to adopt the unnatural and meaningless form of three, face-foremost, forward plunges, nor how general this became, nor how long continued, even though to the present day; if it is not found in the New Testament, it is without authority. The links of a chain may for a long distance be connected and sound; but if the link which should connect it with the staple is wanting, it will hold nothing. Trine immersion don't reach the staple. Our only wonder is that any one with the New Testament in his hands, and any idea of the design of baptism in his mind, should adopt a form which so utterly destroys all its beauty and significance. Baptism illustrates the burial of our Lord. But who supposes that Christ was inhumanly thrown into the tomb upon his knees and face? Away with such a perversion of the ordinance!

U. S.

A New Way to Spend the Sabbath.

We have received through the mail, a little pamphlet entitled "Sabbatism," by M. M. Eschelman, which only serves to show the gross misapprehension, not to say criminal ignorance, which still reigns over the minds of men on this subject. On the last page of the cover, "a week's work" is laid out, and the work assigned to "Saturday" is this:—

"Prove by the Bible that the disciples of Christ are required to observe any of the sanctified days of the law, because not forbidden in express terms in the gospel. Prove also that Christ honored this day after his resurrection, and that he did not honor the first day of the week."

The intent of this paragraph evidently is that men should take this time to prove that the Sabbath of the commandment is not now of force, and that Christ in its stead honored the first day of the week. Could effrontery to this holy institution go farther than to suggest such a manner in which to spend its sacred hours. We point all who are animated by this spirit to these words of Christ, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven," and bid them beware what they do.

U. S.

What Shall We Do?

THERE is but one safe and reasonable answer, and that is, "Go forward." It is too late to recall the profession that S. D. Adventists have made before many witnesses. To go back, there is nothing to go to; to branch off, is the inevitable way to ruin, as it has hitherto proved. The Lord has put this work in motion, and has set his seal to it. And to us who have seen and acknowledged this truth there is no honorable retreat, unless we turn square about, and assert, and prove, that the whole thing is a delusion and a fraud.

But if we accept of God's word as describing beforehand the movements and issues of the present times, and admit his providence in fulfilling his word of promise, we can come to no other conclusion than that the time has come when the last effort to crush the truth of God and banish it from the earth is impending, and that the final warning is already being given. This being so, the work will not fail of accomplishing the design for which God has sent it; nor will it revolutionize in its course. And as the train of truth passes over the road but once, no branch tracks have been laid by sovereign Wisdom, and, consequently, the laying of them is the work of the enemy to turn men out of the way, and plunge them into perdition.

Get a strong hold upon the help handed down from above, and hold on. Selfishness, the parent sin, must die out of our hearts. Trials and sifting are before us. Who will be faithful, and get the final victory over sin? And how shall we get this victory, unless it is by pressing together and pressing forward? The great salvation set before us is worth striving for, is worth dying for. Death to self and to sin is what is demanded.

R. F. COTTRELL.

There has been during the past year an increase in the length of postal routes in the United States of 8,776 miles.

The Work in California.

IN THE SIGNS OF THE TIMES, of Dec. 9, 1875, Bro. Loughborough writes respecting the tent-meeting just held in San Francisco:—

"Our tent-meeting in San Francisco has now been in progress since October 9. For the last month heavy rain storms have interfered much with our meetings and scattered our congregations. In one of these storms a breadth was torn out of each end of our tent-top, but we repaired this and started again. Last week it was stormy most of the time, and the wind again tore open one end of the top, but we repaired it and have resumed meetings again.

"Our meetings are not in vain, about one dozen having come out on the truth. Four of these were baptized on first-day, Nov. 28. Two of them were infidels when the meetings commenced. We now expect to close our tent-meetings on first-day evening, Dec. 12, and to hold meetings the following Sabbath and first-day, Dec. 18 and 19, in our new house of worship on Laguna street, between Tyler and McAllister."

A Good Illustration.

AN apt illustration will sometimes tell more than a strong argument. Hence it is a good thing to use them freely when you have those that are to the point.

I lately heard Eld. Hutchins illustrate one point very forcibly. It was this: Those who come out in any community to keep the Sabbath, or in a family where all the members of the family do not embrace it, are always accused of making division and bringing disturbance. They say that these persons have no right to thus separate themselves from other people by keeping a different day; and that they are responsible for all the inconvenience growing out of it. It is important, they say, that families should be agreed and walk together, and that society should be in harmony. But now let us illustrate this:—

A father has three young sons. He sends them several miles away on important business. He distinctly commands them to go directly to the place, attend to business, and return. He charges them not to play by the way, and to be sure to keep together, and says he will punish them if they separate. They go on their errand; but, by and by, they begin to loiter by the way. They stop to pick berries or play with other boys. They get over into the field and away from the road. Finally, one of the boys urges them to go on about their business. He reminds them of his father's commandment; but they refuse to go. Finally, he resolves to leave them and go himself whether they will or not. But they now think of a bright idea: The father strictly commanded them not to separate. Hence, they tell him if he leaves them he will break the father's command and they will report him to his father accordingly.

They argue the case thus: "Father commanded us to keep together, and not to separate. We two are in the majority. If you go away from us you will be responsible for the separation, and father will punish you." Nevertheless, the boy leaves them and performs the errand as his father directed.

Now, in this case, who was responsible for the division? All can see that it was the two boys who refused to go about their father's business, and not the one who separated from them to keep his father's command.

Just so, those who separate from the mass, in obedience to the plain commandment of God, are not responsible for this separation and division. Those who refuse to obey God are the ones who are responsible for divisions.

D. M. CANRIGHT.

St. Charles, Mich., Dec. 6, 1875.

"It Matters not when, if We Are only Prepared."

CONCERNING the light of prophecy an apostle has said, "Whereunto ye do well that ye take heed." But thousands are deceiving themselves with the idea, seemingly self-evident to them, that it is of no use to them to know whether the coming of Christ and the end are near, or far in the future, if they are only prepared. This excuse for not heeding the injunction of Jesus and his apostles to "watch" and to "know that it is near," "lest coming suddenly," they be found "sleeping," is so well expressed and so plausible, who can deny its truth? Is it not true that, if they are only ready, all is well with them? Say they, "It matters not to me whether Christ should come to-day, this year or next, or whether he should

not come in ten thousand years, it is all the same to me; if I love Jesus, all is well."

Now I wish to show how little such persons know and realize in what will consist a preparation for the close of probation for those that shall, in the providence of God be "alive and remain" to that all-important event.

Please read the closing message of probation, as recorded in Rev. 14:9-12. Listen to the awful warning against the worship of the beast and his image, and the terrible denunciation of the unmingled wrath of God against those that shall be found so doing, when that great day of his wrath shall come. Then, on the other hand, read the account of the last persecution of the church, recorded in Rev. 13:11-18, when that government, which will bring into being an image of the papal beast, shall demand that you shall worship the image, the very thing which God warns you not to do, on pain of death; and it will be seen that a grand and decisive test will close probationary time, and that those who live till the Son of man shall be seated upon the white cloud with the sickle in his hand, because the "harvest of the earth is ripe," will have passed this final, trying test, refusing to worship the beast and his image, and identifying themselves with those "who keep the commandments of God and the faith of Jesus."

Now let me ask you, my friend, Who will pass this test, and not know that Christ's coming is near, even at the doors? Who will, at the risk of his life, refuse obedience to the mandates of earthly government, standing firm for the commandments of God, in spite of the threatening of death, till Christ shall come for their deliverance, and not know that deliverance is coming, and without praying for, and expecting, the coming of the Deliverer? At that time will be fulfilled the promise of Christ: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:7, 8.

To one who heeds the sure word of prophecy it is absurd, in the highest degree, to suppose that one can be prepared for the grand and solemn event of the close of human probation without being aware that that event is at hand. And why should Christians choose to close their eyes to all the signs of the coming of that day, and desire to have that day come upon them as a thief in the night. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." Why should Christians deliberately choose the unbeliever's fate?

R. F. COTTRELL.

An Appeal for Books.

To many friends who have remembered us at the throne of grace, we would say that our Heavenly Father has dealt with us in mercy, and we are enjoying a comfortable degree of health and courage. We have many warm-hearted friends who are trying to observe all the commandments of God. The language we hear in the house of prayer is similar to that of eastern churches, and often, for the time being, we forget that we are so far from our kindred. And this brings to our minds the oft-repeated saying that the cause of truth is one everywhere. Some loyal souls are found wherever the standard is raised, who are anxious for the prosperity of the work.

Our brethren and sisters seem to manifest a desire to learn to walk in all the light of the third angel's message. May the Lord lead them forward. They hold Sabbath meetings, Sabbath-school, and a weekly evening prayer-meeting.

In this distant part of the country our young people do not have many advantages that are afforded in the East. A library would add to the interest of our Sabbath-school, but the church, as yet, are not able to purchase, as the debt on the meeting-house claims their first attention. In behalf of these young people I would solicit a favor from some of our older churches. If several schools would each donate to us a few books, which have been in use among them so long as to become quite familiar, they would be thankfully received. And if any persons interested would wish to contribute single books from their private libraries we should be glad to receive them. We want books, not merely for a pastime, but something to lead and strengthen the youthful mind in the ways

of moral integrity, industry, temperance, and religion.

Should such books be sent, let them be forwarded by mail, well wrapped, to my address, and I will see them properly arranged for the benefit of the school. Address,

MRS. A. P. VAN HORN,
Walla Walla, Washington Ter.

NOTE.—The foregoing appeal for books from sister Van Horn is worthy of notice. And as it was sent to us for consideration as to the feasibility of the plan, we take the liberty to suggest,

1. That no books be forwarded that are much worn and soiled.

2. That all books forwarded shall be those that are well written, and upon subjects suitable for a Sabbath-school library.

3. That they be wrapped carefully with several thicknesses of firm paper, and plainly directed as ordered.

JAMES WHITE,
Oakland, Cal.

Leaving for Europe.

I HAVE been negotiating with the "Compagnie Générale Transatlantique," of New York, and if my last proposition is accepted, and Providence favors, we shall leave New York for Havre, France on the Péreire, a French steamer, December 25, as we are permitted by the company to transfer our baggage and occupy our berths on the ship the day before (Friday). The wharf is at the foot of Morton Street, Pier 50, North River. If I follow this arrangement, I shall reach New York with my family December 22. Any assistance rendered us by brethren in the city will be appreciated.

It is after weighing well the dangers and difficulties of the mission before us, and with a clear sense of duty and with faith in an opening Providence, that we leave for Europe. We go seeking no other pleasure than that growing out of the service of God in the work of saving perishing men. We have aimed to make a full surrender of ourselves to God, and think we have laid our property and our lives upon the altar, to be spent to the glory of God. We have not been without a sense of our infirmities and lacks, but we trust that God will strengthen us.

Although we have crowded two weeks' work into one for several weeks, and have lost much rest, we feel stronger to-day than we did a month ago. We feel that God is strengthening us for the work before us, and shall praise him, and try to be faithful and truly humble.

Our five days' stay with Bro. Wm. Saxby and family and Bro. Morin at St. Albans, Vermont, on our way to Burke, was very pleasant. I held two small meetings and visited with some of the French during that time. I expect a church will yet be raised in that place.

We had an unusually large attendance at Bordoville last Sabbath and a good meeting. I tried to leave counsel that will be of lasting benefit to the brethren and sisters. This is the largest church in Vermont, and the people here have been highly favored. May they not lose the spirit of sacrifice and the brotherly love that characterized them years ago. The danger of this dear people is to be slack in carrying out church discipline and in cherishing the spirit of tender love and forbearance that it is designed to inculcate; also to overlook the fact that God claims more of them in the missionary work. Where are the men and women and the youth in this large church who are preparing for the ministry?

Bordoville, as our birthplace, and as the place where we spent most of our youthful days, Bordoville with its surrounding scenery, called to mind events and thoughts of the past, which I mused upon to profit. But no spot in Bordoville is so sacred to me as that where my only sister and beloved father sleep in Jesus. It was our privilege to call on Mrs. B's. dying mother who has a firm hold on the better world. We proposed to stay with her another week. Her reply was: "If duty calls you away, I would not detain you."

I had hoped that the Providence of God would so direct that the lot of my dear and only brother and mine would be cast together in the missionary work. But as God has ordered otherwise, I would submit to his will, believing that he can make us a host as we separately push away from shore and reach after the strength of God.

A letter from a French brother near Green Bay, Wisconsin, brings the cheering news of an esteemed family who have taken a firm stand on the truth, and of a good prospect at another point. God give still greater success to the cause among the French West. We shall remember St. Anne, Kankakee, Serena, Wequiock, Green Bay and Duck Creek.

We are made near to each other by the one Spirit and by the glorious cause we have espoused. And whether we labor in Europe or in America, may we meet when the trump of God shall sound and the redeemed shall be gathered from every land.

D. T. BOURDEAU,
Burke, Vt., Dec. 10, 1875.

Who Should Come?

WHO should come to our State quarterly meetings of the Tract and Missionary Society? This is a question, it seems to me, worthy of serious consideration by the army of Tract and Missionary members. These meetings are attended with some expense, and this is not confined wholly to those that come. They should be counsels of solemnity and importance. If it would be right for me to be so presumptuous, I would here humbly offer two or three suggestions in answer to the question, Who should come?

1. If at all practicable, every director should come. If he is a minister (which may occasionally be the case), and should, at the time, be engaged in a series of meetings, we would say, Hold on to your meetings by all means; you are clearly excused. In case any director cannot come, let him represent himself by letter, containing words of encouragement, counsel &c., if he has them, and also clear statements of business that he may think necessary to be considered. He should see to it, also, that his district is fully reported.

2. District secretaries should come if they can, reasonably, bringing their book of record with them. If they do not come, they should have their district report all ready and send it to the State secretary before the meetings.

3. Those whose hearts burn within them to labor in some way in the Master's vineyard will be heartily welcome.

4. Nobody of Christian deportment is excluded.

H. A. ST. JOHN.

The President on our National Progress.

THE President's message, transmitted to Congress at the opening of the present session, speaks as follows of the advancement of the United States during the past hundred years:—

To the Senate and House of Representatives:

In submitting my seventh annual message to Congress in this centennial year of our national existence as a free and independent people, it affords me great pleasure to recur to the advancement that has been made from the time of the colonies, one hundred years ago.

THE PROGRESS OF A CENTURY.

We were then a people numbering only three millions. Now we number more than forty millions. Then industries were confined almost exclusively to the tillage of the soil. Now manufactories absorb much of the labor of the country. Our liberties remain unimpaired. The bondsmen have been freed from slavery. We have become possessed of the respect if not the friendship of all civilized nations. Our progress has been great in all the arts, in science, agriculture, commerce, navigation, mining, mechanics, law, medicine, etc., and in general education the progress is likewise encouraging. Our thirteen States have become thirty-eight, including Colorado (which has taken the initiatory steps to become a State), and eight territories, including the Indian Territory and Alaska, and excluding Colorado, making a territory extending from the Atlantic to the Pacific. On the south we have extended to the Gulf of Mexico, and in the west from the Mississippi to the Pacific.

One hundred years ago the cotton-gin, the steamship, the railroad, the telegraph, the reaping, sewing, and modern printing machines, and numerous other inventions of scarcely less value to our business and happiness, were entirely unknown.

In 1776 manufactories scarcely existed, even in name, in all this vast territory. In 1870 more than two millions of persons were employed in manufactories, producing more than \$2,100,000,000 of products in amount annually, nearly equal to our national debt. From nearly the whole of the population of 1776 being engaged in the one occupation of agriculture, in 1870, so numerous and diversified had become the occupations of our people that less than six millions out of more than forty millions were so engaged. The extraordinary effect produced in our country by a resort to diversified occupations, has built a market for the products of fertile land distant from the sea-board and the markets of the world.

The American system of locating various and

extensive manufactories next to the plow and the pasture, and adding connecting railroads and steamboats, has produced in our distant interior country a result noticeable by the intelligent parts of the commercial nation.

The ingenuity and skill of American mechanics have been demonstrated at home and abroad in a manner most flattering to their pride; but for the extraordinary genius and ability of our mechanics, the achievements of our agriculturists, manufacturers, and transporters throughout the country would have been impossible of attainment.

The progress of the miner has also been great. Of coal, our production was small; now many millions of tons are mined annually. So with iron which formed scarcely an appreciable part of our products half a century ago; we now produce more than the world consumed at the beginning of our national existence. Lead, zinc, and copper, from being articles of import, we may expect to be large exporters of in the near future. The development of gold and silver mines in the United States and territories has not only been remarkable, but has had a large influence upon the business of all commercial nations. Our merchants in the last hundred years have had a success and have established a reputation for enterprise, sagacity, progress and integrity unsurpassed by the peoples of older nationalities. This "good name" is not confined to their homes, but goes out upon every sea and into every port where commerce enters. With equal pride we can point to our progress in all of the learned professions.

As we are now about to enter upon our second centennial commencing our manhood as a nation, it is well to look back upon the past and study what will be best to preserve and advance our future greatness. From the fall of Adam for his transgressions to the present day, no nation has ever been free from threatened danger to its prosperity and happiness. We should look to the dangers threatening us and remedy them so far as lies in our power. We are a republic, where one man is as good as another before the law. Under such a form of government it is of the greatest importance that all should be possessed of education and intelligence—enough to cast a vote with a right understanding of its meaning. A large association of ignorant men cannot for any considerable period oppose a successful resistance to tyranny and oppression from the educated few, but will inevitably sink into acquiescence to the will of intelligence, whether directed by the demagogue or by priestcraft. Hence the education of the masses becomes of the first necessity for the preservation of our Institutions. They are worth preserving because they have secured the greatest good to the greatest number of the population of any form of government yet devised. All other forms of government approach it just in proportion to the general diffusion of education and independence of thought and action.

Baptism, How it Should be Conducted.

HAVING attended several baptisms of late, I wish to offer some suggestions concerning the proper way of conducting them. Others may take different views of the matter perhaps. Baptism should be a very solemn ordinance, conducted in such a manner as to make a good, pleasant, and sacred impression upon the mind of the one baptized and the one beholding it. Ordinarily, it is an event that takes place but once in a person's lifetime. It is designed to mark a new and important era in a person's life. It marks our death to sin and the world, and our birth into the church of Christ. It is a solemn representation of the burial and resurrection of the divine Son of God.

Generally, there are many present to witness it, not only friends but opposers and scoffers, who are ready to take exceptions to the least impropriety or unseemingly action. Hence great care should be taken to give no occasion for scoffers to make sport.

1. The minister himself should be properly and neatly dressed. I have sometimes seen them put on old, faded and worn clothes in which to perform the ceremony—clothes that they would ordinarily use in the most common labor. I am satisfied that this is not right. If ever a minister ought to dress neatly or tastily, it is on such an occasion as this.

2. The candidate to be baptized should also be neatly dressed. I have sometimes seen brethren go into the water barefooted, or in their stockings, with coat and vest off, and perhaps with patched and faded clothes. To appear thus looks untasteful and irreverent. If a person is so poor that he cannot provide a whole, clean suit of clothes, probably he could borrow them for once from somebody.

For the sisters a black alpaca or waterproof robe, with weights in the bottom to keep the dress down is generally the best. Where this is not provided, a loose-fitting dress, of some dark, worsted material will do very well. Light calico or muslin is only admissible in very warm weather, and then only provided that the person puts on plenty of underclothes. In either case, it is a mistake to think that one wants but few underclothes on when baptized. With woolen underclothes one does not chill through as readily, and the water which comes in contact with the person does not change so rapidly as with cotton underwear; hence it stays warm longer. But with thin cotton underclothes the person is not only soon chilled, but as soon as the garments are wet the form of the wearer is more exposed. Plenty of underclothing will obviate this largely.

3. A proper place should be chosen for the baptism. All these things make an impression on the beholder and on the candidate. Hence it is very desirable to have a pleasant location. It is bad to baptize a person in a dirty place, or in muddy water. One can afford to take a great deal of pains rather than to do it.

4. Very much depends upon the preacher's knowing how to perform the act properly. Where a candidate is immersed in a proper manner, it is possible for him to avoid strangling or struggling in the water. This results generally from ignorance on the part of the administrator. They should go out into the water till it is deep enough to come well up on the hips. The shallower the water the harder it is to baptize. When everything is ready, the candidate should be instructed to take a deep, full breath, filling the lungs full of air just as he is being put under the water. Then as he rises out of the water, he will throw his breath out, and thus save strangling. Candidates should be instructed also to slightly throw the head back and not to double forward, as many are inclined to do. This makes it hard to get the head entirely under water. By throwing the head backward a little just as they go down, they are easily immersed. After the minister has said the ceremony, then he should gently and slowly put the person backward till the back of the head is in the water. Then quickly put them under and raise them up. This prevents all excitement, struggling, strangling, &c. When the person rises, he should stand perfectly still till he has had time to get his breath and compose himself.

5. Too much singing is not good at a baptism. The attention of the people is upon what is being done, and it is hard to get their attention to singing. Hence, unless there is a well-trained company of singers, it is best not to sing very much. One solemn hymn, well sung, before prayer is always proper. After that, circumstances should direct with regard to the rest. I have sometimes seen singers sing themselves hoarse in competing with the roaring waves, talking people, and blowing wind. This is only mockery. If the air is still, and everything pleasant, an occasional verse, well sung, is very proper. Otherwise, it is best omitted. Hoping that these remarks will help some inexperienced ones, I have written them out.

D. M. CANRIGHT.

Vassar, Mich.

Wanted.

A SABBATH-KEEPER that has experience in turning. Address,

C. W. MIDDLETON & BRO.,
Gallatin, Mo.

Sister L. C. Tollhurst, living at No. 2350 Independence Street, South Cleveland, O., would be glad to have any Sabbath-keepers passing through the place call on them.

Appointments.

QUARTERLY meeting at Lyons (one mile west of Baraboo), Sauk Co., Wis., commencing the evening before the Sabbath, Dec. 30, and continuing until first-day evening. Our brethren of Douglass Center, Dell Prairie, and Hundred Mile Grove, are requested to meet with us. Scattered brethren, the Seventh-day Baptists, and all friends are invited. Let us meet together and open the year with prayer. Brn. Sanborn and Jordan are expected.

WM. H. CANFIELD, Clerk.

THE Lord willing, I will hold meetings in Ohio as follows:—

Troy,	Jan. 6-10, 1876.
Bellville,	" 13-17, "
Waterford,	" 20-24, "
Appleton,	" 27-31, "
Bowersville,	Feb. 3-7, "

H. A. ST. JOHN.

GLAD TIDINGS.

Joy, joy to earth, a Saviour,
The Promised One, has come—
The glory of the courts above,
Best token of the Father's love,
The Star of Bethlehem, whose light
Illuminates earth's moral night,
Our Prophet—Sacrifice.

In all her spacious mansions
What place had earth for him?
A manger for his cradle bed,
A life of toil for daily bread,
Gethsemane, the thorny crown,
And mocking soldiers bowing down,
The cross on Calvary.

And yet he came to open
Heaven's golden gates to man.
He spoke—the palsied hand was strong,
And dumb lips woke in joyful song;
He drank for us the cup of woe,
Conquered for us the wily foe,
And set the captives free.

The first-fruits of earth's harvest,
He rose to endless life,
And upward led a shining train
Rescued from Satan's dark domain;
While to his sorrowing children here
This promise left their hearts to cheer,
I will return again.

Lift up thine eyes in worship
Unto the hills afar;
For there the Saviour intercedes,
His precious blood for us he pleads,
Our humble prayers like incense sweet
Offers before the mercy-seat:
Our Priest—our Advocate.

Behold, again he cometh!
Not now the Man of grief;
In majesty he will descend;
Angelic hosts his steps attend;
Faithful and True, the Lamb once slain,
In righteousness on earth will reign,
A King forevermore.

Our blighted earth will blossom
As Eden long ago;
The morning stars again will sing,
And all the heavenly arches ring;
While every voice will join the strain
And higher lift the glad refrain,
Over a world redeemed.

Send forth the joyful tidings
To earth's remotest bound;
Haste! the last gracious call of Heaven
To man in mercy now is given;
To every nation, every tongue,
Let it go forth—redemption's song,
The glad, sweet song of old.

MARY A. DAVIS.

Battle Creek, Mich.

Progress of the Cause.

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

Erie and Cattaraugus Counties, N. Y.

I HAVE spent one Sabbath with the friends and brethren in each of the following places: Akron, East Elma, Glenwood, East Otto, Cottage, and Randolph. My object has been to find an opening for labor in some new place. But though in several places I found some who would be glad to hear, no place for meetings could be obtained.

Most professors of the religion of the Bible are determined to shut out, with bolts and bars, the light that is now shining from the Sacred Volume on the signs of the present times. We are reminded of those of whom the Saviour said, "Ye shut the kingdom of Heaven against men." Those that would go in, if possible, they would hinder. But the Lord is sending forth the promised message of his word, and some will hear it. There is no cause of discouragement. If a hearing cannot be had in one place, the word of command is, "Go to another." The Lord will carry forward his own work; and, if faithful, we shall have a reward and be satisfied.

R. F. COTTRELL.

Cherry Creek, N. Y., Dec. 8, 1875.

Labors in Iowa and Nebraska.

AFTER my return to Iowa from Rolla, Mo., I filled my appointment at Decatur City. I found the little church here rather discouraged because of internal difficulties, but left them apparently much revived. Several who had not attended meeting for months promised to do so, and, on the whole, I thought considerable good was done. There was a good attendance from the churches of Afton, Osceola, and Woodburn. It was a real pleasure to meet so many of my old friends again. One member who had been previously disfellowshipped was received back into the church. Altogether, it was thought by the brethren to be a profitable meeting.

The following week I commenced a course of lectures in Blue Valley, York Co., Nebraska. While on a visit to friends living there, a year ago last spring, I

preached three times. These sermons, with reading matter, had created something of an interest, so that a petition had been sent me, desiring my return. I have never seen time to comply with this request until recently. Bro. Boyd had also spoken there at another time. I lectured seven weeks, with the exception of nearly a week during which I filled an appointment at Afton, Iowa. The meetings were held in a school-house in the country. After the interest came up, the attendance was fair for such a place, when the weather was good. During the latter part of the time the weather was rather cold, which interfered somewhat with the meetings.

On the whole, the meetings have been encouraging. Thirty have commenced to keep the Sabbath. Six others were keeping it before. Thirty-three of these signed the covenant. I have no doubt others will. My labors closed there last Sunday night. I baptized ten Sunday afternoon in the beautiful Blue River. Bro. Boyd was with me some during the last of my meetings, and gave three or four discourses. He will continue to labor in school-houses near there until the interest is fully developed. I hope for the largest body of Sabbath-keepers in Nebraska at Blue Valley. I sold some fifty dollars' worth of books, and obtained eleven full-paying subscribers for our periodicals. The last Sabbath meeting I held with them was a blessed season. The Spirit of God was graciously granted to us. Nearly all present were in tears, believers and unbelievers alike, and some who had been opposed took their stand for the truth. Others made their first start. It was a great encouragement to me.

My meeting at Afton was also an encouraging season. Spiritualism has gained quite a foothold there. The night I reached that place, one of their lecturers closed a series of meetings. Spiritualism put on a very plausible exterior at Afton, and even tried to shelter its deformities behind the Bible. I got out handbills and spoke on this subject; and by this means I had quite a large attendance of the best citizens, whose presence I should not otherwise have secured. There has been a great prejudice against us there, but it is breaking away some. Our meetings in Afton were profitable. Four united with the church—three were baptized. Our brethren there deserve credit for their perseverance in putting up a neat house of worship, and for keeping everything about it in good repair. I expect God's blessing will rest upon them.

I have stopped at this place to hold a few meetings before returning home. My health and courage are good, and I hope to be some help to the cause in this Conference the coming season. GEO. I. BUTLER.

Adel, Iowa, Dec. 8, 1875.

Rantoul, Kansas.

IMMEDIATELY after our camp-meeting, I returned to our former field, near Osawatimie, Miami Co., and remained there from Sept. 17 to Sept. 21. I then selected a location, and pitched the tent eight or ten miles from where it had last been, in Franklin Co. We, Bro. G. V. Kilgore and myself, began meetings Sept. 23. In anticipation of cool weather, we pitched just across the way from a meeting-house, which we found it necessary to use almost all the time, as the evenings were unusually cold for the time of year. We had very small congregations and little interest at first.

At one of our meetings, a Universalist minister asked some questions which were answered with much better satisfaction to the congregation than to himself. This was decidedly the case; so that, with our permission, he made a short speech. This not seeming to accomplish the desired result, the next evening the moment our meeting was dismissed he was on his feet haranguing the people. His tirade of abuse flowed very freely for about half an hour. The sympathies of the entire audience were with us; and several substantial citizens expressed both regret for and disgust at his proceedings. He spoke again, using milder phrases, and this time we replied, briefly, setting forth our object in coming to this place. At the close of our remarks, hearty amens were heard from all parts of the house. Thus were the words of the Lord by the mouth of David fulfilled: "The wrath of man shall praise thee; the remainder of wrath shalt thou restrain." The interest was now assured; but there was so much sickness (mostly chills and fever) in the neighborhood that we, at the request of the citizens, discontinued our meetings for a little over three weeks.

We now took down the tent and stored it for the winter. Bro. Kilgore went back to Nebraska. I spent the intervening time with the new church in Miami Co., trying to get them established in the good work, but I cannot report that degree of progress among them that I greatly desire to see.

At the appointed time, Oct. 22, I came to this place again, and found the interest to hear still good. The chills were about gone. The congregations were good—from fifty to one hundred and fifty, sometimes more. I continued here a month. Ten have decided to keep all the commandments.

I then moved the meetings to a school-house four or five miles north-west, as the interest seemed to be extending in that direction. I had been there nearly a week when I was called away to attend the funeral of Eld. Sharp's son. By request of Bro. Ayers I attended the Mound City quarterly meeting, Nov. 27, 28, and the general quarterly meeting at Rock Creek, Dec. 3-6. I came back yesterday evening. I find things all well. Several in the vicinity are convinced and considerably interested. For these I intend to work during the next two weeks. J. LAMONT.

Dec. 8, 1875.

Among the Swedes.

WE left Cambridge the 1st of November, and entered an entirely new field in another part of Isanti Co., Minn. God has been with us here. He has blessed us and the hearers much. The Lutheran minister, whose influence we broke in upon, tried to cause some confusion; but he only helped us. Thirty-three dear souls signed the covenant. Blessed be God for every soul that is gained for the eternal kingdom.

CHARLES LEE,
JULIA LEE.

Isanti, Minn., Dec. 10, 1875.

Iowa.

SINCE my last report, I have visited the Hook's Point, Nevada, Iowa Center, Victor, Washington, and Pilot Grove churches. Returned to Story Co., and found the believers there all holding on. Two more had been added to their numbers, and they had had good meetings in our absence.

Last Monday evening, I reviewed Eld. Layton (Methodist) after hearing him endeavor to prove that Christians are now keeping the true, original Sabbath from creation. His positions were, 1. That man's first day was God's seventh; 2. That the heathen nations, from antiquity, have kept the first day of the week, thus handing it down to us; and, 3. That the Jews (God's people) did not keep the true Sabbath in their generations.

The first of these we tried to show was a palpable absurdity; the second we partially admitted, and the third we endeavored to prove was an absolute falsehood.

I am now with Bro. Barlow at Fonda, Pocahontas Co., holding meetings. Commenced last night. R. M. KILGORE.

Dec. 10, 1875.

Estella, Mich.

CAME to this place Sept. 12, and commenced meetings with a fair attendance and good attention. The Lord helped in presenting his truth, and as the result souls have accepted it. To him be all the praise. Had some opposition and some hindrances, which have made it necessary to stay here longer than I intended, yet I think all has resulted in good. When I came, I found one family in the place keeping the Sabbath and three other persons about two and one-half miles north of here. These, being alone and isolated, were somewhat discouraged. I have tried to help them, and together with those who have recently accepted the Sabbath, there is now a company of seventeen grown persons here. E. VAN DEUSEN.

Estella, Mich., Dec. 13, 1875.

Michigan.

FROM the 19th to the 26th of November, I was with the church at Mount Morris. This church, numbering about twenty members, was raised up under the labors of Bro. S. H. Lane. I found them much discouraged. Some have apostatized, and others have moved away, so they now number only thirteen. I spoke five times, visited them at their houses, and had an ordinance meeting.

The 27th and 28th, I was at Pine Run. The weather was bad, and only a few came out. I spoke four times. The most of the brethren live from three to six miles from

the village, and their meetings had been entirely discontinued. As I could not get them together at the village, I went out into the country. I talked to them of the cause, the shortness of time, and the necessity of a preparation to meet the coming events. Twelve covenanted to hold meetings in the neighborhood. There are three or four more Sabbath keepers some three miles farther away who were once members of the Thetford church. They expect these persons will unite with the church here.

I spent Dec. 4 and 5 in Flushing. Spoke three times, and had a business meeting to settle up some matters for the year. There has been a feeling existing here from the time the truth was first presented, on the part of the Hazleton brethren, that there should be a church organized in their town. So a meeting was appointed for Wednesday evening at which a petition was presented by the brethren in Hazleton to the church of Flushing for a withdrawal for the purpose of effecting a separate organization, which was granted by a unanimous vote.

I spent Dec. 10 and 11 in Saranac. I spoke three times, and Bro. Van Deusen twice. The friends here are firm. There is a growing interest. Our meetings here are held in a private house. The room has been filled, and a good number of outsiders have been in. I expect to remain here another week. Some want to be baptized. The Lord has helped in preaching the word. R. J. LAWRENCE.

Business Meeting at Monroe, Wis.

A BUSINESS session was called to order in the S. D. Adventist house of worship at Monroe, Wis., by Eld. O. A. Olsen, president of the Wisconsin Conference, on first-day, Dec. 5, 1875, at 9:30 A. M. The object of this meeting was to consider the propriety of dividing the Wisconsin and Illinois Conferences.

After prayer, Eld. R. F. Andrews was chosen chairman of the meeting, and Bro. G. W. Colcord clerk. The object of the meeting was stated by the Chair; whereupon Bro. Olsen, Pratt, Ballenger, Gillett, I. Colcord, Olds, Bennett, Newton, and others, freely expressed their mind with reference to the proposed change in our Conference boundary lines.

Voted, That the clerk read before this meeting an instrument in his possession addressed to the General Conference Committee.

He read as follows:—

"To the General Conference Committee of Seventh-day Adventists, Dear Brethren: We, the brethren and sisters from various points in Wisconsin and Illinois, assembled in a business meeting at Monroe, Wis., Dec. 5, 1875, believe that, in the providence of God, the time has come when the division of these Conferences would be in harmony with the work of God. Therefore, we would respectfully petition that, if it be in accordance with your judgment, you should grant us permission to divide as follows:—

"Three tiers of counties off from the northern part of Illinois, and two off from the southern part of Wisconsin, and let this territory be known as the Union Conference.

"Our reasons for forming a new Conference are, first, to save traveling expenses, and secondly, to give our brethren and sisters a better opportunity for attending our annual gatherings in their own Conference.

"We would suggest that three camp-meetings be held the coming year in Illinois and Wisconsin as follows: One in Southern Illinois, one in Northern Wisconsin, and a third—a union meeting—at, or near, Freeport, Ill., in which the Conference business of both States should be transacted.

"We further ask that this union meeting may be held in the month of September, and that ministerial aid be furnished us by the General Conference; but we leave time and place subject to your decision."

After due deliberation a vote of all interested was called for and taken, which showed the following:—

In favor of division, 45; opposed to division, 2; undecided, 7.

Voted, To send a report of this meeting to the REVIEW AND HERALD for publication.

Voted, To adjourn without date.

R. F. ANDREWS, Chairman,

G. W. COLCORD, Clerk.

P. S. I voted for "division," still I am not now fully in favor of it. I incline to this change: Divide each Conference separately, and make four Conferences of the two; perhaps not in 1876. a. w. c.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 23, 1875.

No Paper Next Week.

THIS number closes volume forty-six of the REVIEW. As we wish to commence the new volume with the opening of the new year, we omit the paper for one week. Number one of volume forty-seven will be dated Jan. 6, 1876, and mailed so as to reach our subscribers as early in the week as usual. U. S.

One Day Late.

ON account of laying over the paper one week, we delay this number one day in order to give appointments up to as late an hour as possible. U. S.

The Fast.

As this is the last number of the REVIEW which will go to our readers before the day of fasting appointed by the General Conference Committee, we again call the attention of all to that important announcement. Let it be kept, not as a form, but as a sincere effort to draw near to the Lord. Bro. Canright has an important appointment for that day to which we trust all the churches in that section of the field will heartily respond. U. S.

Turkey.

THERE seems to be a settled conviction in all quarters that the doom of Turkey is now rapidly approaching beyond the possibility of aversion. The following is what *The Christian at Work* says upon the subject:—

“England has done a sensible thing in securing the contract of the Suez Canal, thus keeping her way open through Egypt to India. And now the Ottoman Empire is going to pieces; in fact, that Turkish barque ought to have foundered a long while ago. That empire will not be enlightened and cannot be preserved, and no human agency can avert its doom. As the *London Times* has it, ‘She is perishing partly of the corruptions inseparable from her creed and her form of government, and partly from contact with a higher civilization than her own.’ If Turkey could only be embalmed and buried in one of the pyramids, or in one of the numerous tombs at Thebes or Memphis, it would be well. But as this cannot be, the sum in division had better be done as soon as possible, Russia getting the Dardanelles and the Sea of Marmora, Austria getting a slice, and Germany its share. The Ottoman Empire is only a mass of effete Oriental corruption, and the sooner the sick man is quietly chloroformed to death the better for the surviving relatives and friends.”

Especial Notice.

CHANGE OF APPOINTMENT.

IN view of the fast appointed for Sabbath, Jan. 1, the meeting at Adam's Center is postponed one week, to Jan. 1, 1876.

We believe this move to be in the order of God, and that it should be regarded by all of our people wherever the notice may reach them. We are in an important crisis in the history of this cause. Advance steps should be taken, and it is certain defeat to go forward unless God goes with us, and gives success to our efforts. A spirit of lethargy and stupor is gradually coming over many, which will prove their eternal ruin unless they are aroused. We all need to seek God. The words of the prophet are especially applicable: “Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.” Zeph. 2:3.

We speak for a general attendance at the Adam's Center meeting, as it will be the only general meeting which will be held in this part of the State this winter. Come prepared to remain until Tuesday morning.

S. N. HASKELL,
B. L. WHITNEY.

To the Members of the Ohio T. & M. Society.

DEAR BRETHREN AND SISTERS: I feel very anxious about the SIGNS OF THE TIMES. I mean by this that as our dear Bro. White has called for 10,000 subscribers for the SIGNS, east of the Rocky Mountains, at \$1.50 per year, I am deeply anxious that we should do our part in furnishing them. This cannot be done without an effort, an individual effort. There is hardly a person, or at least but few, that can properly feel excused in this matter. They should not be gathered up carelessly, nor will it rarely be best to send the paper quite gratuitously. If the subscriber pays something, perhaps from twenty-five cents to \$1.50, he

will be far more certain to read it. Who is it that by diligent effort cannot obtain from one to four subscribers for the SIGNS? You need have no fears or scruples in recommending this excellent paper.

Perhaps, as our proportion of the 10,000, we should raise 800 or 1,000. Shall we do it? Who says, *We will?* Now is the most favorable time to work for this. As a Society, shall we fail to discharge this apparent duty? Let the dear servants of God not call upon us in vain. If each individual member will obtain three or four subscribers, it will be done. Dear brethren and sisters, be entreated to take hold of the matter at once. Do not, I beseech you, let this opportunity pass by unimproved. You may distribute tracts, and especially Health Almanacs, while getting subscribers, but I think you may be excused for making the SIGNS a specialty for the time being.

Now, if you have done nothing, I trust you are fully resolved to go about it at once. And as you start, allow me to say a word about doing the business properly. Write the name plainly, with P. O., county, and State, and the amount you get from each, pass them into the hands of your director, who will send them to the State secretary. And may God bless you in your noble mission. H. A. ST. JOHN.

A Card.

I SEE a very favorable report of the Vassar church in the REVIEW from Bro. Canright. I think the church worthy of said report, but so far from admitting that the elder has been largely the means of bringing about this state of things, I wish to say, The credit belongs to the church. From the first, the members have tried to care for one another; have had a regard for one another's feelings; have exercised a spirit of forgiveness; have been prompt in correcting the faults of the erring in a spirit of meekness, and the blessing of the Lord has been with us. I should be glad if this would lead other churches to do likewise. I find much stubbornness in churches where there is trouble. My brethren, this ought not to be. E. G. DOUD, Elder.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 260 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Appointment.

AFTER obtaining the best information I can as to the location of the churches, I decide to hold a general meeting at Greenville, Sabbath and Sunday, Jan. 1, 2. We design this for a large gathering. We especially urge the brethren from the following places to attend, viz., Bushnell, Muir, Orleans, Saranac, Vergennes, Cedar Springs, Montcalm, and Lake View. If these churches wish meetings to be held with them, let them be at this meeting, and arrangements can be made for them. Meeting will commence at 6 o'clock Friday evening. D. M. CANRIGHT.

THERE will be quarterly meetings in Minnesota as follows:—

Blue Earth City,	Dec. 25, 26, 1875.
Mankato,	Jan. 1, 2, 1876.
Tenhassen,	“ 8, 9, “
Round Grove,	“ 8, 9, “
Hutchinson,	“ 15, 16, “
Kingston,	“ 22, 23, “
North Kingston, Tuesday,	“ 25, “
River Falls,	“ 8, 9, “
Maiden Rock,	“ 15, 16, “
Lake City, Tuesday,	“ 18, “

HARRISON GRANT.

THE Lord willing, I will meet with the church at Plainfield, Wis., quarterly meeting for Dist. No. 6, Jan. 1, 2. Also with Dist. No. 11, at Poy Sippi, Jan. 15, 16. Let there be a general attendance of all the friends in the vicinity of these meetings. Will all the members of the Tract Society of these districts bring in reports? O. A. OLSEN.

THE next quarterly meeting of the Wisconsin T. & M. Society, Dist. No. 2, comprising the churches of Avon, Albany, and Monroe, will be held at Monroe, evening after the Sabbath, Jan. 15, 1876. All the scattered brethren and sisters belonging to these churches will please send in their reports in season for this meeting. Will the librarians see that every member is furnished with a blank report? E. O. HAMMOND, Director.

QUARTERLY meeting of Ohio T. & M. Society, Dist. No. 5, at Bowling Green, Dec. 25, 26. All are earnestly invited to attend. JAMES I. BOARDMAN, Director.

THERE will be a quarterly meeting held in Quincy, Branch Co., Mich., on the first Sabbath and Sunday in January, at the S. D. A. church. All are cordially invited. H. J. MELVIN, Clerk.

We design holding a two day's meeting Jan. 1, 2, 1876, in Bro. Elliot's neighborhood, four miles north-east of Salem, Richardson Co., Neb., for the spiritual welfare of all who wish to attend. We desire to see the brethren of Arago, Nebraska City, and Table Rock, at this meeting. Come friends, and with us seek the Lord. Meetings will commence Friday evening. G. V. KILGORE, M. WING.

QUARTERLY meeting at Prairie Valley, Daviess Co., Mo., Jan. 1, 1876. The quarterly meeting of the T. & M. Society will be held in connection, commencing the evening before the Sabbath and continuing over Sabbath and first-day. The brethren from Hamilton and other places are invited to attend. Brn. Long and Chaffee are expected to be present. E. EMMETT MALLORY, Clerk.

THE State quarterly meeting for the Ohio T. & M. Society will be held at Clyde, Ohio, Jan. 1, 2, 1876. The quarterly meeting of Dist. No. 4 will be held in connection with the same. Members of the T. & M. Society, you all have a duty with reference to this meeting; it is to fill out your blank report and hand it to your agent, librarian, or director, at your district quarterly meeting, or somehow get it into his hands, so that he may come to the above State meeting prepared to report. We have 261 members of the T. & M. Society in Ohio. Shall we not have 261 reports represented at our State meeting? Why not? H. A. ST. JOHN.

QUARTERLY meeting for Calhoun Co., Mich, Sabbath and Sunday Jan. 8 and 9, 1876, at Marshall, Mich. Neighboring churches invited. Will some minister meet with us? J. DICKEY.

MONTHLY meeting of the Jackson Church, at the house of Bro. H. H. Bramhall, in Springport, Mich., Jan 1, 1876. E. P. GILES.

THE quarterly meeting of the S. D. A. church of Norridgewock, will be held at South Norridgewock, Me. Jan. 1, 1876. All who cannot attend are requested to report by letter, one week before the time appointed for the meeting, so that the reports will reach us in season. F. J. KILGORE, Clerk.

GENERAL meeting for the Tract and Missionary Society of Wisconsin, at Oakland, Jan. 21-23, 1876. Let every district in the State hold a quarterly meeting one or two weeks before the general meeting; and let every director do his duty, that we may have a full report from every district. Send reports immediately after your meeting to the State secretary, E. R. Gillett, Monroe, Green Co., Wis. Be faithful in the work of God. Let us have a general gathering of our people. O. A. OLSEN, Pres.

DISTRICT meeting for Dist. No. 14, at Burnside, Buffalo Co., Wis., Jan. 1, 2, 1876. Dist. No. 6, Jan. 8, 9.

Let all the members bring in their reports to the district secretary in season. Bro. John Atkinson will attend these meetings. We hope there will be a general gathering of the friends in their vicinity. O. A. OLSEN.

QUARTERLY meeting for Dist. No. 10, at Lovington, Moultrie Co., Ill., Dec. 26, 1875, at 2 o'clock P. M. All the friends in the district are expected. Come with a good report. JERRED MALLERNEE, Director.

MONTHLY meeting for the churches of Allegan Co., Mich., at Allegan, Sabbath, Jan. 1, 1876. Bro. H. M. Kenyon will meet with us. J. L. RUMERY.

Business Department.

“Not slothful in Business. Rom. 11:12.”

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

RECEIPTS

For Review and Herald.

\$2.00 EACH. W. P. Andrews 49-1, T. K. Henry 48-24, L. T. Henry 49-7, M. W. Rathbun 48-24, F. H. Howes 48-18, A. M. Potter 49-1, J. M. Daniel 48-24, David Stephenson 48-24, Lyman Collier 48-24, W. H. Johnson 48-23, Geo. Poulson 48-18, Carrie Rasmussen 48-24, Francis Greenman 49-8, Laura Goldman 48-24, Mary Borden 49-1, J. B. Vaughn 49-1, P. A. Roberts 49-12, R. W. Page 48-21, A. M. Preston 50-4, A. Fife 49-1, Mrs. M. A. Aldrich 48-24, Mrs. L. C. Bradbury 48-24, Julie E. Green 48-23, Amelia Nellis 59-1, Peter Lenker 48-24, Almira Fifield 48-24, J. M. Jones 48-24, T. C. Pierce 48-26, J. A. Munger 49-1, Wm. James 49-1, Mr. L. Scofield 48-24, Geo. White 48-24, Mrs. C. E. Cryderman 48-24, M. A. Wheelock 49-1, James H. Wilson 48-23, S. K. Foster 48-16, Elizabeth Wood 49-1, O. F. Guilford 49-1, J. B. Aldrich 49-1, R. G. Lockwood 49-1, George Graham 48-24, R. C. Clark 48-19, P. Black 49-18, Mary A. Koon 48-24, Mrs. J. Williamson 49-1, Joseph B. Locke 49-1, E. S. Griggs 49-3, J. M. Wilkinson 49-1, H. S. Guilford 49-5, G. K. Owen 49-1, H. E. Gardner 49-1, B. Dickey 49-1, S. B. Hare 48-24, Matilda B. Bolls 48-26, Jos. Ralston 49-1, Thomas Hickerson 48-24, Hiram Edson 48-22, Mrs. Louis Folts 48-24, W. Bowen 49-1, W. Fairbanks 48-24, Preston Bicknell 48-24, P. A. Ingram 48-24, L. J. Hall 48-24, A. J. Saxby 48-24, H. A. Baker 49-1, P. R. Chamberlain 49-1, L. P. Judd 48-24, Mrs. A. G. Pixley 49-3, Andrew

Sailor 48-24, D. R. Seeley 48-1, James McCourt 48-24, Thomas Porter 48-24, J. R. Elliott 49-1, James Hawkins 48-24, Wm. McCurdy 48-24, Columbus Flora 47-21, G. W. McElroy 48-24, Thomas Francis 48-24, Mrs. E. D. Carmichael 49-23, Hannah E. Sawyer 49-10, E. Engles 48-21.

\$1.00 EACH. Mrs. Sarah Campbell 48-24, Sarah Symonds 48-24, Rebecca Curtis 48-24, Lewis Willson 48-1, I. O. Thompson 47-24, Esther M. Hall 47-24, Robert S. Pettijohn 47-24, Margaret McCullough 48-24, Mrs. L. McNitt 49-1, John W. Welton 49-1, Cyrus Robbins 47-24, Cornelius Jawren 48-24, Sarah Blake 48-24, E. H. Root 49-1, Enos Grems 47-24, John Crozier 48-24, S. Althouse 48-5, A. B. Castle 47-15, B. S. Barnhill 47-22, M. A. Reed 47-24, H. W. Reed 48-24, Sarah A. Simmons 47-24, Fanny Palmer 48-1, Isaac Palmer 46.25, L. N. Lane 47-21, Mrs. S. Sisley 47-22, Hirman Clark 47-24, S. A. Angelo 48-24, Mrs. Sophronia Brewer 47-24, S. Dana 48-1, J. N. Ayers 48-1, Mrs. Wm. K. Jones 48-24, John F. Porter 47-24, Robert Mims 48-24, Geo. N. Monroe 48-18, C. M. Saxton 48-2, Noah Carahood 48-10, Mrs. J. Stauffer 48-24, Eld. Walter Trobridge 48-24, John Rounds 48-24, Mary A. Metzgar 48-24, G. H. Town 47-24, Chris. Ellrich 48-24, Edwin Babcock 48-24, David Ferren 47-24.

MISCELLANEOUS. A. Houghtaling 50c 47-22, Richard Brock 50c, 47-10, J. M. Stansbury \$5.00 50-16, Mrs. A. Wallace 75c 47-24, I. W. Brackett 3.00 49-14, B. S. Burdick 1.50 48-12, Wm. P. Merrifield 50c 47-19, Alonzo T. Jones 1.80 48-19, Olive A. Libby 75c 47-24, Thomas Sillyman 50c 47-24, N. Bolinger 55c 48-7, Edwin Judd 50c 47-12, J. Fisher 50c 47-24, A. E. Flowers 50c 47-11, Mrs. Mary Bray 50c 47-11, G. B. Castle 1.50 48-11, Thos. L. Doble 1.50 47-24.

Books Sent by Mail.

R. P. Bruce 10c, Miss Clarisa Robinson 30c, Herbert Towner 50c, Wm. A. Richardson \$2.50, Geo. I. Butler 2.00, Margaret E. Carter 20c, R. J. Lawrence 3.00, P. Holton 65c, J. M. Jones 1.00, A. B. Simpson 40c, J. W. Brackett 1.00, Mrs. J. M. Shaw 25c, John F. Porter 1.00, Wm. Werman 1.00, W. H. Ramp-ton 1.50, Elijah Hill 20c, Edwin H. Dana 10c, Louisa Guthrie 1.00, Mrs. J. B. Follett 10c, Edwin Curry 45c, Jacob Morehouse 10c, L. G. Ridder 25c, David Long 3.50, E. Lobdell 10c, Edmund Pratt 1.50, Mrs. Anna Smith 35c, A. W. Maxon 1.00, G. H. Fish 1.50, Cyrus Robbins 25c, A. Eliza Buckland 50c, Maria Cartwright 2.50, A. M. Litchfield 50c, W. L. Thomas 35c, A. C. Hudson 1.00, R. A. B. Bradbury 25c, Hattie Thomas 10c, Geo. A. Brown 20c, C. E. Sanborn 7c, Vesta J. Cady 90c, Mrs. E. Eaton 50c, John M. Adams 40c, Mrs. D. A. Plant 20c, A. A. Lord 25c, I. A. Hamilton 1.00, Mrs. C. C. Ward 20c, J. L. Rice 10c, Phebe S. Myers 10c, Jerry Bedell 25c, Myron Butterfield 1.60, Mrs. Nancy Johnson 30c, Wm. Chapman 1.85, Thomas Francis 40c, W. H. Johnson 20c, Lucius Sanborn 60c, Dennis Morrison 15c, Geo. B. Lilley 25c, Geo. A. King 75c, J. J. Clarke 60c, L. P. King 20c, Winfred Cook 25c, J. P. Logan 2.20, A. P. Van Horn 1.25, Kenney Cecil 50c, M. Paull 35c, L. D. Smith 20c.

Books Sent by Express.

P. S. Thurston, Plainfield, Wis., \$2.00, Rufus Baker, Markesan, Wis., 4.00, N. M. Jordan, Lodi, Wis., 2.00, P. H. Cady, Poy Sippi, Wis., 4.00, C. P. Cunningham, Neilsville, Wis., 6.40, W. C. Sweet, Alma, Wis., 6.00, T. B. Snow, Sparta, Wis., 4.00, W. H. Peck, Menomonee, Wis., 1.00, R. D. Benham, Fondulac, Wis., 1.00, D. A. Reed, Sturgeon Bay, Wis., 30c, O. A. Hegg, White Hall, Wis., 2.00, Jesse Dorcas, Tipton, Iowa, 19.48, D. D. Stevens, Marion, Iowa, 46.48, Samuel Hicks, Estella, Gratiot Co., Mich., 10.00, A. M. Mann, Fredericktown, Ohio, 2.00, O. F. Guilford, Clyde, Sandusky Co., Ohio, 7.79, O. A. Olsen, Sparta, Monroe Co., Wis., 8.75, Albert Kellogg, Kalamazoo, Mich., 9.28, D. M. Canright, St. Louis, Mich., 7.70, F. H. Chapman, West Union, Iowa, 10.02, D. H. Shireman, Marion, Iowa, 10.00, Wm. Morrison, Knoxville, Iowa, 12.00, M. D. Clark, Decatur, Iowa, 2.00, H. H. Tawney, Adel, Iowa, 4.00, C. J. Barber, Smithland, Iowa, 4.00, C. L. Boyd, Seward, Nebraska, 4.00, A. J. Stifter, Winterset, Iowa, 4.00, Andrew Olsen, Fort Atkinson, Wis., 4.00, E. O. Hammond, Monroe, Wis., 6.00, A. S. Osborn, Bloomington, Wis., 2.00, Jennie Messersmith, Victory, Wis., 2.00.

Books Sent by Freight.

E. R. Gillett, Monroe, Green Co., Wis., \$92.00, George I. Butler, Mt. Pleasant, Iowa, 66.93, C. L. Boyd, Exeter, Fillmore Co., Neb., 81.89.

Mich. Conf. Fund.

Matherton (s. b.) \$4.42, Jay (s. b.) 23.00, Vassar 25.00, Orange (s. b.) 3.00, St. Charles 25.00, Jackson (s. b.) per L. A. Bramhall 20.11.

Mo. & Kan. Ministers.

R. G. Lockwood 25.00, A. B. Lockwood 25.00, Mt. Morris Church \$3.00, Theford brethren 4.20, Flushing brethren 21.00, Saranac brethren 10.50,—Vandeusen & wife 5.00, E. Lobdell 2.00, Sarah Ferguson 1.00, C. Buck 2.00, Lewis Willson 10.00.

Educational Aid Fund.

R. G. Lockwood \$25.00, A. B. Lockwood 25.00, Lewis Willson 10.00.

Gen. Conf. Fund.

Wisconsin Conf \$100.00.

Danish Mission.

Christianne Neilsen \$3.00.

Swiss Mission.

Alphonse Scheppler \$25.00.

Mich. T. & M. Society.

Dist No 7 \$4.25, Dist No 3 2.00.

Cash Received on Account.

O. A. Olsen \$6.00, John F. Hanson 13.55, J. G. Mat-teson \$11.81, J. H. Waggoner per H. J. Rich 45.00, N. Y. & Pa. T. & M. Society 350.00, G. W. Colcord per J. R. Whitham 100.00, Wis. T. & M. Society 125.00.

Pacific Mission.

H. M. Kenyon \$11.50, Lewis Willson 10.00, N. Clausen 11.50, E. S. Griggs 11.50.

S. D. A. Educational Society.

J. R. Elliott \$5.00, E. S. Griggs 105.00.

Book Fund.

Geo. A. King \$1.00.

INDEX TO VOL. 46.

POETRY.

Table listing poetry titles and page numbers, including 'A Prayer', 'After the Storm', 'A Psalm of Life', etc.

GENERAL ARTICLES.

Table listing general articles and page numbers, including 'A Reason of the Hope', 'A Peculiar People', 'A Lesson', etc.

Table listing various articles and page numbers, including 'A Supplement', 'A Perplexed Sinner', 'Advent', etc.

Table listing various articles and page numbers, including 'nium', 'Have Salt Within Yourselves', 'Indiana', etc.

Table listing various articles and page numbers, including 'Result of Time-Setting', 'Rejecting the Truth', 'Rough Work', etc.

Table listing various articles and page numbers, including 'The Sunday Question', 'The Bible and its Foes', 'The Flint Camp-Meeting', etc.