

ADVENT REVIEW



And Sabbath Herald.

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

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

"O LORD, THOU KNOWEST!"

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest.
Cares of to-day, and burdens of to-morrow,
Blessings implored, and sins to be confessed,
I come before thee at thy gracious word,
And lay them at thy feet—thou knowest, Lord.

Thou knowest all the past—how long and blindly
On the dark mountains the lost wanderer strayed—
How the good Shepherd followed, and how kindly
He bore it home upon his shoulders laid,
And healed the bleeding wounds and soothed the pain,
And brought back life, and hope, and strength, again.

Thou knowest all the present—each temptation,
Each toilsome duty, each foreboding fear;
All to thyself assigned of tribulation,
Or to beloved ones, than self more dear!
All pensive memories, as I journey on,
Longings for vanished smiles, and voices gone!

Thou knowest all the future—gleams of gladness;
By stormy clouds too quickly overcast—
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last.
Oh! what could confidence and hope afford
To tread that path, but this—THOU KNOWEST, LORD!

Thou knowest, not alone as God, all-knowing—
As man, our mortal weakness thou hast proved;
On earth, with purest sympathies o'erflowing,
O Saviour! thou hast wept and thou hast loved!
And love and sorrow still to thee may come,
And find a hiding place, a rest, a home.

Therefore I come, thy gentle call obeying,
And lay my sins and sorrows at thy feet,
On everlasting strength my weakness staying,
Clothed in the righteousness of faith complete;
Then, rising and refreshed, I leave thy throne,
And follow on to know as I am known!

—Methodist Advocate.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWENTY-ONE—THE THREE MESSAGES.

BY ELDER JAMES WHITE.

3. THE prophecies which give us the time of the Judgment, and which present the succession of events leading down to that great crisis, were closed up and sealed till the time of the end. We refer particularly to the prophecies of Daniel. See chap. 8: 17, 26; 12: 4, 9. Hence it is evident that God reserves the warning to that generation which alone needs it. Noah's warning respecting the flood, was alone applicable to those who should witness it; thus also the warning respecting the Judgment near is alone applicable to that generation which lives in the last days.

4. The Bible locates this message in the period which immediately precedes the second advent, and plainly warns us against the proclamation of the Judgment at hand prior to that time. Here we join issue with our opponents. Instead of finding that the

apostles gave this proclamation, as some teach, we shall find indubitable evidence that they located this warning far in the future, and that they admonished the church to heed none that should precede a given time. If we recur to the book of Acts, we shall find Paul preaching before Felix, of the Judgment to come; and before the Athenians, that God had appointed a day in which he would judge the world in righteousness by Jesus Christ. Acts 24: 25; 17: 31. But that book nowhere intimates that Christ was immediately coming to Judgment. Peter points his hearers to the future, saying, that the heavens which had then received Christ, must retain him until the times of restitution. Acts 3: 21.

The first epistle to the Thessalonians may seem to teach that the apostles expected the coming of Christ in their day. Indeed, it is evident that such an idea was received from it by the Thessalonian church. Hence it was, that in his second epistle to them, Paul found it necessary to speak explicitly on the point. He tells them that the coming of Christ could not take place until the great apostasy; and as the result of that apostasy, that the Man of Sin should be revealed, showing himself that he is God, and exalting himself above all that is called God, or that is worshiped. That this mystery of iniquity is the great Romish apostasy, none but a Papist will deny.

Paul reminds the Thessalonians that he had told them of these things when he was yet with them. And where could Paul have learned this fact, which he had thus stated to them? He was accustomed to reason from the Scriptures, and not to deal merely in assertions. Hence it is very evident that he refers to the prophecy of Daniel, which in its seventh chapter has given the successive events which intervened between its time and the Judgment. In this series of events it has with wonderful precision described the power to which Paul has referred as the Man of Sin. No Protestant will deny the identity of Daniel's little horn and Paul's Man of Sin. And as Daniel has brought it into a series of events which ends with the Judgment and the setting up of the everlasting kingdom, it was an easy matter for Paul to tell where, in this series of events, he stood, and whether the Judgment was its next event or not. The apostle, therefore, plainly tells them that that day was not at hand. For the Man of Sin, the little horn, must arise and perform his predicted work, and when that should be accomplished, the coming of Christ should transpire, to consume "that Wicked with its brightness."

Now when was the little horn to arise? Daniel was told that it should arise after the ten horns upon the fourth beast; or, in other words, after the fourth empire should be divided into ten kingdoms, which was accomplished about five hundred years after Christ. The Judgment therefore could not come prior to that time. But how long was this little horn to have power to wear out the saints? Daniel informs us that it should be for "a time and times, and the dividing of time," or 1260 prophetic days. Rev. 12: 6, 14. It follows therefore that the apostle carries the mind forward five hundred years to the development of the Man of Sin, and thence 1260 years for his triumph, before the Judgment could be preached as an event immediately impending. Whoever will carefully

read Dan. 7, will get the original of Paul's argument in 2 Thess. 2, and will not fail to see the force of his statement.

The papal supremacy began 538, and ended in 1798 with the overthrow of the Pope's temporal power. The warning of Paul against a false proclamation respecting the Judgment at hand, therefore, expires at the last given date, and not before. For we have then reached the point of time where the last important event in Dan. 7, before the Judgment, has transpired. An angel from Heaven preaching the hour of God's Judgment come many years in the past, would be giving a different gospel from that preached by Paul. Those who locate the angel of Rev. 14: 6, 7, in past ages, virtually place upon his head the anathema of Paul in Gal. 1: 8.

And what is of very deep interest, the point of time at which Paul's warning expires is the commencement of the time of the end—the very point to which the visions of Daniel were closed up and sealed. Compare chapter 11: 33, 35; 7: 25; and the fact that the 1260 years' persecution of the saints terminates with the commencement of the time of the end, will appear obvious. How gloriously does this view of the subject make the truth of God shine out! For the warning of the apostle against a false proclamation of the Judgment at hand, expires at the very point where the seal is taken from those prophecies which show when the Judgment sits. And it is respecting this period, the time of the end, that it is said, Many shall run to and fro, and knowledge [on the very subject which was before concealed] shall be increased. Then the time of the end is the period in which the Judgment-hour cry, and the subsequent messages are to be given. Dan. 8: 17, 26; 12: 4, 9.

Another important argument on this point is found in what our Lord has said relative to the signs of his second advent. The church were to understand when his coming was at the doors, by the fulfillment of certain tokens. Until these should be seen, they were not authorized to look for the immediate advent of the Lord. But when the signs should begin to appear, his church might then know that their redemption drew near. Luke 21: 28. It is an interesting fact that Christ has marked the time in which these signs were to begin to appear. Consequently the messages in question could not be delivered prior to that time.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24: 29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13: 24, 25. We think there can be no mistake that in these scriptures our Lord refers to the papal tribulation of Daniel the prophet. The signs of his second coming were to commence "in those days," but "after that tribulation." In other words, the 1260 prophetic days should not be quite over, but their tribulation should be ended, when the sun should be darkened. The sun was darkened in 1780, and the tribulation of those days was then past, but the days did not expire till 1798. Thus we have the signs of our Lord's immedi-

ate advent just opening upon us, as we come down to the time of the end, the period when the vision should be unsealed, and many run to and fro and knowledge respecting the end should be increased.

The extent of this proclamation is worthy of notice. An English writer, Mourant Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching 'this gospel of the kingdom;' whilst in this country, about seven hundred of the church of England are raising the same cry."

Dr. Joseph Wolfe traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen he saw a book which he mentions thus:

"The Arabs of this place have a book called Seera, which treats of the second coming of Christ; and his reign in glory!"

"In Yemen he spent six days with the Rechabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.'"—*Wolfe's Mission to Bokhara*.

"In Wirtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of Dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine received by many. Among the Tartars, in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telooqoo people, was a believer in Christ's soon coming. James McGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and premillennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are Millennialists; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greeco, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindostan, Thibet, in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York city, to all denominations. He declares he has preached among Jews, Turks, Mohámedans, Parsees, Hindoos, Chaldeans, Yesedes, Syrians, Sabeans, to Pachas, Shieks, Shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc. And of his extraordinary labors the *Investigator* says: "No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory."—*Voice of the Church*, pp. 342-344.

The *Voice of Truth* for January, 1845, says:

"We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. 14:14-16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in 1843, or near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world."

But those were disappointed who expected the Lord would come in 1843 and in 1844. This fact with many is sufficient for rejecting all the testimony in the case. To them the position that the Advent movement was in fulfillment of prophecy, when at the same time those who took part in the movement were disappointed, is an absurdity. We acknowledge the disappointment, but cannot acknowledge that this furnishes a just reason for denying the hand of God in that work. It is a fact that God's people have fulfilled prophecy, and at the same time been disappointed in their hopes. This was the case with the disciples and the shouting multitude on the occasion of our Lord's meekly riding into Jerusalem, when they cried, "Hosannah to the Son of David; Blessed is he that cometh in the name of the Lord; Hosannah in the highest." The prophet of God had said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. ix, 9. And his words must be fulfilled. That which inspired the shouts of the disciples was the expectation that their Master would then ascend to the throne of David and reign among them. But in this they were disappointed. In a few days their hopes died, as he expired upon the cross. Did they fulfill prophecy? They certainly did. Were their expectations which moved them to fulfill the prophecy realized? They were utterly disappointed.

Disappointment by no means proves that God has no hand in the guidance of his people. It should lead them to correct their errors, but it should not lead them to cast away their confidence in God. It was because the children of Israel were disappointed in the wilderness that they so often denied divine guidance. They are set forth as an admonition to us, that we should not fall after the same example of unbelief. But it must be apparent to every student of the Scriptures, that the angel who proclaims the hour of God's Judgment, does not give the latest message of mercy. Rev. 14 presents two other and later proclamations, before the close of human probation.

Letter from Switzerland.

THE following letter from the brethren in Switzerland to Bro. Ertzenberger, he has kindly translated for the benefit of the readers of the REVIEW. Being a private letter, we have here the simple breathings of the fervent piety of their hearts, unrestrained by the thought that it was to appear before the public. The reader will see that they are subject to some trials from which we are as yet free. Let us emulate their Christian virtues, and pray for them in their afflictions:—

IN CHRIST OUR LORD, DEAR BRO JAMES: I received your good letter of February 15, with the inclosed for the German brethren and sisters. You know that a letter from you always is a means of joy to us, and we join you in giving thanks to God. He united us in his love, and has enabled us by means of correspondence to converse one with another, to speak of the goodness of God, to encourage and to exhort. Yes, it is a very precious thing, and especially in regard to our advancement in the knowledge of God.

Your letter caused us to pray very sincerely for you.

We see very well that our enemy (Satan) does not sleep. He tempted Christ, our dear Lord, as he was hungry; and he also approached you as you were homesick. We felt deeply for you. But thank the Lord, and blessed be his holy name because we are more than conquerors through him. He sustained you. This is why we must become attached more and more to him, as it is said in the holy word. We also shall no more fear as the world. See 1 John 4:13-19.

It is with impatience that we wait the sweet moment when we shall see you again. Because the Conference will be held earlier than usual, your return will be sooner. And we all are glad and desire your return as soon as possible. Oh, yes! come as soon as possible. Our arms are stretched out for you, our hearts long after you. We heartily desire to learn by you of all the good things the Lord has done for you and our dear brethren, and to be instructed. Our life will become better employed and more active for the advancement of the kingdom of God.

Dear brother, although many trials are in store for us, we must always think that we are laboring according to our strength in the vineyard of the Lord. In doing thus he will manifest himself in our infirmities and bless us. He is not a hard and unjust master, but a tender and good Father to them who fear him. Our resting place is not here below, and we sigh with more ardor for that which will be permanent, and to be united with all our dear brethren and sisters, and all the saints, to behold the adorable face of our dear Lord and Saviour, where there will be no more sorrow nor sufferings nor weepings, there with all the redeemed to sing the song of Moses and the Lamb. A little time more, and He who shall come will come and will not tarry. Oh! how strengthening are these blessed truths to us.

I received but one number of the last ADVENT REVIEW. A day before the receipt of it, I received all the tracts mentioned in your letter, but the Christian Baptism.

March 16, 1870.

DEAR BROTHER: I am often with you during the time of the General Conference. Oh! what a blessed time for you to be among the dear servants of God. Oh! what a great encouragement for you, and how much your heart will be rejoiced. May the Lord bless you all abundantly, and give you what you are in need of to accomplish his great designs and to be faithful to him. I very much regret that my lines will arrive too late to claim for myself especial remembrance in your prayers through the Conference, although I know you do not forget me. I feel the necessity of being an especial object of prayer. I would like to send you during this precious time a dispatch in behalf of our dear Bro. Albert Ropel to pray for him. Last Sabbath he was called to do service as soldier; but as it is not according to the Bible, he could not do it. He did not return, but is obliged to affirm his faith by a certain time of imprisonment. He also is banished out of the country and will be obliged to leave it for many years after having suffered his imprisonment. Oh! how much he needs our prayers, and his dear father who is much tried, and his sick mother, who is now suffering much. Oh! dear brethren, pray for us.

In our prayer-meeting of last evening we spoke on James 1. It was of great benefit to us. We know our faith must be established by patience and resignation. Oh! how edifying is the 12th verse. May the Lord accomplish it in us. Amen!

I almost feel ashamed to speak of myself. I have many evidences of the goodness and love of the Lord in regard to me. I know he has blessed and watched over me, but I do not find the love in me for him I wish. The old man is not wholly dead and buried, and I have to pray, O Lord, create in me a new heart, a heart which follows thee willingly as thou desirest it, a heart which loves thee more, a heart trusting in thee alone, waiting for thy return. Amen!

As we do not know the time of your departure for Europe, please write us, so that we may know about writing. But we pray you forget not to testify especially to our dear brethren there, our great love to them, as well as of our hearty gratitude for all they

have done, and are doing for the truth and for us all. We do not cease to present them to God, that they may be kept from all evil, guided by his Holy Spirit and richly blessed. We should very much like to see them.

I have read the discussion between Grant and Cornell. It is very rejoicing to think that the Lord made us acquainted with his pure and precious truth. Oh! let us love him for all his goodness. Let us bless him with our whole heart. We have no other news from Bro. Czechowski since my last letter sent to you. I think he will not come to settle his affairs.

The spirit which is manifested in the church is a very good one. God be blessed! All our families are well. We have a good hope that this will be a good year for our little flock and that our numbers will be increased. Much is spoken at this time on religion and the Council at Rome, in the newspapers. But most of the people desire a religion by which they can be saved easily, and without being converted, laying aside the word of God.

May the Lord help us to be faithful, to shine as lights in dark places. May we show by our conduct, our faith, our love, that we love and serve him; and finally may we be accepted in his everlasting kingdom.

I once more commend myself and the whole church to your prayers. Salute heartily all these dear brethren, and although they do not write oftener, I believe they think of us and that they love us, and this is sufficient.

I hope to receive good news from you in a few days, and to see you soon. And, oh! what a happy day it will be. I pray God to bless and return you soon. Receive my fraternal greetings.

Your affectionate brother in Christ,

ALBERT VEUILLIUMIER.

Prophetic Voices About America.

In the *Atlantic Monthly* of Sept., 1867, we find an article said to be from the pen of Chas. Sumner, headed as above, which contains some very significant declarations concerning America, and its position and influence among the nations of the earth. It is a collection of what European and American writers have said concerning this government; from which it appears that the more discerning minds of the past, though all unconscious of the position which prophecy, nearly eighteen hundred years ago, assigned to this government, have been intuitively impressed with the idea of its future greatness and power. In view of the prophecy, these utterances become very striking, and worthy the attention of those who understand the voice of inspiration on this subject.

Mr. Sumner commences by saying, "The discovery of America by Christopher Columbus is the greatest event of all secular history;" while the testimonies he introduces show that many have entertained the greatest expectations of the government here founded. He continues:

"Before the voyage of Columbus in 1492, nothing of America was really known. A few scraps from antiquity, a few rumors from the ocean, and a few speculations from science, were all that the inspired navigator found to guide him. Foremost among all these were the well-known verses of the Spaniard Seneca, in the chorus of his "Media," which for generations had been the finger-point to an undiscovered world.

"In tardy years the epoch will come in which the ocean will unloose the bonds of nature, and the great earth will stretch out, and the sea will disclose new worlds; nor will Thule be the most remote on the globe."

"Two, if not more, different copies of these verses are extant in the handwriting of Columbus,—precious autographs; one in the sketch of his work on the Prophecies, another in a letter addressed to Queen Isabella; and it would seem as if there was still a third entered among his observations of lunar eclipses at Hayti and Jamaica. By these verses the great discoverer gailed. But Humboldt, who has illustrated the enterprise with all that classical or mediæval literature affords, does not hesitate to declare his conviction, that the discovery of a new continent was more completely foreshadowed in the simple geographical statement of the Greek Strabo, who, after a long life of travel, sat down in the eighty-fourth year of his age, during the reign of Augustus, to write the geography of the world, including its cosmography. In this work, where are gathered the results of ancient

study and experience, the venerable author, after alluding to the possibility of passing direct from Spain to India, and explaining that the inhabited world is that which we inhabit and know, thus lifts the curtain: "There may be in the same temperate zone two and indeed more inhabited lands, especially nearest the parallel of Thine or Athens, prolonged into the Atlantic Ocean." This was the voice of ancient science.

Sir Thomas Browne, 1682, predicted the growth of this power, till it should become the rival of the European kingdoms in strength and prowess.

"Bishop Berkeley," as we quote from the article, "is compendiously called an Irish prelate and philosopher. He was born in Kilkenny, 1684, and died in Oxford, 1753. He became bishop of Cloyne, in which place he was most exemplary, devoting himself to his episcopal duties, to the education of children, and the pleasures of composition. He wrote the famous poem entitled, "Verses on the Prospect of Planting Arts and Learning in America." The date may be fixed at 1726. Such a poem was an historic event. I give the first and last stanzas:

"The Muse, disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time,
Producing subjects worthy fame.

"Westward the course of empire takes its way,
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

"Another illustration of this same sentiment will be found in Burnaby's 'Travels through the Middle Settlements of North America, in 1759 and 1760,' a work which was first published in 1775. In his reflections at the close of his book the traveler thus remarks:

"An idea, strange as it is visionary, has entered into the minds of the generality of mankind, that empire is traveling westward: and every one is looking forward with eager and impatient expectation to that destined moment when America is to give the law to the rest of the world."

John Adams, Oct. 12, 1755, wrote:

"England began to increase in power and magnificence, and is now the greatest nation of the globe. Soon after the Reformation, a few people came over into this New World for conscience' sake. Perhaps this apparently trivial incident may transfer the great seat of empire to America. It looks likely to me."

On the Declaration of Independence he says:

"Yesterday the greatest question was decided which ever was debated in America, and a greater, perhaps, never was nor will be decided among men. . . . I am surprised at the suddenness as well as greatness of this revolution. Britain has been filled with folly, and America with wisdom. At least this is my judgment. Time must determine, *It is the will of Heaven that the two countries should be sundered forever.*"

"In an official letter to the President of Congress, dated at Amsterdam, 5th September, 1780, the same writer, while proposing an American Academy for refining, improving, and ascertaining the English language, thus predicts the extension of this language:

"English is destined to be in the next and succeeding centuries more generally the language of the world than Latin was in the last, or French is in the present, age."

Galiani, a Neapolitan, in 1776 said:

"Livy said of his age, which so much resembled ours, 'Ad hæc tempora ventum est quibus, nec vitia nostra, nec remedia pati possumus.'—'We are in an age where the remedies hurt as much as the vices.' Do you know the reality? *The epoch has come of the total fall of Europe, and of transmigration into America.* All here turns into rottenness,—religion, laws, arts, sciences,—and all hastens to renew itself in America. This is not a jest; nor is it an idea drawn from the English quarrels; I have said it, announced it, preached it, for more than twenty years, and I have constantly seen my prophecies come to pass."

In another letter, dated at Naples, July 25, 1778, he prophesies in language still more explicit:

"You will at this time have decided the greatest revolution of the globe; namely, *if it is America which is to reign over Europe, or if it is Europe which is to continue to reign over America.* I will wager in favor of America, for the reason merely physical, that for five thousand years genius has turned opposite to the diurnal motion, and traveled from the East to the West."

Adam Smith of Scotland, 1776, predicted the transfer of empire to America:

"The distance of America from the seat of government, the natives of that country might flatter themselves, with some appearance of reason too, would not be of very long continuance. Such has hitherto been the rapid progress of that country in wealth, popula-

tion, and improvement, that, in the course of little more than a century, perhaps, the produce of America might exceed that of British taxation. *The seat of the empire would then naturally remove itself to that part of the empire which contributed most to the general defence and support of the whole.*"

(Concluded next week.)

Iniquity by Law.

THE signs of proscription on account of the Sabbath are steadily increasing. The movements in the Legislatures of Rhode Island and Illinois are indicative of the state of the public mind concerning Sabbath-keepers. These refusals to modify or remove the disabilities under which Sabbath-keepers now labor, show a state of things which, with very little change, would readily increase the present burdens. "Orthodoxy" is steadily manufacturing that sort of public opinion which says, "Minorities are a nuisance, and must be abated." In all questions of Sunday legislation, Sabbath-keepers are a most troublesome element. No-Sabbathists caress and plead for "free lager" on Sunday; they are infidelic too; and so orthodoxy can oppose them on both moral and theological grounds, with some degree of consistency. But Sabbath-keepers are quiet, law-abiding, temperate, and orthodox. There is really no argument against them, except the *powerful* (?) one that they are in the minority and are troublesome. Every week their practices condemn the sin of the majority. Every sermon preached by them, every book sent forth, helps to tear away the mask which hides the deformity of orthodox Sunday-keeping; this is far from being agreeable. There is no hope for the popular cause in the Bible, and hence the appeal is to the civil law. "Save the Sunday," is the watchword. This can never be done so long as a Sabbath-keeper is allowed to tell the truths which are so damaging to the Sunday. Listen to the Christian logic of Hon. William Knowles, in the General Assembly of Rhode Island: "A Seventh-day Baptist carpenter might work right in view of the church windows in Providence," therefore, Seventh-day Baptists must be proscribed. "Great is Diana, goddess of the Ephesians." This is the universal spirit of the Sunday laws in the United States. In no State in the Union—unless it be one or two of the South-western—can a Sabbath-keeper (under protection of the law) carry on any business on Sunday, if he "disturbs any one who observes that day." In some States he cannot leave his own premises.

The same proscriptive spirit is being manifest in all recent conventions which look toward political reform. The late "National Convention" which assembled at Pittsburg, with the purpose of "securing a recognition of God in our National Constitution," was attended by about four hundred delegates, among whom those from the Reformed Presbyterians were largely in the majority. The tone of the discussions and resolutions was decidedly favorable to a union of church and state.

The New York State Temperance Convention, which met at Albany on the 16th of March, evinced much of the same spirit. We had the pleasure of sitting in that Convention, and know whereof we affirm. The object of the Convention was to forward the work of forming a new "temperance party." The majority of the Convention were opposed to any party on the single issue of prohibition, and so the Sunday law and the Bible in the schools were both incorporated as parts of the new platform. The vigorous protests against the Sunday-law plank only served to reveal how eager the leaders were for its adoption. "Sunday law is the issue of the time," was the oft-repeated assertion. "If we ignore that, we fail."

So the tide drifts. Men in the church seek "Sunday law" as an element of religious reform, and politicians seek it as a means of political success. Between the two, the truth would be crushed, were it not invincible. But the "wrath of man shall yet praise Him" whose eye is watching over the truth, and will not leave it to defeat.—A. H. LEWIS, in *Sabbath Recorder*.

MEN will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 26, 1870.

URIAH SMITH, EDITOR.

Origin of the Names of the Days of the Week.

An inquiry into the origin of the names of the days of the week, leads us back to the remotest ages and earliest records of antiquity. The division of time into weeks can be derived from nothing else but the events of the first seven days of time, six of labor and one of rest. With the sacred writers, these days are designated by numbers, as first, second, third, &c., except the seventh, which is called the Sabbath. The heathen, however, although they doubtless derived the week from a traditional knowledge of creation, chose to designate the different days by applying to them the names of the heavenly bodies, or the names of their gods. They were at first named after the sun and planets; only six of which were known to the ancients. This was the case with the ancient Egyptians, the inhabitants of India, and the Chinese. Thus we have *dies solis*, day of the sun, Sunday; *dies lunæ*, day of the moon, Monday; *dies Martis*, day of Mars, Tuesday; *dies Mercurii*, day of Mercury, Wednesday; *dies Jovis*, day of Jupiter, Thursday; *dies Veneris*, day of Venus, Friday; *dies Saturni*, day of Saturn, Saturday.

Three of our days, Saturday, Sunday, and Monday, plainly enough show their origin from this source. With the others this is not so apparent. From what source then are these other names derived? They have come down to us through the ancient Saxons, who gave to these days the names of their deities.

The Encyclopedia Americana is quite full on these points. Under the word Tuesday it says; "Tuesday (Latin *dies Martis*); the third day of our week, probably so called from the Anglo-Saxon god of war, Tuu, (gen. *Tuues*, whence the Anglo-Saxon *Tuesday*)." Respecting this god of war, it says: "In the northern mythology, *Tuiscon Taut, Tot, Theot, Tuu, &c.*, is a god, from whom the Gauls and Germans believed themselves descended. . . . The ancient Germans revered Tuiscon as a man with a gray beard, clad in the skin of an animal, holding a scepter in his right hand, and stretching out the left with extended fingers. According to Julius Cæsar, they offered to him human sacrifices. The name of *Tuesday* has been derived from this god."

"Wednesday; the fourth day of the week (in Latin, *dies Mercurii*) . . . The English name is derived from the old Scandinavian deity, Odin or Wodin," whence the name Wodensdag, or Wednesday. Respecting this deity, Woden, we read that he was "one of the most powerful deities in the northern mythology. Some have derived him from the Indian Buddha. The ancient Saxons and Thuringians honored him as their god of war."

On the name Thursday, we have this information: "Thursday (in Latin *dies Jovis*, whence the French *Jeudi*); the fifth day of the week, so called from the old Teutonic god of thunder, Thor, the northern Jupiter." From this it appears that this day bears the same name in the Saxon as in the still more ancient Latin, the only difference being in their name of the god, Jupiter. Instead of having with the Latins, the day of Jove, they had the day of Thor, or Thorsdag. Under the word Thor, the Encyclopedia says: "Thor or Tir; the Jupiter of the Germans; the god of thunder. He was represented as an old man with a long beard, a crown with diverging rays, dressed in a long garment, holding in his right hand a scepter with a lily, and having around his head a circle of stars. Sacrifices were offered to him under oaks; hence the German name, *thunder-oak*. . . . *Thursday* (day of Thor) has its name from him."

Under the word Friday, it says: "Friday, with the Anglo-Saxons *Frigedag*, has its name from the wife of Odin, Frea or Friga." Respecting this goddess nothing more is said.

To recapitulate we thus have,

1. *Sunday*, the day dedicated to, and named after, the sun, by the nations who from the earliest times have worshiped that luminary. The North British *Review* calls it "The wild solar holiday of all Pagan times." Verstegan's *Antiquities*, p. 68, speaking of the idols of our Saxon ancestors, says: "Of these they had many, yet seven among the rest they especially appropriated unto the seven days of the week. . . . Unto the day dedicated unto the especial adoration of the idol of the sun, they gave the name of Sunday, as much as to say, the sun's day, or the day of the sun. This idol was placed in a temple, and there adored and sacrificed unto, for that they believed that the sun in the firmament did with, or in, this idol correspond and co-operate."

2. *Monday*, the day dedicated to the worship of the moon.

3. *Tuesday*, the day named after the Saxon god Tuiscon.

4. *Wednesday*, the day in like manner named for the old Saxon god, Woden.

5. *Thursday*, the day dedicated to the god Thor.

6. *Friday*, so called from the goddess Friga.

7. *Saturday*, the day named by the ancient heathen from the planet Saturn.

From these facts the Encyclopedia concludes an article on the word week thus: "The English names of the days of the week, are derived from the Saxons, and are partly adopted from the more civilized nations of antiquity."

It may be of interest here to add a paragraph which we find under the word week, in the Religious Encyclopedia: "Week; a period of seven days. Under the name of a week, *shabait*, it is mentioned as far back as the time of the deluge, Gen. 7: 4, 10; 8: 10, 12; 29: 27, 28. It must, therefore, be considered a very ancient division of time, especially as the various nations among whom it has been noticed, for instance, the Nigri in Africa, appear to have received it from the sons of Noah. The enumeration of the days of the week commenced at Sunday. Saturday was the last or seventh, and was the Hebrew Sabbath or day of rest. The Egyptians gave to the days of the week the same names that they assigned to the planets. From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat*, in Syriac, *shabta*, in the New Testament, *sabbaton* and *sabbata*. The Jews accordingly, in designating the successive days of the week, were accustomed to say, the first day of the Sabbath, that is, of the week; the second day of the Sabbath, that is, Sunday, Monday, &c. Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19."

How the Bible Speaks of the Commandments.

"If thou wilt enter into life, keep the commandments." Matt. 19: 17. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. "All Thy commandments are righteousness." Ps. 119: 172. "The mouth of the righteous speaketh wisdom, . . . the law of his God is in his heart." Ps. 37: 30, 31. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 2. "Thy law is the truth." Ps. 119: 142.

A brother sends in the above texts, and asks who will comment on them. We think no comments can make them any clearer. They are plain declarations of the word of God concerning his holy, just, good, and spiritual commandments. The righteous will enshrine them in their heart's best love. And if they love them they will keep them. They are not a yoke of bondage. They are not grievous. And if they keep them, they will at last enter in through the gates into the city. The conditions of life are easy, the way plain, the end glorious. Men reject them for a little seeming good in this life, and are counted wise. But when they meet the fate of the disobedient, they will be the first to pronounce themselves fools. A few keep them in the love of them here, regardless of worldly consequences, and are counted fools; but when God shall arise to vindicate the honor of his holy law, it will be seen that they alone were wise. Let us be

sure we are numbered with the righteous nation that keepeth the truth. The pathway of this people for a little time leads through humiliation and reproach, but it soon emerges into heavenly honor, and unending glory.

Buffoonery in the Pulpit.

WHAT can be more inappropriate, rather, more sacrilegious, than to act the harlequin in the pulpit? to entertain the people, under a profession of sacred things, with jokes and puns, and contortions, and grimaces, and all the clownish paraphernalia of low and vulgar amusement? What greater outrage could be offered to the sacred office of an ambassador for Christ? "Like people like priest," says the prophet. What, then, must the people be with such leaders? Yet this evil has reached such a magnitude in some places as to provoke a remonstrance from the religious press. Says the *Methodist* of April 16, 1870:—

"In the effort to detach the pulpit from the old-time dryness and dullness, some have gone to the opposite extreme, and have sought to make the pulpit attractive by sallies of wit, laughable hits, amusing anecdotes, grotesque gestures, vile puns on sacred texts, and a general airiness more suggestive of a place of amusement than of the house of God. The old mannerisms of the pulpit are discarded, it is true; but new mannerisms are introduced which are even more offensive to good taste, and greater stumbling-blocks to usefulness. We make equal protest against whining, canting, drawing and the sippant, salesman style of preaching which would present before the people the serious truths of religion as though they were of no more consequence than dry goods or vegetables. Harlequin in the pulpit, with cap and bells, and party-colored clothes, and comical grimaces, would scarcely be more out of place than some men who have intruded themselves therein. * * *

"To play the harlequin might bring as many people around the pulpit of an inferior man as anointed genius could gather by its most masterly efforts; but while in the latter case the attentive throng would be drawn toward a purer, higher life, in the former the gaping crowd would smile and be merry, and fail to see any difference between the truths of religion and the jests of a buffoon."

Righteous Measurement.

"With what measure ye mete it shall be measured to you again." Matt. 7: 2.

THESE words were uttered by our Lord as a warning to his people. He wished them to understand that wrong doing should bring calamity and sorrow upon the wrong doer. Now he even declares that the very kind of evil which we cause others shall come back upon ourselves. We have many notable instances of this in the Bible.

Jacob acted an extremely unbrotherly part toward Esau, and an inexcusable and wicked deception toward his father. He had to flee for his life. He fell into the hands of Laban, who, though his own uncle, acted toward him in the same deceitful and cruel manner that he had acted toward Esau. In fact, the deception of Laban was the cause of lasting misery in the family relations of Jacob, till it finally brought about the sale of Joseph as a slave to be carried into Egypt. For some twenty-two years, Jacob supposed his son torn in pieces of a wild beast. For Joseph was 17 years old when his brethren sold him, and was 30 years of age when he stood before Pharaoh. Shortly after this the seven years of plenty came on, and in the second year of the famine Jacob came into Egypt.

The sorrows of Jacob's life, and some of them were very serious, cover a period of more than fifty years, and are distinctly traceable to his own wrong acts. His sorrows seem to have ended when he found Joseph in Egypt. But how long a period it was before his captivity was turned! What a man sows, that he shall reap. It never can pay to do wrong.

David is another example of receiving back in kind for the wrongs committed. Read his wicked conduct toward Uriah. Then read the retribution that followed through all the rest of his life, and principally

in his own family, too. See the sad history of Amnon and Tamar, of the rebellion and unnatural crimes of Absalom. See 2 Sam. 11-19. Even Adonijah's rebellion and death may be considered a part of this retribution. Sin never pays only in its own kind.

J. N. A.

Asking Advice.

MANY years ago, I chanced to read a remark that commended itself so forcibly to my mind that I have never forgotten it. It was this: "We ask *advice*, we mean *approbation*." I have been frequently reminded of it when sought to for counsel by those whose special pleading for the course they *wished* to pursue, unmistakably indicated the advice which they wished me to give. I have sometimes thought that I could do no better than to advise such to do as they please.

In health and dress reform, each one's peculiar tastes and circumstances seem to call for a special dispensation in their behalf, but not wishing to take too much responsibility, they want some one to advise them to follow their own inclination.

My advice to each would be, If you believe you have light from Heaven, follow it; but if you do not believe, live out just the amount of faith you possess, and no more.

A sister asked my advice about putting on the reform dress; but was so eloquent with special pleadings, that she gave me no chance to express my mind. I made several attempts, but could not utter more than a few words, perhaps half a sentence, before I would be interrupted by her own views of things. So I gave it up, and listened quietly to a long talk. I got the idea when young that it was ill manners for me to talk when others were talking; and unless a person will give me about one-fourth of the time to speak, while they occupy three-fourths, I despair of expressing my thoughts, become a silent listener, and let them have it all their own way. Doubtless the sister got her case, and perhaps really thought I advised her to wear her dress a little longer than the custom, and omit the pants. I have no objection to her thinking so, so far as herself only is concerned; but I rather she would not report to others that Bro. Cottrell approved of her doing so.

But cannot the limbs be equally warmly clothed within the stockings with no pants outside? Yes; but never are. Provided the stockings are large enough, it can be done. But you will not find them willing to exhibit a tightly-dressed ankle as large as an elephant's. The fact is, the open outside pants look neat and modest, and give a chance to clothe the limbs as warm as you please within the stockings, warmer than any one will who rejects them.

Some have fully adopted this healthful costume. The hesitating may choose for themselves whether to help them with their influence, or cast their influence with the world and against these believing, conscientious and self-sacrificing pioneers in a much-needed reform. This reform answers two important ends: 1. It promotes health. 2. It distinguishes those who have moral courage enough to dare to depart from the fashions of Paris, and rank themselves with the peculiar people described by apostles, whose adorning is not outward, but of the heart.

R. F. COTTRELL.

Interesting Incident.

ON my way home from Conference I was distributing tracts on the cars, and handed one to a man sitting behind me. As soon as he saw what it was, he wished me to give him one of each kind I had. He said he had seen some of our tracts before, and was much interested in reading them. He fully agreed with us on the destruction of the wicked. We then spoke of the Sabbath. He said that his father was a Baptist preacher, the first man that baptized by immersion in Scotland. He was imprisoned in England, for his faith; and after he was released, he claimed that the Bible Sabbath came on the seventh day of the week, and began to keep it; and as this was to bring new troubles to him, he concluded to emigrate to this country; so he did, and settled in the State of New York, and was a Seventh-day Baptist till he died. This man wants you to

send him the REVIEW, and he will send you the pay when he gets it, so he can see the address.

I shall never forget the solemn and interesting meetings I enjoyed while in Battle Creek. The work of the third angel's message looks more sacred to me than ever, and I want all my energies consecrated to the work. I want to meet the mind of the Spirit of God, and thus be in harmony with his people and his work. I mean to study his word more, to realize more the solemn realities of this time, and to store my mind with useful knowledge, that when the Lord calls for the loud cry of this message, I may be ready to engage in it understandingly. Now he is drilling us that we may form a veteran corps for the final issue of this message. Pray for me.

T. M. STEWARD.

Report from California.

SINCE my last report, Feb. 25, we have closed our first public effort in Green Valley. At the close of the meetings s. b. was organized for the company in Green Valley and Sabastopol, amounting to over 100,00, per year. The Sabbath keepers in these two places now meet together at the house of Bro. Miner. The church there will probably be organized next Sunday. They now contemplate building, soon, a plain, cheap, house of worship, 24x36.

After closing our effort at Green Valley, while Bro. Bourdeau and Kellogg were laboring among the churches, I gave fifteen discourses at Hopper's district, between Santa Rosa and Petaluma. Four have already come out on the truth there, and we trust others will come out as the labors are continued in the place.

Last Sabbath and first-day our State Meeting was held in Santa Rosa. A report of this good meeting will be sent soon.

This closes the labors of Bro. Bourdeau and myself together, as he has decided that it is his duty to return East and labor among the French. It is hard for us to part; yet it seems to be the will of the Lord that it should be so.

By this move new responsibilities are laid upon me. I hope I may have grace to move in humility, and so trust in God that I may have his guidance in all things. Brethren, pray for us that God may bless Bro. Kellogg and myself in our labors, and that many in this State may prepare to meet the Lord.

J. N. LOUGHBOROUGH.

Petaluma, Cal., Apr. 13, 1870.

Report from Bro. Morrison.

I HAVE visited some of our scattered brethren in Shelby, Harrison and Monona counties, Iowa, and found quite a number of good brethren who have taken hold of the truth and are trying to walk in the light of it as far as they have learned. May the good work be carried on in their hearts, and practiced in their lives, that others may be brought to the saving knowledge of the same.

In company with Bro. Bartlett, I crossed over the Missouri River into Nebraska, near Decatur, Bart Co., where we held a short series of meetings, at the house of Bro. Beck. There was a good interest to hear and learn the truth. The leaven was already at work. They had heard considerable upon the truth before from Bro. Bartlett and Myers, who live near there. The roads being very bad, and it being thinly settled, we had small congregations. The Lord seemed to back up his truth by his Holy Spirit, and wrought in a wonderful manner. Eleven, during our short stay, decided to keep the commandments of God and faith of Jesus, ten of whom were heads of families, making, in all, some thirty-five Sabbath-keepers there.

One of these was brought to the light of the truth, by reading a package of old REVIEWS which had been left at his house by some thoughtful brother. He first attempted to burn them; but it seemed that they had gathered dampness and would not burn. In the meantime he picked up one and became interested, and, consequently, took them out of the fire. He then read and re-read them, until he wore them out, then he subscribed for the paper. How many could be brought to the light

of the third angel's message in this way, if we all were diligent and persevering in our efforts in the scattering of these publications? The Lord has a people in Nebraska. Brethren, let us earnestly pray the Lord to raise up and send efficient laborers into the harvest field; for the field is great, and the laborers few.

J. H. MORRISON.

Sowing and Reaping.

"BE not deceived; God is not mocked: for whatever a man soweth, that shall he also reap." Gal. 6. How reasonable that the harvest will be of the same kind as the seed, only more abundant. Who expects to reap a harvest of grapes, when he plants thorns? Or a rich crop of wheat, where nothing but grass seed was scattered? But the husbandman, who plants his corn, waits patiently for the early and latter rain. By-and-by his expectations are realized in a golden harvest.

"For he that soweth to his flesh shall of the flesh reap corruption." The works of the flesh are plainly enumerated in the previous chapter. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wraths, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." They which *do such things* cannot inherit the kingdom of God. But they must of the flesh reap corruption. There is no alternative. Overcome and live; or be overcome and die. God is merciful. But he is not so merciful that he could turn his own word into a lie. His mercy manifests itself now in giving unto us "all things that pertain unto life and godliness." And it is his holy will that we should be sanctified now through a proper use of those heavenly means of grace. Otherwise we must expect to reap corruption; not preservation, nor salvation of any kind, but corruption. That is a putrid state. Having gone through the pangs of the second death, the dead carcasses of all transgressors will strew the earth, Isa. 66: 24, and be fuel for the all-devouring flames, when the earth shall melt "and the works that are therein shall be burned up." 2 Pet. 3: 10. The wicked are among the works that are in the old earth and pertain thereto. People, as well as animals and plants, are God's works. They have been corrupted by sin, and are devoured by the curse Isa. 24: 6.

"But he that soweth to the Spirit shall of the Spirit reap life everlasting." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." How can we sow to the Spirit? "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

When shall we reap? When the growing time is past and the grain is matured. The growing time is not past before probation ends. Many wild oats have we sown in the past. There they are; thrifty and still spreading. Neither can we check their progress in but few instances. Wrong words and wrong actions, that are in the past, have had their influence upon others, and how many of my fellow-men are thus influenced more or less by my past evil deeds, I know not. Like the stone that fell on the surface of the quiet water, these actions have produced larger and larger circles, which, if time should continue, would reach through coming generations until old things pass away.

Take, for instance, the seed sown by Tom Paine. What a bountiful crop of corruption his works will bring forth in the Judgment day. Whereas Luther on the other side, in the providence of God, started the mighty wheel of the Reformation, which is still rolling on, and will continue to roll, until the Judgment day will reveal an abundant harvest of the Spirit.

Our tears and prayers cannot recall those past evil things. In vain do we try to turn the mighty tide. Sin is a fearful evil. How bewitching! How deceitful! How blighting! Yet Jesus can pardon sin. Wonderful! Blessed gospel! Message from Heaven, sweet to a dying soul. And Jesus can create within a clean

heart, and renew a right spirit. If we follow his counsel and walk in his footsteps, he can cause old things to pass away and make us say, "Behold, all things are become new." 2 Cor. 5. He can make us new creatures in Christ. He will also make the earth new. Then he will have new creatures for the new earth. And those who have not been made new creatures will perish with the old earth.

JOHN MATTESON.

THIS I DID FOR THEE; WHAT DOEST THOU FOR ME?

I GAVE my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave my life for thee;
What hast thou given for me?

I spent long years for thee,
In weariness and woe,
That one eternity
Of joy thou mightest know.
I spent long years for thee;
Hast thou spent one for me?

My Father's house of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone;
I left it all for thee;
Hast thou left aught for me?

I suffered much for thee—
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell.
I suffered much for thee;
What dost thou bear for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love.
Great gifts I brought to thee;
What hast thou brought to me?

Oh! let thy life be given,
Thy years for me be spent,
World-fetters all be riven,
And joy with suffering blent.
I gave myself for thee;
Give thou thyself to me?

BRO. SMITH: In looking over the *Parish Visitor*, I read the foregoing lines, and feeling that they truthfully and forcibly represent what Jesus has done for us, I have copied them. I feel that I need to realize daily that Jesus is asking me these questions; but how are they answered in my life? It is the great desire of my heart to give myself to him, but "the gift, alas, how poor!" even when fully given. And yet what wondrous love dwells in his heart, that he should not only be willing to accept of us when we come, but that he has been pleading for 1800 years, with just such unworthy mortals, to come and accept Heaven's richest blessing, even life eternal, from his loving hand. And in all these long years he has not grown weary; but now, just before he finishes all his pleading, it seems to me he manifests a double interest for us, in condescending to come and stand at the door and knock for admission, that he may be with us to guide us through the perils that thicken around our way.

And shall we arise and bid him enter, "a welcome guest?" Or shall we fold our hands in lukewarmness, while probation's last hours are closing? Oh! how we shall want to walk with him over the plains of the new earth. May God help us who have seen the glorious light of present truth to secure him for a companion, and so heed his counsels and walk in his light that we shall at last share in the rich reward he has promised the overcomer.

Yours in hope,

C. R. AUSTIN.

Berkshire, Vt., April 12, 1870.

NOTE. It is said that a pious artist once executed a very impressive painting of the Saviour in his dying agonies upon the cross, and beneath it placed this inscription: "This have I done for thee; what hast thou done for me?" Imagine yourselves looking upon this scene, and listening to these words as from the Lord himself. How could the powers of the ear and eye be employed to convey in a smaller compass a greater lesson to the human mind? From this circumstance the foregoing beautiful lines, copied by Sr. Austin, were probably written.—ED.

Aion.

[THE following article appeared in the REVIEW in 1866. We republish it by special request:]

"And shall be tormented day and night forever and ever." Rev. 20:10.

This, with one or two scriptures of similar import, has held the minds of some honest seekers after truth to the conclusion that the wicked must endure exquisite pangs of endless suffering.

The mind of the writer was from his youth by these scriptures confirmed, and at times forced to this dreadful conclusion for years after embracing the Sabbath. Nor was there but temporary conviction from all the brethren had then said or written in the explanation of these passages, until at a certain time while examining the word *Age* in Webster's Unabridged Dictionary, to ascertain its duration, I found, to my surprise, as a corresponding word in the Greek, the word *Aion* (*aion*) the original of the word *ever*, in the above passage referred to.

This led to the examination of Rev. 20:10, and chapter 14:11, in the Greek Testament; the last of which in our version reads, "The smoke of their torment ascendeth up forever and ever." By this examination it was found that in each case the original word translated "ever" was in the PLURAL number. This opened a field for further investigating thought. And the query arose in the mind, Can the word *eternity* or even *forever*, in the nature of things, admit of a plural? The conclusion was *it can not*; for no word expressing infinity can. For this reason, for instance, infinite space covers all space; hence there can be but *one* infinite space, because there can be no further place for a second infinite space to occupy. On the same principle, the idea of a plural is forever excluded from a word which expresses infinite duration. Because infinite duration comprehends all possible duration. Hence there can be but one. Therefore the nature of things forbids that any word in the plural, in any language, should ever express the idea of infinity. If the word in the original expresses more than one forever or eternity, ought not the translation into English to express the same?

The Encyclopædia of Religious Knowledge says, "It might as well be contended that *forever* cannot properly mean unlimited duration, because another ever may be added to it, as that *aion* must necessarily mean a limited duration, on account of its admitting a plural form of expression." To this we reply, that though there is another "ever" added in our translation, it is *not* added in the original, it being a repetition there, but not in a manner to involve the idea of addition. Inspiration did not place the word "and" there, nor can it be supplied without confusing the sense. The inconsistency of applying the plural to a word expressive of infinity has just been shown, we trust satisfactorily; and this the Encyclopædia admits respecting the word *eternity*; and why not in respect to the word *forever*, if it expresses infinite duration?

This discrepancy of plural in the original, and singular in the translation, prompted to the further investigation of the word *aion* in other parts of the New Testament—an example of which is found in 1 Cor. 10:11: "Now all these things happened unto them for ensamples; and they are written for our admonition on whom the ends of the *world* have come." An instance somewhat similar in its structure to the preceding, is found in Heb. 9:26: "Now once in the end of the *world* hath He appeared to put away sin, by a sacrifice of himself." Here, again, the word *aion* in both these instances is in the plural, as it is in the example of the two scriptures quoted; but the word *world* rendered from it, in both instances is singular.

Why these things were so was for a long time a mystery; but a solution of that mystery was at length found. In all the above instances, had the translation been according to Dr. Webster's view of the sense of that original word, there would have been no need of rendering these plural words in the singular. But before proceeding to an illustration of this point, some inquiries intrude upon the mind:

1. If the Holy Spirit, in the last two scriptures, meant to express in the Greek, the idea of a plurality

of worlds, should not this idea of plurality have been conveyed to us in the English?

2. Should not two or more objects properly expressed in the Greek, when translated into English, express two or more objects in this language also?

3. If we had the history of two or three men written in the French language, conjointly in one volume, and it should be translated into English, Spanish, German, and various other languages, should it in these languages respectively mean the history of but *one man*?

Now it is infallibly evident to all that the two last instances could not be translated by any word which expresses endless duration, because the end of *aion* is most clearly expressed in both instances. To speak of the end of endless duration, would strike every mind as the height of absurdity. Therefore a word must be selected which will not wholly destroy, nor too much confuse the sense; but as the original is in the plural, it would seem to be too vague for definite instruction respecting *this world*, hence the plural is dropped and the singular substituted.

All this perplexity might have been saved if translators had understood, as Mr. Webster did, that "age" was the word corresponding in sense with the original. Then the plural would not have injured the sense at all, and would have read as follows: "Now all these things happened unto them for ensamples; and they are written for our admonition on whom the ends of the AGES have come." It may be asked, What ages? We answer, All the ages of probation. Paul in this chapter is instructing Seventh-day Adventists, upon whom the ends of the ages would surely come.

Heb. 9:26, some have thought, proved Christ's first coming to be in the end of the world; but by a transposition we see that "in the end of the *world*," or *ages* sin is to be put away. "Now once he hath appeared" by a sacrifice of himself, to put away sin in the end of the world," or ages. But ages in this instance closes at a later point of time than that in 1 Cor. 10:11. That closes with probation, this with the destruction of the wicked. Sin is then forever put away.

The word "ends" being plural, renders it mysterious; and the inquiry may be made, How many ends will the world have? Others might inquire, May not the *world* have as many ends as the *age*? Yes. But not as many as the "ages" have; and especially if these are the ages of probation. For there will then be as many ends as there are individuals who die in the Lord in this message; and one more. That is the time in which mercy ceases to be proffered to sinful man.

In these passages we now see what consistency of sense can be made from the original, when viewed in the light of the great Lexicographer, who, in the history of the world, perhaps, never had an equal as a philologist, nor a superior as a linguist. Not that he believed as we do—he believed in the endless sufferings of the wicked; hence his testimony bears greater weight than it otherwise would. With his sense of the word *aion* in the scripture which heads this article, we may give opponents the privilege of translating the Greek preposition *eis* (*eis*), the worst they can against our belief; for instance, they may call it *for*, *through*, or *during*, if they please. It will then read, "And shall be tormented day and night, *for*, *through*, or *during*, the ages of ages." Not that we claim this rendering of the preposition correct; but if the most of our translations now extant are correct in the rendering of this word, then ours is; and this is the worst opponents can make it for us.

If they bring this translation to us, and ask what we understand by the expression, "ages of ages," we reply, that the word *age*, means as long as the creature lives to whom it is applied. And if every man shall be rewarded according to his works, then there will be a multitude of these ages of suffering the pangs of the second death, the cause of which, is the misimprovement of the ages of probation. Consequently these ages of suffering, are with great propriety called the "AGES OF AGES;" being *ages* of punishment for *ages* of probation unimproved.

When the consistency of this expression of inspiration, which before was too horrible for contemplation, was discovered, it was an occasion of marvelous admira-

tion. Learned Universalists, and the author of "Bible vs. Tradition," had previously given similar translations, without an explanation, but the great question was whether their authority was sufficiently high to be relied upon. But here we bring as high, and perhaps the highest, authority this world can give, as a foundation for our conclusion. Having recently an opportunity to see Liddell and Scott's Greek Lexicon, it was found that after they had defined the word, they quoted the above scripture and translated it, "Unto the ages of ages; or forever and ever."

There is a proneness to force upon this expression the idea of endless duration. The peculiar sense of the preposition *unto*, forces this sense upon it. And by this rendering, instead of its being the time in which the wicked suffer, it is a period all beyond that time. And if that word *unto* is a correct rendering, then their suffering reaches only to the commencement of the eternal age; and of course their suffering must be limited in its duration, as Bro. J. N. L. has well shown. Thus we see the truth has sure defense by taking the sense of that one word according to Mr. Webster, let these scriptures in other respects be translated as they may.

Again, if *unto* is the right rendering, we do not see why the first instance of the word *aion* following should not be in the singular, there being but one age beyond, and that the endless ultimatum of all the improved ages of probation. For if the plural were admitted, then we admit a variety of ages to those concerning whom it is said, "They shall be as the angels, and shall die no more." And if various ages of the same beginning must have various terminations, then there would be a variety of terminations to that kingdom, concerning which it is said, "There shall be no end." Unless as the Encyclopædia would have it; that this plural is an "intensive." But we are unable to conceive of the necessity, or even propriety, of an *intensive* being applied to any word expressive of infinity, since there is no possible chance for any increase or addition.

There has been a great perplexity in the minds of many in regard to the true sense of the word *aion*, because lexicographers have given it a variety of very different definitions; such generally as the following: duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future; time, age, lifetime; the world, the universe, &c. Now if this Greek word corresponds in sense with our word eternity, and forever, as they are generally defined in our English dictionaries, then such definitions, as duration, finite time, age, lifetime, world, universe, &c., must all be incorrect; there being no terms expressive of limited duration, nor any word expressive of anything but that of *time*, made use of in our dictionaries to define these words; for every definition there, gives the idea of endless duration. Therefore we have satisfactory evidence that these words do not correspond in sense.

We admit, however, that in the Bible the word "forever" is used in many instances to express limited duration, as the brethren have sufficiently shown; but the reason is, that it was rendered from original words, which more usually expressed limited duration, and in many instances the subject matter is such that the sense of the word is fully shown to be but limited.

The inquiry will arise in the minds of many, How can the word *age* have so many definitions as are given to this Greek word? We answer, All but the last two can be very easily and consistently given to it. For instance, when speaking of a mortal being, it may be with strict propriety that any of those definitions expressing limited duration may be applied, such as duration, finite, a period of duration past or future, time, age, lifetime, &c. But when the age of an immortal being is referred to, then it is strictly proper for any of those definitions which express endless duration to be applied to them.

As it respects the last two, world and universe, it is wholly unnecessary that any such definitions be given, as there are other Greek words which amply supply their place; and if these definitions can be consistently given, they are merely an imperfect or secondary sense of the word defined; as in Matt. 13:39; 24:3, where it speaks of the end of *aion*, translated the end of the

world. It strictly means either the end of the age of the world, or the end of the gospel age—all of which amount to nearly the same, although the words rendered from this are very dissimilar in sense.

Now *aion* either corresponds in sense with our words forever and eternity, or it does not. If it does, why have not the most distinguished lexicographers, such as Johnson, Webster, and Worcester, so informed us? Or rather, why have any of them informed us to the contrary? And why especially is it in many instances so used in the Bible as to forever exclude that sense from it, whereas it may invariably be translated *age* without discovering the least inconsistency of language?

Stuartsville, Minn.

STEPHEN PIERCE.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

BRO. A. L. CURL writes from Keokuk Co., Iowa: I want to be remembered in the prayers of the saints, and also I want them that tremble at God's word, and delight in the cross of Christ, to know that I sympathize with and pray for them. It has been a little over a year since I, with a few others in this community, commenced keeping the Sabbath of the Lord, and embraced generally the truths of the third angel's message. I was then convicted that this was the faith of Jesus, and a year's experience, reading and meditation, has only tended to confirm that conviction. We meet with some opposition, some scoffs and jeers, &c., but these things do not trouble me; for we must expect such things, but my own sins seem more obstinate than ever before, and often remind me of the apostle's words, Rom. 7:15, 18: "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. For to will is present with me; but how to perform that which is good, I find not." It is certainly the highest attainment for mortals in this life to overcome all sin, and realize that the divine approbation and blessing of Heaven rest upon, and attend all, their efforts. But we can enjoy this if we are thoroughly converted to God, and led by the Spirit. Self must be crucified with its affections and lusts. I want to be among the overcomers. Most of the little company here continue faithful, and manifest earnest desires to see the King in his beauty, and stand with the saints on Mount Zion, while a few seem to have grown cold and undutiful, neglecting the assembling of themselves with the church. This causes the faithful ones to feel sad, but we must pray for them, and labor with them as we may find an opportunity. Pray for us, that we may daily be awake to righteousness and patient continuance in well doing, and finally enter in through the gates into the city.

BRO. W. GATCHEL writes from Cumberland Co., Me.: How I love the light of present truth! It is more precious to me than ever. The more I hear the truth of the third angel's message proclaimed, the more I love it. It is food to my soul. I delight in the law of God: for it was by that law, that I had a view of the exceeding sinfulness of sin, which caused me to think on my ways, and led me to turn my feet unto his testimonies.

I cannot conceive how any one can love God, or think they have the love of God abiding in them, while they are walking contrary to his commands, and making void his law. For this is the love of God that we keep his commandments; and his commandments are not grievous. 1 John 5:3.

Wickedness and crime are on the increase all through the land, which leads me to believe that the end of all things is very near. I often make the inquiry, Am I ready? am I fully prepared to meet the troubles, that are soon to come upon the earth? Satan and all his host are throwing every obstacle in the way that lies in their power to deceive God's remnant people, and lead them into a snare. I feel that it becomes me to

keep in mind the injunction of our Saviour, "What I say unto you, I say unto all, Watch," that I may be able to meet all coming events, and endure unto the end. Oh! for a closer walk with God. Oh! for grace to help me to live so near to him, that I may have an abiding evidence, that all my ways meet his approval. Oh! that I may be sheltered from the coming storm.

The little company of Sabbath-keepers here, are still striving to press onward, so as to win the prize. We have had many precious seasons during the fall and winter, as we have met together for preaching and social meetings, trying to encourage each other in the way, and speaking words of comfort, and consolation to one another, and exhorting one another to be faithful, and so much the more as we see the day approaching. Two weeks since we had a very interesting Quarterly Meeting, and one more was added to our number. We are all united and striving for the same things, that we may share with God's remnant people, in the everlasting kingdom of our Lord Jesus Christ.

SR. M. WEST writes from Madison Co., N. Y.: I am one of the lonely ones, and should be glad to say through the Review that I am gaining some victory over self. The Kirkville Camp-meeting was a great blessing to me. The Lord is doing a work for me through Sr. White's Testimonies. I am so constituted that when I have tried to serve the Lord I have often gone to extremes which has caused me bitter repentance. I wonder the Lord has not long ago rejected me. I have often thought it would be almost impossible for me to gain a right position, and obtain the kingdom; but when I see the clear light through the present truth, especially through the Testimonies, which lights up every step, I take new courage, and hope, by the blessing of God, to be an overcomer.

The third angel's message has done much for me. Thirteen years since, it found me in deep despair and lifted me out. No other light that I ever saw was able to do it. This was adapted to my condition.

I love the present truth. All there is of me to-day I owe to it.

BRO. AND SR. DANIELS write: We are striving to follow the steps of our great Exemplar. We believe time to be very short. We realize more and more every day that every moment should be employed in preparing for that great event, the end of all things, that is nigh even at the doors.

BRO. JAS. M. OSBORN writes from Bourbon Co., Kansas: It is a solemn thought that we are in the perils of the last days. How necessary for us to work while the days of our probation last. I want to make sure work of overcoming. I want to be one of the precious jewels that Christ shall make up when he comes without sin unto salvation.

Obituary Notices.

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

DIED, in Battle Creek, on the morning of April 12, of consumption. Bro. John A. Johnson, aged about 21 years, late of Chelsea, Mass.

Bro. Johnson's conversion and baptism were recently noticed in the Review. From the time of his coming here the physicians of the Health Institute gave him no encouragement to hope for recovery. His friends wished him to return to Massachusetts, but he chose to remain here, among those of his own faith, believing that their method of living, and of caring for the sick, was most conducive to his comfort. April 6th, a few friends gathered in his room at his request, and the Lord's supper was administered. Unlike most consumptives, he had no flattering hopes. His whole sickness was a perfect triumph of faith; a rare example of Christian resignation. Not a word of complaint ever escaped him; not a shade of sorrow, sadness, or gloom, ever appeared on his countenance. He passed away in full faith and hope of a speedy resurrection.

By request, his remains were sent to his friends in Boston. J. H. WAGGONER.

DIED, in Greensboro, Vt., on the 5th inst, of complicated difficulties of the liver, Minerva, wife of W. McClenathan in the 64th year of her age. Some eighteen years since, Bro. and Sr. M. C. embraced the Bible Sabbath, in Johnson, Vt.

For some time previous to her death she was confident she must rest in the grave a while. The Christian hope graciously sustained her in her extreme sufferings, and she has left comforting evidences that she sleeps in Jesus. Funeral sermon by Elder A. Stone.

A. S. HUTCHINS.

Wolcott, April, 1870.

The Review and Herald.

Battle Creek, Mich., Third-day, April 26, 1870.

"Sabbatarian" writes to the *Sabbath Recorder* that the Sabbath question has lately been agitated in conservative New Jersey. It commenced as a lyceum question, and was at first wholly confined to the Bible. The first-day clergy feeling weak on this untheological ground, were dissatisfied with the first evening's effort, and wished to have the question so modified as to embrace the "fathers" as well as the Bible. This was accordingly done, and the question was appointed to come up again in two weeks. Meanwhile Elds. A. H. Lewis and J. W. Morton (names with which all our readers are familiar) were sent for, who were present at the specified time to do good execution in behalf of the Sabbath. Eld. Lewis, by special invitation, lectured on the subject the next evening. The report says that a good impression was made on the community in favor of the truth.

February 6, 1870, will be a day to be noted in the calendar of the Sabbath agitation, in the United States. On that day theatrical performances were openly held in San Francisco, Cal., for the first time under sanction of the law. No-Sabbathists are greatly rejoicing over this achievement. This success will doubtless only increase the agitation, fanning the opposition to a fiercer flame.

When a person becomes enlightened upon the Sabbath question, and sees what work heathenism and popery have made, or attempted to make, with this institution, one of the most natural questions to follow is in regard to the other days of the week, especially in reference to the origin of their names. Something has been published on this from time to time in the *Review*; but as this is not readily accessible to new subscribers, and several have of late asked information in reference to it, we this week publish an article giving quite full testimony on the subject.

To Correspondents.

M. M. KENNY: 2 Chron. 22: 2, as compared with 2 Kings 8: 26, is undoubtedly a mistake of transcribers. It cannot be correct; for it would make Ahaziah two years older than his father. Dr. Clarke says that the Syriac and Arabic, have twenty-two in 2 Chron. 22: 2, the same as 2 Kings 8: 26. How the inaccuracy has crept into other versions, he explains as follows: "It is probable that the Hebrew text read so originally; for when numbers were expressed by single letters, it was easy to mistake, D, mem, FORTY, for C, caph, TWENTY. And if this book was written by a scribe who used the ancient Hebrew letters, now called the Samaritan, the mistake was still more easy and probable, as the difference between C, caph, and M, mem, is very small, and can in many instances be discerned only by an accustomed eye."

N. KEYSER: It is astonishing that any one should appeal to 1 Pet. 3: 4, to prove the immortality of the soul, as you say the Disciple elder did; and yet, viewed from another standpoint it is not astonishing; for persons wedded to that unnatural and unscriptural dogma, must, from the very nature of the cause, be driven to every conceivable shift to sustain their cause. It is easy to see from the 3d, 4th, and 5th, verses in connection, that Peter is speaking of an adorning which men and women do not possess by nature, but which must be put on; hence it is not an immortal soul, possessed, as they claim, by all without distinction of character, of which he is speaking. This adorning he calls in verse 4, the hidden man of the heart, and explains what he means by it in this instance by calling it "a meek and quiet spirit." The incorruptibility brought to view is moral incorruptibility; for it is of moral graces that he here speaks. This hidden man of the heart is the same as the "new man" of Eph. 4: 24, which we put on when we put off the old man. The old man, the carnal mind, is corruption and corruption only; the new man, the renewed mind, Christ formed within, the meek and quiet spirit, the heavenly adorning, all expressions for the same thing, is incorruptible. All

that is necessary to avoid the misapplication made by the Disciple elder, is to keep in view the main fact that this hidden man of the heart, is something which we do not have by nature, but which we must put on before we possess it.

Western Camp-meetings.

We now design to hold four general camp-meetings in the West, as follows:—

Marion, Iowa,	June 2-7, 1870.
Illinois,	" 9-14, "
Minnesota,	" 16-21, "
Wisconsin,	" 23-28, "

The brethren in the three States last named will please fix the location, and publish in the *REVIEW*, immediately.

GEN. CONF. COMMITTEE.

The Defense of Elder James White and Wife.

THIS work which was promised some time since, is now ready for circulation. It has been prepared with much labor and care, and will be found satisfactory as an answer to the many wicked slanders uttered against these servants of Christ. It should be circulated in those sections where the tongue of the false accuser has been busy. We commend the work to the friends of this cause, especially to those who have to meet the calumnies of wicked men.

Our laboring brethren have often complained that their way is hedged up by wicked reports, whereby they lose much time and labor, and souls are turned away from the truth to perish in error. In such places no work can be more important than this, and we expect the friends of the cause at large will cheerfully meet the expense of its publication. It will be sold for 15 cents; 17 cents by mail. As a large portion will have to be given away, we invite donations for that purpose, sent to the Office.

J. N. ANDREWS,
G. H. BELL,
URIAH SMITH, } Committee.

Note from Bro. Byington.

DEAR BRETHREN SCATTERED ABROAD: I am now on a bed of sickness from which I may never rise. I have tried to talk to you of the great salvation. My words have been too powerless. Forgive me for this. The word of the Lord is powerful. Salvation! Glorious thought! Brethren pray.

J. BYINGTON.

April 22, 1870.

We trust the brethren will grant this request of Bro. Byington's, and remember him at the throne of grace, in his dangerous sickness.—ED.

Who Is It?

We have received the following letter without name, P. O., or State. Until further notice is given, we are at a loss as to whom we shall credit the money:

BRETHREN: I enclose two dollars which I owe for the *REVIEW AND HERALD*. I thank you for waiting for your pay.

April 11, 1870.

A Profitable Day.

The church in Battle Creek is now in working order. Union prevails, and the Lord blesses their efforts. Sabbath, the 23rd, Bro. and Sr. White both spoke with great force and power at the morning meeting. A few remarks were made on baptism, after which, three were baptized. In the afternoon, Bro. Bell was ordained elder of the church, and the Lord met with us in the exercises. Altogether, we think this was a good day for the cause in Battle Creek. J. H. W.

Appointments.

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

The next Quarterly Meeting of the church in Gridley, Ill., will be held at the Gregory school-house, May 7 and 8, 1870, commencing with the Sabbath.

Wm. H. SLOWN.

No PROVIDENCE preventing, I will attend the next Monthly Meeting of the Jackson church, which will be held at Bro. Palmer's, in Jackson, the first Sabbath and Sunday in May. Every member of the church is invited and expected to attend. First meeting, Sabbath at 10: 30 A. M.

I. D. VAN HORN.

The next Quarterly Meeting of the Poy Sippi (Wis.) church will be held at the Cady school-house, Sabbath and first-day, May 7 and 8. Meeting to commence evening of the Sabbath. Will Bro. Andrews or Steward or some other preacher please attend? J. F. EASTMAN.

No PROVIDENCE preventing, the churches in Gratiot Co. will hold their next Quarterly Meeting at Alma, May 7 and 8. We extend a general invitation to surrounding churches. TITUS Z. ANDREWS.

By request of our friends at East Elma, Erie Co., N. Y., our Monthly Meeting the second Sabbath and first-day following, in May (14 and 15), will be held at that place. Our friends there are ready and willing to entertain us; and we hope there will be a good attendance, though it may be at a little more than usual sacrifice. Those going by cars must reach Buffalo in time to take a train on the Buffalo and Washington R. R., which leaves N. Y. Central Exchange St. Depot at 4:30 P. M. Fare to Jamison Road, only one mile from the place of meeting, 45 cents. If any are in Buffalo early enough, they can take a train at 10:30 A. M. R. F. CORRELL.

Iowa Camp-Meeting.

PROVIDENCE permitting, there will be a camp-meeting held on the farm of Bro. Thomas Hare, 1½ miles west of Marion, Iowa, and 8½ miles from Cedar Rapids, commencing Thursday, June 2, and continuing five days. Bro. and Sr. White and other speakers will be present. We hope there will be a general attendance of the friends of the cause throughout the State. We also extend a cordial invitation to those in other States who can attend. Conveyance will be provided for those stopping at Cedar Rapids, who come by railroad from the east or west; while those coming from the direction of Dubuque will stop at Marion. Feed and provisions can be obtained on the ground. A hearty invitation is extended to all the friends of the cause to come themselves and bring with them all who are interested in present truth. We expect this will be the most important meeting ever held in the State.

IOWA CAMP-MEETING COMMITTEE.

Iowa State Conference.

THE next annual session of the Iowa State Conference of S. D. Adventists will be held near Marion, Iowa, in connection with the camp-meeting, June 3, 1870.

We hope every church in the State will be represented by delegates. They should come prepared to make the reports called for by the constitution, viz., a "written report of their standing, their losses and additions during the year, also the yearly amount of their s. b. funds." They should be able to give the amount of money paid by their churches during the year to ministers and the treasurer. Let every church appoint its delegates in season. A church with twenty members or under, is entitled to one delegate, and an additional delegate for every fifteen additional members. IOWA STATE CONF. COM.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

B. G. ALLEN: The money for Annie Eldred's *Instructor* was received.

J. P. SPENCER, of Guilford P. O.: What State?

RECEIPTS.

For Review and Herald.

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

\$1.00 each. S B Warren 26-1, Jacob Truel 37-11, John M Wince 36-17, W W Hanscom 36-20, H Lockwood 36-1, Mary Thorp 37-19, L E Gallimore 36-15, Sarah A Simmons 37-19, L A Sheffield 36-19, Wm H Lewis 37-11, John Glover 37-19, E Pratt 35-12, E M Larabee 37-19, S J Hyer 37-19, Clark Claffin 37-19, Eliza J Timothy 36-1, L B Wilbur 36-19, Chas Crane 36-20, C H Lansing 36-19, F Rosseau 36-6, Simeon Sharp 36-20, T Paton 36-1, S E Sutherland 37-1, W B Castle 35-22.

\$2.00 each. A Rasmussen 37-1, Sophia Woodruff 37-18, A F Brown 37-19, Wm J Mosher 35-9, A H Glymer 38-1, S W Rhodes 37-19, O Rice 37-1, J F Ballenger 36-1, W Hale 36-1, J S Farnsworth 37-17, Daniel Dobbins 36-24, A H Hall 37-10, L M Whitney 37-16, S B Breesee 37-17, J G Walker 37-18, J Ferguson 37-17, Wm Harmon 37-17, U Smith 37-15, A Rankin 37-7, B G StJohn 37-14, L L Glover 36-20, Mary King 36-17, Caroline Belden 37-11, N R Staines 36-18, M Lamphear 37-1, J C Elston 38-1, A J Emans 37-1.

Miscellaneous. E P Bellow \$5.00 37-14, D Collins 45c 37-1, I Cornell 3.00 36-1, P Luke 1.50 36-13, W W Guilford 1.31 37-4, Wm G Watson 4.00 38-1, Mrs L Frink 50c 36-8, J W Bailey 2.13 37-10, W McNitt 1.50 34-24, Olive McKean 2.50 37-17, S Harriman 4.00 38-13, Callaway Eller 2.39 36-18, S Aichin 4.00 38-1.

Books Sent by Mail.

C Winters \$1.00, I G Camp 35c, E H Whitney 3.75, Wm A Richardson 16c, A Woodruff 58c, Sophia Woodruff 80c, A Jones 25c, W I Rathbun 13c, M D Clark 2.35, J Wilson 60c, L S Weatherwax 25c, S Draper 25c, J C Bunch 2.00, F N Bartholomew 12c, D Richmond 13c, C D Cook 13c, J N Loughborough 8.79, David Summers 25c, Nohby Stanley 22c, Melvin A Wood 58c, Carrie A Nichols 40c, Alden Green 10c, L B Caswell 12c, Olive McKean 50c, W S Herrington 1.10, John Welling 85c, Julius C Smith 2.00, Sarah Wilson 50, B G StJohn 16c, John Daniels 75c, S J Merrell 75c.

Cash Received on Account.

Robert Reed \$5.00, N Orcutt 10.82.

Received on Book and Tract Fund.

Sophia Woodruff \$7.20.

Michigan Conference Fund.

Church in Montcalm \$17.16, Hillsdale 35.00.

General Conference Missionary Fund.

R Griggs & wife \$15.00, Julia Griggs 5.00.