

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*.

ONE DAY LESS.

One day less of toil and care,
And one day less of sorrow,
The pleasant thought helps me to bear
The trials of to-morrow:
When troubles come 't is sweet to know,
We've one day less to live below.

One day less 'to watch and pray,
And one day less of waiting,
The knowledge keeps from day to day,
My courage from abating.
A gentle whisper seems to say,
You've one day less to watch and pray.

One day less a pilgrim here,
In this dark world so dreary,
I have to shed the bitter tear
And wander faint and weary;
As twilight deepens in the west,
'T is sweet to feel I've one day less.

One day less to intervene,
Between us and that morning,
When Christ our coming Lord is seen,
His happy saints adorning
With endless life and robes of white,
And golden crowns of dazzling light.
SARAH F. SHARPE.

Sandusky Co., Ohio.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWENTY-FOUR—THE THIRD MESSAGE.

BY ELDER JAMES WHITE.

(Continued.)

3. THE mark and worship of the beast. The two-horned beast causes men to worship the first beast and receive his mark. The worship and mark are alike enforced by the two-horned beast. It is this worship and mark against which the third angel warns us. It becomes, therefore, a matter of solemn moment to inquire what is meant by these expressions, since the message levels against these things, whatever they are, a denunciation more terrific than any other threatening that can be found in the word of God. The sin must be one which is most presumptuous and Heaven-daring. What is it? Many are ready to assert that we never can know, and accuse us of prying into secret things, when we raise the question. But is this possible? If we cannot know what the mark and worship are, we are liable to receive the one, and perform the other, without knowing it. We then become subject to the terrible punishment threatened. But would God ever punish a person thus for sins which he did not know he was committing? Never. It would be contrary to the principles on which he has thus far dealt with mankind, and contrary to the justice of his own nature. And a special message, that of the third angel, is sent out to warn men, not

against something they are never to know anything about, but against a plain and open act of disloyalty to God, which the two-horned beast is to require of them, and to which if they yield, they must drink of the unmingled wrath of God. We return to the inquiry, What is the mark of the beast?

The beast, as we have seen, is the Papacy. The two-horned beast which is to enforce the mark is our own government. What is the mark of the Papacy which this nation is to enforce? It must be something on which they occupy common ground, and in which both are equally interested. The mark of any power must be something to distinguish the adherents of that power. This none can dispute. And that which distinguishes the adherents of any power, must be some law, requirement, or institution of that power. It can be nothing else. The mark of the beast, then, must be some requirement, of course of a religious nature, which the Papacy has instituted, and to which it claims obedience from its followers, as a token of its right to legislate in religious matters. This is an unavoidable conclusion from the foregoing principles, which must be admitted as sound.

Again, the beast has been shown to be identical with the little horn of Dan. 7; and of that power it is said that he should "think to change times and laws." What laws are these which the Papacy should think to change, but not have power to change? It must be divine laws, the laws of God; for all human laws may be changed by earthly powers. This power is again brought to view under the title of the "Man of Sin;" 2 Thess. 2:3; and of him it is said that he "exalteth himself above all that is called God." How could he do this? There is one way, and only one, in which it could be done, and that is, to change the law of God by putting in place of some of its requirements an enactment of his own, and demanding obedience to that change, to the violation of the law of God.

In all these testimonies, the evidence tends with wonderful harmony to one conclusion, namely, that the Papacy was to promulgate some religious enactment, which would involve a change of the law of God, and obedience to which would stand as an acknowledgment of its supremacy in religious things. If we can find a Papal enactment of such a nature, this surely must be the mark of the beast. It may now facilitate our investigations of this subject to appeal directly to the Romish church for information. Among its claims and institutions do we find anything of this kind? We do; and it may surprise some Protestants to learn that it is the institution of Sunday in place of the Sabbath of the fourth commandment. Hear what that church claims on the subject of the change of the Sabbath:

"Ques. Have you any other way of proving that the Church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Doct. Catechism.*

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and, therefore,

they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?"

"A. Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, &c."—*Abridgment of Chris. Doc.*, pp. 57-59.

These extracts are from standard Roman Catholic works, and clearly set forth the claim of that church. When a person is charged with a crime and confesses it, that is usually considered sufficient to settle the matter and preclude the necessity of any further investigation. The prophecy declared that the little horn should think to change times and laws; and here the Papacy claims to have accomplished this very work; and we must admit the claim or give up the prophecy as a failure; for no other fulfillment can be shown. What need have we of further evidence? Notice, also, how admirably this work of the Papacy answers to all the prophecies touching it. 1. It is a change of the law of God, such as the little horn was to accomplish; for the fourth commandment requires the observance of the seventh day as a memorial of creation, while this requires the observance of the first day for another reason. 2. It is a work by which it sets itself up above God, as the Man of Sin was to do; for it places its institution in place of that of Jehovah, and demands obedience to it on its own authority in preference to the requirement of God. 3. It involves on the part of those who understandingly yield to it, that worship which the beast, Rev. 13:8, was to receive from those that dwell on the earth. 4. It is in striking contrast with the commandments of God which those are found keeping, Rev. 14:12, who refuse the mark and worship of the beast. 5. It is claimed as a token of the authority of the church to ordain religious institutions, just such as the mark of the beast must be intended to show; for in so many words, the "very act of changing the Sabbath into Sunday," is claimed by that church as proof of its power to command feasts and holy days; and the observance of this institution is considered by them as an acknowledgment of such power. 6. Protestants have brought this error from the Romish church, and though they rest it on different ground, are equally tenacious of the institution, and equally zealous for its preservation. As above quoted from the address of the "National Association" for amending the Constitution, Catholic and Protestant are alike interested in this matter; and the Protestant will, of course, be ready to join with the Catholic in upholding that which is to him equally dear.

Here, then, we have an institution of the Papacy which admirably answers to every specification of the prophecy, and which singularly enough, this nation, though Protestant, is taking steps to make a national institution, and will soon be ready to enforce by the civil arm. For proof that Sunday-keeping has no foundation in the Scriptures, but is an institution of the Papacy, as Romanists claim, see History of the Sabbath, and other works, published at the Review Office. If, then, the keeping of a counterfeit Sabbath, and one so long and generally observed as the first day of the week, constitute the mark of the beast, the question will doubtless arise in many minds, whether

the good of past ages who have lived in the observance of this institution, have borne the mark of the beast, and rendered worship to that antichristian power; and if the many Christians of the present time who are still keeping the first day, are worshipping the beast, and wearing his mark. By those who wish to raise a blind prejudice against the views of S. D. Adventists, we are uniformly represented as so teaching. But it is purely a misrepresentation. We do not so teach; nor does such a conclusion follow from our premises. It has already been noticed that the mark and worship of the beast are both enforced by the two-horned beast. Now, in view of this fact, there can be no worship nor reception of the mark, such as is contemplated in the prophecy, till it is enforced by this power.

The great majority of Protestants who have kept the first day of the week as the Sabbath, although it is an institution of the Papacy, have not had the remotest idea that it had any connection whatever with that false system of worship. Have such been worshipping the beast, while they have been keeping Sunday without a thought of that power, honestly supposing that they were keeping a Bible institution? By no means. Have they had the mark of the beast? Not at all. The denunciation of the third message is against those who knowingly keep Sunday as an institution of the beast. It speaks of those who are enlightened in the matter, and of those alone. And for a person thus enlightened, knowing what God requires, and what the beast requires, to basely yield to the requirements of the beast, to avoid persecution, turning away in a cowardly manner, through motives of worldly interest, from what he knows God requires,—this is what makes his sin so presumptuous and Heaven-daring in the sight of God; this is what calls forth the terrible threatening uttered by the third angel. But the good of past ages have not kept the day with any such understanding of the matter, nor from any such motives.

Just so with the mass of Protestants now living. But the third message is sent forth to warn us in reference to an issue yet future. The people of God are coming up to translation. They must be freed from Papal errors. The truth is to be agitated; and the antagonism between the requirements of God and those of antichristian powers, is to be set in a clearly-defined light before the people. The issue is to be met understandingly, the two-horned beast demanding from its subjects the reception of the mark, and the performance of the worship of the first beast, on pain of death, and God commanding us to refuse the mark and worship of the beast, and keep his commandment, on pain of drinking his unmingled wrath. With this issue before them, those who yield to his requirements instead of the requirements of God, will worship the beast and receive his mark. Thus seeking to save their lives by avoiding the wrath of earthly powers, they will lose them by becoming exposed to the wrath of God. Till this issue is upon the people, under the enactment of civil law, we accuse no one of worshipping the beast or receiving his mark. And the third message is sent forth to warn men to put away their errors and receive the truth, that they may be prepared to stand when this fiery ordeal shall come, and, at last, having gotten the victory over the beast, his image, his mark, and the number of his name, to sing the victor's song upon the sea of glass.

(To be Continued.)

Instructive Examples.

"LET your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. 5: 37.

The obligation to be chaste in conversation, rests upon every child of God. Not only the precepts of Jesus, who spake as never man spake, but also the teachings of the apostles abound with important instructions on this point. And, indeed, the Old Testament scriptures are replete with commandments, influences, examples, and incidents, enjoining this obligation.

"Thou shalt not surely die," was the first lie uttered in Eden, and its dire consequences are sadly felt

by fallen man, and will be till God shall turn to his people a pure language, and every liar shall have expiated his guilt by a portion in the lake of fire.

Cain talked with his brother; and in the same verse it is said, "he slew him." God saw that the thoughts of the hearts of men, before the flood, were only evil continually; and Jesus afterwards testified that out of the abundance of the heart the mouth speaketh; and, if, as it is in the days of the coming of the Son of Man, so it was before the flood, we justly conclude that they were given to low, unchaste, unholy, conversation. That was then, as its counterpart will be now, soon exchanged for wailing, because of the judgments of God.

The ten spies, who, with Caleb and Joshua, were sent to view the land of Canaan, returned with an evil report, and dire was the consequence to the murmuring children of Israel.

When the patience of Job was put, seemingly, to the severest test, it is recorded, "In all this did not Job sin with his lips." Says David, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." He further asks, "Lord who shall abide in thy tabernacle?" Ans., "He that speaketh the truth in his heart. He that backbiteth not with his tongue, . . . nor taketh up a reproach against his neighbor." David thus testifies of the ungodly: "They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth."

Says Solomon, "A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow;" but "A word fitly spoken, is like apples of gold in pictures of silver."

Our Lord, in the language quoted at the head of this article, plainly intimates that superfluous language in conversation is wrong.

He would, evidently, have us use the most proper and pure language to convey our ideas. This should consist, not only in the use of chaste words, to the exclusion of everything of a light and trifling character, but, I believe, that every Christian should pay some regard to the proper construction of sentences. Else, why not copy the style of Artemas Ward, Nasby, or Josh Billings, if the fancy so lead? Should we not rather copy after those who speak our language in its purity?

The practice of jesting or joking, is plainly forbidden in the Scriptures. See Eph. 5: 4.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4: 29.

"And whatever ye do in word or deed do all in the name of the Lord Jesus giving thanks to God and the Father by him." Col. 3: 17.

Is it right then to tell stories, and relate anecdotes? Yes, when such would edify, or minister grace to the hearers, or when such can be uttered in the name of Jesus, and with thanksgiving to God.

My brethren, says James, if any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Jas. 3: 2.

ADOLPHUS SMITH.

Kent Co., Mich.

Saturday Is the Seventh Day.

THAT the Lord commanded us to keep holy the seventh day, is most clearly brought to view in the fourth commandment. There is no record in the Bible that any other day but the seventh has been sanctified, or set apart, as a divinely-appointed rest-day for man to keep holy. But the question so frequently arises, How can you prove that Saturday is the real seventh day?

We think the following considerations will prove this beyond all doubt:

1. Weeks are counted by numbering seven days independent of months and years. This question is not affected all by the number of years that have passed by, but may be stated thus: Have the people in the world since creation made a mistake in counting the seven days of each week? If so, where? when?

2. During the first 2500 years of the existence of the world, this account was kept without a mistake; for the Lord called the very same day the Sabbath or seventh day which the people called the seventh day. This is shown by the following language of Moses:

"This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16: 23. Some of the people on the seventh day went out to gather manna, but found none. Verse 27. By the falling of the manna on six days only, and none on the Sabbath, the Lord would prove the people whether they would obey his law or no. Verse 4. They were evidently proved on the fourth commandment. But the individuals mentioned refused to observe the seventh day as the Sabbath. Wherefore the Lord reproved them: "How long refuse ye to keep my commandments and my laws." Verse 28. Consequently the people knew which day the true seventh day was; and the account had been kept correctly from generation to generation so far.

And during the forty years in the wilderness, as the real seventh day was pointed out by a constant miracle, the manna falling on the six days while on the seventh day there was none, this knowledge of the true seventh day was certainly established to that generation beyond all controversy.

3. During the 1500 years, from the giving of the law till the ministry of Christ, the people made no mistake in counting the days of the week; for when Christ came, all must acknowledge that he knew which day the real seventh day, or Sabbath, was; and he would call no other day the Sabbath but the day which his Father recognized as the Sabbath; for Christ and the Father are one. John 10: 30. But Christ called the very same day the Sabbath which the Jews called the Sabbath. "The Pharisees said unto him, Behold, why do they [the disciples] on the Sabbath day that which is not lawful? Mark 2: 24. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Verse 27. When was the Sabbath made for man? At creation. "God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 3. Thus we have traced the counting of the days of the week 4000 years, from creation till Christ, and found it to be all correct.

4. Does any one claim that a mistake has been made in the numbering of the days of the week since Christ? We ask you to prove it. The burden of proof rests with you.

Yet we will introduce four witnesses who all agree that the day now commonly called Saturday is the true seventh day.

a. The Jews have been scattered throughout the earth. Many of them still observe the seventh day. But wherever you find the Jews observing the seventh day, whether in Asia, Africa, Europe, or America, they do observe that day on Saturday.

b. The Mahometans have kept their account independently of Jews and Christians. They are instructed to observe as a Sabbath the sixth day of the week. But wherever you find a Mussulman observing his Sabbath, he observes it on Friday, consequently counts Saturday as the seventh day.

c. Many Christians have, for a number of years, observed the first day as a Sabbath in commemoration of the resurrection of Christ. And they unanimously observe this day on Sunday. Therefore they also prove that Saturday is the seventh day.

d. There are found Christians in Africa, Europe, and America, who still observe the seventh day as the Sabbath, and all such observe the Sabbath on Saturday.

"In the mouth of two or three witnesses shall every word be established."

A recent traveler in the holy land, Mr. Fairfield, of Michigan, stated that the population of Jerusalem was about one-third Mahometans, one-third Jews, and one-third Catholic Christians. Every Friday the Mussulmen would all rest, every Saturday the Jews, and every Sunday the Christians; observing respectively the sixth, seventh, and first, days of the week.

5. If any one should still feel disposed to doubt on this question, we will put the proposition in the follow-

ing form: It is an impossibility that the whole world could make a mistake in counting seven.

Sometimes a single individual or a family has been mistaken in numbering the days of the week; but they have always been corrected by their neighbors. There is no record that a whole town ever made such a mistake. Yet if a town, or county, or even a whole State, should miscount seven, there are other towns, counties, and States, who could correct it.

Dear reader, the Lord has made this matter exceedingly simple, so that none ever need mistake which day he has sanctified and blest as long as the world can count seven. Is it not plain that Saturday is the seventh day, and that the seventh day is the rest-day of Jehovah, which he has commanded you and me to keep holy? JOHN MATTESON.

This Present World.

God has given us his word, which is a lamp to our feet, and a light to our path. As we journey Zionward it reveals the dangers to which we are exposed, and shows us how to escape them. It tells us much about this world, representing it as full of dangerous snares. The peculiar danger which lies in the way, we learn from Moses' address to Israel, given us in the eighth chapter of Deuteronomy: "For the Lord thy God bringeth thee into a good land," "A land wherein thou shalt eat bread without scarceness." "When thou hast eaten and are full," "beware that thou forget not the Lord thy God, in not keeping his commandments," "lest when thou hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and gold is multiplied, then thy heart be lifted up and thou forget the Lord thy God."

The necessity of this caution is explained in the fifteenth stanza of his sacred song, "But Jeshurun waxed fat and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation."

If worldly prosperity made ancient Israel apostatize from God, should it not be a warning to the "remnant" in these last days, when a desire to accumulate and hoard up is predominant. How appropriate for us at this time, is the prayer of Agur, "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, Who is the Lord," Prov. 30: 8, 9.

David says, "If riches increase, set not your heart upon them;" thus implying that in accumulating property, there is danger of giving it the place in our hearts, which rightfully belongs to God. Our Saviour in his parable of the sower, represents "the cares of this world, the deceitfulness of riches, and the lusts of other things," as choking the word to such a degree as to render it utterly fruitless. In his parable of the great supper, speaking of those who were bidden, he says, "They all with one consent began to make excuse. The first said, I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused. Another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused; and another said, I have married a wife, and therefore I cannot come."

We see that all these excuses spring from one common root: an undue attachment for the things of this world. Christ, in his sermon on the mount, thus exhorts us: "Lay not up for yourselves treasures on earth. But lay up for yourselves treasures in Heaven; for where your treasure is there will your heart be also." He says, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 6: 24.

The worship of mammon stands as much opposed to the worship of God, as the worship of Juggernaut or any other Pagan idol. Paul says, "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6: 10. In Col. 3: 5, he says that "covetousness is idolatry," and in Eph. 5: 5 he says that "no covetous man, who is an

idolater, hath any inheritance in the kingdom of Christ and of God." This world exerts a deadly influence over all who place their affections upon it. We have a striking example of this in the case of Ananias and Sapphira. It was the love of money which influenced them to lie to the Holy Ghost, and which brought upon themselves a signal display of God's vengeance. Demas was one of Paul's fellow laborers in the ministry, and Paul says of him, "Demas hath forsaken me, having loved this present world." For thirty pieces of silver Judas betrayed his Master and Lord. But money is not the only means by which this world ensnares mankind. Some seek its profits, others its honors, others it allures with costly apparel, sumptuous tables, fleshly lusts and vain mirth. One of these attractions alone often proves strong enough to hold individuals away from the truth. How great then must be the influence of the whole combined.

Dear brethren and sisters, is there not danger of our zeal and interest in the cause of God being chilled by a worldly spirit? We know Satan, our great adversary, wants to lead us down to everlasting ruin. With the perishable things of this vain world, he hopes to effect his purpose. We are only safe from his assaults when in the light of truth. God's holy word teaches us how to pass the time of our sojourn here. It tells us to be "not slothful in business;" but to be "fervent in spirit; serving the Lord," Rom. 12: 11. God would not have us drop from our hands all the business of life and have nothing to do with earth.

No, it is our duty to be industrious, provide for ourselves, and do what we can to advance his cause. Then let us not serve mammon, but use it to aid us in the service of him who made this world and all that is therein.

THIRZA M. FOSTER.

Vienna, Wis.

From the World's Crisis.

Ascension Robes.

BRO. GRANT: Will you be so kind as to insert the following correspondence, clipped from the New York Independent, for the benefit of many readers of "our paper," who believe that "Millerites" once donned ascension robes to "go up" and meet the Lord?

"Mr. J. T. Dixon, of Rocky Brook, R. I., under date Feb. 10, writes: 'In the notice of a new work on the 'Coming of Christ in his kingdom,' in the Independent of last week, I read the statement that 'gaping believers have prepared their ascension robes, ready to be donned at a moment's warning, on the appearance of the august and descending Personage.' Will you be so kind as to announce in the Independent that the sum of one hundred dollars will be paid if proof positive can be produced that an ascension robe was ever 'donned' by any of the Second Adventists at any time. I, like others, have been misled by that slander.' Mr Dixon will observe that the writer of the notice in the Independent did not say that ascension robes had been 'donned,' but only that they had been 'prepared, ready to be donned.' But we suspect that even this cannot be proved. The writer probably erred in assuming the truth of idle stories set afloat in a time of excitement to satirize the Second Adventists."

The following letter from Rev. Samuel Lee, pastor of the Congregational church in New Ipswich, N. H., and the affidavit accompanying the same, tell their own story:

NEW IPSWICH, N. H., Feb. 26, 1870.

MR. TILTON—Dear Sir: As Mr. J. T. Dixon offered, through the Independent, \$100 to any one who would furnish evidence that an 'ascension robe' was ever 'donned,' I suppose the evidence in point should be given through the same medium. The Mr. Chas. C. Bellows, whose testimony I send, is one of my neighbors, and a Christian gentleman, whose word would not be doubted by any who know him. Please, then, inform Mr. J. T. Dixon, of Rocky Brook, R. I., that I am happy to give him the information he so much desires; and also that I shall regard myself as entitled to the \$100. Respectfully yours, SAMUEL LEE.

AFFIDAVIT.

On the 23d October, 1844, while boarding in Providence, R. I., I saw two ladies, fellow-boarders—the name of one I well remember—who firmly believed they were to ascend to Heaven that night, and appeared very anxious that I, with four or five other boarders, should go with them to the general meeting of the Millerites and place of ascension. I had frequently seen these ladies sewing on fine white goods for several days. They said to me they were ascension robes. They were made longer than ordinary dresses

of that day. My engagements did not permit me; but those who went, one of them my own brother, since dead, told me there were over thirty in the company of about two hundred that were ready, with their ascension robes on, and that the excitement was very great.

C. C. BELLOWS.

State of New Hampshire, Hillsborough, ss.,

Feb. 26, 1870.

[SEAL.]

W. A. PRESTON.

Justice of the Peace and Notary Public.

"Mr. J. T. Dixon, of Rocky Brook, R. I., in response to the letter of the Rev. Samuel Lee, and the affidavit of Mr. C. C. Bellows, published by us last week, writes as follows:

'I have just read the affidavit of Mr. C. C. Bellows in relation to the 'donning ascension robes,' etc. While I would not for a moment question the Christian integrity of Mr. B., or of the Rev. Mr. Lee, who sends the affidavit, I must dispute the testimony as not being positive or sufficient for any honorable man to claim the reward. It is certainly not such testimony as I demanded. I think you, Mr. Editor, and every common-sense person, will admit it. I trust Mr. B. will not regard this as too severe, neither as a plea to evade the fulfillment of the pledge. I simply reason from my own standpoint.'

Mr. Dixon fortifies his position by an argument for which we cannot find room. His decision in the case is all that interests our readers or the public."

In my reply, or argument, as they called it, I simply asked for one living witness who would before a magistrate make oath, or affirmation, that they ever saw an ascension robe donned. C. C. B.'s brother was dead. He did not give the name of that lady; neither did he state the place of meeting. I happen to know where that meeting was: in the vicinity of Providence, on the 23d of Oct., 1844; and have positive proof from more than one living witness that no ascension robes were donned. I spoke of the two ladies making robes longer than usual, that Mr. B. noticed several days, as being of a kind that all ladies generally use; and that when gentlemen are too inquisitive, modest ladies sometimes answer equivocally, as it might have been in that case; and that often in their meetings in those times they would speak of having on their robes, or of having them prepared, always meaning the spotless robes of Christ's righteousness. Prejudiced persons would report these things with their colorings, and in this way many were perhaps duped, as was C. C. Bellows. I requested Mr. B. and Rev. Mr. Lee to post themselves a little better, and they would discover that Adventists never expected to "ascend to Heaven" with or without "ascension robes."

In a private note from the editor of the Independent, after giving reasons why he could not give place in his columns for my argument, he closes thus: "As to an investigation, to decide whether anybody ever 'donned' an ascension robe, I don't believe any such thing ever happened; but if it ever did, it is not of the slightest consequence." J. T. Dixon.

The Last Argument.

A NEW argument, and the last, it might well be presumed, I thought as I heard one who was guiding a Bible class remark upon John 20: 19, "Here was when and how the Sabbath was changed. 'The same day at evening, being the first day of the week.' Heretofore the Jewish day had begun and ended at sunset; the evening and the morning being the day; but here the succeeding evening was added to the past day, thereby carrying the first Christian Sabbath up to midnight, making the day ever after begin and end at midnight."

I could but wonder from whence came such erudite knowledge. Certainly it was far-fetched, possibly, dearly bought. Such misrepresentations may meet the approval of fellow-mortals as deeply prejudiced as themselves, but when the hidden things of dishonesty shall be revealed, such perversions of the sacred word must appear in their true light.

Doubtless that rendering of the verse is the "repealing clause" of the fourth commandment, since it is correctly argued that a law once made, is binding until it is repealed, or otherwise expires by limitation. Very recently I heard this ground distinctly taken by a preacher, who, even quoting at length the first, second, and third commandments, and asking at each in turn, defiantly, "Where is the repealing clause?" Then by a strange consistency (for in the morning sermon he had averred that the Lord's supper was observed as a remembrance of our Lord's death; and the Christian Sabbath as commemorative of the resurrection,) he passed silently over the fourth, quoting again the fifth and sixth, asking as before, for the "repealing clause," then closed with a sweeping assertion "that thus with the rest, no repealing clause could be found; hence the whole was still in force." M. W. H.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 17, 1870.

URIAH SMITH, EDITOR.

Signs of the Times.

WE mentioned last week four principal classes of phenomena that were to appear as signs of the last days, namely, in the religious, literary, political, and natural worlds. The fact was noticed that occurrences, so prominent as to arrest general attention, and excite general remark, are taking place in all these divisions. It remains to inquire more particularly into the predictions, and trace the correspondence between them and the fulfillments. Respecting especial phases and movements in the religious world, we read:

Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

Verse 24: "For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

1 Thess. 5:2-4: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety: then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

2 Thess. 2:9: "Whose [Christ's] coming is after the working of Satan, with all power, and signs, and lying wonders."

2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away."

2 Peter 3:3, 4: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning."

Rev. 14:6-12. We have here, not to quote the language for want of space, three special messages of proclamation and warning to be heralded in the earth just before the appearing of the Son of Man on the great white cloud.

Rev. 16:14, 15: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief."

These are a few of the many scriptures that might be quoted. We have selected those respecting the application of which to the closing scenes of time, there could be no controversy; as the expressions, the end, the last days, or the second coming of Christ, are spoken of in immediate connection with them. Putting them together, we see that two great movements are prominently brought to view: (1) a special work of the Lord to spread abroad light and truth, just before his coming; and (2) a special work of the enemy to blind men's eyes to that light, and hold the world fast in the power of a terrible deception. It is the climax of the conflict between truth and error, light and darkness; the great closing religious movements of probation; one true, the other false.

The gospel of the kingdom which was to be preached, is not merely the gospel in its ordinary sense; for it was the gospel of the kingdom, or reign of Christ, given as a sign of the end, and hence must have reference to the approach and establishment of that kingdom. And further, it was to be preached as a witness to all nations. Witness of what? A witness is that

which bears testimony, or gives evidence. What does this preaching give evidence of? Inasmuch as the event expressly given to transpire at its close is the end, that must be the event of which this proclamation gives evidence, or concerning which it is a witness. It is sent forth to herald to all the nations of the earth that the end is at hand. In other words, it is the proclamation of the second advent of the Lord. It can be nothing else. And this shall scarcely have reached all nations, not to convert them all, but to warn them of the coming day, ere the great event, in all its grandeur, shall open upon the world.

For the past thirty years such a proclamation has been going forth. No one needs to be informed of this. It is well known also that no such proclamation has ever gone forth previous to this time. But here in the present generation thousands have risen up to proclaim by land and sea the second advent near; and the world has been awakened by the cry, Behold the end of all things is at hand. What is the significance of such a movement as this? Is it the preaching of the gospel of the kingdom, at the close of which the end shall come? It bears the right character. The burden of the proclamation answers to the prophecy. Has it been extensive enough to constitute a fulfillment? The gospel of the kingdom was to be preached in all the world. The Advent proclamation has gone to every nation. No missionary station is known to which the doctrine has not been sent. Thus has it held its ground, and spread itself abroad among men, overcoming obstacles and beating down opposition, till through books, tracts, papers, and the living preacher, it has made itself felt, and caused its message to be heard the world around. But little more certainly can remain to be accomplished in this respect, before it will answer to the prophecy in the fullest sense.

The messages referred to in Rev. 14:6-12 apply to the same proclamation, giving many more particulars and specifications. The scriptures have made this an important matter. A prominent place is given to this great movement on the prophetic page. The world may look upon it as a failure, a humbug and a delusion; but so far from this, it is one of the most prominent, clearly-defined, and everywhere-proclaimed, signs of this time.

Parallel with this, and constituting another sign, equally prominent, is the false movement carried on by Satan and his emissaries. It is brought to view in the 24th verse of Matt. 24; 2 Thess. 2:9; Rev. 17:14, 15, quoted above. These prophecies of false christs, false prophets, signs, power, wonders, and deceptions such as would, if it were possible, deceive the very elect, certainly meet their accomplishment in the deceptions, wonders and blasphemous claims of modern spiritualism. Look at the wide extent of its ravages, look at the hearts it has blighted, look at its deceptive influence, look at the wonders that attend it, and the reeking corruption that follows in its wake, and doubt, who can. Arising a few years subsequently to the great Advent movement, like every work of evil which finds ready soil in this fallen world, with marvelous rapidity it has leavened the whole world with the virus of its doctrine. Its millions of votaries doubtless have little conception of its real purpose. It is the last effort of the enemy to put on foot a false movement to counteract and nullify the true. And this was to take place at a time when the Son of Man was about to appear like the lightning shining from the east to the west. It was to be in the midst of this work of the enemy that the Lord should come. This is the work which is to culminate under the sixth plague in gathering the nations to the battle of the great day of God Almighty.

And while these two great movements are in progress among mankind, the masses are consoling themselves with dreams of peace and safety. In ages past men have not been prone to indulge in inflated hopes of peaceful and palmy days immediately to come. But now while the world is deluged with dire evils, and unmistakable portents indicate a darker future, and the voices of prophecy and nature in harmonious utterance proclaim the perils of the last days upon us, men are suddenly seized with the infatuation of believ-

ing that evil is impossible, and the cry of coming danger a delusion and a hoax. And so they raise the cry of peace and safety, so ostentatiously, so persistently, and so contrary to all evidence, as to constitute a sign of the times, and identify the present as that period when sudden destruction is about to overtake a deluded world.

But to a certain class this destruction will not be sudden, that is, unexpected; and they will escape. These are they who, as the apostle declares, will not be in darkness, that that day should overtake them as a thief. The sudden destruction, then, is the destruction of the great day of God; for as a destruction from the Almighty, says the prophet shall it come. They are not in darkness because the warning is given of its approach, the truth is proclaimed; and they receive it. This prophecy in outline sharp and distinct, save only the destruction, is now all fulfilled before our eyes.

Scoffers also shall say, Where is the promise of His coming? They say this, because that coming is proclaimed. In the last days, then, the coming of the Lord is to be proclaimed, and in the last days, whenever they shall come, the doctrine is to be scoffed at. We have both emphatically at the present day. Are we then in the last days? If not, will some one tell us how this prophecy comes to be so exactly fulfilled before the time, and why this sign is thus distinctly seen out of its season?

But the religious world was to present a phase more wondrous still. Eighteen as dark sins as ever disgraced heathendom were predicted to exist in the last days, under the form of godliness, in the garb of religion. The outward appearance is that of religion. Throw off the cloak and the body beneath is altogether of another character. See 2 Tim. 3:1-5 above quoted. We shall not particularize on the sins here brought to view. We only ask the careful reader to pause a moment and consider whether within even the range of his own observation and acquaintance he finds any of them existing under a profession of religion.

A little tract written and published not very long since in England, will show the light in which one who is not a theologian and who speaks without reference to prophecy, views the present age. Paul said that in the last days men should be covetous. Hear the writer of the tract:

"Another characteristic of the age is what, to use a now common term, is to be called its materialistic tendency. There is prominent, more than ever, a keen pursuit and exaggerated estimate of worldly possessions and enjoyments. It may be that human nature is not more earthly than formerly; but existing influences have drawn out the inherent earthliness into more than usual exhibition. The extent of material accumulations has occupied the thoughts, and filled the heart, to a degree unknown to the pristine poverty and compulsory content. The fuller appropriation of the world has produced, as it always does, a greater worldliness of spirit. Accumulation of wealth is the universal object. The money power is the strongest. * * * Traffic is the essence of every transaction. Utility is the standard of right; and utility generally means usefulness for one's self."

Again, Paul says that they shall be lovers of pleasure; and our author, without reference to Paul, responds:

"Nor is it only material wealth; material comforts have also now a bulk and significance unexhibited previously. People, for the most part, do not make money to lay it up, as was so common of old. The wealth acquired is freely expended on the indulgences which wealth can purchase. Fair houses, lordly equipages, and sumptuous feasts are common, everyday exhibitions, in classes which were formerly content with the secret consciousness of a comfortable balance at the banker's or the repute of leaving a large realized succession. *Dum vivimus, vivamus*, is the motto on every crest. To a large extent, the appetite for pleasure is not merely a feeling to gratify, but an overruling motive to action. Men live for pleasure, as the great end of life."

Paul, continuing his description of professed Christians, in the last days, adds, the following dark particulars: Proud, blasphemous, disobedient to parents. On this point also the author of the tract traces out an exact fulfillment:

"The cognate defect of the age (to want of earnestness) is want of reverence. This is the same carelessness, exhibited more particularly in the region of au-

thority. In this respect there has been a marked change, visible within memory on the face of society. Formerly respect for authority almost went the length of servility." Now "laws are observed, and sneered at. The old tradition are taken down, and kicked out the way like senseless idols. A father is no other than a governor, with the implication of holding office only for a limited time. Things sacred are, if not treated irreverently, yet held to be as much the subject of philosophical experiment as a mouse under an exhausted receiver. The Bible is no better than an old book, and not so reliable as most. Every one pronounces for himself, with the composure of entire self-complacency. There is much of evil in this, mingled with some good: for independence of thought is very valuable; but, alas for human nature! liberty is seldom enjoyed without degenerating into licentiousness. A want of reverence is not only an individual fault, it is a social defect: for he who personally has thrown off all restraint will soon become ripe for rebellion."

A paragraph from the N. Y. Tribune, is also explicit on this point:—

"For many years the parental character has been growing weak and inefficient. Not only is there too much reliance upon our system of public education, but there has been a pretty general abdication of parental authority. Children do not love or at least do not treat their parents with the ancient piety. They are disobedient without repentance and disrespectful without remorse. Kindness awakens no gratitude, and self-sacrifice no sense of obligation. A father whose whole life has been devoted to his children, who are dearer to him than life itself, may watch in vain for some sign of thankfulness; and yet will he still pursue the same unwise methods, and endeavor by increased indulgences to win the love for which his soul is craving. And so the domestic comedy—alas! is it not nearer a tragedy?—goes on. Master insults papa, and miss bullies mamma; well-meaning observers who tender their advice are requested to mind their own business; from attic to cellar the children are a pervading nuisance; ill-treated servants give warning and are dismissed; visitors shun, if they can, the house which harbors such terrible infants, who grow less and less tolerable as they grow older and stronger. The years advance; the little faults of infancy ripen and rot into mature and incorrigible vices; and these unfortunate children pass from the bud of peccadillo to the full bloom of comparative depravity, themselves destined to perpetuate insubordination and to experience the discomfort which they formerly inflicted."

Paul closes his description with this almost incredible declaration, "Having the form of godliness, but denying the power thereof." The words of the tract above referred to are here again in point:

"To be religious, at least not prominently the reverse, was (recently) necessary to respectability. To be a skeptic was to be a marked man. Doubtless, in many instances, the professed religion did not go beyond the surface. Yet, to say that religion was the fashion would not do justice to the unquestionable sincerity and depth of the prevalent feeling. Symptoms of reaction are now becoming perceptible. There are prominent divergences from the common track. Of these two are specially noted. The one is that of the so-called Ritualists, who place religion mainly in outward observances. The other is that of the so-called Rationalists, who reduce all religion to the level of reason. It is generally conceived that of these two classes, they stand in direct contrast to each other. In reality they are both doing one and the self-same thing, to wit: seeking to take from religion its vital power. * * * * *

"The two natural results are that, whilst a show of religion is kept up by the maintenance of some stock phrases, religion in its substance is fast being dropped out from the category of social influences."

The foregoing testimonies seem to us all the more valuable because not written in the interest of prophetic interpretation, nor by men who can be supposed to have given any particular attention to prophetic subjects. That their descriptions, given under such circumstances, should exactly tally with the prophecy, is the strongest and most striking kind of evidence. Is the testimony true? In what days, then, are we living? "What think ye of Christ?" was a pertinent question at the time of the first advent. Reader, what think you of these things?

The only people that hope are the poor. The rich live in fear. Reduce a man to poverty and his view of futurity will be as buoyant as a cork. Make him a millionaire, and he will worry from one year's end to another. Every gale of wind not only sinks his vessel, but also his spirits; and the same conflagration that only breaks the nap of the poor man fills the mind of the rich man with fear.

The Coming Protestant Council.

ROMAN Catholics are not the only ones to hold ecumenical councils. A similar council of the Protestant world is to be held in the city of New York in September next. Accounts are daily increasing of the lively interest that is beginning to be manifested in the movement, both on this Continent and in Europe.

There has been for some years past a growing disposition on the part of the various bodies of evangelical Christians to secure greater union of effort in the promotion of the more commonly accepted tenets of their religion, and the advancement of the distinctive features of Protestantism. This led to the organization, in London, in 1846, of the Evangelical Alliance, composed of Protestant Christians of various evangelical denominations. This body has already held four sessions, which may be styled general conferences of all Protestant Christendom. These four sessions have all been held in Europe. The fifth is the meeting appointed to convene in New York in September next, which is now spoken of with ever-increasing interest as the coming Protestant Ecumenical Council of 1870.

It was designed to hold this meeting in the fall of 1869; but owing to the inability of a large number of foreign delegates to attend at that time, it was postponed to the present year. The most eminent scholars and divines, the influential religious teachers, of Holland, Switzerland, France, Germany, Italy, Spain, England, and elsewhere, have already signified their purpose to attend. While America, as may well be supposed, will be represented almost *en masse*. It will be seen, therefore, that the deliberations and decisions of this Council, though they may not bind consciences, as the decisions of the Roman Council will bind the devotees of Catholicism, will nevertheless have no little weight in moulding religious opinion, and directing religious action in this country.

And what renders the movement particularly interesting to us is the fact that the inevitable and irrepensible Sabbath question is already announced as among the subjects to come under the action of the Council. In a statement of the "fundamental principles" on which the Alliance is based, it claims to have, among others, this purpose in view: "To urge the observance of the Lord's day." And in a list of "topics for the consideration of the Council," we find the following: "Christianity and civil governments, involving the general question of moral reform by legal enactments, in all its various forms, as temperance, marriage and divorce, the observance of the Sabbath, etc."

Here we have "Christianity and civil governments," how far they shall co-operate, that is, how far church and state shall be united; and "moral reform by legal enactments," that is, enforcing by law what they call moral reforms, among which it will be easy to incorporate at least a few purely theological dogmas; and among these reforms, is mentioned, incidentally, as it would seem, but especially, as we think, the observance of the Sabbath. Our readers are all aware of the strenuous efforts that are now being made in this country, to enlist the civil arm in behalf of the institution of Sunday; and it is plainly to be seen what pressure will be brought to bear, in reference to this question, upon a Council held in this country, in which Americans will be so largely represented; and it is just as plainly to be seen, should the Council decidedly favor the enactment of Sunday laws, what influence this would have, in bringing about that state of things so fervently desired by the American churches.

Sunday Law.

For years we have been looking forward to the creation of a more general sentiment in favor of a universal Sunday law; a law which would make no provision for those who conscientiously, and scripturally, observe the Bible Sabbath. We have expected this, because the sure word of prophecy seemed to point in this direction. That we have not followed cunningly devised fables in this regard, it would seem must now be evident to all. Scarcely a week passes but that we hear of some leading voice, either political or religious, being raised in favor of Sunday legislation.

Leading clergymen in the principal cities are taking a bold stand for the movement, and it is already hinted, that an effort will be made at the approaching World's Evangelical Alliance, to effect a concert of sentiment and action on the question.

Whereas a few years ago, the clergy scouted the idea that such a law could be created in this land of religious freedom and toleration, now they openly claim that such a law is an absolute necessity, and in some instances they are bold enough to attempt to intimidate us by a reminder that such a law may soon be made. They wonder that we are not startled by the prospect of it. Many of them appear to be just now waking up to the subject, seeming not to realize that we have too long expected it, to be taken by surprise.

The event which we have for years seen by faith, is now so near that it begins to be visible even to those who walk only by sight. But if any are still inclined to doubt that such a move would be favored by men of high standing, let them read carefully the following from a work recently published by the Presbyterian Board of Publication, entitled "The Sabbath by Charles Elliott, Professor of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the North West, Chicago, Ill."

"It is strange how any one, with the facts before him, and with the opportunity of observation, can oppose legislation requiring the orderly and decent observance of the Sabbath. But it is said all men do not observe the same day as the Sabbath. The Jews and a few professing Christians observe Saturday. Mohammedans keep Friday. Hence, if the State enjoin the observance of any particular day, it does not respect the rights of conscience; and if it visit with penalty the infraction of its ordinance, it violates these rights.

"The objection, if admitted, would lead to this absurd conclusion, that the State must not legislate with reference to any moral or religious institution concerning the moral and religious character of which men differ in opinion. Some consider polygamy to be right. Must the State, then, decline to legislate concerning marriage? The Thugs of India believe murder to be right. Should any of them emigrate to our shores, ought our government, out of respect to their opinion, to repeal the law against murder? * * *

"We are a Christian nation, and our legislation should be in harmony with the principles of Christianity. These principles, so far as they relate directly to legislation, are contained in the decalogue, every law of which is of binding authority and cannot be set aside.

"But does not the fourth commandment of the decalogue enjoin the observance of the seventh day as a Sabbath—the very day observed as such by the Jews and some Christians? It does. But nearly all Christendom believes, for sufficient reasons, that the Sabbath after the resurrection of Christ, was changed from the seventh day of the week to the first; and that this change is to continue until the end of the world. Those who keep the seventh day do not violate any positive command, but they do not conform to the example of the apostles and of the primitive church. That example nearly all Christians consider binding; hence they feel it to be a duty to abstain from all secular employments on the first day of the week, and to spend it as a day of holy rest. Consequently they are excluded from all public works and service that require a violation of the Christian Sabbath, and denied an equality of rights with Jews and infidels. Should such a thing exist in a Christian land?

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath and ignoring the Jewish? The answer is, We are not a Jewish, but a Christian nation; therefore, our legislation must be conformed to the institutions and spirit of Christianity. This is absolutely necessary from the nature of the case."

Boston, April 27.

M. E. CORNELL.

The truth must be preached, though hell break out into opposition; and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.

Report from Bro. Taylor.

JAN. 6, 1870, I commenced meetings in Happy Valley N. Y. I had been here twice before within the past few months, and given a few discourses. I now entered upon a course of subjects, to bring out the truth, that those that loved and would obey the Lord might have a chance to manifest the same.

Night after night for four weeks the house was crowded and the best of attention given. During these weeks, I was not so anxious for the result, as to get the truth before them, in a plain and simple manner that all could understand, and be convinced. Before I was aware of it some fifteen were keeping the Sabbath, and when I left, twenty had commenced to keep the rest-day of the Lord.

After laboring a few weeks, opposition came in, such as no Sabbath, no law, and no Old Testament. This was the teachings of one Eld. Ealey a Campbellite. Afterward, finding that his assertions were reacting on himself, he took back his last position, and in part the second. The opposition brought in confusion, and a scattering spirit. This Eld. E. took a deep interest in the meetings, following them up and endeavoring to put down the truth, and seeking to turn away the people from obeying the Lord, challenging me for a discussion on several subjects, &c. After I had finished my general labors I accepted his challenge, hoping to benefit some who I thought were honest, but were confused as to what the truth was. The last evening we discussed the following:

Resolved, That the first day of the week, as a day of worship, is of divine appointment. Elder E. affirming. Of course he brought forth no *divine* appointment for the day, as a day of worship, thus failing to sustain himself.

Perhaps the minds of many could not be better expressed than in the language of one, that had attended our meetings, and had become much interested on the Sabbath question. Said he, referring to the discussion, I got vexed, almost mad, at him. I waited and waited for him to prove his position, bring forth the Bible testimony, but he did not do it. In fact it was difficult for him to occupy an hour on the subject. His matter was all exhausted in three quarters of an hour. His last quarter was occupied in using hard names, and words against the Adventists, Millerites, &c.

While I do not seek to provoke discussions, or think much of them, generally, I saw some good results from this. During my labors here Bro. H. H. Wilcox was with me several weeks, rendering good help in carrying forward the work. We closed labor here for the present, the 10th of April. C. O. TAYLOR.

Adams Center, N. Y., April, 1870.

Is any Merry?

"Is ANY merry? let him sing psalms." Here, my light-hearted young friend, is divine instruction for you. You are often led by a flow of exuberant spirits to indulge in jesting and witticisms. Idle words spring to your lips, and you, forgetting to "keep the heart with all diligence," and to "set a watch before the door of your lips," give them utterance, and by so doing, grieve away from your presence the Spirit of Christ which is seeking an abiding place in your heart.

Sometimes your lips are suffered to breathe forth a gay and senseless song. Do you realize that in these things you dishonor the name of Christian? You plead a natural disposition; and a natural disposition I know is hard to overcome; but steady, persevering effort on your part, the Lord will accept, and by his grace assist you, until the work is complete, and you are rendered more capable of giving to him acceptable service.

He has given us all the necessary instruction in the precious Bible for perfecting a Christian character. In that divine guide-book is instruction for every condition and circumstance in life; and there I find the words: "Is any merry? let him sing psalms." It will be perfectly safe to act upon this instruction. We many times say that if we knew what to do, we would do it. Well, here is heavenly instruction what to do when merry-hearted; not to laugh and indulge in

vain talk, trying to see who can say the smartest things, but to sing some sweet hymn of praise to our glorious Lord, and loving Saviour.

Let us try acting upon this instruction. If we are preparing for an introduction to Heaven, our minds must take an exalted habit of thought. Will exalted thoughts lead us to speak vain and idle words?

M. J. C.

Monroe Co., N. Y.

The Follower of Christ.

A TRUE follower of Christ does not apologize at every step as he advances through new scenes and unexpected differences of belief. He does not say to the world, If you have no objections I will study the word of God and believe in Jesus. He does every duty as it is made known to him whether he please or displease the world. Whether there are objections or no objections.

Our Saviour has commanded us to "search the Scriptures," and has promised a blessing on those who study prophecy. We need strong men, men of thought, of purpose, and of character, courageous champions of truth, blessed with the meek and lowly Spirit of Christ, who will search his word, believe and live out the truth, regardless of the taunts that may be heaped upon them.

Why shrink from duty one moment? Why not prayerfully strive to come up to the standard of piety laid down in God's holy word? If we do every duty as fast as it is made known to us, and pray earnestly for the Spirit, we shall receive it; for He has said "He that cometh to me I will in no wise cast out." We want something more than the theory of religion. We want that deep work of grace that Paul had. Exercise in grace develops a man in grace.

Some people do not believe because they resolve not to believe. They cherish their unbelief of the prophecies, and in the second coming of Christ. But we pray God to send his converting Spirit to the hearts of men that they may believe the whole truth. S.

East Elma, N. Y.

Precious Jesus.

MY meditation of him shall be sweet. As I open the blessed book of inspiration and read of his wondrous love to fallen man, my poor heart is filled with wonder, love and praise. I can truly say, He is the chiefest among ten thousand, the one altogether lovely. He is fairer than the sons of men. Oh! what beauties in my Saviour dwell. What a glorious hope is ours. We shall soon see the King in his beauty and, oh, wonder of wonders! we shall be like him. We shall be saved with an everlasting salvation. We shall need no light of the sun then, for the presence of our King doth lighten it. No sorrow shall be there, no tears in that bright land, but an eternity of bliss with Jesus. Oh, what a joyous meeting! I love to contemplate the time when the saints of all ages shall meet to part no more. L. E. MILLNE.

Council Bluff, Iowa.

Secret Prayer.

WHAT a privilege for the child of God when he feels himself burdened with the cares and perplexities of this life, or with a sense of his own misdeeds, or the buffetings of the enemy, to know that he has a never-failing friend that he can go to and pour out his soul in prayer, when none but he that seeth in secret can hear. Oh! how sweet it is to approach unto him that knows our wants, and is ready to help us; his arms are ever opened to receive us, and with ears of compassion he listens to our petitions. How every child of God should prize this privilege, and yet how apt we are to forget it. How many times the hour passes and we are not found in communion with God, we do not receive the strength that it is our privilege and duty to receive from the fountain of all blessings. When I think of my unfaithfulness in drawing near to God in prayer, it makes me tremble.

We should never let these precious seasons of secret devotion give place to the things of this world. I know that this is too much the case with me. I get to work, and think I will attend to prayer in a few min-

utes but I must first get this or that job of work done. Then a little of something else, and so time passes, until holy angels are grieved. Their sweet influence is gone. Then how bitter the reproach! Left by heavenly angels; forsaken by my only Comforter; under the influence of the powers of darkness; with no bright ray to cheer my heart. But thanks be to my blessed Saviour, there is a way of escape from the power of the great adversary. A fountain is opened where I can wash and be clean. I flee to the outstretched arms of Jesus, and by earnest, prevailing prayer, break through the darkness; the clouds are scattered; Jesus accepts and pardons. Then I can again enjoy the company of holy angels; feel their sweet influence; take new courage, knowing that the Lord is caring for me; and if the Lord is for me, he is more than all that can be against me. Oh! may I strive from this time forward to be more faithful. I will try. O Lord, help me. Let not the enemy crowd the things of this world into my mind, and cause me to forget thee. HENRY W. PIERCE.

New Haven, N. Y., Feb. 6, 1870.

The Christian's Hope.

THE skeptic rejects the religion of the Bible, and adopts a system of philosophy which he considers vastly superior. He admits that there is a First Great Cause, but denies that he has ever revealed himself to man in any other way than through his works. He looks abroad upon the beauties of nature, and through these beauties up to nature's God, and professes to believe that an admiration of him through his handiwork is all the worship required. He believes that the universe is governed by fixed laws, founded in the wisdom of its Author, and dating from the commencement of all things; that man, too, is subject to regulations adapted to his physical constitution, and if he violates any law of his being, he suffers the penalty only in this world. He also denies the power of the Law-Maker to change, or accommodate his system of regulations to any particular circumstances, and rejects the idea that God has manifested any care for the human family save that exhibited in his first great arrangement.

The Christian, too, beholds the beauties of nature, and admires the wisdom that formed them. He views the regularity with which all things in the universe move onward, and feels that there are great natural laws in reference to himself which he may not violate with impunity—believes still more. He believes that man was originally formed in the image of his Maker—that he was free to obey the requirements of God, and retain his purity and innocence, or disobey, and suffer the penalty. He looks into his own nature, and finds there a disposition that is constantly prompting him to evil; he sees, too, this disposition manifesting itself in the infant before it is susceptible of being influenced by the example of those around, and therefore he receives the account of the fall of Adam, and through him the necessary depravity of all mankind as given in the Bible.

But a precious hope buoys up the heart of the Christian. While he views mankind in this fallen, condemned state, he learns in his Bible that a Saviour has been given. The Son of the Lawgiver, moved with love for the human race, comes forward, and suffering the penalty of the broken law in place of offending man, offers pardon and peace to all who will renounce sin and believe on him. His repentant heart feels that this is just the Saviour he needs—a mediator between himself and an offended God. In the Gospel of Christ he perceives a provision for every want—every spiritual want—and accepts the terms of salvation. He rejects sin in all its forms and receives Christ by faith into his heart, and henceforth has an evidence that no skeptic can gainsay, that Jesus is the Son of God.

While prosperity alike attends both characters, the careless observer may decide that the skeptic gains much and loses nothing. To him seed-time and harvest are as sure as to the believer. The cooling shower, and the genial warmth of the sun come as certainly to the unbeliever as to the Christian. The skeptic participates in the amusements of the gay, or he gains the honor of the world, and inscribes his name high in the annals of fame, and he is called happy. But we cannot see his heart—we cannot read the wretchedness he feels in his solitary moments when he realizes that there is still a void which neither wealth, nor pleasure, nor earthly honor, can fill, and he is forced to admit, in silent communings with his own heart, that he fears to meet God just as he is.

Neither can we perceive the peaceful feelings of the Christian arising from the distant consciousness that God is his friend. But let sorrow, adversity, and affliction, come, and we behold the excellency of the Christian religion—we see the power of the *Christian's hope*. I would not for the wealth of worlds, feel the cords that bind me to earth severed one by one, with no other consoling reflection—no other balm for my lacerated heart—than that found in the cold philosophy of the skeptic. While death robs me of my dearest friends, and consigns them to the deep, dark grave, I would with the Christian rejoice that the power of death has been broken by the resurrection of Jesus Christ. The hope of immortality and blissful life beyond the grave cheers the heart of the afflicted, sorrow-stricken believer; and when his last hour comes, and the Jordan of death lies just in view, he rejoices in a hope that reaches beyond its swelling waves, and anchors by the throne of God.—*New Yorker*.

Thou Shalt not Covet.

To COVET, in the sense of the text, is earnestly to desire that which belongs to another. How many who learned the tenth commandment in childhood seem to have forgotten it in maturer years. Many a man, like Ahab, desires Naboth's vineyard, because it is so near unto his house; and many a woman has an eye on her neighbor's hired girl, notwithstanding the commandment says so particularly: "Thou shalt not covet thy neighbor's . . . maid-servant," "nor any thing that is thy neighbor's." How exceeding broad the command! This does away with debt; for that must be an inordinate desire which would lead one to take goods or property from his neighbor when he has no equivalent to give; and contrary to the spirit of the commandment which says, "Be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee." "Who can tell how many times the dear children of God fail to receive the provident care, and miss seeing his miraculous dealings with them, because as soon as they come to be in straitened places, instead of trusting in the Lord, and giving him a chance to help them, they set about helping themselves; and that too in a way not wholly scriptural. What necessity would there be for God to send the ravens with bread and meat to those, who, in their need, choose rather to run up a bill at the bakery and meat market?"

I suppose St. Paul's credit was good enough, and yet when his clothes became threadbare, or, what is more probable, quite worn out, he did not order a new suit and have them "charged," for he tells us he served the Lord at times "in cold and nakedness."

Cheer up, fellow-pilgrim on your way to Zion, and raise your voice still higher as you sing.

"The way the holy prophets went," etc.

Thou shalt not covet thy neighbor's gift. God made thee a foot, perhaps. What right hast thou, then, to envy the eye, and think because thou canst not see like it, far into the future, and prophesy of things to come, or cast thy keen glance through to the throne, that therefore thou hast cause to mourn? Be content to move in the dust. The body moves with thee.

So if thou canst not sing that sweet song of faith; if thou canst not lift thy hand and see the electric shock of God's power come down, causing the door-posts to move, and the pillars to tremble; if thou canst not utter thy voice as the voice of God, or wear Moses' shining face, the command is still the same. God does not say thou shalt be content with thy destitution and poverty, though he does say, "Thou shalt not covet."

And there is no need, bless God!—we need not sin by coveting our neighbor's blessing. There is just as much in store for us, waiting our asking—Heaven is full, and God never designed the angels should have it all, and his poor, huffed, tempted children on this earth go destitute. No; bless his name! Hold your vessel to the fountain. Drink of the river of his pleasure. Yes, come and drink. The holy waters issue out from under the threshold of the sanctuary, and if we will follow the angel, he will take us down a thousand cubits, and we will find the waters to our ankles. If we will follow him, he will take us down another thousand, and bring us through. We shall find the waters to the knees. If we will follow him he will measure another thousand, and bring us through, and we shall find the waters risen; waters to swim in; a river that cannot be passed over. No; we need not covet. God says, "Thou shalt not covet."—*Mrs. H. A. Crouch, in Earnest Christian*.

MANY men pass fifty or sixty years in the world, and when they are just going out of it they bethink themselves, and step back, as it were, to do something which they had all the while forgotten—to wit, the main business for which they came into the world, to repent of their sins, and reform their lives, and make their peace with God, and in time prepare for eternity.—*Tillotson*.

Cause of Feebleness.

"I COULD see a few humble, poor ones, who were stinting themselves, and casting in their mite, like the poor widow. Every such offering is accounted of God as precious treasure. But those who are acquiring means, and adding to their possessions, are far behind. They do comparatively nothing to what they might. They are withholding and robbing God. They are fearful they shall come to want. They dare not trust God. This is one of the reasons that, as a people, we are so sickly, and so many are falling into their graves."—*Testimony*, No. 16, p. 104.

If there is a wonderful thing in the universe, it is the forbearance and mercy of God. Here our duty is clearly made known; first, in the holy Bible, and now, eighteen special testimonies are given to make our duty clear; yet how few understand!

Sickness comes, wasting the health; yet the truth is not seen at all. Oh! this refers to some one else. I am almost perfect. God does not dislike my character. If all were as good as I am, so many testimonies would not be needed. Thus self-righteousness hardens the heart, and the precious page lies covered with dust, which, if heeded, might lead to glory and honor.

But time hastens on. Soon the work closes; then, alas! soon, too soon, the door of the holy place is shut, and probation ends. J. CLARK.

Report and Call.

ON the last evening of January we commenced a series of meetings in the Gross School house, Mendon, Mercer Co., Ohio. Continued there four weeks. Interest increased till the close. At times the house would not hold the people. Eld. Warner came out against us with three discourses on the Sabbath question, and Eld. Cassel on the nature of man. The Lord gave liberty in reviewing, and the truth bore off the palm of victory. Several good souls have taken a firm stand on the side of truth, and are keeping the Sabbath. Many are convinced that we have the truth, and all around there is a very great interest to hear the "gospel of the kingdom;" and the object of the present writing is to call the attention of ministers, especially those who may labor in Ohio, to this field as a very favorable opening for the last message. Those already in the truth do most earnestly appeal for help. With outstretched arms they are crying, "Come over and help us."

It is my judgment that a better opening for the tent could not be found in the State, and the people have assured me that they would liberally assist in defraying the expenses of a tent-meeting.

Brethren in Ohio, What can you do for the interest of the cause of present truth in Mendon? In behalf of that people I ask that their wants be remembered. May the Lord direct, and send by whomsoever he will. For further information address Bro. T. F. Emans, Mendon, Mercer Co., Ohio.

H. A. ST. JOHN.

Ransom Center, Mich., April, 1870.

From the Church in Lapeer.

WHEREAS, It has been decided by the church of S. D. Adventists at large, that it is the duty of all members to report to their respective churches personally or by letter as often as once in three months, and,

Whereas, The church at Lapeer, Mich., did several months in the past adopt such resolution, requiring its members to report, which reports, in most cases, have not been made, therefore,

Resolved, That all members belonging to the Lapeer church, be notified again of said action immediately; and if they neglect further to comply with the requirements of the church, they will be held to censure; and if they still refuse to act, they may expect to be expelled from further fellowship of the church.

By order of the church.

N. A. LORD, *Clerk pro tem*.

WE must have the hours of retirement and prayer and study, which the world shall not be allowed to touch, and compel ourselves to respect the wants of the intellectual and spiritual nature. Christians, restore the family altar in your homes! Time lost from worship is lost forever. Tremble to go into a perilous world unprotected by the Arm that prayer awakes for your defense. Realize how weak and worthless you are except as God works in you, and learn to be fervent in spirit, as well as diligent in business.

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. T. L. WATERS writes from Newaygo Co., Mich.: By the reading of our tracts and papers, four others have commenced to keep the Sabbath with us; and others are favorably inclined. This encourages us. There are many here who would gladly read. But my stock of tracts is limited.

SR. C. MCCOY writes from Tuscola Co., Mich.: I praise the Lord for giving me good health and strength at my present age, 71 years. Seven years ago I began to drop my idols, and have been overcoming them ever since. I bless the Lord that I was ever shown the third angel's message, and had a heart to believe it. I believe Jesus is soon coming.

SR. H. C. WILKINSON writes from Middlesex Co., Mass.: I often think of the Lancaster meeting which I enjoyed so much last August. It was the first Sabbath tent-meeting I ever attended; and it seems to me that I never shall forget it so long as life shall last. I know of only two or three in this place who are trying to keep the Sabbath of the Lord. Pray for these.

SR. M. ARMITAGE writes from Lafayette Co., Wis.: I am very thankful that I ever heard the warning of the third angel's message. Oh that all who profess to be looking for the soon coming of Jesus, might realize the solemnity of the time in which we live, and do all in their power to help carry on the work, that other precious souls may be brought to a knowledge of the truth.

BRO. J. HEBNER writes from St. Clair Co., Mich.: I never felt stronger on the doctrine of the second coming of Christ as it is proclaimed by Seventh-day Adventists than now. The truth truly is precious, and as the light increases may the people of the Lord see it, and live it out.

When I think of the privileges some enjoy of hearing God's word preached, and then think of my lonely pilgrimage, my heart exclaims, When shall we see Jesus and reign with him in his kingdom with the redeemed? But I can say that the Lord has been good to me in sending his truth to me, and giving me a heart to believe. To his name be all the praise. My prayer to the Lord of the harvest is that he may send some of his living messengers this way to preach the truth, and that the Lord will here raise up some who shall stand entire wanting nothing in the day of the Lord's coming.

Do all sufficiently appreciate the blessing of health, the privilege of attending the assemblies of the children of God, and the use of all their powers of body and mind? A person deprived of them, feels their loss, and longs for their return. Let all make a faithful use of them while they have them. Bro. W. H. RILEY of Hamilton Co., Iowa, after a long affliction with typhoid fever, during which he was unconscious for sixty days, with returning health writes:

"How I long to hear again the voice of prayer and exhortation from the dear brethren, and to listen once more to the preaching of the word. I feel to say, Courage in the Lord. Let us follow his word and the counsel of his Spirit, which is given in this last time for the preparation of a people for translation. I mean so to live that I can with you enter the holy city, and pluck and eat of the immortal fruit of the tree of life."

Books are masters who instruct us without rods and ferules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not laugh.

The Review and Herald.

Battle Creek, Mich., Third-day, May 17, 1870.

Special Notice.

WE are losing hundreds of dollars each year from those who ask to be trusted for our publications. There are more than one thousand dollars now due in very small sums, and several thousands due including larger sums. Much of this never can be collected. We therefore adopt the plan to trust none only those ministers and agents with whom we make a special contract. Our friends must send cash with orders. If they have not the ready means, and are too poor to obtain it, we will send books to them, and charge to the book fund. Therefore let the cash accompany orders. Those who owe for our publications are requested to pay up immediately. JAMES WHITE.

Camp-Meetings.

IT is expected that the brethren at each of our camp-meetings will meet the traveling and other necessary expenses of those preachers who visit them from other States.

We design to take a family tent with us to all our camp-meetings, and wish our brethren to provide for our company, board and bed-clothing for six. There should be at least one spring bed, and hair mattress, or their equivalent, for the worn and weary.

We shall have on the ground a good assortment of all our publications to sell, and to give, chargeable to the book fund. And those who have the Lord's money to put into this fund will have a good opportunity to do so at the camp-meetings.

We shall also expect to collect for the REVIEW AND HERALD, *Health Reformer*, and *Youth's Instructor*, all dues from those on the ground who owe for these periodicals. JAMES WHITE.

To Correspondents.

J. H. WAGGONER: A request has been received from the church in Holly, Mich., that you visit them. If you can comply, they wish the appointment given in REVIEW.

J. B. INGALLS.—1. So far as we know, the general practice among the Sabbath-keepers is, to expressly stipulate, when buying wood of unbelievers, that none of it shall be delivered on the Sabbath. We think this could very properly be insisted on. 2. We can see no objection to taking a boarder who does not keep the Sabbath, provided he does his business away from his boarding place, and provided his presence causes no more extra labor on the Sabbath than would be necessary for an additional member of the family. 3. In regard to the keeping of hogs to perform their legitimate business, that of scavengers, we have heard brethren who would not tolerate them on their premises, say that they had no trouble in disposing of their kitchen refuse among other animals. 4. We do not know the address of M. S. Clyde.

G. W. SHELDON: We do not understand that the refreshing is to be bestowed in its full power, instantaneously, upon the people of God. The scripture, Hos. 6:3, which speaks of the Lord's visiting his people with the former and latter rain, says that his going forth is prepared as the morning. That is, the refreshing will be a gradual work, like the introduction of light at the opening of the day. First, we have the dim traces of the dawn, then the twilight, then the first rays of the sun, oblique, and almost powerless. But it continues to come up, its light growing stronger, as men become accustomed to the change, till it shines upon us in all its meridian splendor. From the darkness of night to the brightness of noonday, would be too great a transition for a moment of time; so a change from our ordinary experience to the full power of the refreshing, would be more than we could bear, if accomplished at once. The close of probation is to be marked, as we understand, by the proclamation of the message in great

power. So near are we then to eternal scenes, that we receive the beginning of the refreshing, the commencement of the latter rain, the opening beams of the dawning day, as stated in *Spiritual Gifts*, Vol. 1, p. 186. And this is not to cease after a time, but to keep on increasing till our translation. See pp. 187, 188. So that the greatest power, and almost the whole period of the great refreshing being after the close of probation and the blotting out of sins, we think it proper to speak of it as a whole as occupying that period of time, as in the article in No. 18, present volume of REVIEW.

The Coming of the End.

THIS great event lies before us. It is sure to come in due time. Nay, it is even certain to come in a brief season. Only a little time and we shall behold the Redeemer. The same One that was here to die, shall certainly come once more, and speedily. But, oh! how different the circumstances of these two advents! One was in lowliness and poverty; the other will be in infinite majesty and glory. One was to die for his enemies; the other will be to destroy all his enemies before him. We cannot be saved by his second advent if we have no part in the benefits of his death upon the cross. His glory shall be shared by all his people. Yet every one who shares in his triumph, shall be thus honored because he has shared in his humiliation. Reader, are you acquainted with the cross of Christ?

J. N. A.

Note from Bro. Byington.

DEAR BRETHREN: Through a kind Providence I am relieved from my great distress that it did seem must end my life in a very few days. Though weak, I am very comfortable, and hope, with proper care and the blessing of God, to regain my usual strength. May 13, 1870. J. BRINGTON.

A Misfortune.

BRO. WM. COTTRELL writes from Bowersville, O. May 4, 1870: On the 25th of April last, the house in which I resided, took fire from the stove, and burned to the ground. We saved only a small amount of our goods and clothing. It will take about \$1000 to set us up as we were. But we are disposed to praise the Lord that it is no worse with us than it is. We want to get closer to the Lord and consecrate all to him. Then all will be safe. The Lord being our helper, we will try to serve him better than ever before.

Items.

Good deeds, prompted by good motives, daily and freely flowing, without any admixture of evil, are the proofs of genuine godliness.

A mere profession of piety, without the substance, rather tends to harden the heart.

The Christian is never happy except when he draws near to God. Having once tasted this happiness, earth's most gay and festive scenes seem like mockery, and make his heart more sad, heavy and mournful.

Innocence is fearless, because she is not conscious of deserving punishment, and, of course, she is thinking of something else. JOS. CLARKE.

Appointments.

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

Minnesota Camp-Meeting.

CHANGE OF PLACE.

AFTER further consideration, the committee have decided to have the camp-meeting in Wasioja, where it was held last year. Brethren will come to this least from all parts of the State, and also those from other places that can better be convened here. Come with your tents, and be on the ground in time to have every thing in readiness for the meeting. Teams will be at Kasson and Dodge Center on Thursday and Friday for the accommodation of those that come on the cars.

Feed and provisions can be obtained on the ground for those who desire it. MINNESOTA CAMP-MEETING COM.

Minnesota State Conference.

THE next annual session of the Minnesota State Conference of Seventh-day Adventists, will be held at Wasioja in connection with the Camp-meeting, June 23-28, 1870. We hope every Church which now belongs or wishes to belong to the Conference will be represented by delegates. They should come prepared to give written reports of their standing their losses and additions during the year, also the yearly amount of their s. s. fund. We hope all the churches will send in their arrearages on s. s. fund to the close of the Conference year, and also come prepared to meet camp-meeting expenses.

MINNESOTA STATE CONF. COMMITTEE.

Camp-Meeting Appointments.

General Camp-meetings of S. D. Adventists are to be held in the West as follows:—

Marion, Iowa,	June 9—14.
Nora, Ill.,	" 16—21.
Wasioja, Minn.,	" 23—28.
Kilbourn City, Wisconsin,	June 30, to July 5.

These meetings are designed to be occasions of a general rally of the Sabbath-keepers in their respective States. See more particular notice in previous REVIEWS.

PROVIDENCE permitting I will commence meetings with the church at Marquette, in Green Lake Co., Wis. commencing May 28 at 9 A. M. and continuing two days.

Also I will commence meetings near Fish Lake, as Bro. Thurston may arrange to commence Thursday evening June 2, at 6 P. M. and continue over Sabbath and first-day. Will Bro. Thurston meet me at Marquette with a team. I will also meet with the Brethren at Dell Prairie June 7, at 6 P. M. as Bro. George Tenney may arrange. Will he meet me with a team at Bro. Thurston's. I hope to meet all the lonely brethren at these meetings. ISAAC SANBORN.

PROVIDENCE permitting, I will meet with the brethren in Dartmouth, Mass., May 28 and 29. Shall expect to see all the scattered friends of the cause in that vicinity at this meeting. S. N. HASKELL.

The next Quarterly Meeting for the churches at Little Prairie, Johnston, and Oakland, Wis., will be held at Oakland, June 4 and 5. We hope for a good attendance. O. A. OLSON.

NO PROVIDENCE preventing, I will meet with the church in Clyde, Ohio, Sabbath and first-day, May 21 and 22. I would request the State Conference Committee to be at this meeting, as we wish to make arrangements for tent labor. I. D. VAN HORN.

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Louisa Chaffee 37-22, W G Bralliar 37-12, Jacob Baker 36-22, Albert Sweet 37-24, Maria Brayne 36-6, Dan Bove 37-22, Geo Robinson 37-22, F D Green 37-22, Harriet Lombard 36-1, D L Daniels 36-22, G Covey 36-22, John Shepherd 34-19, John Bond 37-22, C I Grover 37-22, H H Booker 36-21, H W Gordon 38-1, M H Brown 36-21, A M Islam 37-22, T C Upham 38-1, L W Carr 36-17, I Kelley 36-18, Wm Stillman 35-12, Jane Shorey 36-1, L A Sprague 36-14, Laura M Davis 36-1, Lewis Bush 36-21, A Barnard 36-22.

\$2.00 each. Jas A Palmer 37-15, B H Hallock 36-1, Isaac Whittier 37-11, W E Graham 37-18, D Savy 37-1, J F Coney 37-18, Cynthia McCoy 35-4, D M Stites 37-14, B Hill 36-1, Wm P Longmate 36-13, G W Strickland 37-21, S D Hall 37-1, S S Van Ornum 37-1, E Stafford 35-1, Ira Tubbs 37-1, H N Packard 36-1, I D Cramer 37-1, E P Illy 37-13, A M Potter 37-1, Jane E More 37-22, A Amburn 36-16, John King 37-13, Wm L Mosher 37-9, A M Rathburn 37-19, Geo Heabler 38-1, J M Baker 36-1.

Miscellaneous. Julia Artell 50c 36-11, M Demill \$4.00 38-1, Deborah Evans 3.00 38-1, Rebecca Hutchins 50c, 36-11, Mrs O A Robinson 50c 34-23, Mrs Puele Williams 25c 37-2, Mrs M E Williams 50c 36-13, J C Willcoxen 1.50 37-12.

Books Sent by Mail.

Mrs C W Cummings \$1.00, M S Kellogg 17c, A T Oxley 50c, G Covey jr. 1.60, Daniel Rare 80c, J N Loughborough 12.77, Mary L Care 12c, John G Champlain 12c, Abigail Rogers 17c, H McHarvey 50c, J C Bunch 1.00, Aaron Wenger 10c, Samuel O James 68c, Annie Jeys 32c, S N Mead 12c, Harriet I Josin 20c, S S Searls 2.00, J C Cooper 18c, James M Foster 1.00, J N Loughborough 2.91, Frank Starr 80c, L A Brumhall 17c, D W More 17c, B Pennington 61c, Wm Evans 34c, W W Lockwood 50c, L Oederkirch 50c, H C McDearmon 10c, H F Spear 60c, Albert Kellogg 1.37, L Gottfredson 2.00, Wm Fenner 5.10, Anous Amburn 25c, John Valentine 1.65, B F Bradbury 35c, N Staunton 3.25, S S Wylis 2.50, P M Devoe 25c, O W Austin 1.00, L W Carr 48c, Jacob Kiehl 6 c.

Michigan Conference Fund.

Church at Greenbush \$20.00, C McCoy 2.00, Church at Allegan 75.00, Burlington 40.00, Wright 31.25, Newton 19.00, Parkville 15.00, Greenville 50.00.

General Conference Missionary Fund.

Cynthia McCoy \$1.00, Margaret Philips 5.00, Benj Armitage 20.00.

Foreign Missionary Fund.

N Whiteley \$3.00.

Received on Book and Tract Fund.

Lucy S Green \$3.00, Wm Evans 60c, A M Potter 5.00, Edwin Royce 15.00.

Cash Received on Account.

John Matte-on \$9.50, S H Lane 10.00, O A Olson 5.00.

Books Sent by Express.

J G Sterling, Otsego, Mich., \$5.20.

Books Sent as Freight.

E B Lane, Spencer, Owen Co., Ind., \$66.81.