

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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NO STEP BACKWARD.

Be kind; your lot is cast
Where one short joy is bought by years of pain,
Let each word fall as though it were the last;
You will not pass this way again.

Be good; while still the Lord
Gives time and chance to lead your fellow-men
By your pure life, as by a golden cord;
You will not pass this way again.

Be meek; and follow Him
Who answered not to taunts and blows of men,
Bow down and let your anger's light burn dim;
You will not pass this way again.

Be patient 'neath the rod,
Nor strive with your weak power against the pain;
You're chastened by your loving Father, God,
And will not pass this way again.

Be faithful all your life,
And like the trusty servant with the ten,
Let all your talents brighten with the strife;
You will not pass this way again.

Be cheerful; let your smile
Cast sunshine round you like refreshing rain;
You linger here but such a little while,
And will not pass this way again.

Be hopeful; up above
A crown is waiting for the freed from pain,
A robe and welcome from the God of love;
Then you'll not pass this way again.

—H. A. Page.

Why Was it not Known Before?

BY ELDER GEO. I. BUTLER.

WHEN the proof that the seventh day is the only Bible Sabbath has been brought to bear upon the mind of those who do not keep it, and their opposing arguments all met, the next query is, "Why was this not known before?" Many are willing to admit that the proof looks convincing. They can see no way of escaping the conclusion that the day the commandment designates is the one they should observe. But they think of many who have given evidence of piety and love of God's word, who have kept the first day of the week. Their ancestors kept it, and it really seems to them that all these good people could not have been mistaken in so important a matter as the Sabbath.

The question, perhaps, deserves an answer, not so much for any real strength in itself as because it is so often asked, and has a seeming force. It may be well to notice, before we come directly to the answer to this question, that if it bears against the Sabbath because it was not generally known before, the same objection would stand against the discovery of any truth in any age, against all discoveries, in fact, in science, mechanics, or physical law.

The same objection would have stood in the way of Copernicus in his investigations of the movements of our earth, and the rest of the planets of our solar system around the sun, or of Sir Isaac Newton in proclaiming the law of gravitation, or Columbus in the discovery of the new world, as really as it does against the Sabbath truth; and it must occur to the reader that an objection that would thus stand in the way of all progress and discovery could not, in the nature of things, be a valid one. The only true course is to investigate and decide questions on their own merits: Is it the truth? are its evidences sufficiently clear and convincing? and not, What did our fathers think about it? They were men of like passions with ourselves, and possibly had not all the light to guide them which we have. If any one will pursue this course, relative to which day of the week God has set apart for man to observe as a day of rest and worship, we have no fears for the result.

Ever since the fall of man there has been a conflict between error and truth. This conflict has not been confined to one and the same point, but has been changing continually. From the commencement, error has held the greater portion of the race in its shackles. For many ages all the Gentile nations seemed given over to go their own way. As the great apostle puts it, "Because they did not like to retain God in their knowledge, God gave them over to a reprobate mind;" and this terrible result has been seen in the moral darkness which was spread over them like a pall of darkness for so many ages.

The Jewish people were separated out of these and kept by themselves in a position where he brought to bear upon them especial light, and barely a few of them were preserved from the moral contamination around them. The apostle tells us the main benefit the Jews received from this separation was that to them "were committed the oracles of God," or the law of the great Jehovah. This was no small benefit either to know just what he required them to do, in order to meet his approbation. While other nations were groveling in moral darkness and offering their own children to appease their idol gods, the Creator made himself known to them as "merciful and gracious, longsuffering and abundant in goodness and truth." And in nothing do we see more of his mercy than in revealing to them that law which the psalmist says is "perfect," and which Solomon declares contains "the whole duty of man." And as moral character is that which decides the future destiny of all men, it is not strange that since the "great controversy" commenced between error and truth the contest has always been upon some of the principles of this law.

This was seen in the former dispensation when the reproofs of God's servants were generally upon some transgression of this law, such as idolatry, profanity, Sabbath-breaking, murder, adultery, or covetousness. It was ever Satan's object to lead them into these sins and cause them to lose the favor of God. And in the Christian dispensation, we think the same general plan of the great enemy can be seen. In the commencement of this dispensation, He came, of whom the prophets had spoken, for the purpose of putting away sin, or the transgression of this law, by the sacrifice of himself. In order to do this, he gave the most perfect commentary upon its principles ever seen, showing that it took hold of the very thoughts and intents of the heart, and that a person could break it in motive and thought without violating the letter of it. "He magnified the law and made it honorable," drawing out of it principles not known or discovered before. He then gave us the only perfect example of keeping it, declaring at the very close of his ministry, "I have kept my Father's commandments." He declared that those who kept it "should be called great in the kingdom of Heaven," while those who did not should be least there, or, as rendered by others, of no esteem in the reign of Heaven—that so far from becoming obsolete in consequence of his coming, not a letter or point of a letter should pass from it till Heaven and earth pass. He tells those who apply to him to ascertain what they must do to inherit eternal life to "keep the commandments." He constantly exalts it above all the traditions of his age, and informs those who were inclined to observe tradition, that it was utterly vain to worship God and take for their rule of action the commandments of men.

His immediate followers and apostles who certainly knew his religion best, and who were divinely instructed to teach others, talk in the same way. They pronounce an emphatic, "God forbid," to those who would abolish the law through faith. They tell us all the world were under its righteous penalty; that it shows what sin is and is the divinely appointed instrument to

convince of sin; that in its nature it is spiritual, holy, just, and good, and that, in order to keep it, we must strictly observe every precept of it, showing that all its precepts are equally obligatory. And in the very last words of the canon of inspiration, some sixty-five years after the Lord had ascended to his Father, in speaking through his servant John to the church he had left on earth struggling for victory over sin, he encourages them by saying, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Here we see the position of the law of God in the clear-shining light of the gospel dispensation in its purest age.

But the great controversy with Satan is not ended. The battle with error is to become hotter. This blazing light, thrown upon the world by the Sun of Righteousness, is to be met by the mist, and fog, and darkness, of the great apostasy. And, as the stream issuing from the fountain pure and sparkling soon becomes soiled and impure, so the gospel truth soon became mixed with error. The great apostle says, respecting his own age, "The mystery of iniquity doth already work," and he tells us what would be the result. The man of sin would be developed, who would exalt himself in the very church, or temple of God.

This expression "man of sin" is a peculiar one. As sin is defined by the sacred writer, "Transgression of the law," we have here brought to view a character who would occupy especial prominence in the church, as a breaker of the law of the Lord. And when we realize that the power in question, the papacy, as generally understood by Protestant commentators, claims the right to change any of the ordinances of God, and has notoriously exercised it in ages past, we see a special force in the designation of the apostle.

He is the "lawless one" claiming to be God's vicegerent on earth. Let us notice several references to him in the Scriptures. Daniel, the prophet, describes him in his seventh chapter as the *little horn* which plucked up three others as it came up, "which had eyes like the eyes of a man, and a mouth speaking great things." He further said, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the Judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." Verses 25, 26.

There is a remarkable uniformity among Protestant commentators in applying this language to the papacy. Let us notice it. This power is especially warring against God: "He speaks great words against him" by taking titles and attributes to himself that can only be exercised by the Creator, thus placing himself in the position belonging to God. "He wears out the saints of the Most High" finally destroying them, but being a very long time about it to cause them the greater suffering. How clearly this short sentence describes the lengthened tortures of the rack, and stake, and the cold, dreary dungeon.

How else does he war against God? He thinks to change his "times and laws." Nothing can be more certain than that reference is here made to the same characteristic that Paul speaks of above. He was to be called the man of sin, one who tramples upon God's law with apparent impunity. Thus we see this great enemy of God, who was to arise as it were in the very church, was to do just as his master, Satan, had always done—do what he could against the law of God.

The facts of history bear us out in saying this is just what the papacy has done. In the celebrated debate of Alexander Campbell and Bishop Purcell, of Cincinnati, one

of the most telling points Mr. C. made upon the Catholics was in reference to this scripture. He took their catechisms and showed that in many of them the second command of the decalogue was left entirely out. And we all know that it is through their catechisms that Catholics get most of their knowledge of the Bible; and it is no wonder that the commandment forbidding the making and bowing down to images should be left out when this practice is so common in their churches. Here is one great fact that shows their treatment of the law of God.

Another to which we can appeal with equal confidence is, that through the traditions of the Catholic church the first day of the week has come to be regarded by the mass of the religious world as the Sabbath of the Lord. The fourth commandment requires us to keep holy the seventh day. Here we claim this power has again tampered with God's law. And we can show a large amount of testimony from Catholic authors claiming that "the church" has done this very thing. See the work published at the REVIEW Office, "Who Changed the Sabbath?" Here we have an important prophecy that this power should do this; and the power in question comes upon the stage of action and says it has done it.

One thing is certain, the prophecy positively declares this power shall "think to change times and laws." There is not a shade of doubt but the laws in question are those God has instituted. And the prophet continues, "They shall be given into his hand until a time times and the dividing of time." Whatever this period of time may be, the language is positive that this power shall seem to accomplish what he undertakes to do for the specified length of time spoken of. In other words, then, we have here a plain declaration that what Daniel regarded the law of God when he wrote, was to be interfered with and changed; and for a long period of time the change was to be acquiesced in, and what this power, namely, the papacy, saw fit to institute in place of it was to be accepted in its stead by those who were under its influence.

And when we further consider that this power in question was one after whom the whole world should wonder, it becomes evident that the portion of God's law, set aside by him, was to be ignored by a large portion of the human family. And if, as the sure word of prophecy declares, this was to continue until the period of time referred to closed, does it not become clear that previous to that time there could be no general reformation upon these truths?

The same period of time above referred to and the same work of this power is brought to view in another prophecy. Rev. 12. Here the true church of Christ is represented by the symbol of a woman, a symbol often used by the ancient prophets to show forth God's people. This "woman was clothed with the sun," the light of the gospel dispensation, having the "moon under her feet," the light of the Mosaic dispensation in the past, "upon her head a crown of twelve stars" representing the twelve apostles. "She brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne," plainly representing the work of Christ and his ascension.

In verses 6 and 14, we have the fact stated twice that this woman (the true church) fled into the wilderness where God had a place prepared for her, and where she was to remain a certain length of time. In one case this period is said to be a "time, times, and half a time;" the same period exactly that Daniel gave us in his seventh chapter. In the other, it is said to be a "thousand two hundred and threescore days." As the period is the same in both instances, a time, times, and a half, must be just twelve hundred and sixty prophetic days. These cannot be twenty-four-hour days; for they

evidently cover the prominent events in the history of the work to which they are applied, viz., the papacy; and we know that the work in question was of many centuries in length. We therefore conclude they are symbolic, each day for a year, as this method of reckoning is used in several instances in the Scriptures. Commencing, then, where the papacy became strong and began to exercise political power, they would extend down nearly to our own time.

The church we see was to remain in the wilderness for the same length of time. The original word rendered "wilderness" signifies a solitude or desert place; and the idea seems to be that God's true church during this period of time would remain hidden or obscure, so as scarcely to be observed, while the "man of sin" would exalt himself above all else. So while the latter holds his supremacy for twelve hundred and sixty years, the other is obscure for the same period.

We have seen that the law of God was given into the hand of the papacy for this length of time. The prophet Daniel says *until*. The idea is plain, then, that when this period expires, his power in this respect will be broken. To illustrate: A man asks me to loan him fifty dollars. I tell him I can spare it *until* the last day of the month. When that day comes, every one would understand that the time of the loan had expired. Just so with the prophecy in question. When the twelve hundred and sixty years close, God's law will be taken from the control of the papacy. This is plainly referred to in Rev. 12. After we have the account of the church going into the wilderness, there to remain the length of time the papacy had the rule, we are told in the 17th verse, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." A "remnant" is the last part of anything. A "remnant" of the seed of the woman," then, would be the last age of the church. The commandments of God most generally refer to the ten commandments, spoken of by God and written by him on the tables of stone. I might quote many scriptures to prove this, but will simply refer the reader to several. Ex. 20; Matt. 19: 16-19; Matt. 15: 1-9; Rom. 7: 7-14; Eph. 6: 1, 2; James 2: 8-12.

The last of the true church, then, keep the commandments, and this peculiarity is spoken of specially to distinguish them from others around them. James plainly tells us in the text referred to above, that in order to be commandment keepers we must keep every one of them, while to break a single one makes us guilty of all. So it will not be enough to keep God's law as amended by the papacy. We must keep even those that have been trampled upon for twelve hundred and sixty years as well, to make us commandment keepers. This same fact is brought to view in Rev. 14: 12 in the last message which precedes the coming of Christ: "Here are they that keep the commandments of God and the faith of Jesus."

In these scriptures we have the very plainest evidence that the "little horn" was to change God's law and at the close of his supremacy there was to be a work of reform in coming back to the principles of truth as taught by the apostolic church.

We think these declarations have much to do with a proper answer to the question "Why was it not known before?" They have everything to do with it, for the sure word of prophecy plainly declares that the "times and laws of God" should be changed for many ages. The only one of the ten commandments which pertains to "times" is the fourth which requires us to keep sacred the "seventh day" as the Sabbath of the Lord. This is the very day of the week upon which God rested after his work of creation was finished. We are commanded to keep this very day of the seven. But the mass of the Christian world are keeping the first instead of the seventh, and without a particle of Bible authority for so doing, only such as we have seen the "man of sin" should introduce. This "man" who delights in the transgression of God's law, changed the Sabbath as far as he could do so; but at the close of his work the people of God were going to have the light on this great truth, so that when Christ comes, they shall not be found trampling upon his Father's law, and following the directions of the man of sin. So the word of God plainly tells us this Sabbath reform should be specially noticeable in the last days of time;

and this is one great reason why it "was not known before."

But let no one suppose for a moment that the work of the "man of sin" was the work of an instant; such great changes always take time. The apostle Paul in the second of Thessalonians tells us the mystery of iniquity worked in his day, from which the apostasy would result and the man of sin be developed. But it was some five hundred years before this power could do the work prophesied by it. At first there was a gradual letting down in the practice of Christians, and as converts came into the church from the pagan world, they brought in some of their former ideas; and soon the purity of the faith was corrupted by this intermingling of pagan nations.

But while the persecutions of the pagan Roman emperors continued, they had the effect to keep out many designing men and preserve the church from much evil. But any one who has read church history with reflection will admit that many of the corruptions which finally resulted in the papacy had their commencement back in a very early period of the church; and when Constantine was nominally converted to Christianity and it became popular to profess that faith, then it was that these corruptions increased marvelously and soon resulted in the supremacy of the Bishop of Rome and the full establishment of his power.

This gradual process of change is specially noticeable in the change of the Sabbath. The last account we have of the seventh day in the canon of inspiration, it is called the Sabbath and was still spoken of as a sacred day, and many religious meetings were held on it, and no other day of the week is ever called by this sacred title; and it is very apparent from reading the Acts of the Apostles that they still kept it sacred, and we have abundance of evidence from first-day writers that it was still kept so for some five hundred years after Christ, but gradually losing its sacredness in the minds of the people, as corruption increased, and purity of doctrine was lost, till finally the Roman bishops became mighty, and then it was lost sight of altogether, just as the prophet Daniel had predicted should be the case.

Moser says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons." Coleman says: "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued." I could multiply such extracts, but will refer the reader to Eld. Andrews' History of the Sabbath, for sale at the REVIEW Office.

Just in proportion as the Sabbath of the Lord lost its sacredness in the minds of the people, the observance of the first day of the week came in. It was a sacred holiday among the pagans, the day set apart in honor of the sun as its name indicates, and of course it would be difficult to get these pagans to change their practice in this respect to observe the seventh day much as it is to get people to make the change now. And as the Roman bishop often manifested a desire to interfere in behalf of Sunday and discriminate against the Lord's Sabbath, it is not to be wondered at that as his power became mighty, the practice of keeping holy the seventh day should eventually be discriminated when even he had influence.

This was finally brought about, and the little horn succeeded in doing what the prophets said would do, making this "change of times and laws." Then during the long night of papal darkness and corruption, this was completely consummated. The true church was in the wilderness, obscure and unobserved.

But by-and-by light begins to dawn. Reformers begin to appear, crying out against the grossest corruptions of the papacy, but quickly silenced by the stake and dungeon whenever they could be got at. Finally Martin Luther and his co-laborers appear on the stage, and as the times were made favorable by God's providence, they gave the man of sin a fearful blow from which he has never recovered.

But did Luther and those with him discover all the truth? and did the church leap at once from the midnight darkness of papal corruption to the full light of the apostolic age? It would have been contrary to all analogy and experience if they had. The church was ages getting into this condition and it could not be expected in reason that all the light and truth should be discovered by one class of reformers. And

as these men received their early training as Catholics, it would be natural that some of the doctrines and practices of their early teaching should cling to them and affect their after lives.

That such was the case with Luther and Melancthon is very clear. Every one who has read the history of the Reformation is acquainted with the discussion between Luther and Zwingli, on the question of the actual presence of Christ's body and blood at the eucharist. Luther appeared at great disadvantage on this occasion when simply re-iterating the words, "This is my body," in answer to the overwhelming arguments of the Swiss reformer; and yet he clung to this in spite of all logic or Scripture.

And so of Melancthon, as great a theologian, perhaps, as the Reformation produced. He said that "the bread was not a figure only, but was truly changed into flesh." He approved the canon of the mass, in which the priest prays that "the bread may be changed into the the body of Christ."—Mosheim, vol. ii, p. 82, note, Baltimore ed., 1832.

It seems strange to us how such eminent men of God could stumble on a point so plain as this. But it is vastly more strange how they could discover so much truth as they did after being brought up under such influences as they were.

We think the progress of truth has been after this manner: One reformer after another has arisen, and, taking his stand upon some important principle, has battled nobly for it; and as he did so, God blessed the honest effort to the good of souls. And this course has caused that especial truth to shine out clearly, and has benefited the world.

And so Luther, Calvin, Wesley, Bunyan, and others, have enjoyed God's blessing, as they have stood for the right; and this course has been pursued till many of the great truths of the apostolic age have again been brought to light. We believe that the denominations of this age have many of these truths divided up among them; and each one, in propagating its own views, makes these points of truth the means of gaining adherents, while their errors are kept in the background.

In this way, God has blessed these bodies to the salvation of many precious souls. As they first came out, they were humble, sincere, and zealous in the service of God. What a mighty work for good was accomplished by the Methodists under Wesley; so of the Baptists and others.

But while God has thus blessed honest men in leading out in important reforms, there has always been a disposition on the part of their followers to stop short at the termination of their work, and proceed no further than they did. As soon as such a stop was made, God's blessing began evidently to be withdrawn. This shows that the Lord designed the church to go forward and continue in the same course, as there were still glorious truths to be discovered. And that some of the reformers realized this, and felt that still other reforms were before them, we think can be easily demonstrated. I have one extract which shows this so clearly that I ask pardon of the reader for introducing it, as it is somewhat lengthy. It is from the address of Robinson on the departure of the Pilgrims from Leyden to this country in the May Flower, 1620.

"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go any further than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you, remember it is an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

"But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you

receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

The italics are mine. There are no more noble, sensible words than these to be found in the writings of the reformers. This man was worthy to lead out that band of self-sacrificing pilgrims who scattered the rays of gospel light over the unbroken wilderness of the New World, and founded a colony which did more to give us the heritage of freedom we now enjoy than any other.

How true his words are in reference to the reformed churches going no further than those who were instrumental in bringing them light. How plain that the great body of the Lutheran church have made no advance since Luther's time, but have actually retrograded, till those State churches of Germany embrace millions who do not even make a profession; and so of the established church of England. And who would dare to say that the great mass of our Protestant churches to-day are real Christians in the sight of God?

And we believe the same drawing in the direction of the world can be seen in all of them that has become so palpable in those mentioned above; therefore it is high time another real reform should take place. And a reform to be owned of God must embrace truths of real value, such as God has revealed in his word.

Again, we believe it can be easily shown that we have reached the last days of time; that the great chains of prophecy have reached their closing scenes, and the signs in the sun, moon, and stars, have been seen, and soon the Lord will come. We have shown in a former part of this article that there was to be a reform connected with the law of God, especially the Sabbath, at the very time when the work of the papacy was drawing to a close, and that the last of the true church was to be specially distinguished by keeping all the commandments of God, showing plainly that others would not be doing this. And the last message to the world embraces the "commandments of God and the faith of Jesus." And what can these be but a broad platform of truth, in short, the whole truth as revealed in the Old and New Testaments as a preparation for Christ's coming?

In every great epoch of the world's history, God has had a special truth upon which to test the world, and one which has been long neglected, some plain truth easily demonstrated to all inquiring minds, and one which has a cross to it. How else can people be tested only by truth which is unpopular? In no other way can people show a greater love for God than for the world, but by having the claims of each forcibly set before the mind. When the current of the world presses one way and the claims of unpopular truth draw the other, there is a chance for the human heart to show which it desires most; and that which it chooses is the test of preference.

We solemnly believe God is making such a test of his holy law, especially of the down-trodden Sabbath of the fourth commandment by which to try the last generation of men. It is just adapted to this end. It is a plain truth. It is never difficult to show to the unbiased mind what day God requires men to keep, so far as Bible testimony is concerned, and show there is no real testimony for any other day. In fact, thousands will admit it, who will not obey their own convictions. It is of such a nature that it will have a tendency to separate those who regard it from worldliness and make its adherents unpopular. This, we know, is a great objection to it in the minds of many, but we regard it as a positive benefit and an actual necessity for the accomplishment of the ends designed by God in giving a test; that is, to separate God's people from worldly influences.

The great danger is that they will be conformed to the world and be like them. And no doubt this was one reason why God permitted persecution to fall upon his people with such weight in ages past. We cannot suppose God would delight to have his people suffer, or, indeed, permit it only as it would benefit them and make them long for a better world, and shut out designing men, and hypocrites, and worldlings, from them.

I have often thought what surprising changes we should see should there be an old-fashioned persecution, in which men's lives would be forfeited for holding fast their faith. No doubt we should see some astonishing apostasies, and that it would greatly work for the purification of the

church. This same end is partly attained by an unpopular doctrine which requires a practice different from, and conflicting with, that of the world around us. The Sabbath truth is eminently adapted to accomplish this end. We thank God for the cross. It does us good to raise it. Not that we would be different from others where no moral principle is involved, or set up some notion of our own to produce such an effect; but when some principle of divine truth is at stake, obedience to which will cause us to differ from others, the effect upon us must be elevating. 'Tis then the cross raises us.

Having now given good, substantial reasons from Scripture and history, showing that there was to be a coming back to primitive truth in the last days, especially upon the law of God, and that it would be too much to expect this to have been all completed in a short time after ages of mental darkness and superstition, I have shown why the Sabbath with many was not known before. Although there have been, in all ages, those who have kept the Sabbath of the Lord, the masses of the people have been ignorant of its claims. Some of them have honestly lived up to all the light they had, and we believe God has accepted them. But this does not justify us at all, if we have more light than they had. We shall be judged according to that light. Says Jesus, "This is the condemnation that light is come into the world, and men love darkness rather than light because their deeds were evil." Our question should be, What does God require of us? His word affords the only answer. That word tells us the "seventh day is the Sabbath of the Lord thy God," and commands us to "remember" it and "keep it holy." There our duty is made so plain that a child may see it. It will not be enough for us to wonder why others have not kept it. The question will be, Why did not *you* keep it?

This appeal to the practices of past times has been the hiding place of error in all ages, whenever light has been introduced. Says the pagan Roman Emperor, Diocletian, A. D. 296, in a law against Christianity: "The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, as no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established and which has dominion in the State."—*Rose's Neander*, Sect. 1, p. 84.

How much that sounds like objections urged in these days against the Lord's Sabbath. The same appeal is made to the laws of the land and the opinions of good men, as if these afforded any authority for religious practice. Had those who listened to the preaching of the gospel then pursued the course of many now, and been satisfied with the example of their forefathers, paganism would be the prevailing religion in our midst to-day.

So it was in the great Reformation. Hear Dr. Eck, the most powerful opponent Luther found, while engaged in discussion with him: "I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose alone so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities. It would be surprising, no doubt, if God has hidden the truth from so many saints and martyrs till the advent of the reverend doctor."—*Hist. of Ref.*, Vol. 2, p. 59. No doubt millions remained Catholics just because their forefathers were; and there is no one thing that is holding more of them where they are to-day than the common appeal which all of them make that it is the *ancient religion*. But it is very inconsistent talk for Protestants; and to be consistent they should become Catholics at once. How sensibly Dr. Adam Clarke talks on this point; "The antiquity of an opinion, if that be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old. And so as to great men and great names, we find them enrolled and arranged on each side of all controversies."—*Introduction to Songs of Solomon*.

John Locke, the great philosopher, says, "An error is not better for being common, nor the truth worse for having been neglected. And if it were put to the vote anywhere in the world, I doubt, as things

are arranged, whether truth would have the majority, at least while the authority of men, and not the examination of things, must be its measure."—*Essay on the Human Understanding*, Book 4, chap. 3, sect. 6, note.

How thankful we should be that God has given his word as the rule of our lives, and not left us to grope our way in darkness, or to be directed by the ever-conflicting, ever-changing course of weak humanity! That man who takes that word for his guide in all things has planted his feet upon the rock of eternal truth, and need have no fears of the final result. Says the Saviour to the Jews, "In vain do ye worship me, teaching for doctrines the commandments of men." If this be so, how careful we should be that our practice in reference to so important a matter as the Sabbath of the Lord should have the explicit sanction of divine authority. We can most confidently claim this for the seventh day, it having the express appointment of the great God. While for the first day of the week, we have only far-fetched inferences and human tradition.

Battle Creek, Mich., April 22, 1872.

Revelation 21.

"AND God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." These words, to those in sorrow and affliction, are full of consolation. In this world the reign of death is as universal as it is appalling. The young in their beauty and loveliness, and the old in their maturity and wisdom, are swept away. Dear ones of earth, linked to our hearts by the most tender ties, have departed. We have tearfully laid them in the grave to slumber till the great awakening. We shall see them no more in the land of the living. Worldly thoughts, and cares, and passions, disturb them no more. "There is no work, nor device, nor knowledge, nor wisdom, in the grave" whither they have gone. Their very bones may turn to ashes, and their dust be scattered and wasted. The monumental marble that marked the resting-place of human hearts once beating as warm as ours may have crumbled, and the name and all pertaining have gone to oblivion. And yet, at the mandate of Him who holds the countless worlds in their courses, they shall spring forth to life again.

Why should it be thought a thing incredible that God should raise the dead? How can we doubt when we behold how glorious the vilest earth may become? The same substance that begrims the laborer in the charcoal pit when changed a little shines forth with resplendent brightness in the crown of royalty. The dirt, trodden beneath our feet, and which is so offensive to our person or in our food, changed a little becomes inviting to the taste, and changed a little more—behold! it glows upon the cheek of beauty and sparkles in the eye of intelligence.

The steam that with resistless and tireless energy propels the leviathan of the deep in the face of wind and waves, or with still mightier energy upheaves the mountains from their beds—what is it but the awakened energies that were just now lying dormant in the sleeping, sluggish waters of the deep?

The lightning, which in its destructive course rends oaks and rocks to pieces in its passage from cloud to earth, is the same element that was just now sleeping as gently as the babe in its cradle. At whose bidding do these dormant energies start to life? Who fashioned the shapeless dust into forms of beauty? Who gives such exquisite coloring, such dazzling brightness to the sightless lump? And cannot the same power cause that this mortal shall put on immortality?

He who has marked the transformation of the rude earth into forms of life and beauty, he who has seen the rough lump of charcoal, made by a simple change in the arrangement of its particles to flame forth in the radiant hues of the diamond, he who has marked the speed of electricity, and the impenetration of heat, he who has noticed the expansibility of light, and the velocity with which it travels through unbounded space, such an one can no longer wonder at any transformations the body may experience, or any glories with which it may be invested, or any spiritual adaptations it may attain in the resurrection and heavenly state.

Here the material body may prove an element of weakness and dishonor; but there it shall possess power and glory. Here it may be animal, gross, and evil; but there it shall be a spiritual body. Refined from the grossness of that which is merely animal, it shall be endowed with an elasticity of action; with an imperishable nature; and vitalized anew, beautified with its highest perfections, it shall shine forth anew with undecaying brightness in the kingdom of God.

And we shall know and recognize each other there. Friendship is not confined to this present state. "Go where you will," says Dr. Berg, "and we find the sentiment that friendship is perpetuated beyond the grave. It is enshrined in the heart of our common humanity. The Bible teaches it; and the Vale of Tempe, the Hesperian Gardens, the Elysian Fields, the Islands of the blest, and the Great Hunting Grounds, are only so many forms in which the pagan faith has by a blotted copy, expressed the great expectation of re-union and recognition in another life.

"We read of the immolation of widows on the funeral pyre, of the killing of slaves, subjects, and friends, that they might accompany the souls of the departed and sustain to them relations kindred to those sustained in this life. These cruel practices have been almost co-extensive with heathenism itself. They now exist, or formerly existed in nearly all the vast and populous empires of Asia, in the benighted regions of Africa, among the Indians of both North and South America, and upon nearly all the populous Islands of the Pacific and Indian oceans.

"These brutal practices have their bright, as well as their dark, side. They are the darkened soul's expression of the conviction of another life, and that the friendships formed here are perpetuated there. As we said before, they are but blotted copies, illustrating the truthfulness of that expression of St. Paul, Rom. 1:21, 'Because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.' But in the sacred book of God all is clear. The expressions of Job 19:25-27: 'For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.' Isa. 26:19, 'Thy dead men shall live, together with my dead body shall they arise.' Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead.' Dan. 12:2, 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' The reply of Jesus to Martha, John 11:23, 24: 'Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.' The expressions of Paul, Rom. 6:5: 'For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection;' Phil. 3:21, 'Who shall change our vile body, that it may be fashioned like unto his glorious body.' The transfiguration and recognition of Moses and Elias by the disciples; and the parables of our Lord illustrating the kingdom; all these each a distinct recognition of each other."

Our loved dead are still linked to us, not only by the cords of memory, but by the ties of affection. The monuments carved to their memory, the flowers that blossom above their sleeping dust, and the tears that bedew their graves, are so many living testimonies of our undying affection to them, and the yearning of the heart for a reunion with them. "She goeth unto the grave to weep there," is the record, not merely of Mary, but of the heart yearnings of humanity in all ages. This human feeling finds its consummation only in a recognized personal reunion; and in response to that craving our funeral hymns take up the blessed strain and whisper it to our hope in sweetest melodies.

Yes, "We shall know each other there;" and all tears will be wiped away by the hand of Jesus. He has the keys of the great charnel house, and the time is close at hand when he will unlock its doors, the sweet, silvery tones of that voice that once called forth the sleeping Lazarus and re-

stored him to his friends, will soon be heard from Heaven again.

Oh! are we ready and waiting to receive the consolation promised at the head of this article? Let us be diligent in making search for our individual sins, both of omission and commission, and may the Lord grant us grace at last to overcome.

T. L. WATERS.

Mecosta Co., Mich.

How They Love One Another.

As a denomination we are small. Our churches are scattered over a great territory, but they are neither numerous nor large. The mass of professors of religion do not come in with us. The way is too strait, the doctrines too unpopular. We are indeed a separate people. When we fully indorse the third angel's message, it can truly be said, None hold with us in these things.

Considering this we ought to be closely united, and love as brethren, in order to live out this last solemn message of truth. A few years ago when Bro. Andrews organized a little church in this place of a dozen members, we felt that our hearts were knit together like the hearts of David and Jonathan. And through all these years of changes the Lord has been pleased to spare our lives so that none of us have fallen by death till recently. In sadness we have lain one of our dearest ones away in the grave. One whose seat was always filled in the Sabbath and prayer-meetings, who never went away without leaving her testimony in favor of the truth, we miss her. Death has at last invaded our little company and taken one dear to us all. O death, come when thou wilt, thou art terrible.

"The groan, the knell, the pall, the bier,
And all we know or dream of here
Of misery, is thine."

But the words of our blessed Saviour come in just here: "I am the resurrection and the life, and he that believeth in me though he were dead, yet shall he live."

These texts bring solace to many an aching heart. "The Lord himself shall descend from Heaven . . . and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air." We are exhorted to comfort one another with these words. And what a comfort to those living right in the time when these precious promises are to be fulfilled. I hope to be humble and faithful so that I may share in the reward that will be given to God's dear people in a little while.

MARY STRATTON.

Infallible Balm.

NATURE bleeds when our reputation suffers from the evil opinions of our fellow-men; but the true and only infallible balm for this wound is the consciousness that we have done those things, for which our fellow-men blame and distrust us, with a single eye to the divine glory.—*Upham*.

Nothing Short of God.

THE soul is not happy which is not at rest; but the soul can never have true rest which places its confidence in anything short of God. Mutability and uncertainty are characteristic of everything which has not God in it.—*Upham*.

The Will of God.

THE will of God includes every possible good. He who seeks conformity to the will of God, necessarily seeks whatever is most desirable and best for himself.—*Upham*.

WHAT is most characteristic in true religion—what is most wonderful—is the fact that it wells right up against a man's desires, his inclinations, his preconceptions. It shatters his old moldy crust of habits, it changes the current of his thoughts, it makes his dumb, stupefied conscience talk right out, speak to the purpose; it transfigures, it regenerates him. If it cannot make a small power large, it makes it good. If it cannot give a big brain in the place of a contracted one, it transmutes a man's intellect all into a divine essence of purity and love, or freights it with the thunder and lightning of dauntless and effective energy.

FAITH is the vital bond that unites the soul to Christ.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, MAY 7, 1872.

ELD. JAMES WHITE, J. N. ANDREWS, J. H. WAGGONER, URIAH SMITH, EDITORS, RESIDENT EDITOR.

The Seventh and First Days.

A CORRESPONDENT sends us the following item clipped from a recent paper. It is a new device for explaining the change of the Sabbath, and as such will be interesting.

"Our excellent editorial brother of the Journal and Messenger is entitled to credit for presenting an original view of the reason of the change from the seventh to the first day of the week, as the Sabbath. It is certainly novel, if not convincing.

"We believe that all time is estimated by its relation to the work of redemption; this world was made by Jesus and for Jesus, as the theater of human redemption. Hence, when Jesus lay dead full twenty-four hours in the grave of Joseph of Arimathea, that day was dropped from God's record of time; the clock of the world stood still while its Creator lay in the icy embrace of death. When Jesus arose, on the first day of the week, time began again.

"There are many other explanations, if this does not suffice; thirty years of study on the problem has not presented us with a better."

The writer could hardly have made a better admission than is contained in the last sentence of the foregoing extract. For if the fact that thirty years of study could not produce a better reason than this for the change of the Sabbath, is not sufficient to show to any one that it is a hopeless case, nothing could.

If this writer is correct, Sunday succeeded to the sixth day on which Christ was crucified, as the seventh day of that week. But lo! the evangelists, inspired to give us the gospel records for the benefit of the whole Christian church, who wrote many years after the event, and wrote as they were moved by the Holy Ghost, have misled the entire Christian world by making the blunder of calling it the first day of the week.

Then, with a childlike simplicity and frankness that is most touching, he throws away all the results of his thirty years' hard labor by exclaiming in the virgin ingenuousness of his guileless heart, "There are many other explanations if this does not suffice."

Questions and Answers.

QUESTION. Do Ex. 20:7 and Matt. 5:34, refer to the same thing? If so, how can Ps. 15:4 be harmonized with them? J. H. T.

ANSWER. We do not think the two passages first quoted refer to the same thing. Nor do we think the instructions in Matt. 5, forbid a proper use of the judicial oath.

QUESTION. In Acts 9:7, Luke says, respecting the men who journeyed with Paul to Damascus, "And the men which journeyed with him stood speechless, hearing a voice but seeing no man."

ANSWER. The verb to hear (Gr. akouo) has not only the sense of hearing, that is, of perceiving sound by the organs of the ear, but also of understanding what is said.

QUESTION. By what law do you determine whether a passage of Scripture is to be understood as literal or figurative? A. J.

ANSWER. Understand it as literal always when it will make good sense to so understand it; that is, when there can be no objection against it.

QUESTION. Please explain Isa. 66:20, 21, 24. A. J.

ANSWER. We recently heard some suggestions from Bro. Geo. I. Butler on these verses, which seem to be correct.

QUESTION. Please explain John 3:13. M. W.

ANSWER. The subject Christ is presenting before the minds of the people in this chapter is a knowledge of heavenly things; and the sense of verse 13 evidently is that no man has ascended up to Heaven for the purpose of bringing back word concerning the knowledge he might gain there.

QUESTION. Will you give an explanation of Rom. 9:11-24. F. R. R.

ANSWER. We have not time at present, to give a lengthy examination of that portion of scripture. We will only say here that we think that verse 22 presents in one sentence the great idea which the apostle designs to inculcate.

QUESTION. We wish for an explanation of 1 Cor. 5. Does Paul in this chapter refer to anything except fornicators? Are the teachings of this chapter designed for the benefit of the church at the present day? If so, in what respect, and to what extent? M. E. F.

ANSWER. We think Paul writes to the Corinthian church concerning a particular case in their midst; but the principles he lays down, will apply to all cases of a like nature in all ages.

Excuses.

REPLY TO A LETTER FROM A FRIEND.

Good Sunday-keepers, bad Sabbath-keepers. No doubt there are Sunday-keepers, who have not heard much of the argument in favor of the true Sabbath, who conscientiously keep Sunday.

Do not know the day. The objection Mrs. propounds is this: No one knows that Saturday is the true seventh day, or that Sunday is the day on which Christ arose.

But the miracle of the manna ceasing every seventh day for forty years, and this, too, in connection with the promulgation of the Sabbath from Sinai; and its practical illustration, in the practice of the Hebrews in the desert, connected with the reference to the first institution of the same in Eden, in the command itself;

Only a few keep it. True, only a few keep the seventh day; and of that few, some are no honor to the name; but this is no proof that the Sabbath has lost its sanctity, or its identity.

Custom against it. The question is one which the custom of the professing Christian world should not affect. Rather should we propound to ourselves the question, Has the Protestant world continued the Reformation begun so gloriously by Luther and his associates?

Responsible for light. We live in an age of light. Bibles are found in almost every cottage in our land. This is the work of God, and he requires us to advance with the age, and the opening prophecies. That this is obligatory, read the preface to the book of Revelation, chap. 1:3.

Read the closing paragraph of Deut. 29:29: "That we may do all the words of this law:" as though understanding the revelation of God's will was connected with keeping his commandments.

Prophecies cannot be called secret things in any sense whatever, at present; for John says, Rev. 22:10, "Seal not the sayings of the prophecy of this book; for the time is at hand;" and Daniel is shown to be unsealed by the angel of Revelation 10.

But there is another point in the letter of Mrs. —, to which I will reply briefly. She says, The tracts prove nothing as to the state of the dead, and then she adduces the case of Moses and Elias. Now it is stated that Elijah (Elias) was translated to Heaven, alive, and Moses, we must believe, was resurrected soon after death;

Also, Mrs. — adduces the happy deaths of those who believe as she does, that Heaven immediately follows death. I would reply that the moment of death is not one chosen of God

to correct an error of this sort; but those who have been in darkness on this point, if they have been faithful to the light they possessed, will be rewarded; and the lapse of time, however great, will be but a moment to them, and Heaven will burst upon them in the resurrection, seemingly only an instant from the dying hour.

Great, and long established, and extensively prevailing, errors, require consideration, and time, and research, and discussion, in order to correct them; and when God would correct his people, he raises up men for the occasion, as he did in the time of Luther, and of the age of the apostles.

A new age is upon us. Spiritualism, the masterpiece of Satan, is assuming a practical phase; and depend upon it, a knowledge of man's condition in death, and his destiny, is of the greatest importance.

Respectfully,

JOS. CLARKE.

Pleasure Seeking at Camp-Meetings.

A SISTER in Minnesota sends us the following timely thoughts respecting the manner in which these sacred seasons should be improved:

As camp-meeting season approaches, my mind is drawn out after those who will go to seek worldly pleasure at these gatherings. Nothing so deadens the spirit of these meetings as this one great sin. The young, especially, are in danger of losing the blessing God designs to give.

These walks, talks, and rides, we often hear styled "courting at camp-meeting." My dear young brethren and sisters, these things ought not so to be. We should try to show to those around us that we are aiming for something higher and more elevated than to be a mere seeker after earthly pleasure.

Perhaps you cannot tell why this blessing has been withheld. It is because it has not been sought. The time that should have been employed in close self-examination and humble supplication at the throne of grace has been trifled away in seeking your own amusements, and now those precious moments have gone, and you are as far, perhaps much farther, from receiving the blessing than you were when you started for that holy gathering.

Oh! why do the young, aye, and the middle-aged too, resort to these things? Do you realize, my friends, that you will have an account to give for the way you improve your time while at this place? It is certainly so, and an awful account I fear it will be for some.

Let us awake to the importance of these holy convocations. The camp-meeting of this summer may be the last you will ever attend. Death may come with his icy fingers and snatch you from the embrace of near and dear friends; and shall they be left to mourn as those who have no hope? I fear they will without you arouse to a sense of your fearful situation; and more fearful still, you will have to stand before the bar of God, to bear his withering frown, and hear him say, "Depart from me, I never knew you."

We would say to the friends in Minnesota especially, Let us try to set an example to those around us at the coming camp-meeting, that will be worthy of imitation.

It is always in our power to make a friend by smiles; what folly, then, to make an enemy by frowns.

Unbelief.

UNBELIEF is the same in all ages, the chosen weapon of Satan, being a composition of doubt, suspicion, and distrust. Refusing to be instructed by revelation, arrogant and presumptuous in its very nature, it arrays itself against God, assuming the place of judge with regard to God and his word, and bringing in its train darkness and death.

It was through unbelief that Satan succeeded in beguiling Eve. His fair speeches led her to distrust the word of God and yield to Satan's influence. After this, she becomes a willing instrument in his hands to seduce the man. The effects of the fall are soon witnessed in Adam's posterity. The first is an unbeliever, filled with rage and envy toward his brother. And why did he slay his brother? "Because his own works were evil and his brother's righteous."

His spirit soon filled the antediluvian world. The crying sin of unbelief filled the hearts of the people, "and violence filled the earth." Gen. 6:13. After a faithful warning, God overthrew them in the deluge, Noah and his family alone escaping.

Also, the cities of the plain were made an example of warning to after generations, God warning them through Lot whose righteous soul was vexed with their filthy conversation. As they were full of darkness and all manner of wickedness, "God rained fire and brimstone upon them," and they were destroyed.

The Jews also present a fearful history with regard to the sin of unbelief, although God chose them from the rest of the world, and manifested himself to them as he did to no other people. His signal judgments upon Pharaoh and the Egyptians, their miraculous passage through the Red Sea, the overthrow of the Egyptian hosts in the same, the waters gushing from the rock, the falling of the manna, together with the wonderful manifestations of God's presence in giving his law on Mt. Sinai, as well as his visible presence in the tabernacle to lead them by a pillar of cloud by day and fire by night, together with his signal judgments from time to time upon the rebellious, all proved ineffectual so far as curing them of their unbelief, until the entire host that joined in the song of deliverance at the crossing of the Red Sea died in the wilderness, except Caleb and Joshua, who fully followed the Lord.

Passing the long line of judgments and disasters that befell their children who entered the land of Canaan because of their rebellions and unbelief, we come to the climax of their history in that they rejected the Son of God himself. Although he came in the precise manner that was foretold by the prophets, and did the works predicted of him, such as healing the sick, raising the dead, feeding the hungry, casting out devils, and preaching his own gospel; and notwithstanding the benevolence of Christ, his innocence and loveliness, as well as his compassion for his own people, he was a vile thing in their eyes, and nothing short of his blood could satiate the unnatural thirst that burned in their hearts toward him. And although Pilate trembled in view of the unholy deed, and washed his hands before them, saying, "I am innocent of the blood of this just person, see ye to it," yet they cry out, saying, "His blood be on us and on our children." See Matt. 27:24, 25.

A few days before, the Saviour had wept over their city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

But their thirst for blood was not assuaged by the death of Christ. They follow his disciples with the same spirit, till Stephen, a man full of the Holy Ghost, fell a sacrifice for the truth, when God gave them over, as a people, to unbelief and blindness of mind, to work out their destruction with greediness. About forty years after this, their city and temple were destroyed by the Romans, and about three millions of the Jews miserably perished. See Josephus' Wars of the Jews, book 6, chap. 9.

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Isa. 8:14. We have seen the fate of the first house, the Jews, and how they stumbled over Christ's first coming. Have not the second house, or Gentile churches, stumbled over his second coming, inasmuch as they reject the Advent doctrine, thrusting out the Advent people from them, as unworthy of their fellowship, as was especially manifested in 1844. And as the Jews, after their fall, had a space granted to fill up the cup of their unbelief, so the fallen churches are now having a space in which to ripen up for the seven last plagues.

And to the student of prophecy, it is evident that the work of apostasy is moving rapidly onward. Spiritualism is stealthily, though surely, throwing its coils around those churches, whilst they, though imperceptibly to themselves, are falling into the snare. Whilst spiritualism discards the word of God as a whole, the churches are doing the same thing by piecemeal.

Roman Catholicism, or the old mother, struck down the fourth commandment many centuries

ago; but it was left for the daughters in these last days to demolish the whole ten. Spiritualism teaches that there is no moral distinction in the acts of men; that it is just as holy to take a man's life as it is to carry him food when he is hungry, or to clothe him when he is naked; that whatever is, is right; that men and devils are a part of God, and therefore act through his agency; thus making God the author of all acts good or bad. See Nature and Tendency of Modern Spiritualism, chap. 4.

And do not the no-law churches in their teaching virtually advocate the same thing? Take the moral law away, and what have we to define sin? for by the law is the knowledge of sin, Rom. 3:20; also 7:7; and where no law is, there is no transgression, Rom. 4:15. To destroy the vital part, therefore, is to destroy the whole. Thus Satan is effectually working out his design through those bodies.

The doctrine of Christ's second coming and the lines of prophecy are as carefully avoided as if they were no part of God's word. The books of Daniel and Revelation are and will forever remain to them sealed, there being no love in their hearts for them. The great moral battle of the last days is therefore fairly joined. Spiritualism, in its present form, came up in 1848, and has scattered its poisonous miasma far and wide. Almost simultaneously with it, came into being the doctrines of Seventh-day Adventists, embracing the commandments of God and the faith of Jesus, the prophetic periods and the near coming of Christ. The twenty-four years that have passed, have sufficiently developed the conflict to show the following: That the popular churches who hold to the doctrine of the natural immortality of the soul will so far yield to spiritualists and their influence that they will effectually do their work.

So far as the no-law Adventists are concerned, they stand in a very awkward position. They must necessarily renounce the mortality of man and go over to spiritualism or otherwise embrace the law and messages, and stand for the truth. In their present position they are prepared for neither, and it is hardly probable they will go through the battle thus. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; 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." Rev. 16:13. The final consummation of this battle is just before us. The devils that are to come out of the mouths of those three powers are already on their mission preparing for the final conflict. The dark pall of unbelief with regard to God and his word follow in their wake. The dragon or paganism which covers a great portion of the earth is already in Satan's hands. The beast or Catholicism which has its seat in Europe is also to play an important part. The false prophet or the United States, though named last is perhaps not least in importance. This being the strongest hold for Bible truth, it is selected as the main battle field. It is here the great deception is developed. When this government is taken, the rest of the earth will fall comparatively an easy prey into the hands of Satan.

In view, therefore, of the present condition of the earth and the developments we behold around us, who that is standing in the light can doubt the near approach of the end? The last year has developed more clearly than ever before the last work of the *two-horned beast* in forming an image to the first beast. The great conflict between the remnant church and the powers of darkness must necessarily grow in magnitude and interest till the close. Unbelief in God and his word is fast filling the minds of men. "Thou shalt not surely die," was Satan's first, and it is his last—his alpha and omega.

JACOB HARE.

Freemasonry.

A SISTER, lately from the Methodists, hands us the following letter to her pastor on the occasion of her withdrawing from the church, giving some of her reasons why she could not belong to a church whose spiritual guide would consent to indulge in the evils and fooleries of Freemasonry. We do not know that any of our brethren are in danger of being enticed into that particular form of Satan's secret working; but the principles will apply to all orders who show by their shut doors and sealed lips, that they love darkness rather than light:

DEAR SIR:—Do you candidly and solemnly think that a man can conscientiously belong to that class, styled "Free and Accepted Masons" and enjoy pure and undefiled religion? If you believe the teachings of the Bible, I cannot see what more you need. Are we not commanded, to seek first the kingdom of God and his righteousness and all things are to be added unto us?

I understand that you made the remark that if you should be taken away, your wife and children would be better cared for by the Masonic fraternity than in any other way. I would inquire, Can you reasonably expect more from your brother Masons than from your Saviour?

Again, is there greater power invested in their hands than in the God who rules the uni-

verse and has an oversight of all the creatures of his care, and especially all who love and serve him? Is not all power in his hands? and will he withhold any good thing from those that trust him? I must acknowledge that I did not know that there was any danger of casting too much on the Lord, as has been insinuated; for I thought the Scriptures plainly taught us to cast all, not a part, on the Lord, who careth for us; and if the Lord is for us, the world cannot prevail against us.

The inquiry here arises in my mind, If you believe this, then why do you fly to the Masonic order for protection and aid? Dear brother, you must excuse me if I speak plainly, for I think the subject demands it. My earnest belief is this, that the Masonic institution is based wholly on selfishness, which encourages a disposition to reach forth and grasp after those things which you fear your Heavenly Father would fail to grant you.

To illustrate: A certain divine of my acquaintance claims that the ground on which he joined them was to secure a certain sum of money which he feared he otherwise might lose. Had he had unshaken confidence in the doctrine which he preached to others, that the Lord will not withhold any good thing from those that love him, he would have had nothing to fear, nor any disposition to join a class of individuals who are maintaining an institution which is in opposition to the will of God; for such circumstances prove that such is its character.

You claim it to be a good, moral institution. I take the liberty, to differ with you here. Are we not taught to judge a tree by its fruits? And certainly if we have a right so to judge, we must assuredly must condemn it; for as far as I am acquainted with its members, with a very few exceptions, they are the most unprincipled and unchristian persons I ever had the misfortune to become acquainted with. You may perhaps think I am making some pretty strong assertions. I admit it; but I am candid, in what I assert; for I feel confident, that I am able to sustain my position. You would hardly be willing to believe, perhaps, that a brother Mason could be in possession of so little humanity as to say that if his father, being a member, should divulge any of the secrets of said lodge, he would consider it no more crime to shoot him down dead than he would a dog. That expression was made to me in my house by a highly educated man.

This being the case, it also appears to be a very dangerous society especially to all lovers of justice and equality. Where is the husband who loves his wife as he should, who would be guilty, against her wishes, of joining a society where his honor would not allow him to impart unto her the knowledge of its proceedings. I think it would be a total impossibility to find such an one. Consider, if you please, the extent of serious trouble which exists to-day between man and wife on account of this evil. It has been the cause of nearly parting from his wife one of the most notable members of this lodge, although, I believe, he has at last succeeded in hiring her to submit.

Now, as to its unreasonableness, do you consider that it is right for a man to pay the requisite amount in order to become a member, when he does not consider himself able to provide the necessary food and clothing which his family demand? I now have my mind on a number of families of this description. Imagine, if you can, the feelings of these unhappy wives. As is the case with one, so with all of like intellect.

I once listened to Mr. F.'s exaltations of Freemasonry in the presence of his wife. When he closed his speech, I made the remark, that if it was as good as he represented it to be, it was a great query in my mind, why we never found an intelligent woman whose husband belonged to them that was in sympathy with it. Mrs. F. replied that I never would have the pleasure of seeing an instance of that kind. We know there are those who can be hired, and those who live in actual fear of their husbands, who dare not oppose them, knowing such a course would produce continual war. Now, dear brother, it does really appear to me that if there was any real, genuine, good to be obtained, such as is produced by following the precepts of the divine Master, there would not be so much discord connected with it.

Again, it does not seem to be calculated in the least to assist the poor. I thought the word of God taught us to help such; to do unto others as we would that others should do unto us. I heard a lawyer once speak in particular on this point. He said that they were under no obligations to assist any outside of their circle. Pure religion teaches no such partialities, but to do all in our power to assist the poor generally, whether in the lodge or in our church. We should have no respect of persons as the Lord has not.

An instance now occurs to my mind of one of our citizens who once had a comfortable property, and had the misfortune to lose it. He thought it would be for his interest to join the Masons; consequently he sent in his name; but what was the result? A rejection, of course; not because he could not pay his initiation fee, but because it was not reasonable to expect that he could be any particular help to the lodge. As with the Roman Catholics, so with secret societies, it requires money to become a member,

or to procure the pardon of sins. Christ did not teach any such doctrine. Salvation was to be free, without money and without price.

I believe you claim as a support of your theory, that "John the Divine, and John the Revelator,* were Freemasons." I am a little inclined to doubt this; but be that as it may, unless you can prove to me that our Saviour was also, all the evidence that you can bring that the Johns were, will be no satisfactory proof to me of its purity. I think we are not required to follow any one, as good as they may have been, any farther than they followed Christ.

Dear brother, I do not flatter myself in the least that I shall convert you to my views in this matter. But I believe it to be a growing evil, and that it is my duty to discharge my obligation to the best of my ability, poor as it may be, realizing that the Lord requires me to improve upon my one talent in the same ratio as those who have ten. How many men of your acquaintance do you think would cheerfully consent to their wife's taking all the resources of the house which provide the food and clothing, and that oftentimes a small amount to what their husbands make use of, say even for one year, and repair to some private room, and there transact business, that they dare not for their lives let their innocent husbands know anything about; and what would be still worse, foolishly spending their means to gratify selfish desires, when husband and children at home were in actual need of them, and when there was no visible manifestation of the utility or good of such a course? In my estimation they are very few. Produce an instance of this kind and you will find a man of no intellect, a perfect dupe. A prominent member of our church, remarked, that if the ladies had a society of this kind, the men would fathom it or perish in the attempt. Don't you think that Rev. Mr. H. would be one of the first men in the ranks to carry out this end? I would like to have you carefully read this, and reflect, and if you see fit, answer it.

In the light in which I view this subject, I cannot conscientiously belong to a society whose leading member approves of, and vindicates, Freemasonry; consequently I feel it to be my duty to withdraw from the church. My sister and myself would be much obliged to you for a church letter. Please write them at your earliest convenience, and oblige.

*We understand these to be the same individual.—ED. REVIEW.

Small Deceits.

MEN at first deceive, knowing it; but by the constant use of deception they cease to even know that they are doing it. Gradually it blinds the moral sense. And it is in this direction that great lies are less harmful than little ones. Men think a great black lie is very culpable. I suppose it is. But when an armorer wishes, by scouring, to cut the very surface of metal down, what does he do? Take a bar of iron and rub it? No; he takes emery. Its particles are as small as a pin's point; and these he puts on, and, by scouring, he cuts down the surface—takes off the enamel. You think that a great lie is a great sin, and a great shame to man; but after all, these little lies are more dangerous, because there are so many of them; and because each of them is diamond pointed. And these little petty untruths which are so small that you do not notice them, and so numerous that you cannot estimate them, are the ones that take off the very enamel of the moral sense—cut away its surface. And men become so accustomed to it, that they do not recognize that they are putting things in false lights, when, by word, by deed, by indirections, by exaggerations, by shifting the emphasis, by various dynamical means, they present things, not as they see them, but as they want to see them.

This phantasmagoric process by which men are throwing false lights upon action and motive, upon what is happening and going to happen; the ten thousand little modes by which men are seeking to pervert things, and make them seem different from what they really are; the petty falsenesses to which men resort in order that they may realize their vain, ambitious life—these are pernicious and demoralizing in the extreme. And the habit of employing them wears the character more than a great rousing lie told six times a year would do. Yet there are men, who, if they are convicted of falsehood in a great transaction, would lose their character forever. Their neighbors would say of them, "We cannot trust such men as they are." And those very persons who say they would not trust them, do not hesitate to indulge themselves in five million petty falsehoods, little midgets of lies, in the course of a year. A lion is to be dreaded, to be sure; but deliver me from those blood-sucking insects which make me smart and suffer! A single mosquito is not much; but a multitude of them, myriads of them, amount to a great deal. And it is this falseness in little things that tends to dim, to obscure, to almost obliterate, a sense of truth. There are men who have almost entirely lost their sense of proportion, their appreciation of magnitude, and their understanding of the connection between cause and effect. They look at everything in the light of what they want, so much, that they think that is true which they desire to have true.—H. W. Beecher.

"IF GOD SHALL BLESS ME."

In years long past, I said, if God shall give
Me certain blessings,—cause my path to lead
Through ways of comfort.—grant me long to live,
And strength sufficient for life's utmost need,
Much joy shall through these channels flow
If God shall bless me so.

Friends, and fair honors, should be grant me these,
Home-love and children, and some skill to grasp
From the rich world its opportunities,—
What more could heart desire, or full hands clasp?
Surely my life like some glad tune shall go,
If God shall bless me so.

But now, I say, "If God shall grant me Heaven,"
And so end there. If I at length may come
Into his presence who himself hath given,
All better gifts must live in that vast sum.
No good thing there shall be withheld I know,
—If God shall bless me so!

—H. L. Bostwick.

Progress of the Cause.

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

Wisconsin.

SINCE my last report, I have preached five times at Hundred Mile Grove. The attendance was small on account of the bad going and storm. On Sunday night, the 15th of April, it snowed about eight inches, and drifted so that the cars were detained in a snow drift between Madison and Lodi about four hours, the drift being about eight feet deep. Nearly all the trains were thrown off of their regular time. But the sun shines clear to-day, the 16th, so we are hoping for better weather.

I have been looking at a very beautiful place for our camp meeting at Lodi in Columbia Co., Wis. We think most likely we will locate it there. Of this, however, more full and particular information will soon be given.

I. SANBORN.

Iowa.

AT my last report, I had just arrived home from Kentucky and was intending to go to work on the farm until Conference, but was advised to continue lecturing as the way opened.

By request of Bro. H. Nicola I accompanied him to near Richland, to his appointment, Sabbath and first-day, April 13, 14. There is a little church there of some fourteen or fifteen members of good standing. This church at present is in good condition. All are alive in the cause of God, and love and unity prevail among them. There is an ear to hear outside, and by request, if the Lord permits, I will commence lectures there on the evening of the 30th inst., and continue as long as the interest seems to demand it.

This church is building a meeting-house this summer in Richland, at the cost of fifteen hundred dollars.

I go from here to Ioka, about ten miles further west, where the way has just opened for a course of lectures. May the Lord prepare the minds of the people to hear, and give wisdom and power to the word.

Sabbath and first-day, April 20, 21, in company with Bro. Nicola, we attended the meeting at Brighton. This church has passed through some deep trials; but they are now in a healthier and better condition than ever before. They say they have better meetings now than they have ever enjoyed. God will purify and cleanse his people, and consume and separate the dross.

On first-day we attended the ordinances of the Lord's house. This was the second time this church attended those ordinances. The Spirit of God was truly in our midst. We all felt it was good to humble ourselves to obey the instructions of John 13, and we were all blessed together. Praise the Lord.

S. OSBORN.

Wisconsin.

SINCE my report of April 9, I have visited the brethren at Kilbourn. Was glad to find Bro. Linell and Tenny united with the church. They have attended our meetings, and advocated our faith for several years, but have not been persuaded to join the church until now. We welcome them with us to share our trials and crosses in life.

April 11, went to Burns. Found the brethren there in great need of help. I remained there till the 18th. Our meetings were interesting and well attended. I trust it was a timely visit.

I then visited Liberty Pole where I now am. The brethren here are truly trying to walk in the light and overcome their sins. There have been several additions to the church since my last visit. My meetings here have been well attended, the house being crowded every evening. I have had several calls to preach in other districts in this county. Notwithstanding the busy season of the year, people come out and are anxious to hear. I now go, Providence permitting, to Newton, twelve miles distant, to help Bro. Sutherland who has started an interest there. Some are, I believe, already keeping the Sabbath. From there, I intend to go to the

quarterly meeting at Victory, Wis. May the Lord bless our feeble efforts to advance his truth and glorify him. DAVID DOWNER.
Liberty Pole, Wis. Apr. 26, 1872.

The Call for Laborers.

FROM the aged and feeble, not much may be expected. The young and strong, must bear most of the burdens; while we that are older, will do what we can, to hold up their hands by encouraging words. May we all arise in the name of the Lord and put on strength, and do what we can to win souls. Those who are willing to wear a starless crown, will wear none. Each soul saved by our faithfulness will add luster to a fadeless crown. We must let go of earth, if we would take hold of Heaven. True and living faith will give us the victory. God is a detector of the heart. He weighs every motive. Love for perishing souls must outweigh, and take the place of, every selfish feeling and needless self-indulgence. God will send no one with tidings who has none. Those he sends he will give something to say. I earnestly pray that we may be so taught of God that each may know what he will have us to do. Though we may sow the seed in great weakness, God will raise it in power.

A. P. LAWTON.

W. Winfield, N. Y.

Experience.

DEAR READERS OF THE REVIEW: A year ago, through relatives in California, your dear paper was sent to our family. At first it was scarcely noticed, much less read through by any member of the family. We, as reformers, thought we had the truth, and did not care to investigate new theories. Our relatives from California came to visit us, and through their instrumentality, prejudice vanished, and I saw some light on the Sabbath and present truth. But, alas! associates, and other older and learned individuals of our belief soon lured me back to my former state. Oh! why is it we so much desire the applause of men in preference to God's approbation, and so fondly cling to this earth and its vain and fleeting allurements, little dreaming of the pent-up anger that is in store for the unconsecrated? How little we realize the shortness of time! Since Bro. and sister Bourdeau came to this State, I have had the privilege of being with them a great deal; have seen the way of truth more clearly, and have been led to reflect upon the past, and to more fully realize my present condition, and have resolved to take up the cross with my mother and live out God's holy commandments as best I can.

My dear young friends, let us contemplate the goodness of God, the provisions he has made for our eternal happiness, and with renewed strength and courage press on in the heavenly race. Let us think of the glories and beauties of the celestial city, of the great white throne and of him who sitteth thereon, of the sea of glass, gold paved streets, pearly gates, harps, star-decked crowns, and of the songs of the redeemed, and of eternal life in Christ's kingdom. Can we not choose now to give up all the pleasures and vanities of this perishing world for an inheritance with those that endure to the end?

I greatly desire to redeem the past, overcome the world, lead a humble, useful, and self-denying life, that I may at last meet all the readers of the REVIEW in the kingdom of God.

BETTIE COOMBS.

Hardin Co., Ky.

Bro. R. K. McCune writes from Edgefield Junction, Tenn: It is cheering to read the reports from the various portions of this great nation, yet sad to think there are so few from the southern States. I think among all the people of those States, perhaps not one in ten thousand ever heard of the Advent faith; yet many of those who have heard, have received it gladly. But most of them think they must see a church organization, before they can throw off their old habits, and follow the new. Could not some of our preachers come this way this summer?

A few of us are still rejoicing that we have heard God's warning to the world and are trying to obey and fit ourselves to meet our dear Redeemer. We are trying to keep up a prayer-meeting, and are making some progress in the health reform. We desire the prayers of the brethren, that we may have divine help to overcome everything that is opposed to the pure principles of Jesus Christ.

SISTER M. J. Bahler writes from Rochester, N. Y.: I prize our good paper; and my heart is cheered and incited to strive for a holier, purer standard of action, by reading the solemn warnings, admonitions and appeals it contains, together with the minister's reports, through which a light seems shining that betokens new life and power for the cause of our Lord.

I find precious blessings in trying to denyself and live to help in the cause of God. There is sweet peace to the heart in the work of distributing tracts. Oh! as we sow the precious seed, let us pray earnestly for God's Spirit to guide us, and for his power to send home these truths to the hearts of those who read. God's pure truth

will soon achieve a glorious victory; and those who share in the work will share the rest and the reward. Let us rally for the work. Work, watch, and pray; and there will be an ingathering of souls, which will bring us a crown of rejoicing in God's everlasting kingdom. The work is full of glory, and my heart says, I must share in the overcomer's reward.

O. R. DALTON writes from Maryland: I am one of the lonely ones; yet I am not alone, for Jesus is mine; and I joyfully await his coming. How I long to see you and make one of your number; yet I must wait with patience. I feel grateful to God every day that I have heard and accepted the last message, and that not one shadow of doubt ever crosses my mind regarding our peculiar and beautiful faith. I am almost threescore and ten. I am waiting, longing, watching, for Jesus. I would he might come quickly.

SISTER JULIA E. GREEN, writes from Hebron, Wis.: The little company in this place is striving to rise and put on strength to gain the victory over every besetment. We now number 14. We have started a Sabbath-school and Bible-class, and although very much scattered, we manage to meet quite regularly.

SISTER M. A. GOULD, writes from Peterborough, N. H.: Never was there a time when we so much needed to pray as at the present, that we may have heavenly wisdom to form characters that will stand the test of the Judgment. The people of God, too, need our prayers, and precious souls for whom we feel a deep interest, who are not yet in present truth. "The prayer of the righteous man availeth much."

Finally Be Ye All of One Mind.

THIS language is recorded in 1 Peter 3:8. I have often feared that with us there are many who are at war with Peter in this requirement. We are told that men of different views and minds cannot see and think alike. If this be true, Peter has required an impossibility. Some of our sisters think they can wear useless ribbons, jewelry, ear-rings, &c., and when we refer them to Peter's language, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold or putting on of apparel," we are often told by them, We are not proud of our ear-rings. This may be true in some instances, and it is not hard to determine who are truthful in making the statement. It is those who cheerfully put them away.

I have been called to preach funeral sermons for some thoughtless young ladies who were slaves to fashion. They always appear in the coffin cold and lifeless. Their jewelry is stripped off. It is kept to remember them by. Now, sisters, candidly, have you ever died with Christ? When you died and were buried with Christ, did you leave your jewelry off to remember your death by? There is no better evidence of the death of a tree than to see its leaves die, and fall off. It is the blossoms that produce the fruit. When the fruit appears, the blossom is gone. I have noticed that those who bear the most good fruit are those that have changed their blossoms and jewelry for the fruit which Peter says is a meek and quiet spirit, which is in the sight of the Lord of great price.

But the text says, "Be ye all," not part, "of one mind." There is only one possible way to accomplish this. We must be all slain by the law. When we are dead indeed unto sin, then we are buried with Christ. There are many who have been buried alive. They are like the beasts that went into the ark. They went in beasts, and came out beasts. So with those who are buried alive by baptism. They are buried the children of Adam, and are raised the children of Adam, and bear the fruits of the flesh.

There never was an age when the daughters of Adam were more eager in the chase after fashion than now. Let us one and all be dead to these things, and be of one mind by having the mind of Christ.

Our brethren are at war with Peter. Some of them say, I have used tobacco for years, and if you will show me that it hurts me, I will leave it off. They say they have tried it and it makes them sick and cross, and they cannot feel good-natured without it. How much like the drunkard. Without his liquor, he is cross. With it, he is crazy. When you will show me a dead man with a lighted pipe or a quid of tobacco in his mouth, I will show you a man who has died unto sin, been buried, and raised up a tobacco-user. Some only start to overcome part of their sins.

When our appetite must be controlled, we are too apt to rebel. Let us be of one mind on this subject of tobacco-using. Some take a high and broad view of our work, but others are not of the same mind, and become opposers and hold the truth in unrighteousness. These are dead weights to the church. Oh! brethren, let us be of one mind; the gifts will bring us into a unity of the faith. May God reprove in his own appointed way the drones who are opposed to coming into the unity of the faith.

I have seen poor families become rich by being of one mind, not one alone, but all were willing to sacrifice. They accomplished their desires, and why? Because they worked together.

One did not waste what another could gain. Brethren, I beseech you all from this time to work together for the riches that do not perish with the using.

We must have unity. Nothing can be done without it. We cannot sacrifice Bible truth for the friendship of the world. Water and oil will not mix. Put them in a bottle, shake them all you choose, and the oil will float on the top. So worldly-mindedness will not be found in a heart filled with the mind of Christ. Some are always finding fault that God does not bless them for their labors, that they never accomplish anything. Such people are to be pitied. They are like the man who was thirsty and went to the well to drink. He drew the bucket nearly out of the well, and in reaching for the bucket let go the crank, and lost the bucket. He continued to do so and died of thirst. It is so with many professors. They let go the crank too soon, and if they live, they are only babes, and never become able to bear strong meat, that they may grow thereby.

Christ cannot work successfully through a church divided. One busy-body can do more harm than two Christians can do good in a church; therefore Peter says, "Let none of you suffer as a murderer, or thief, or as an evil doer, or as a busy-body in other men's matters." Peter classes busy-bodies with thieves and murderers. They are but little if any better. One destroys character, the other takes property, or life. The apostle says, Examine yourselves. If we do it, we shall always be busy in our own matters. The Lord help us to run clear of Satan's many snares and be of one mind.

DAVID DOWNER.

To My Former Friends.

I HAVE thought of late of a great many warm-hearted personal friends, and devoted servants of the Lord, with whom I have formerly associated, and of whom I have heard or known but little for several years, but to whom I have great yearnings of heart. These friends are scattered throughout Ohio, Indiana, Illinois, Michigan, Missouri, and California, which makes it impracticable to address each separately, and I therefore request a place in the columns of the REVIEW, where I may speak to them at least once more.

Dear brethren: Ten years have elapsed since I have had any association or communion with you. Yet how well I can recollect the many times we were permitted to "sit together in heavenly places in Christ," and even to bask in the smiles of his love. How happy, how strong, how courageous we were in the truth, "abounding in the work of the Lord," singing the songs of Zion, and enjoying "the fellowship of the Spirit." How my heart reverts to those blissful days.

No doubt but during the time which has elapsed since then, most of you have been growing in grace and in the knowledge of the truth, and are now "no longer babes," but "men and women in Christ," riper in judgment, richer in experience, and have become capable of higher and holier enjoyments. God grant it may be so.

But oh! dear brethren, would that I could say so much for myself. Alas, my "harp has been hanging upon the willows." Unfaithfully I laid down my armor, and have been trying unskillfully to navigate the boisterous sea of life, without rudder or pole-star; or more fearful still, like the unfaithful servant in the parable, have buried my "talent in the earth."

But God has given me to see the error of my ways, something of "the exceeding sinfulness of sin," and to feel something of the weight of undischarged responsibilities. I have set out anew for eternal life, and I have confidence to-day that God will enable me "so to run that I may obtain." That harp must come down again from the willows, and be strung anew to hymn his praise. I want that talent taken from the earth again, and "put out to the exchangers," that when the Lord comes, I can return it with its usury. I have tried heartily to repent of all past errors, and have hope in God's pardon. I desire to humbly ask all my former brethren to forgive me, and implore our Heavenly Father in my behalf for grace, strength, humility, and perseverance, that I may obtain the prize.

Your unworthy brother,
T. J. BUTLER.

April 20, 1872.

THE reign of good principle in the soul carries its own evidence in the life, just as that of a good government is visible on the face of society.

UNBELIEF throws us off our guard; but faith sends us to our watch-tower.

The Sufferings of Christ.

I HAVE twice read sister White's little tract of sixteen pages, "The Sufferings of Christ." My throbbing pulses almost ceased to beat as I was carried, in imagination, to the scenes there portrayed with such life-like minuteness and reality.

Oh! for a deep and constant sense of what our salvation cost the Son of God who left the Father's and his own glory, that he might die the "just for the unjust," bear our sins for us, and so open a way for our escape. Truly, "How shall we escape if we neglect so great salvation?"

What love does it call for from all those who profess to have "passed from death unto life!" Surely, the sacrifice of all time, talents, property, reputation, yea, life itself, is but a poor offering; yet God will receive it if we come with all the heart.

I'd tell of the power of sin, How fallen my soul had become, How hopeless and cheerless within, While recklessly wand'ring from home;

"I gave him my poor, fainting heart, And quickly salvation received; I felt his dear life in each part As I in his mercy believed.

"Henceforth this vain world must all go, Its claims, I can see, are but dress; For none but my Jesus I'll know, I'll glory alone in the cross.

"Go, friends that would keep me from him! Go, joys that would share with his love! Go, hopes that would draw me to sin, Go, all that from him would remove!

Palermo, N. Y.

What Profit?

I WAS stopping at the hotel in the town of X—, "a stranger in a strange land." Having some necessary leisure on my hands, I was employing it in reading the county newspaper, that had just been placed in the reading room.

Just then a couple of men, whose calling I could not mistake, seated themselves near me.

"Smith," said the younger of the two, "what did you make Tuesday evening at the religious lottery? I saw you take chances in almost everything. The ladies seemed to regard you of great assistance to them for once."

"Yes, that was just in my line. 'Tis n't often a fellow can gamble with the approval of the ladies, and get thanked for it. I didn't make much; do n't know as I came out even. But then it did a fellow good all over. Preacher and me had our names down in the same spec. time and again.

"Why, how do you make that out?"

"You see, it shows that there's nothing wrong in the thing itself. If there was, those sanctimonious old fellows would n't have been in it. You see their principle is just ours—exactly the same. Pay your money and take your chances."

"Only they had the most of the bargain. But then there's this difference. Did n't old Mrs. A. say the end sanctifies the means, or something to that effect? You do n't mean to say that we are on the same footing?"

"Why not? They want to reseate the church. It'll take just so many dollars to do the job. Instead of taking out their pocket books and paying for it out of money they have earned, they make a lottery and win the stamps. It is easier, you know, than the old-fashioned way. Well, I do n't like to work and pay for my clothes and hotel bills; so I win money and pay the tailor and the landlord. Do n't I need coat and dinner just as much as their church needs reseating? Certainly. That's why I say they have made us respectable—they've proved that the end does justify the means."

"Well, that's true, and I guess we'll hear none of these people making light of our business any more."

"The only danger is, they'll monopolize the business. I rather guess, though, that they will help us considerably, for we will hunt down the game that has been started."

Sick at heart by overhearing these fellows, I tried to put such bitter thoughts out of sight and out of mind. But the passers by had here and there a word of comment on the fair. I saw it was the latest sensation and the theme of themes.

I soon came to a very quiet street, all bordered with the foliage of trees—just the place for calming my aroused spirits. A lady and her son, a lad some sixteen years old, walked on before me, in silence for some time. At last the mother broke out abruptly.

"Why Charley, how can you think of such a thing? Don't you know, my son, that that is the sure road to ruin. To buy a lottery ticket—my child, to become a gambler?"

"Mother, I do n't see how you can look at it in that way. I bought a chance in your cake, Tuesday night, and saw you going around to lots of people, insisting on their investing with you."

"Why, my child, that was for the church!" "I know it, and this is for me. If I make a good thing of it I do n't mind letting you have some of it to help out your cake money."

"Charley, you do n't speak respectfully of your mother. You do n't think my helping to raise money for the church was anything like this conduct of yours in buying a lottery ticket."

"Whether it was or not, mother, we boys can't see the difference. We had a jolly time of it for the benefit of the church, and we propose to have a jolly time of it for ourselves, from this out. I know you can't object now, so I keep in respectable company."

"My boy, you do n't talk like the good child you have been before. Do you learn such lessons as that in your Sunday School?"

"No, I learned them of my mother, at the church fair, and I know she will not lead me astray. If it is right for you, it is right for me, is n't it?"

The mother had no reply. I know not what the result was of the authoritative teaching of the fair upon Charley. I know what it was in many a boy's future. I have no doubt that Smith and his comrade, and the brilliant saloon keeper, and the tigger, all reaped bountifully from the sowing of Mrs. A. and well-meaning associates.

The next winter I was stopping in the same place. A revival was now in progress at the now refitted church. There was great wonder expressed that the boys of fifteen or twenty seemed to be unmoved. There were the sons of good men and woman—noble boys, but irreligious, unconverted still. Great anxiety was felt for them, and much blame imputed to them for their neglect. All the efforts put forth seemed unavailing in their cases. There was no lack of feeling, but there was no decision to be religious. It was a poor excuse, but it was a withering rebuke, nevertheless, when a young man, at last exclaimed, "I want no gambling Christians to pray for me." Mistaking an error of good men and women for a jurisdiction of his own conduct, he lost the great gift proffered him. Still, I could not help wondering if the profit of church

chances and all the kindred doubtful methods of replenishing the church's treasury were calculated aught by Christians.—Sel.

"COME UNTO ME."

[The following ancient hymn was written by Stephen, of the monastery of St. Sabas:]

Art thou weary, art thou languid, art thou sore distressed? "Come to me," saith One—and "coming be at rest!" Hath he marks to lead me to him—if he be my guide? In his feet and hands are wound-prints, and his side. Is there diadem, as monarch, that his brow adorns? Yea; a crown, in very surety—but of thorns! If I find him, if I follow, what his guerdon here? Many a sorrow, many a labor, many a tear! If I still hold closely to him, what hath he at last? Sorrow vanquished, labor ended, Jordan passed! If I ask him to receive me, will he say me nay? Not till earth and not till heaven pass away! Tending, following, keeping, struggling, is he sure to bless? Angels, martyrs, prophets, pilgrims, answer "Yes!"

The Last Dance.

DURING the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the palace of a nobleman. That night the city was set on fire. As the sun went down they began to assemble. The women who followed the fortunes of the French army were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd.

During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next the one they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept the city, and then returned to their amusements. Again and again they left their pleasures to watch the progress of the flames. At length the dance ceased and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire, and gazed on with deep and awful solemnity. At last the fire, communicating to their own building, caused them to prepare for flight, when a brave young officer, named Carnot waved his jeweled hand above his head and exclaimed: "One dance more, and defiance to the flames!" All caught the enthusiasm of the moment and "One dance more and defiance to the flames," burst from the lips of all. The dance commenced; louder and louder grew the sound of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry: "The fire has reached the magazine. Fly—fly for your life!" One moment they stood transfixed with terror; they did not know the magazine was there, and ere they recovered from their stupor the vault exploded; the building was shattered to pieces, and the dancers were hurried into a fearful eternity.

Thus it will be in the final day. Men will be as careless as these ill-fated revelers—yea, there are thousands and tens of thousands as careless as they now. We speak to them of death, the grave, Judgment and eternity. They pause a moment in their search for pleasure, but soon dash into the world and forgetfulness as before. God's hand is laid on them in sickness, but no sooner are they restored than they forget it all and hurry on. Death enters their homes, and the cry is heard, "Prepare to meet thy God!" but soon like Carnot they say, "One dance more and defiance to the flames," and hurry on. The Spirit of the living God speaks powerfully home to their hearts and they shake, tremble, and are amazed; but earth casts its spell around them, and sings to them its songs, and with the cry, "Time enough," "By-and-by," they speed on, stifling the voice, till often, ere days and months have passed, the bolt has sped, the sword has descended, the Judge has come, and the soul is lost forever—lost! LOST!! LOST!!!

"Then haste, sinner, haste, there is mercy for thee, And wrath is preparing—flee, linger, flee."

The Godly Mother.

In a class prayer-meeting in one of the prominent theological seminaries of our land, the members related to each other the history of their conversion, and the steps by which they were led to prepare for the ministry. In these statements the remark, "I owe all under God to a pious mother," so often occurred that the writer was induced to make more particular inquiry which led to some very interesting results.

All but two had pious mothers, and most of them pious fathers. All were converted when young; some at the age of ten, none over twenty.

All attended Sabbath-school. All remembered with gratitude the instructions of their parents. Many spoke with touching interest of the happy influence which the teachings and prayers of their mothers exerted upon them. Some of these mothers have fallen asleep, but others remain to the present, and rejoice in this result of their efforts.

These facts furnish matter for reflection. Suppose these parents had not consecrated their sons to God, where would have been this class of young men now active in the ministry; and if other classes and other seminaries furnish similar statistics, where would have been the theological students of the land? Our seminaries would be empty, many of our pulpits empty, and the harvest would perish for want of laborers.

Christian mothers, these facts show how much the world's salvation, under God, depends on you. Will you realize it and act accordingly? You may not through the agency of the press leave a name and an influence like Hannah Moore, or Charlotte Elizabeth, but you may transmit a fragrant remembrance; you may exert an undying influence through that little boy now by your side, and now under your control.

In daily prayer and faith dedicate him to God. Store his mind with useful knowledge. Aim to fire his soul with zeal for the Saviour's cause. Mothers, do this, and through your sons come not to eminence, and it be not written of you, "Mothers of the wise," yet it will be recorded of you, "Mothers of the good."

Sir Benjamin West attributed his eminence to the sweet kiss of encouragement his mother gave him when he showed her his first rude attempt at drawing; and it is said that John Quincy Adams, through his long and eventful life, never omitted that beautiful little prayer his mother taught him, "Now I lay me down to sleep."

What an influence God has intrusted to you. But little of it will find a record on the page of history; but eternity will reveal it. Sons and daughters then will call you blessed.—Sel.

Writing for Newspapers.

SOME people estimate the ability of a newspaper and the talent of its editor by the quantity of original matter which it contains. The Literary Journal truthfully says: "It is comparatively an easy task for a frothy writer to pour out daily columns of words—words upon any and all subjects. His ideas may flow in one weak, washy everlasting flood, and his command of language may enable him to string them together like bunches of onions, and yet his paper may be a meager and poor concern. Indeed, the mere writing part of editing a paper is but a small part of the work. The care, the time employed in selecting, is far more important, and the tact of a good editor is far better shown by his selections than anything else; and that we all know is half the battle. But, as we have said, an editor ought to be estimated and his labors understood and appreciated by the general conduct of his paper, its tone, its temper, its uniform, consistent course, its aims, its manliness, its dignity, and its propriety. To preserve these as they should be preserved is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they can find time to write at all."

SUFFERING, rightly borne, weakens that part of us which should be weak, and strengthens that part which should be strong.

Obituary Notices.

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

DIED, at Jamaica, Vt., April 7, 1872, sister Jane H. Pike, wife of Isaac N. Pike, in the sixty-fifth year of her age. She embraced the truths of the third angel's message about nineteen years ago, and has borne the burden with the little company of commandment-keepers in Jamaica, hopeful and cheerful under the darkest clouds and ever rejoicing in every indication of the prosperity of Zion. It will be said of her, "She hath done what she could." The blessed hope sustained her during her brief but painful illness of nine days. She rests in hope. Funeral discourse by the writer from Ps. 17: 15. N. ORCUTT.

DIED, in Grande Ligne, P. Q., March 28, 1872, of inflammatory rheumatism which settled on his lungs, Robert Meggison, after a severe sickness of six weeks, aged sixty-nine years.

He had made no open profession of religion; yet he had entertained religious impressions, and was esteemed by all those acquainted with him as a man of respectability and strict honesty. A few months ago, his wife and one daughter embraced the Sabbath, and he also became deeply interested in the present truth, especially during his last sickness, when he gave evidence of his acceptance with God. "He meekly all his sufferings bore."

A. C. BOURDEAU.

The Review and Herald.

Battle Creek, Mich., Third-day, May 7, 1872.

Western Camp-meetings.

ALBEO, Mercer Co., Ill., May 30 to June 4. Knoxville, Marion Co., Iowa, June 6-11. Medford, Steele Co., Minn., " 19-24. Lodi, Columbia Co., Wis., June 26 to July 1. GEN. CONF. COMMITTEE.

THE arrangement of the camp-meetings as given above seems to be the best we can make. It has been perplexing to decide upon the time when these meetings should be held; because there are certain times in the season when the farming community can better attend than in others, and in different States these may come together. And we have not the laborers of the proper gifts to spare to have several camp-meetings going on at once.

GEN. CONF. COM.

The Proposed School.

SINCE the general camp-meeting is postponed, a word further may be necessary in regard to the school mentioned in REVIEW No. 18, lest some should receive the impression that the postponement of the meeting necessarily delays the commencement of the school. This is not designed to be the case, as a practical commencement can be made to meet the immediate want, before a regularly organized society is formed.

The school must commence at the earliest point practicable. Two brethren are coming from Europe, to be educated in the English language, and become more fully acquainted with our faith, who are now probably on the way. It may not be possible to commence at the time mentioned, May 13; but it will be started as soon thereafter as may be.

And a word more may be necessary as to the nature of the school. It is not designed to be a local affair, designed for the children of Sabbath-keepers here in Battle Creek. If it was such, the Battle Creek church would take it wholly upon themselves, and no appeal would be made to brethren abroad. There are schools here already of a secular nature, probably as good as can be found in the United States. But this movement is designed for the general benefit of the cause.

The circumstances which it is intended to meet are these: There are persons all through our ranks, who have come to years of maturity, who have convictions that they ought to do something to directly forward the glorious and important cause in which we are engaged. To this end, they want immediately to acquaint themselves thoroughly with the teachings of the Bible in reference to those great truths which pertain to this time. But at the same time, they feel that they lack in education, so that they could not use that knowledge of the truth after it was obtained, for the benefit of others, either in the way of writing or speaking.

Now there are plenty of places in the land where any of this class could go to obtain an education in other languages, grammar, rhetoric, logic, history, philosophy, and the sciences in general; but they would lack the other advantage which they would need, that is, the society and influence of those of like faith, and lectures and instruction on the different points of Bible truth as they hold them.

This is the point which this school is especially designed to meet; and it is proposed to make provision for instruction in all branches of education, so that, while persons are equipping themselves from the armory of Bible truth, their educational deficiencies may at the same time be supplied, and they go forth, after a due course of training, prepared to wield those weapons for the advancement of the cause. On no other consideration, except to secure both these advantages, could we suppose that persons would be to the expense of coming here from a distance, instead of attending good schools nearer their own homes. The need in this direction is so urgent, that it is decided at once to enter upon the experiment. We believe it will be a success.

Some are responding by way of pledges. We should be glad to hear from others. The more we can learn of the feelings of the brethren in regard to this matter before the general camp-meeting in the fall, the better those who attend that meeting will be prepared to act at that time. That meeting will soon be upon us. It is none too soon to begin to act now.

SCHOOL COMMITTEE.

Books and Posters.

It is important that our large camp-meetings should have a general assortment of our publications on hand, as there are then present scattered brethren who wish to supply themselves who have no

other opportunity to do so, and many others who are investigating our views would be apt to purchase while their minds are called to these subjects. To meet this demand, we expect the Illinois, Wisconsin, and Minnesota Conference Committees to see that their several camp-meetings are supplied. I will attend personally to supplying Missouri and Iowa. There should be posters ordered in season to liberally advertise the time and place where these meetings are to be held. They can be obtained at the REVIEW Office. GEN. CONF. COMMITTEE.

New Works.

A DISCUSSION on the Sabbath Question between Elds. E. B. Lane of the Seventh-day Adventists, and H. T. Barnghy of the United Brethren. This discussion was held in Potterville, Mich., on the evenings of April 17, 18, 19, 1872, and phonographically reported. The work is now published, containing 128 pages. The evidences for the Sabbath are very clearly presented in this book; and the inconsistencies and absurdities of the opposition to the Sabbath are well illustrated by the speeches of Eld. B. on that side of the question. Price, post-paid, 25 cents.

Labor in Michigan.

As the Michigan Conference is deferred till fall, it becomes necessary for the committee to arrange for labor in this State the coming season, without waiting for the action of the Conference. There are two good tents which can be used in Michigan the coming summer; and we recommend that Brn. I. D. Van Horn and S. H. Lane use one, and Brn. E. B. Lane and D. H. Lamson, the other; these tent companies to choose their tent masters, and commence operations where the way may be open, or there may be a prospect of accomplishing good, as soon as practicable. MICH. CONF. COM.

Special Notice

To all the churches of the Wisconsin State Conference. Quite a number have not sent their quarterly reports to the secretary of the Conference. Now we do beseech all to do so immediately. Direct to N. M. Jordon, Lodi, Columbia Co., Wis.

Those sending money to the State treasurer should send drafts or post-office orders directed to Alexander Paton, Lodi, Columbia Co., Wis. I. SANBORN.

To the Brethren in New York.

It having been decided to send our large tent into the field the present season, as we desire to labor with it where there is an ear to hear, we request brethren living in a locality where this kind of labor is needed to write immediately to either of us at North Parma, Monroe Co., N. Y.

E. B. SAUNDERS. CHAS. B. REYNOLDS.

How to do it.—An Illinois correspondent writes to the Sabbath Recorder as follows:—

"Geneva says, 'If we, as a people, would do as the Adventists do, in raising funds, our religious finances would be as prosperous as theirs.' May I say, if we laid aside one-tenth of our superfluities in food, clothing, &c., might we not easily raise the one-tenth?"

News and Miscellany.

"Can ye not discern the signs of the times?"

AFFAIRS IN THE SOUTHWEST.

WASHINGTON, April 28.—The report of Attorney-General Williams, in response to a resolution of the House, gives the details of measures for the enforcement of the Ku Klux act in the Carolinas, and says all lawless combinations are broken up in Kentucky by the force of public sentiment and prompt prosecution, but still he cannot say there is as much protection for life and property as is to be desired. Crime is fearfully increasing in the Indian country, where every effort is being made to break up illegal traffic in spirituous liquors, which is one of the chief causes of disorder. Life and property are as secure in Arkansas as in the average of States, and also in the thickly settled portions of Texas, but on the frontier of the latter State the people suffer indescribable woes from robberies and murders. Whole families are murdered, and their corpses mutilated in a manner too horrible to mention. Houses are burned, farms destroyed, cattle driven off, little boys and girls carried into a captivity worse than death, the country impoverished, and all settlement and progress prevented. But with the influx of immigration from Europe and the States of the Union it cannot be long before all lawlessness and violence growing out of political differences, radical antagonisms, and social distinctions, will be a thing of the past.

NAPLES, April 29.—Morning.—A sound as of thunder accompanied discharges from Mount Vesuvius. The wind is blowing in this direction to-day, carrying dense clouds of smoke and ashes over the city. Ashes are falling in the streets like snow, and have already reached a depth of two or three inches. The rumbling inside the volcano continues, but no fresh craters have opened, and the lava has ceased flowing.

2 P. M.—Showers of sand have succeeded the rain of ashes which was falling this morning. The eruption is now accompanied by fearful electric phenomena. Lightning darts incessantly from the summit of the volcano, and the quakings of the mountain are more violent and frequent. The thunder is continuous. Burning cinders, stones, and scorias are falling fast and thick in the town of Massdi Somma, which is entirely deserted.

MADRID, April 29.—Everywhere throughout the country the Republicans and progressists are announcing their intention to support the government

in the present troubles. Senor Zorrilla, the well-known Radical, is in command of a column of Government troops in Navarre. His appointment had a good effect.

THE INSURRECTION SPREADING.

Fifteen hundred Carlists are under arms and many skirmishes have taken place. The city of Pampeluna is menaced. The insurrection is spreading enormously, and troops are demanded everywhere.

THE SITUATION AT VESUVIUS.

NAPLES, April 29.—The view of Vesuvius from this city is the grandest that has been witnessed since 163. Many persons have taken advantage of the panic among the people of the towns threatened with destruction, to take whatever goods they could find, and the government has been compelled to order the troops at those places to prevent the stealing of abandoned property in the city. The Bourse is closed, and business almost entirely suspended. The people use umbrellas to protect them from the falling ashes. Rain is badly wanted, else the crops will be destroyed. The worst is now believed to be over, and the anxiety of the people is considerably lessened.

ONE of the most significant and interesting migrations in Europe is that of the workmen. Nearly the whole laboring population of Berlin seems to be on a strike, while the strike of the agricultural laborers is spreading from Warwickshire, where they are badly treated, to other districts, where they receive better wages. The next twelve months are likely to develop some interesting if not exciting events.

Appointments.

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

Camp-Meetings in Iowa and Illinois.

PROVIDENCE permitting, the Iowa Camp-meeting will be held two miles north of Knoxville, Marion Co., Iowa, June 6-11.

Since the General Camp-meeting is taken up, it gives opportunity to appoint the Iowa meeting one week later, which will much better accommodate the brethren, owing to the lateness of the season. If it is consistent with the health of Bro. and sister White they will be present at these meetings. GEN. CONF. COM.

Iowa State Conference.

THE Iowa State Conference will hold its next annual session in connection with the Iowa Camp-meeting to be held near Knoxville, Iowa, June 6-11. Let all the churches take the steps necessary at once to represent themselves fully at this meeting. Churches that wish to join the Conference should present their requests at this time. Let all the ministers, licentiates, and delegates, come prepared to make the various reports which the constitution of the Conference requires. Let every church in the State represent itself by delegates, if possible; otherwise, by letter.

GEN. CONF. COM. IOWA STATE CONF. COM. H. NICOLA, J. T. MITCHELL, GEO. I. BUTLER, } Iowa Conf. Com.

Wisconsin State Conference.

PROVIDENCE permitting, this Conference will be held in connection with the Camp-meeting at Lodi, Columbia Co., Wis., commencing Tuesday evening, June 18, and continuing till the morning of the 24th. We do hope all will try to be on the ground at the commencement of the meeting and stay till it is closed. Bring all your interested friends with you. We hope all the churches will represent themselves by delegate or by letter, each giving the number of its members, and the amount of Systematic Benevolence that they wish to pledge to the Conference the coming year.

P. S. THURSTON, } Wis. Conf. Com. RUFUS BAKER, } I. SANBORN, } Com.

Tent-Meetings in Missouri and Kansas.

WITH an earnest desire to help forward the cause in this large Conference, where the brethren are so scattered that it is almost impossible to have a general gathering of our people, we have concluded to take up the appointment of Camp-meeting as given last week, and appoint three tent-meetings, as follows:—

Civil Bend, Daviess Co., Mo., May 17-19. Avilla, Mo., May 24-26.

Where Bro Lawrence may appoint in Kansas, May 31 to June 2.

We hope by holding three days' meetings in these different places to accommodate a large portion of the Sabbath-keepers in this Conference, and to have the privilege of seeing most of them at these appointments. We hope it may be consistent with the health of Bro. and sister White to be present at these meetings, not, however, to take the burden of them, but to be encouraged by the presence and interest of the friends in the glorious truths of the message. We expect a general rally at these meetings of those who love the truth.

GEN. CONF. COM.

N. Y. and Pa. Tract Society.

THE New York and Pennsylvania Conference Tract Society will hold their first general quarterly tract and missionary meeting at Adam's Center, Jefferson Co., N. Y., May 18 and 19. A report from each director is expected to be sent to the secretary, Harmon Lindsay, Olcott, N. Y., as soon as the 15th of May, that the working of the Society throughout the Conference may be known, and its wants considered at this meeting. Let each district be represented as far as practicable, as this will be a meeting of interest. Bro. and sister White are cordially invited to attend if able. If not, will not Bro. Haskell meet with us?

J. M. LINDSAY.

Pres. of T. and M. Society of Penn. and N. Y. Conf.

Washington, Iowa, May 18, 1872. At these meetings delegates to Conference should be appointed. Bro. Bartlett, we trust, will be with us. R. M. KILGORE.

QUARTERLY meeting of the brethren in Chesaning, Saginaw Co., Mich., May 11 and 12. Cannot Bro. Van Horn and Bro. Strong meet with us, as the ordinance of baptism is desired? If they can come, will they please inform me soon. D. W. MILK.

MONTHLY meeting of the Seventh-day Adventists of Cattaraugus Co., N. Y., at East Otto, the third Sabbath and first-day in May. B. B. WARREN.

QUARTERLY meeting for the church at Greenbush, Clinton Co., Mich., at the Colony school-house at Duplain, Sabbath, and first-day, May 11, 12, 1872. Brethren from other churches are invited. Preaching is expected. O. B. SEVY.

MONTHLY meeting will be held with the church at Athens, Me., Sabbath and first-day, May 18 and 19, commencing Sabbath evening at half past seven. GEO. W. BARKER.

THE first quarterly meeting of the S. D. A. church at Nashville, Barton Co., Mo., Sabbath and first-day, May 18 and 19, 1872. The brethren from Avilla and elsewhere are invited to meet with us. JOSEPH G. WOOD.

GREENWOOD PRAIRIE, Minn., May 11 and 12. I make this appointment on the recommendation of the Minnesota Conference Committee. It may not be thought best to have another meeting before camp-meeting, but rather go immediately into new fields; hence all should attend this one. D. M. CANRIGHT.

QUARTERLY meeting of the Seventh-day Adventist church at North Liberty, Ind., at North Liberty, May 11 and 12. We invite all to attend. ANSON WORSTER.

WILL meet with the Albany church of Green Co., Wis., in quarterly meeting to be held in the Gillet school house, commencing Friday evening, May 17, and continuing over Sabbath and first-day. Brethren from Monroe and Avon are invited to attend. Also at Avon in quarterly meeting, May 25, 26. Meetings to commence Friday at 7 p. m. Brethren from Monroe, Rockton, and Albany, are invited to attend. I will also attend the quarterly meeting at McConnel's Grove, June 1 and 2. I. SANBORN.

QUARTERLY meeting at Rockton, Ill., May 18 and 19. All that can attend, are invited to be present. In behalf of the church. T. M. STEWARD.

QUARTERLY meeting of the Poyssippi church at the Cady school-house, Sabbath and first-day, May 11 and 12, 1872. I. F. EASTMAN, Clerk.

MONTHLY meeting for Western New York at Olcott, May 11 and 12. A cordial invitation is given to all that can, to attend. T. H. LINDSAY.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

D. T. BOURDEAU: Received. A. K. CROSSBY: As the Mich. Conference is postponed, we withhold your appointment. ELI. Wm. S. Ingraham's Post Office address will be, for the present, Health Institute, Battle Creek, Mich.

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 to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1 00 EACH. Sarah A Allen 40-1, Mrs C Hawes 40-13, S G Hills 41-1, S W Pack 40-20, Mrs M S Lathrop 42-3, S Flanders 40-9, Grace Ames 39-20.

\$1 50 EACH. N Bond 41-21, F Harmon 41-18, Geo. M Cook 41-18, Marion Addison 40-1, J L Lewis 41-1, Abraham Ealows 41-21, J W Shivel 41-21, L Arnold 41-21, Joseph B Sweet 41 21, Dr. S Khalor 41-21.

\$2 00 EACH. J W Bond 41-16, Wm Harmon 41-17, Conrad Walter 41-9, Isaac C Snow 41-14, C D Rumsey 42-19, Marcus Gould 42-14, Abial Frye 41-11, Peter Hainer 41-21, J L Locke 42-1, J W Learned 42-1, S A Simmons 42 19, J S Hight 41-18, J A Whitman 41-1, Marshall Aldrich 40-22, Daniel Oviatt 40-1, J C Witter 41-17 Albert Weldon 41-8, B McCormick 41-13, Thomas Newman 42-20, H Keeney 41-14.

MISCELLANEOUS. Ellen Grimes 2 50 41-1, A H Bradford 2 75 41-1, Lizzie Grant 5 00 41-17, H C Wilkinson 5 00 41-14, D B Welch 5 00 41-14, Lewis Kenfield 3 00 39-21, C Tosh 10 00 41-1, J B Stickney 8 50 39 21, C H Wolcott 7 50 39-20, Carrie Hough 1 25 40-1.

Books Sent by Mail.

Mrs H C Fisher 2 50, M Chapman 20c, Mrs J E Green \$ 2 50, I Hershey 3 20. John F Chandler 1 50, Frank E Brown 90c. Mrs E Grimes 25c, Wm Ackley 25c, Joseph G Wood 2 00, Lizzie Heydon 20c, J Dimmick 2 55, H Hammond 25c, Mrs Grace Ames 35c, Wm Kelley 25c, John Custard 20c, Cor C Van Doren 2 00, Emery Markland 25c, James Watkins 25c, E S Warner 15c, James Du Bois 50c, E Lobdell 50c, M D Clark 10c, John Black 1 00, Chas Westcott Jr 25c, G L Palmer 1 18.

Books Sent by Express.

J F Carman, Potterville, Eaton Co., Mich., \$6.67, John Fishell, Grand Ledge, Eaton Co., Mich., 4.94, Benj Hill, Charlute, Eaton Co., Mich., 1.67.

Shares in the Health Institute.

A B Lockwood \$25.00.

Donations to Health Institute.

Sarah Green \$2.00.

Cash Received on Account.

John Matteson \$20.72, O A Olson 1.50, D W Bartholomew 25.00, J B Benington 17.50.

General Conference Fund.

A Dart \$2.00, C M Chamberlain (s. b.) 15.00, S W Pack (s. b.) 13.00.

Michigan Conference Fund.

Salem Center \$10.00.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends on trial, \$1.50 year. Address REVIEW & HERALD, BATTLE CREEK, MICH.