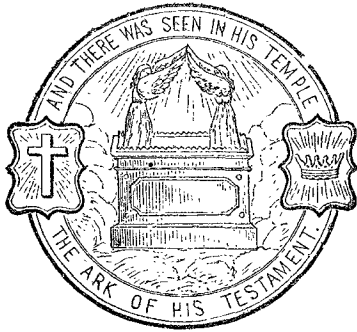


ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXXV.

BATTLE CREEK, MICH., THIRD-DAY, MAY 3, 1870.

NO. 20.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

COMING OF CHRIST.

SOON will the day appear in solemn splendor,
When Christ in clouds to judge the world shall come;
Strict to reward, a sentence just he'll render
Of life and peace, or else a fiery doom.

The world is full of chances and of changes,
Love's joyous bridal and the burial wail.
Tempest and calm the ocean deep exchanges;
The cry of pain is borne on every gale.

Louder, still louder, roars the awful thunder,
Destruction follows in the tempest's wake.
Creation stands aghast in fear and wonder,
While at Jehovah's voice the earth shall shake.

Hasten, O Lord, thy pure and glorious kingdom;
Signs all portend thy coming draweth nigh,
And thy redeemed—with joy shall angels bring them—
To that blest city far above the sky.

L. D. SANTEE.

Dixon, Mo.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWENTY-TWO—THE SECOND MESSAGE.

BY ELDER JAMES WHITE.

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

This angel is spoken of as the second, because the one following it is, in the language of inspiration itself, called the third. In commenting upon language so highly symbolic, the first point is to determine the meaning of the symbol introduced.

1. What, then, is the Babylon of this message? It is here simply called "that great city." But it is elsewhere spoken of in the book of Revelation in a manner which cannot fail to lead to a correct solution of this question. In Rev. 17: 18, this same city is called a woman. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Now a woman is always, in the Scriptures, when used as a symbol, taken to represent religious bodies, the true church being represented by a virtuous woman, as in chapter 12, and the false by a corrupt woman, as in the text before us, and many other places. Babylon is something distinct from the civil powers of the earth; for with her the kings of the earth form unlawful connections. It is the place where the people of God as a body are; for they are at a certain time called away from her communion. These considerations show that we are not to look to any literal city for the Babylon of the Apocalypse, nor to any civil powers, but to ecclesiastical or church organizations. Is, then, any particular church, to the exclusion of all others, designated by the term, Babylon? It would

not be consistent to suppose this; for (1.) The term Babylon, from Babel, where God confounded the language of men, signifies mixture, confusion. In the sense in which we have shown it to be used in the book of Revelation, it must denote conflicting and discordant religious creeds and systems. But this would not be applicable to any one religious denomination, as each of these denominations is more or less a unit. (2.) The people of God who are called out of Babylon, are not, as a body, connected with any single denomination. Hence we must understand by the term all the false and corrupted systems of Christianity. That the Romish and Greek churches are included in these, few will be disposed to deny; while the Protestant churches, alas! more or less identified with war, for a long time the bulwark of American slavery, fatally conformed to the world, and guilty of the long catalogue of sins charged by Paul upon professed Christians in the last days, 2 Tim. 3: 1-5, must be reckoned as a member of the family. In this branch of the family we find that mixture and confusion in the multiplicity of sects and creeds which most fitly answers to the import of the term.

2. What is the fall of Babylon? Evidently a moral fall. In Rev. 18: 1-5, where a second and subsequent announcement of this event seems to be given, we read, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." That is, as the result of her fall, she had sunk to this deplorable condition. Having fallen, her iniquities rapidly increased, her sins reached unto Heaven, and God's people are called out. Verses 4, 5. Hence this fall is a moral one. The absurdity of applying this to Rome, or any other literal city, where but few, if any of the people of God are, and out of which they could not be called after its fall or destruction, must be very apparent. The harmony of applying it to a religious body which can apostatize and become corrupt, and from which the people of God can be subsequently called out, is equally clear, and the necessity for such an application no less evident. No other is at all admissible.

The cause of the fall of Babylon is said to be because she "made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful connection with the kings of the earth. The wine of this is that with which the church has intoxicated the nations of the earth. There is but one thing to which this can refer, and that is, false doctrine. This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine has intoxicated the nations. As a few of the gross errors which she has caused the masses to receive as Bible truth, we mention the following: 1. That the soul is immortal. 2. That sprinkling and pouring are baptism. 3. That Sunday is the Sabbath. 4. That there are to be a thousand years of peace and prosperity to the church, in which the world will be converted, before the coming of the Lord. 5. That the saints' inheritance is not the earth made new, but an immaterial, intangible, region beyond the bounds of time and space. 6. That the second advent is to be understood spiritually, and that it took place at the destruction of Jeru-

salem, or that it takes place at conversion or at death. 7. That it is right and scriptural to hold human beings in bondage; and 8. That it is of no consequence, if we may judge from their practice, to come out and be separate from the world. Most of these pernicious errors Protestant sects have drawn from the Romish mother; and others they have themselves originated, showing conclusively that they are but the daughters of the great apostasy.

We have seen that Babylon is composed of several divisions; and we know that the name of the whole is frequently applied to any one of its parts. Hence the name Babylon may be applied to any one of these divisions. Consequently when it is announced that Babylon is fallen, it is not necessary to understand that as a whole it experienced a moral change for the worse. It would be true if such change took place in any one of its great branches. The cry, Babylon is fallen, being given subsequent to the first message, is evidence that the fall took place at that time.

The truths connected with the proclamation of the first angel were calculated to correct many of the fundamental errors of Babylon, and open the way for the reception of the whole truth in place of her false doctrines. That these errors were honestly held by the different churches, is not to be questioned. But after light has been given to a person sufficient to enable him to discard an error, he becomes guilty for longer retaining it. So when Babylon, through the proclamation of the first message, was called upon to correct her errors, and redeem her influence over the people, and refused to do so, she then became guilty of willfully refusing the truth, and making the nations intoxicated with her false teaching. Just as the people of God when they are called out after her fall, become guilty by longer retaining their connection with her. Hence the proclamation of the fall of Babylon comes in after the first message, stating the consequence of her rejection of that message. That message has already been located in the present generation; and Rev. 18 shows that Babylon's fall must take place in the last days, as it is just previous to her final destruction. But as we look over apostate Christendom, we see that the Romish and Greek churches are no more corrupt, either in doctrine or practice, than they have been for ages past. No marked change for the worse has taken place in those bodies within the present generation, nor is there scarcely room for them to become worse than they have already for centuries been. We therefore look to the religious bodies composing the great Protestant family for the fulfillment of the announcement made in the second message, especially in our own country, where the first message was more definitely proclaimed. The inquiry now arises, has there been any moral declension in these bodies within the generation now living? Did any such change take place with them about the time of the first message, and have they since been filling up their cup of iniquity, as represented in Rev. 18? If so, we have the place for an unmistakable application of the second message.

But that we may not seem to judge these denominations ourselves, as we might be accused of not rendering impartial judgment, we will let their own members speak, and on their testimony will let the question

rest. To show that we are not alone in ranking the popular Protestant sects as a part of Babylon, we offer the following. If they themselves claim it, we are not disposed to dispute it.

Mr. William Kinkade, in his "Bible Doctrine," p. 294, says:

"I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of Mystery Babylon and her daughters."

Mr. Hopkins, in a treatise on the millennium, says:

"There is no reason to consider the antichristian spirit and practices confined to that which is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from her corruptions and wickedness."

Mr. Simpson, in his "Flea for Religion," says:

"For though the Pope and Church of Rome is at the head of the grand 1260 years' delusion, yet all other churches, of whatever denomination, whether established or tolerated, which partake of the same spirit, or have instituted doctrines or ceremonies inimical to the pure and unadulterated gospel of Christ, shall sooner or later share in the fate of that immense fabric of human ordinances; and that Protestant churches should imitate the Church of Rome, in this worst part of its conduct, can never be sufficiently bewailed."

Alexander Campbell says:

"The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome."

Lorenzo Dow says of the Romish Church:

"If she be a mother, who are the daughters? It must be the corrupt, national, established churches that came out of her." *Dow's Life*, p. 542.

In the Religious Encyclopedia (Art. Antichrist), we read:

"The writer of the book of Revelation tells us he heard a voice from Heaven, saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' If such persons are to be found in the 'mother of harlots,' with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon what are called Protestant principles."

In the spring and summer of 1844, a distinct message was proclaimed, setting forth the fallen condition of the churches, which resulted in calling from them fifty thousand believers in the immediate coming of Christ. And the testimonies from the very churches they had left could but convince them that they had entertained correct views of the fallen state of the churches, and had done the will of God in separating from them.

The Christian Palladium for May 15, 1844, speaks in the following mournful strains: "In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blast from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion."

The Religious Telescope of 1844, uses the following language: "We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impotence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or is the door of mercy closed?'"

These testimonies only are offered out of much of like import that might be quoted, as they are specimens of the whole. But it may be said that our views of the moral fall and spiritual death of the churches are shown to be incorrect by the great revivals of 1858. Of the fruit of these revivals let the leading Congregational and Baptist papers of Boston bear test-

imony. Says the *Congregationalist* for November 19, 1858:

"The revival piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasuries of our benevolent societies would be filled, as it is after a plentiful rain, that the streams will swell in their channels. But the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches."

"There is another and sadder illustration of the same general truth. The *Watchman and Reflector* recently stated that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present. And the sad fact is mentioned that this sin infects the very churches which shared most largely in the late revival. And the still more melancholy fact is added, that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination, will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions, and ecclesiastical litigation as during the last few months."

A Presbyterian pastor, of Belfast, Ireland, uses the following language respecting the recent revivals in this country: "The determination to crush all ministers who say a word against their national sin [slavery], the determination to suffocate and suppress the plain teachings of Scripture, can be persisted in and carried out at the very time these New York Christians are expecting the religious world to hail their revivals. Until the wretchedly-degraded churches of America do the work of God in their own land, they have no spiritual vitality to communicate to others; their revivals are in the religious world what their flaunted cries of liberty, intermingled with the groans of the slave, are in the political."—*New York Independent*, December, 1859.

During the time of the great Irish revival of the year 1859 the General Assembly of the Presbyterian church of Ireland, held its session in Belfast. Says the *Belfast News-Letter* of September 30: "Here in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon a riot."

These sad facts need no comment. In Ireland the ministers of the gospel are unable to meet in General Assembly without a riot among themselves; in America prayers for the enslaved were not allowed in the revival meetings. No wonder that the fruit of genuine piety is difficult to be found.

How unlike what God designed that his people should be, has this great city become! The church of Christ was to be the light of the world, a city set upon a hill, which could not be hid. Matt. 5:14-16. But instead of this, his professed people have united with the world and joined affinity with it. This unlawful union of the church and the world (James 4:4) has resulted in her rejection by God; for how can the God of truth and holiness recognize as his people, those who in addition to their departure from their Lord, have rejected with scorn the tidings of his speedy coming?

The following extract is from an address before the Theological School, Cambridge, Mass.:

"I think no man can go with his thoughts about him into one of our churches without feeling that what hold the public worship had on men is gone or going. It has lost its grasp on the affections of the good, and the fear of the bad. It is already beginning to indicate character and religion to withdraw from religious meetings. I have heard a devout person, who prized the Sabbath, say in bitterness of heart, 'On Sunday it seems wicked to go to church.' And the motive that holds the best there is now only a hope, and a waiting."

Prof. S. C. Bartlett, of Chicago, in the *New York Independent*, says:

"Religion now is in a different position from Methodism then. To a certain extent it is a very re-

putable thing. Christianity is, in our day, something of a success. Men 'speak well' of it. Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims. And the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world and the world caresses the church. The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

For further testimony from their own lips respecting the state of the churches, their covetousness, pride in church buildings, operatic singing in their worship, their religious gambling, their endorsement of dancing, their zeal for worldly pleasure, and their pride and fashion, we refer the reader to the work entitled "The Three Messages," for sale at the Review Office, Battle Creek, Mich.

Prophetic Voices About America.

(Concluded.)

Governor Pownall, an English statesman, in 1780, while the Revolution was still in progress, "openly announced, not only that independence was inevitable, but that the new nation, 'founded in nature and built up in truth,' would continually expand; that its population would increase and multiply; that a civilizing activity beyond what Europe could ever know would animate it; and that its commercial and naval power would be found in every quarter of the globe. All this he set forth at length with argument and illustration, and he called his prophetic words 'the stating of the simple fact so little understood in the Old World.' Treated at first as 'unintelligible speculation' and as 'unfashionable,' the truth he announced was neglected where it was not rejected, but generally rejected as inadmissible, and the author, according to his own language, 'was called by the wise men of the British Cabinet a *Wild Man*, unfit to be employed.' But these writings are a better title now than any office."

Again he foretells our future thus:

"North America is become a new primary planet in the system of the world, which, while it takes its own course, must have effect on the orbit of every other planet, and shift the common centre of gravity of the whole system of the European world. North America is *de facto* an independent power, which has taken its equal station with other powers, and must be so *de jure*. . . . The independence of America is fixed as fate. She is mistress of her own future, knows that she is so, and will accuate that power which she feels she hath, so as to establish her own system and to change the system of Europe."

Giving expression to the same conviction in another form he says:

"North America has advanced, and is every day advancing, to growth of state, with a steady and continually accelerating motion, of which there never has yet been any example in Europe." "It is a vitality, liable to many disorders, many dangerous diseases; but it is young and strong, and will struggle, by the vigor of internal healing principles of life, against those evils, and surmount them. Its strength will grow with its years."

Again he announces:

"That the new state will be 'an active naval power,' exercising a peculiar influence on commerce, and, through commerce, on the political system of the Old World,—becoming the arbitress of commerce, and, perhaps, the mediatrix of peace."

In a letter to Franklin Feb. 28, 1783, he says:

"My old friend,—I write this to congratulate you on the establishment of your country as a free and sovereign power, taking its equal station amongst the powers of the world. I congratulate you in particular, as chosen by Providence to be a principal instrument in this great Revolution,—a Revolution that has stronger marks of divine interposition, superseding the ordinary course of human affairs, than any other event which this world has experienced."

As Franklin was about to embark for the United States, he again wrote from Lausanne, July 3, 1785:

"Adieu, my dear friend. You are going to a New World, formed to exhibit a scene which the Old World never yet saw."

David Hartley, another friend of America in England, writes concerning the United States May 15 1777:

"At sea, which has hitherto been our prerogative el-

ement, they rise against us at a stupendous rate; and if we cannot return to our old mutual hospitalities towards each other, a very few years will show us a most formidable hostile marine, ready to join hands with any of our enemies."

Count d'Aranda, one of the first of Spanish Statesmen, and diplomatists, in 1783, thus wrote of this Republic:

This Federal Republic is born a pygmy, so to speak. It required the support and the forces of two powers as great as Spain and France in order to attain independence. A day will come when it will be a giant, even a colossus formidable in these countries."

After introducing other witnesses whose testimony is not especially to our purpose, Mr. Sumner concludes his article with an able summary, from which we quote a few paragraphs:

"Such are some of the prophetic voices about America, differing in character and importance, but all having one augury, and opening one vista, illimitable in extent and vastness. Farewell to the idea of Montesquieu, that a republic can exist only in a small territory.

"Ancient prophecy foretold another world beyond the ocean, which in the mind of Christopher Columbus was nothing less than the Orient with its inexhaustible treasures. Then came the succession of prophets, who discerned the future of this continent, beginning with that rare genius, Sir Thomas Browne, who, in the reign of Charles II., while the settlements were in their infancy, predicted their growth in power and civilization; and then that rarest character, Bishop Berkeley, who, in the reign of George I., while the settlements were still feeble and undeveloped, heralded a Western empire as 'Time's noblest offspring.'

"These voices are general. Others more precise followed. Turgot, the philosopher and minister, saw in youth, with the vision of genius, that all colonies must at their maturity drop from the parent stem, like ripe fruit. John Adams, one of the chiefs of our own history, in a youth illumined as that of Turgot, saw the predominance of the Colonies in population and power followed by the transfer of empire to America; then the glory of independence and its joyous celebration by grateful generations; then the triumph of our language; and finally, the establishment of our republican institutions over all North America. Then came the Abbe Galiani, the Neapolitan Frenchman, who writing from Naples while our struggle was still undecided, gayly predicts the total downfall of Europe, the transmigration to America, and the consummation of the greatest revolution of the globe by establishing the reign of America over Europe. There is also Adam Smith, the illustrious philosopher, who quietly carries the seat of government across the Atlantic. Meanwhile Pownall, once a Colonial Governor and then a member of Parliament, in successive works of great detail, foreshadows independence, naval supremacy, commercial prosperity, immigration from the Old World, and a new national life, destined to supersede the systems of Europe and arouse the 'curses' of royal ministers. Hartley, also a member of Parliament, and the British negotiator who signed the definitive treaty of Independence, bravely announces in Parliament that the New World is before the Colonists, and that liberty is theirs; and afterwards, as diplomatist, instructs his government that through the attraction of our public lands, immigration will be quickened beyond precedent and the national debt cease to be a burden. D'Aranda, the Spanish statesman and diplomatist, predicts to his king that the United States, though born a 'pygmy,' will soon be a 'colossus,' under whose influence Spain will lose all her American possessions except only Cuba and Porto Rico. Burns, the truthful poet, looks forward a hundred years, and beholds our people rejoicing in the centenary of their independence. Fox, the liberal statesman, foresees the increasing might and various relations of the United States, so that a blow aimed at them must have a rebound as destructive as itself. Canning, the brilliant orator, in a much-admired flight of eloquence, discerns the New World, with its republics just called into being, redressing the balance of the old. Cobden, whose fame will be second only to that of Adam Smith among all in this catalogue, calmly predicts the separation of Canada from the mother country by peaceable means. Alaman, the Mexican statesman and historian, announces that Mexico, which has already known so many successive races, will hereafter be ruled by yet another people, who will take the place of the present possessors; and with these prophetic words, he draws a pall over his country.

"All these various voices, of different times and countries, mingle and intertwine in representing the great future of our Republic, which from small beginnings has already become great. It was at first only a grain of mustard seed; 'which is, indeed, the least of all seeds; but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof.'"

The Sabbath a Sign.

Ex. 31: 13, 16, 17: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations that ye may know that I am the Lord that doth sanctify you. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever.

1. We notice that the Israel here spoken of are a sanctified people, and therefore we conclude that God is referring to Israel under both covenants who like Abraham kept all God's commandments. Gen. 26: 6. They are also referred to by Paul in Heb. 8: 10-13: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; . . . for all shall know me from the least to the greatest."

Be it remembered that those here spoken of are Israelites under the new covenant, or gospel. Acts 26: 6, 7; "And now I stand and am judged for the hope of the promise made of God unto our Fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come."

These twelve tribes are again referred to by John in Rev. 7: 4-9: "And I heard the number of them that were sealed and there were sealed an hundred and forty-four thousand of all the tribes of the children of Israel." This we understand to be the second house of Israel. See Isa. 8: 14. "And he [Christ] shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, . . . and many among them, shall stumble and fall." The first-covenant house fell over the doctrine of the first advent of Christ; the second-covenant house fell over the doctrine of the second advent of Christ. This clearly took place in 1844, when they rejected the doctrine of the Lord's speedy coming; and since that time Isa. 8: 16 20, has been in process of fulfillment. Let us read; "Bind up the testimony, seal the law among my disciples. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Here we have a prophecy that is being daily fulfilled by the disciples of Jesus in receiving the ten commandments as a rule of action, and the Sabbath as a sign between them and the Lord.

But lest some may think that the Israel spoken of in Ex. 31 has reference only to the first-covenant Israel, please notice the following Scriptures: Jer. 31: 35: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

That the Israelitish nation of the first covenant did cease from being a literal nation more than eighteen hundred years ago, perhaps none will deny who believe the Bible. Then the Lord by Jeremiah must refer to the Israel spoken of by Paul in Acts 26: 7: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come;" which tribes are still a nation according to Peter. 1 Pet. 2: 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light. These are the ones to whom James writes his epistle. James 1: 1: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting: My brethren, count it all joy when ye fall into divers temptations."

In Rom. 9: 6-9, Paul says, "They are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac, shall thy seed be called." That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.

See also Gal. 3: 26, 29: "For ye are all the children

of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This is the seed referred to in Jeremiah, there called, Israel. See Gen. 32: 26-29: "And he said, Let me go; for the day breaketh. And he said I will not let thee go except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men and hast prevailed."

And the Sabbath is a sign between God and Israel, or the true children of Israel, forever, even in the future state. Isa. 66: 22: "For as the new heavens and the new earth, which I will make, shall remain before me; saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Here, dear reader, is the seed, those who are Christ's, and the name, which is Israel, and the Sabbath, which is God's sign, all perpetuated through the gospel age, and into the new earth where the twelve tribes will enter in through the gates into the city. May the Lord bless the reader and the writer, and help us to keep all his commandments, with the Sabbath, his sign, that we may enter through the pearly gates to the marriage supper of the Lamb. I. SANBORN.

Popular Amusements.

RECREATION is certainly proper, and often a duty. But the radical idea in this is the regaining of energies wasted by toil. When the purpose is to secure this result, there is generally but little danger of harm.

It is also true that diversions or amusements are not necessarily evil. This depends on their character, their tendencies, and their associations. God meant that children should engage in sports, and that which increases the flow of kindly, genial feelings, makes even old age interesting, and more perfect. It is not the purpose of Christianity to lessen geniality, or to make the world morose. The indiscriminate denunciation of everything which may be called a pastime certainly indicates ignorance of human nature, and is productive of harm.

But we fear there is an alarming demoralization of the churches on this subject. Nearly every form of diversion is indulged in, whatever may be its association or influence. Spirituality is thus eaten out, religious impulses are suppressed, the power of the church is weakened, and by its conformity to the world the line of demarkation is destroyed; and instead of its possessing an intense spirit of aggression, bearing down upon the kingdom of Satan, routing the forces of evil, its life is sickly, so as to require constant nursing, to prevent actual extinction.

We ask the Christian people of this age if they cannot show to the world that there is joy enough in the religion of Christ to lift them above such sources of pleasure. Has the divine Comforter lost his power to impart true enjoyment to the soul?

The question is often asked: "What shall be done for the entertainment of our children?" This should be merged in the broader question: "What shall be the culture of the household?" If parents would be companions for their children, bringing sunshine into their homes, by their own cheering, genial presence, regulating and animating the spirit of the household, the true conditions would be supplied for that culture which both entertains and ennobles. Nothing can be a substitute for this. No interdiction of sinful amusements, nor approval of amusements regarded as harmless, will meet the wants of the home circle. Fathers must take time from their business, and mothers from the gayety and dissipation of social life, to make homes attractive through the influence of their own loving and ennobling presence. This work cannot be done at arm's length through any prescribed formula. Let the religion of the household be ardent and at the same time attractive, adapted to the buoyancy of childhood, as well as the sedateness of age.

In connection with wholesome restraints, parents must study to pleasantly lead their children in paths which are safe.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 3, 1870.

URIAH SMITH, EDITOR.

Parleying with Temptation.

WE are in a world of temptations. We cannot escape them. Fortunately the temptations themselves are not sins. The sin lies in yielding; and the yielding is almost invariably preceded by a parley. Parleying with temptation is the grand avenue to all the sins which the tempter would have us commit. If we can close up this, we fortify ourselves against many dangers.

What is meant by parleying with temptation is most strikingly illustrated in the history of Balaam. When the messengers of the king of Moab came to him with splendid offers, if he would come and curse Israel, the Lord expressly told him not to go with them. A second deputation arrives with richer bribes and more imposing honors. Under an affectation of piety he says, "Tarry ye also here this night, that I may know what the Lord will say unto me more." God had once expressly forbidden him. Of that he was well aware. But the offers were tempting. The prize was worth securing. And now could not he, notwithstanding God's prohibition, some way secure the reward consistently with duty? He gave his mind up to the unlawful study of how to reconcile these two things. And because he loved the ways of unrighteousness, more than his duty to God, God gave him up to follow his own ways; and the sad results are known to all.

The human mind reasons now just as it did then; and thousands are substantially following the steps of Balaam. There are four principal ways in which we give the tempter access to us, and even solicit his assaults.

1. The first is when we re-open for debate a question which has once been decided. Our first judgments are the best. They spring from the intuitive perceptions of conscience before it is biased by after thoughts. Subsequent considerations are too often but the pleadings of selfishness or dishonesty to escape from the convictions of conscience. If Balaam, once expressly informed by God of his duty, and decided in that direction, had adhered to that decision, he would have been safe. But he re-opened the question for further discussion. Perhaps the question was not fully settled after all. Perhaps it could be decided in some way which would allow him to receive the reward which he so much coveted. Here was his first great stride toward his fearful fall. And so it is with us. Therefore when a question has once passed the tribunal of conscience, and been decided in accordance with clear perceptions of right, take your stand immovably upon that decision. Let the enemy understand that that is not a debatable question. This will save much after trouble.

2. The second way in which we weaken ourselves in the face of the enemy is when we do not at once subjugate the inward inclination which leads to the outward act. All things spring from within. Out of the abundance of the heart the mouth speaketh. Every act can be traced to some inward motive. If these motives are right and pure, such will also be the actions which follow; if they are evil and impure, the actions will bear the same character. These hidden springs, therefore, need to be carefully watched. And when an inclination enters the heart which will lead to evil, subjugate it, suppress it, nip it in the bud, don't let it mature. This is the easiest, quickest, surest, way to avoid the evils which will follow if this is not accomplished. The secret inclination in Balaam's heart, which eventually matured into such bitter results, was the love of honor and gain. Could he not in some way secure these? This was the object of his parley; and this was the great cause of his fall; for the apostle mentions as his chief characteristic, that he "loved the wages of unrighteousness." These secret inclinations being allowed to prevail, soon gain the understanding by special pleas addressed

to it, and finally the will is drawn in, and the guilty deed is at once executed. Lay the axe at the root, suppress the inward inclination. The strength of the temptation is then gone.

3. The third way of parleying with temptation is to throw ourselves into circumstances of trial relying upon our own strength. The Christian's strength is wholly in God. The Bible seeks to inculcate a true conviction of human weakness and guilt as the basis of all acceptable action. And the Christian's sense of weakness is his strength; for it leads him to rely upon an unfailling arm. And it operates also in another direction; for feeling his weakness, he shuns temptation; and temptation shunned is powerless. The serpent cannot charm when we turn from him. These considerations teach us, first of all, to fly from temptation; but when we are thrust out where we are obliged to grapple face to face with the foe, then rely on God for help and strength. With every temptation he is able to make a way of escape.

4. The last and fatal stage is reached when conscience becomes a party in the conspiracy with evil, and sin is made to look consistent with duty. So long as a person will acknowledge right principles, there is hope of him, however reckless he may appear. There is some ground upon which a reform may be based. But when the conscience is brought into that place where it will hear a false testimony, and the distinction between right and wrong is broken down, then the person is wholly given up to evil. Here is the great danger. Conscience may be perverted; it may be seared; it may become evil. Alas for the victim, when he reaches that stage in self-deception! Hence the necessity of guarding well the conscience. Hence the value of a Christian education. Welcome, anything which will enlighten the mind, and restrain from sin. Welcome, any thing which, though it may not entirely restrain from sin, will render it uncomfortable. Something is gained even then. Failing to secure the enjoyment falsely promised, the transgressor may turn to seek what reward there is to virtue.

"Every man," says the apostle, "is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Such is the insidious entrance of evil; such is its awful result. We have spoken of some of the more usual avenues of its approach. If these can all be guarded we have but little to fear; and it is all summed up in one sentence: Don't parley with temptation.

What is Coming?

MANY eyes are intently studying the heroscope of the future. So striking and so numerous are the portents of coming events, that the voluptuary in his insane chase for pleasure, the man of the world in the giddy whirl of business, people among all classes and in all avocations, are constrained to pause and inquire, What is before us? Nor is this true alone of our own and other enlightened lands, but even in distant India, in the benighted regions of heathenism, the same inquiry is raised. The Madras correspondent of the *Interior* (Presbyterian paper, Chicago) says:—

"It is remarkable how the whole world seems on the tip-toe of expectation, looking for some remarkable event shortly to happen—just as it was in the days immediately preceding the birth of Christ. And surely the day of his second Advent is drawing nigh. What a glorious prospect it is when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and when he shall reign from the river even unto the ends of the earth.'" A remark I read in the *Madras Times*, an entirely secular paper, impressed me greatly. After giving a brief summary of the events that took place in the world during last year, and the present position of things, it said:

"Surely none but the most foolish and senseless of men, but must pause at such a time as this, and ask what do all these things mean? Surely the crisis of the most remarkable events the world ever saw is at hand."

When worldly men see these things, how is it that Christians do not awake? I do feel every day more and more convinced that "the night is far spent, the day is at hand"—the bright and glorious day of Christ's coming.

"We have been talking on these subjects, and Mr. Tracy, who has been a missionary in Southern India for over thirty years, said:

"Let me tell you what the people down there think. The Mahometans say that for the next few years there are to be a great many troubles all over the world, wars, earthquakes, storms, and famines. Then their tenth and greatest Imaun (prophet or high priest) since Mahomet, is to appear. Then all the wicked are to be cut off, and he is to reign in righteousness all over the earth. The Hindoos also state that there has been a recent incarnation of Vishnu; that he is at present in the north of India, somewhere in the neighborhood of Cashmere; that he is now about thirteen years old; that he is being thoroughly educated, as soon as he arrives at man's estate he will proceed to Delhi, where he will be placed on the throne of his ancestors; that immense treasures are still concealed in that city, which he by his divine wisdom will soon discover; that before this, however, there will be the most dreadful wars, and plagues, and the strangest sights seen both in earth and heaven. Kings and queens, from all parts of the earth, will come to bring him presents, and to worship him, and those who do not, he will destroy. All those who are very wicked will die, but the good will all continue to live most happily while his reign shall last, which will be many thousands of years.

"Mr. Tracy tried if he could not trace these traditions up in some way to the Bible, but they are believed and held where the Christian religion was never heard of. Is it not singular?"

Before Honor is Humility.

If we read the Bible with prayerful attention, we shall find that its biographies are wonderfully instructive. It never sanctions wrong, and never either excuses or hides it. Often, however, it tells the story of men's good deeds, without one word of praise, and of their evil deeds without any censure. But it is to be understood that this book contains the moral law, which every one can use in squaring the actions of men; and it is to be particularly observed that men's actions are given in such a manner that the consequences of good and evil at last appear with wonderful distinctness.

The wisdom of God in training men for honor by leading them through poverty and humiliation is very manifest from the records of their lives.

Saul is an instance of one who, in private life, was a good man, and yet, when elevated to the throne, became wicked, overbearing, and cruel. He could not bear his high honors. Had he been trained for many years in deep humiliation he would have been a very different king. Solomon is another instance of the inability of man to bear honor without previous training in poverty and sorrow. He came to the throne like the sun showing itself at its meridian height when it first comes in view. That sun was overshadowed in disastrous eclipse, and perhaps set in eclipse also. Let no man ask for honor till humility has prepared him for it.

David is an illustrious instance of training in the school of poverty, humiliation and sorrow. God suffered him to receive injustice at the hands of Saul that he might learn to hate such wickedness and never act in that way when himself made king. Surely he had a schooling of inestimable value to prepare him for the throne. Yet with all this he had nearly made a fatal plunge when prosperity became his portion. David's case stands as a light-house built near most dangerous rocks. With all his previous training he was well-nigh ruined by what prosperity flowed in upon him. A lowly station in life is far preferable to one of an exalted character and it is infinitely safer.

Joseph in the providence of God was made lord of Egypt. But he had first to be thrown into the dungeon. He was sold for a servant. His "feet they hurt with fetters: he was laid in iron: UNTIL the time that his

word came: the word of the Lord tried him. The king sent and loosed him, even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure: and teach his senators wisdom." Ps. 105: 17-22.

The wisdom of God is seen in the history of Joseph. He could never have done the work for which he was exalted to that high station, had he not first been made a slave, and then a prisoner in iron in a dungeon.

Before honor is humility. Those who seek honor at the hands of God will spend their lives in the deepest self-abasement before him. Those that humble themselves, God will exalt. Those who exalt themselves he will certainly abase. Those who are exalted by him shall sit down with Christ upon his throne; and those who are abased by him shall suffer shame and everlasting contempt.

J. N. A.

Ministers' Yearly Reports.

A FEW words to some of our ministers on the subject of yearly reports may not be amiss; and if remembered by them may save the auditing committees much trouble.

1. Place no dependence on your quarterly reports for the yearly settlements. The quarterly reports are for the use of the Secretaries to aid them in keeping their accounts and to enable them to make their reports to the Conference. But these quarterly reports seldom go into the hands of the auditing committee.

2. For the above reason it is necessary to give a full account of your financial affairs for the whole year in your yearly report.

3. Be sure to keep your traveling expenses, or all expenses incurred for the Conference, separate from your *personal* expenses. It is well for the Conference Committee to know what your personal expenses have been, but the auditing committee have to do especially with your traveling expenses. Let these expenses be separately and plainly kept.

4. But contrary to this course, some ministers put in with their traveling expenses, the amounts they have paid for the s. n. fund, for charity or donations to various purposes, and so forth. In such cases the auditors have to separate and compute these several accounts; and hours are spent by the auditing committees over reports which might be settled in a few minutes, if properly made.

5. Do not mix in your expenditures with the record of your labor; but put your accounts by themselves in a business manner, and save trouble and perhaps mistakes.

J. H. WAGGONER.

The Second California State Meeting of Seventh-day Adventists.

THIS meeting has just closed. It was an excellent meeting. Our expectations in regard to it were more than realized. It may safely be said that it has given a good impetus to the cause in California. About one hundred Sabbath-keepers were present; and on Sunday our commodious house, with its present temporary seats, was well filled. Seven discourses were given with good liberty on various practical and doctrinal subjects, and six prayer and social meetings were held, in which nearly all took part. At several points two or three were on their feet at once; and at one of these meetings, which was necessarily short for want of time, thirty-three spoke in twenty-eight minutes.

The blessings of the Spirit of God were enjoyed in rich effusions, and the general feeling and expression was that God is good; that we should praise him for the truth, and for what it has done, and try to be more in earnest, and arise on higher and holier grounds. Some who had served the Lord for years said this was the best meeting they had ever attended, and of course this was the sentiment of young beginners. Many rejoiced and expressed gratitude that they had at last found a people who served the Lord in simplicity and truth, and enjoyed so much of his spirit.

It was indeed interesting and cheering for the brethren and sisters to form so many new acquaintances; and to worship together. And we also realized that

our distance from the brethren East did not exclude us from them, and from the blessing of the Lord, and that our dear brethren and sisters abroad were remembering us in their prayers.

All expressed a strong desire to have Bro. and Sr. White come to this State the coming season, as Bro. White intimated in the Review last fall. And we believe that if they should come prepared to remain from one to three weeks at each important point, much good would be accomplished, not only for the churches, but also for those from without.

At this meeting three were baptized, one of whom had been raised a Roman Catholic and had recently embraced present truth.

For two months past I have had an increasing conviction that the time was approaching for me to labor for my people; and for the past five weeks myself and wife have been closing up our labors with the churches, trying to do all we could in public and from house to house to raise them up to their duty and privilege at this stage of the work. During this time, we helped to complete the religious organization at Petaluma.

We leave this dear people with feelings of gratitude for their kindness to us, and for what the Lord has done for them, and with the expectation that God will still work for them and the cause in California, if they carry out their recent resolutions, and advance in the way of holiness. If they and the preachers will dedicate themselves wholly to the cause, work with God, looking to him for strength and wisdom and having no higher object than to glorify him by furthering the present truth, and working for the salvation of their fellow-men, we shall expect to hear of still greater success in California; for the work is now started.

When Bro. Loughborough and myself came to California, there was but one in this county keeping the Sabbath; the work was naturally looked upon with caution; preachers and the press came out against it; we had to meet a great amount of prejudice, and had no funds in the State to depend upon. Now there are over one hundred keeping the Sabbath; four churches have been raised with reliable funds amounting to over \$800, in gold, to say nothing of what may be received and raised in new fields the coming season; with the blessing of God and promptness on the part of the churches in paying their pledges, the mission is self-sustaining. Over one thousand dollars' worth of books are being read; the opposition from preachers is subsiding where the merits and strength of their position have been tested; the press in the country is favoring us in publishing for us such matter as is calculated to set forth our people and their views in their proper light before the public; and we think that the work generally is commanding the respect of the candid.

Wherever our lot may be cast, we shall remember California, hoping to meet with all our dear and tried friends when the war is over.

D. T. BOURDEAU.

Santa Rosa, Cal., April 11, 1870.

Envy.

ENVY, says Mr. Webster, is, "Pain, uneasiness, mortification, or discontent, excited by the sight of another's superiority or success, accompanied with some degree of hatred or malignity, and often, or usually, with a desire or an effort to depreciate the person, and with pleasure in seeing him depressed. Envy springs from pride, ambition, or love, mortified that another has obtained what one has a strong desire to possess."

It is one of the vilest passions of the human heart. It is classed by the apostle Paul, in the first chapter of Romans, with covetousness, maliciousness, fornication, and murder; and the apostle James in speaking of it, says that it "is earthly, sensual, devilish," James 3: 14-16, *i. e.*, diabolical, partaking of the qualities of the devil. Envy leads man to commit all manner of external crimes. It caused Cain to murder his brother. It moved Joseph's brethren to slay him. Gen. 37: 11, 20. They were withheld from it only by the power and providence of God, according to Psalms 76: 10. Stephen says, Acts 7: 9, that the patriarchs moved with *envy* sold Joseph into Egypt. Oh, how cruel! to turn a deaf ear to the earnest cries and

entreaties of an own brother. They could not have done it had they not been blinded and urged on by the power of the devil.

Envy moved Saul to try to take the life of David. 1 Sam. 18: 11; 19: 10. But why should he be anxious to take David's life? God had wrought a mighty deliverance for Israel through him. 1 Sam. 18: 40-54. He was a modest unassuming youth, and had demonstrated his loyalty to king Saul a number of times; especially when Saul was in the cave, 1 Sam. 24: 11, when it was in his power to take his life. 1 Sam. 26: 12. Saul had to confess that David had rewarded him good, while his course toward David was evil. At one time his eyes were so opened that he exclaimed, "I know well that thou shalt surely be king and that the kingdom of Israel shall be established in thine hand." Saul felt this. It was more than a formal acknowledgment. He was moved to tears. 1 Sam. 24: 16-20.

Surely we might suppose him to be now cured. He had such an evidence of David's innocence and uprightness of intention, that it would not seem that he could any more rise up against him. But alas, for poor fallen man, blinded by the power of Satan! In a very short time from this, we find him at the head of "three thousand chosen men," thirsting for the blood of the man that was the means of saving his own life, 1 Sam. 26: 2, ready to hunt him down as a wild beast of the forest. Oh! the power of the devil over our fallen race.

It was envy that moved the presidents and princes of the Medo-Persian kingdom against Daniel, and prompted them to come before king Darius with a base and wicked lie in their mouths. Dan. 6: 7. It lives and grows in the hearts of those in high places, as well as those who are in the more humble walks of life. It is not confined to those who are destitute of wealth, honor, and fame, but may be seen among every class, from the lowest peasant, to the king, president, or emperor.

Haman could boast of "the glory of his riches, the multitude of his children," his promotion and exaltation over "the princes and servants of the king," and that he was the favored guest at Esther's banquet. Yet he was not a happy man. The spirit of envy was in his heart. His testimony was: "All this availeth me nothing, so long as I see Mordicai, the Jew, sitting at the king's gate." And relief came only as he with his wife and friends plotted the destruction of an innocent man. Esther 5: 11-14.

It was envy that caused Korah, Dathan, and Abiram, to diffuse rebellion throughout the camp of Israel. It is a terrible plague, and will stick like the leprosy. To escape from it, we must walk in meekness and perfect submission to the will of God. It blinds the mind, perverts the judgment, and turns darkness into light, and light into darkness. It holds its devotees as with an iron band. A display of the divine power will hardly suffice to cure it for one night. "Who can stand before envy?" No wonder that James says it is earthly, sensual, devilish.

Envy brings down retaliation and vengeance on its own head. Cain exclaimed, "My punishment is greater than I can bear." Joseph's brethren said, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

Saul's course brought its just retribution. Daniel's persecutors were themselves destroyed in the lions' den. Haman perished on the gallows erected to hang Mordecai on. Little did blood-thirsty Haman think, at the time that he was preparing this instrument of death, that he was to be the victim. Korah, Dathan, and Abiram, were signal victims of divine vengeance; and the men that participated in, and sympathized with them in, their rebellion, were accounted guilty in the sight of God, and suffered as incorrigible sinners.

May the Lord help us to be admonished. Oh! the necessity of our guarding our hearts on this very point. Many a bark, that bid fair to reach the heavenly harbor, has been wrecked on this fatal rock.

Envy prevents God's blessing, and torments the soul where it dwells. Surely Cain did not have the blessing of God, while contemplating the murder of his brother.

Could he enjoy peace after committing the terrible deed? No, indeed; nor could he until an entire reformation should take place in his life, and the spirit of envy be forever banished from his heart. The spirit of grace and the spirit of envy cannot dwell in the same heart. If they can, then there is concord with Christ and Belial, fellowship with righteousness and unrighteousness, and communion between light and darkness; which God's word positively declares cannot be. 2 Cor. 6: 14, 15.

I would not be understood that men do not feel inspired while having envious and rebellious feelings in their hearts; for I believe they do; but what I claim is, that this inspiration is not from the Lord, but from Satan. Saul was inspired after God had withdrawn his Spirit from him. He changed spirits and was not aware of it. And, oh! how many in these days have been thus deceived by the devil. Envy and rebellion have crept into their hearts, and they themselves have landed on the rocks of universalism and infidelity. If this were all it would not be so bad as it is; but some have been successful in leading others astray from the landmarks of truth; and these are following fast, in the footsteps, of their leaders, to certain ruin. May the Lord open the eyes of those that still remain within reach of salvation. Have such apostates been walking in the counsel of God? Has God's blessing been resting upon them? The place where they have landed ought to evince to every candid mind that they have been walking in darkness, and were led captive by the devil.

Envy is not merely against our fellow men, but it is against God and his providence. Did not Joseph's brethren, in striking against him, strike against God? Was it not an invisible hand that raised David to the throne? In Saul's malice and hatred against David, did he not stand up directly against the providence of God? Those who suffer envious and rebellious feelings to come into their hearts, forget that it is written that "promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another." Ps. 75: 6, 7. Had Korah, Dathan, and Abiram, understood this, it would have been happy for them. Their hearts were unreconciled to the supreme disposer of events. And in being envious and rebellious against Moses, they rebelled against God; for it is written, "This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord." Num. 26: 9. These men were famous in their rebellion against God. They submit to be led by the humble instrument of God's choice? Never. That, in their eyes, looked too much like one-man power. How could they humble themselves to acknowledge Moses as the chosen of the Lord, when "all the congregation" were "holy, every one of them." No, indeed! They would rather ferment distrust, and suggest that Moses was determined to kill them "in the wilderness," or else exalt himself to be "a prince over" them. And when their eyes were blinded by Satan, then they could charge Moses with putting "out the eyes of" the congregation. This looks like Satan's masterpiece: first, to lead into rebellion, and then to represent that the loyal and obedient were being imposed upon, and had their eyes put out. I think we should do well to remember that these things were "written for our admonition upon whom the ends of the world are come."

In conclusion I would say that envious feelings are unreasonable. By what method of reasoning can we excuse Cain? Upon what ground can we justify those that have harbored envy in their hearts, no matter against whom it has been. Oh! that God would root out of the hearts of his people this terrible evil. Paul says that without charity (love) "we are nothing," and that "charity envieth not."

R. F. ANDREWS.

It goes a great way towards making a man faithful to let him understand you think him so; and he that does but suspect that I will deceive him, gives me a kind of right to cozen him.

COULDEST THOU NOT WATCH WITH ME ONE HOUR?

The night was dark, behold the shade was deeper,
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper,
Couldst thou not watch one hour alone with Me?

O thou, so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials?
To count all earthly good a gainful loss?

What if thou always suffer tribulation?
And if thy Christian warfare never cease?
The gaining of the heavenly habitation,
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself has gone;
Watch thou in patience, but this one hour only,
This one dark hour, before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest;
And peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest!

Thou must walk on, however man upbraid thee,
With Him who trod the winepress all alone;
Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own.

Heed not the images forever thronging,
From out the foregone life, thou livest no more!
Faint-hearted mariner, still art thou longing,
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning,
To walk among the children of thy God,

Faithful and steadfast in their consecration,
Living by that high faith, to thee so dim,
Declaring before God their dedication,
So far from thee, because so near to him?

Canst thou forget thy Christian superscription,
Behold we count them happy which endure?
What treasure wouldst thou in the land Egyptian,
Repass the stormy waters to secure?

Wouldst thou yield up thy sure and glorious promise,
For the poor, fleeting joys earth can afford?
No hand can take away the treasure from thee,
That rests within the keeping of the Lord.

Poor, wandering soul! I know that thou art seeking,
Some easier way, as all have sought before,
To silence thy reproachful inward speaking,
Some landward path, into an island shore.

Thy cross is heavy in thy human measure,
The way too narrow for thy inward pride;
Thou canst not lay thine intellectual treasure,
At the low footstool of the Crucified.

Oh! that thy faithless soul one brief hour only,
Might comprehend the Christian's perfect light;
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in the strife.

For poverty and self-renunciation,
Our Father yieldeth back a thousand-fold;
In the calm stillness of our resignation,
Cometh a joy they never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can only find its peace;
Seeking no aid from any human creature,
Looking to God alone for his release.

And he will come in his own time and power,
To set his earnest-bearded children free;
Watch only thou this dark and painful hour,
And the bright morning will yet dawn for thee.
Selected for Review by Mrs. E. M. Hicks.

Report from Bro. Taylor.

Oct. 7, 1869, I went to New Centerville, Oswego Co., to baptize one person. Three received the ordinance. The way opened to have meetings there. I continued them some three weeks. At times I was much encouraged to hope some would receive the truth. In this I was disappointed. One, who had given up the Sabbath, commenced keeping it again. The few that had been keeping it for years were encouraged in hearing the truth spoken again.

After closing these meetings I endeavored to learn the mind of the Spirit of God, where to put forth labor, and not have it wasted. Went to the town of Parish, in the neighborhood where the tent was some twelve or thirteen years ago. Time had made its changes since then. Some had moved away, new ones had come in, and the youth had grown to years to think for themselves. I remained laboring from house to house during the day as my strength would permit, speaking to the people in the evening, for four weeks. When I left, ten were keeping the Sabbath. Here I

formed an acquaintance with S. N. W. who, though making no profession of religion, and not keeping the Sabbath, had been for years advocating all the truth. He is one of the ten mentioned above. Has been for years superintendent of a Sunday School, always having an interesting one. I was much interested to hear him teach the youth the word of the Lord just as it reads in the Bible. His talent, if consecrated to the Lord, would help carry forward the work of the third angel. His father at the advanced age of 85, commenced keeping the Sabbath. Now as he has commenced obeying and seeking the Lord, we may expect good fruits from his labor.

During these meetings Bro. F. Wheeler was with us at several different times, and spoke the word with freedom and profit. C. O. TAYLOR.

California State Meeting.

AGREEABLY to previous appointment in the REVIEW, the second annual meeting of the California State meeting of Seventh-day Adventists, was held in Santa Rosa, Sunday, April 10, 1870.

Meeting was called to order by the President, Eld. D. T. Bourdeau. The Secretary being absent, Bro. M. G. Kellogg was chosen Secretary *pro tem*. Eld. D. T. Bourdeau, T. M. Chapman, and Wm. B. Dennison, were chosen as a committee on nominations. While this committee were selecting a board of officers, the minutes of the previous meeting were read and accepted. Bro. Loughborough also read a brief but interesting history of the California Mission, from the record in the Secretary's book. Elds. Bourdeau and Loughborough made their reports of receipts and expenses from April 12, 1869, to April 8, 1870, which were accepted. The Treasurer's report was made as follows:

Received from Churches: Windsor, Petaluma, Santa Rosa, and Healdsburg,	\$624.35
Individuals,	139.35
Total received,	\$763.70
EXPENDED.	
To preachers,	\$574.02
Tent-master, 7 months,	131.60
Tent expenses,	52.08
Book for State Records,	1.50
Total,	\$759.20
Balance in treasury April 8,	\$4.50

Report accepted. It was also further stated by the Treasurer that there had been paid in this State to ministers during the past year, aside from money paid into the treasury, \$33.50; making a total raised in the State the past year for support of the mission, \$797.20

Before the State meeting was organized, there had been raised in the State \$112.80; making the sum total raised in the State since the commencement of the mission, in gold, \$910.00, and \$88.00 in gold for the general Book Fund of S. D. Adventists.

The subject of quarterly meetings was next taken up, and after appropriate remarks, a plan for quarterly meetings, previously prepared by the Executive Committee, was submitted for the consideration of the meeting, as follows:

Petaluma, the fourth Sabbath in April; Green Valley, the second Sabbath in May; Healdsburg, the first Sabbath in June; Santa Rosa, the first Sabbath in July; and in each place once in three months, dating from the time of the first meeting. This arrangement was unanimously adopted by the meeting. The following resolution was then read and adopted:

Resolved, That we hereby express our gratitude to God for sending Bro. Bourdeau to this coast, to labor in the Mission here, and that we pledge to him our sympathies and prayers for success as he now goes to labor among the French.

The Committee on Nominations presented the following list of officers who were elected by unanimous vote: *President*, J. N. Loughborough; *Secretary*, H. T. Hewitt; *Treasurer*, J. N. Loughborough; other two members of Executive Committee, M. G. Kellogg and John Bowman. Adjourned *sine die*.

D. T. BOURDEAU, *Pres.*
M. G. KELLOGG, *Sec., pro tem.*

Report from Bro. Matteson.

THE month of March I spent in Labett Co., Mo., near Oswego. Held meetings two weeks, and occupied the rest of my time in writing. One week we had such a snow-storm and weather so severe that it was not expedient to have meetings. I had not been there long before a great excitement was gotten up about a new railroad and town to be built right there. This made it utterly impossible to get up an interest in the truth. A number of our publications were brought out among the people. Some have been brought to investigate, and I hope some will be found honest enough to obey. Went back to the brethren at Elk Creek, Linn Co., with a team, camping out two nights, which is the cheapest way to lodge in this country. Held meetings with them Sabbath and Sunday, then went on to Centerville. Had five meetings. Good interest. A few more started. Trust the brethren here will be in earnest, live out the truth, and try hard to get rid of their idols. Sunday morning came to this place.

This is a small country place, with two mills, a store, tavern and a few dwelling houses. Thickly settled all around. Last winter I was invited to come here, but found no time. Since then, the Protestant Methodists have had a revival here, and added ninety converts to their church. I thought it duty to try the prospect here before I left this country. Have the use of the school-house when it is not occupied by them. Have much prejudice to encounter as bad rumors have been circulated by our enemies. This place is only eight miles from Centerville. I have given three discourses, which have been well attended. Have prayed and spoken in the Methodist class and prayer meetings. Prejudice seems to be giving way. Some think there are a number of honest souls in this vicinity. May the Lord help to reach them, and do a good work for the glory of his name and the advancement of the cause.

JOHN MATTESON.

Fairville, Linn Co., Kan., Apr., 1870.

Coming Events.

FROM the first it has been the faith of S. D. Adventists that in this government, oppressive laws would be enacted in religious matters as brought to view under the symbol of the image to the beast. Rev. 13: 11, 18. All along, indications of this have been growing stronger and stronger. Few of our people are aware of the depth and extent of the movement now in progress for the virtual union of church and state. The following, from the *Church Union*, shows what is aimed at:

"If we are Christians let us make no hypocritical pretensions of founding our government on Christian principles. If we are, and believe they should govern our whole life, let us have them incorporated in the basis of our government, and the national policy shaped to them. Let no one hold an office of trust or profit whose life has not been conformable thereto."

No one can fail to understand the import of such language as this. No one but Christians to hold any office. But who shall determine who are Christians? Why, the ruling churches of course. All others will be branded as heretics, and all rights denied them. This is where we are surely drifting. The time is evidently near when an image to the beast will be formed. A series of movements all looking to this end, are taking place in all parts of the country. So far has the agitation already progressed that public documents are every where circulated. A national association has been formed, to carry forward the movement, and national conventions are being called in all parts of the country, and all American citizens, without distinction of party or creed, who are willing to pledge themselves to secure, under God, an open communion, and the recognition of our evangelical ministry, by the interchange of pulpits, thus to make visible the unity of the church, are called upon to unite heartily in the work proposed. They say they do not propose to form a Christian, nor even a Protestant, political, party; but the position is taken that "good men throughout the nation should be thoroughly organized and prepared

to act promptly and unitedly in opposition to every thing that endangers our free institutions." Among the things which they set down as endangering our free institutions, they mention, "The destruction of the Christian Sabbath." And so minds are working, and the agitation moves on. It was truly said in REVIEW, No. 15, "There is a hidden power impelling it forward, which will soon make it the leading question of the day. Let us prepare for the scenes before us."

C. P. WHITFORD.

Berkshire, Vt.

INROADS OF EVIL.—The San Francisco correspondent of *The Watchman and Reflector* draws this dark picture of California Christianity: "Here, perhaps, as nowhere else, in so great a degree, the Christian church is committing adultery with the world, and the heavenly Bridegroom has departed from his bride. Theater-going, dancing, card and billiard playing, intemperance, Sabbath-breaking, and fashionable worldliness, are all found and tolerated in the Christian church, while but few are crying out against them. Brethren who come hither to preach Christ crucified must expect to find this type of Christianity prevailing largely, and be prepared to cry aloud and spare not, for until war is waged against these enemies in the camp of our King, the battle must surely go against us. The enemy is coming in like a flood, and making rapid strides to complete victory. . . Revelry now reigns on Sunday."

THE CHRISTIAN EVIDENCE SOCIETY is the name of an anti-infidel organization existing in England. We learn from our British exchanges, that at one of its conferences,—recently held "to consider the best means of counteracting, on a more widely extended scale, the strenuous and systematic efforts of infidels in the metropolis and throughout the country, which are now assuming so alarming a character,"—the Bishop of London, who presided, said, "that, on returning to the metropolis after seventeen years' absence, he was struck with the systematic attitude which infidelity had now assumed. Skeptical opinions were making progress in the upper ranks, as well as among other classes. Large numbers of books and periodicals of pernicious tendency were in circulation, and German literature had been brought forward prominently in England, and adopted by some of the dignitaries of the Anglican Church. All this told upon the modes of thought of the humbler classes." The testimonies of thoughtful, devoted men everywhere respecting the spread of skepticism, should surely arrest attention and lead to a serious consideration of the question: Do the Scriptures teach the conversion of the world? —*Advent Herald*.

Conference Department.

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

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

From Sr. Whitney.

DEAR BRETHREN AND SISTERS: I am looking up for my Saviour's smile, listening for his voice, feeling for his hand and searching for his footprints, that I may walk safely through the perils that beset our pathway on every side. Yes, I am looking to Jesus as my friend, and find the proof of his friendship in the rebukes and chastenings he administers in faithfulness and truth.

I have written thus and paused to inquire, Is this true? or am I deceived by my own deceitful heart, and blindly led by the wicked one? Oh! how deceitful the heart, and how cunningly crafty the adversary! Surely,

"I travel through a world of foes,
Through conflicts sore my spirit goes,
The tempter cries, You ne'er shall stand,
Nor reach fair Canaan's happy land;
But Jesus is my friend."

Are any of you "wrestling hard as I am now, with sins and doubts and fears?" Oh! how comforting the testimony that if we do what we can on our part to be ready for the conflict that is just before us,

God will do his part, and his all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than that they should be deceived and led away by the lying wonders of Satan.

In Jesus' strength I can overcome. I must, I will, give more earnest heed to the things that I have heard, cleanse myself from all filthiness of the flesh and spirit, and perfect holiness in the fear of God. May He who says, "My grace is sufficient," be ever near to shield me from the fiery darts of the wicked one, that I may stand at last among those who shall receive a crown of glory that fadeth not away.

Yours in the hope of eternal life.

S. WHITNEY.

Franklin Co., N. Y.

BRO. T. F. EMANS writes from Mercer Co., Ohio: We have been favored with a visit from Bro. St. John, and his labors for a short time in this place. As the result, six worthy and respectable citizens have received the truth. There are many others who have acknowledged the truth who only need a little more labor to induce them to take up the cross and walk out in obedience. We need more labor here to complete a glorious work well begun, and we must have it ere long, or the cause must suffer great loss; for there are a number in this community who are almost persuaded to obey, and the enemy is aroused, and is laboring hard to destroy the good seed sown.

The interest manifested is remarkable, and we can not but perceive the hand of the Lord in it. Commencing in our obscure school district, the interest has spread until the whole community for probably ten miles or more around are intensely interested to hear. The way is fully opened for a tent effort here. Indeed, from present indications nothing short of this can satisfy the demand to hear; and we are well satisfied from the evidences we have that could such a meeting be held here some time during next summer, it would result in a strong body of commandment-keepers being raised up, the people are calling loudly for such a meeting, and offer to pledge themselves to defray all expenses of bringing, erecting, and seating, the tent, and also of supporting the messengers while engaged here.

SR. S. CRANDALL writes from Winnebago Co., Wis.: I want a name among God's people. It is about nine years since I embraced the truth of the third angel's message, and my faith grows stronger in it. I am striving to overcome. I believe it is the hour of trial and temptation, but if we trust in Jesus, he will preserve us.

I feel the need of a deeper work of grace in my heart to prepare me to stand in the trying scenes just before us. My companion died last May, leaving me to go through this dark world alone. This brings many responsibilities upon me, and I feel that I need the strengthening hand of God, that I may be able to withstand all the wiles of the enemy, and get the victory. I request the prayers of the brethren and sisters, that I may stand with them on Mount Zion.

Obituary Notices.

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

DIED, in Hillsdale, Mich., April 14, 1870, the little son of Bro. A. and Sr. P. Gleason, aged 3 years and 2 months.

This little boy was taken in a moment, as it were, from the bosom of this family. On the day above specified, he attempted to cross the mill race, as he had frequently done before, and the wind blowing strong, he lost his balance, fell in, and was drowned. After about five hours' search, his body was found about a mile below.

Funeral was held at the F. W. Baptist meeting house, on Sabbath, April 16. I. D. VAN HORN.

FELL asleep in Jesus, in Monroe, Iowa, March 23, 1870, our beloved sister, Mollie Chalfant, aged 27 years. Last fall she came from Ohio, to spend a while with her uncle's family, with a slight hope of regaining her health, by the change of climate, but consumption was doing its sure work, and soon we saw she must die. Though unable to attend the course of lectures here, during the winter by means of books and the interest of those with whom she was staying, she became convinced of the leading points of the Advent doctrine, and died with full faith in the soon coming of Jesus and the reward at the resurrection. She had early given herself to the Lord, and was beloved by all who knew her, on account of the sweet graces prominent in her character. She leaves a mother to mourn the loss of a lovely daughter; brothers, a kind sister; and friends, a devoted and self-sacrificing associate. Funeral sermon was preached, April 17, by D. M. Canright, from 1 Thess. 4.

"Weep not for the Christian,
Whose labor is done;
Who, faithful to duty,
The treasure has won.
The jewel was fitted
Forever to shine,
A gem in the casket,
Immortal, divine."

L. C. CANRIGHT.

The Review and Herald.

Battle Creek, Mich., Third-day, May 3, 1870.

There can be no doubt but the next leading question in this country is to be a religious one. This is the general impression. Says a writer in the *Advocate and Guardian*: "We have just gone through a terrific struggle for national life and liberty. We are rapidly nearing a grander, fiercer strife, for religious life and liberty." But when we reach this religious contest, if we read prophecy aright, we have reached that which is to mark the closing hours of probationary time. Tokens of this contest are rapidly accumulating. Enough is seen to show its nature, and the questions that will be involved. Are we ready?

To Correspondents.

H. S. GUILFORD: The green and dry trees of Luke 23:31, doubtless are intended to represent good and bad persons; as commentators tell us that it was common among the Jews to liken a righteous person to a green tree, and the wicked to dry and dead trees. See Ps. 1:3. In the previous verse we are evidently carried down to the visitations of God's wrath upon the wicked at the opening of the great day of the Lord. And the sense seems to be that if the righteous are treated on earth, as they were then treating Christ, of what tribulation and punishment would the dry trees, the wicked, be thought worthy, when the great day of retribution should come.

J. WHITE, Leelanaw Co., Mich.: For an exposition of Heb. 12:22-24, the only verses which are a source of difficulty in the chapter, see, Which? Mortal or Immortal? pp. 67-70.

M. E. CHURCH; For an explanation of the expressions, "Where their worm dieth not, and the fire is not quenched," and the "Vengeance of eternal fire," see Which? Mortal or Immortal? pp. 97-100.

Western Camp-Meetings.

CHANGE OF TIME.

A CHANGE of one week, in the time of the western camp-meetings appears unavoidable. We would not make this change unless absolute necessity seemed to compel us so to do. The meetings will be held as follows:—

Marion, Iowa,	June 9-14.
Nora, Ill.,	" 16-21.
Dodge Center, Minn.,	" 23-28.
— Wisconsin,	June 30, to July 5.

GEN. CONF. COM.

Health Institute.

At the recent annual meeting of the stockholders of the Health Institute, a Board of Directors was chosen, consisting of efficient business men, who have shown their interest in the work by strenuous efforts put forth to correct errors which have too long existed, and to so re-arrange the working of the Institution as to secure the confidence of the stockholders and of our people, and the approbation and favor of God. They are at this time together, having left their homes and business at this busy season, traveling at their own expense, and have so far perfected their arrangements for the immediate future as to warrant us in saying that we are satisfied that the interests of the Institute will be well cared for by them, and that we look upon its future prosperity as a matter of certainty.

We feel greatly encouraged, and are much rejoiced that we are able to speak words of encouragement to the friends of this Institution. We believe it is in the providence of God that this work has been undertaken, and to succeed, it must have his continued blessing. We earnestly invite the friends of the cause to pray that it may enjoy his favor, and yet become what it was originally designed to be, a place where the sick may receive physical and spiritual benefit, and a means of spreading the true light in regard to the laws of our being, and so aid in the great work of

purifying a people to overcome, and stand strong in God amid the perils of the last days.

All letters on business, and all requiring answers, should be addressed to "HEALTH INSTITUTE, *Battle Creek, Mich.*" GEN. CONF. COM.

Note from Bro. Bourdeau.

We arrived in this city in safety last Monday night, after an absence of nearly two years. We parted with our fellow-laborer, Bro. Loughborough, at Oakland Depot, Cal., the Tuesday previous, having labored together in California upwards of twenty months, bearing each other's burdens, and sharing each other's sorrows and joys in trying to overcome, and in our efforts to further the cause of truth. We are happy to find things assuming a favorable and prosperous attitude in the different branches of the work at headquarters, and to see God's careworn servants cheerful and encouraged in the Lord, and in the enjoyment of a good degree of health. Upon the whole, our general health is better, though we feel the wear of the journey, etc.

Pray for us, that the prospering hand of the Lord may be with us as we enter another field of labor.

D. T. BOURDEAU.

Battle Creek, Mich., April 28, 1870.

Notice.

To the officers of the Ill. and Wis. Conference, I would suggest that Nora is the place in which to hold our Conference, in connection with the camp-meeting, and that it is time the appointment was given.

R. F. A.

As will be seen by the table, the time of the Michigan Central Railroad has been changed for the summer. The fast New York express is again running, and other trains are somewhat changed.

Michigan Central Railroad.

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:50 A.M.	7:30 A.M.	5:45 P.M.	10:10 P.M.
Battle Creek,	1:00 P.M.	10:57 A.M.	11:20 P.M.	2:48 A.M.
Chicago, Ar'v,	8:05 P.M.	4:00 P.M.	6:30 A.M.	9:00 A.M.

GOING EAST.

Chicago,.....	5:00 A.M.	11:00 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	11:53 A.M.	4:04 P.M.	11:20 P.M.	2:48 A.M.
Detroit, Arrive,	5:40 P.M.	7:35 P.M.	3:45 A.M.	7:30 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

The Peninsular Railway.

UNTIL otherwise ordered, trains will be run as follows:

	A.M.	P.M.		A.M.	P.M.
Battle Creek, dep.	6:15	2:15	Charlotte, dep.	9:00	4:30
Bellevue,	7:00	3:00	Olivet,	9:40	5:10
Olivet,	7:20	3:20	Bellevue,	10:00	5:30
Charlotte, arr.	8:00	4:00	Battle Creek, arr.	10:45	6:15

All trains will stop at Verona, Pennfield, Madison's, State Road, and Walton.

L. D. DIBBLE,
President and General Superintendent.

Appointments.

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

PROVIDENCE permitting, I will meet with the brethren in Sutton the second Sabbath in May; Charlotte, the third Sabbath. A. S. HUTCHINS.

THE next Monthly Meeting for the Knoxville and Sandyville churches will be held at Knoxville, May 14 and 15, 1870. Bro. Butler will be present and hold meetings the following week. The brethren from Monroe, Decatur City, and Clark Co., are cordially invited. BENN AUTEN.

THE next Monthly Meeting in Northern Maine will be held with the church at Cornville, Sabbath and first-day, May 14 and 15. By order of the committee, GEO. W. BARKER.

THE Monthly Meeting for May in Rhode Island is postponed until June 17 and 19, and will then be held at Lafayette, commencing the 17th at 7:30, p. m. Let all come who can. Some minister will be there, if no providence prevent. This arrangement is to give opportunity for those who wish to attend the general meeting at South Lancaster, Mass., May 7 and 8, to do so. P. C. RODMAN.

Ill. and Wis. Camp-meeting.

PROVIDENCE favoring, the southern camp-meeting, for the Ill. and Wis. Conference of Seventh-day Advent-

ists, will be held near Nora, Jo Daviess Co., Ill., June 16-21. Nora is on the Ill. Central railroad, twenty miles north-west from Freeport, and about the same distance east of Galena. We earnestly desire that our brethren and sisters come themselves, and bring with them all they can, who have an ear to hear the present truth. Bro. and Sr. White are expected. We would also be glad to see as many of the friends of the cause from other States as can come. We expect this will be the most important meeting ever held within the bounds of this Conference.

Let the lovers of the truth pray that God may meet with, and bless, his people. Arrangements will be made, so that all who desire, can obtain food, and provisions, on the ground.

R. F. ANDREWS,
For Camp-Meeting Com.

Camp-Meeting in Minnesota.

THIS meeting will be held at Dodge Center, Dodge Co., Minn., June 23-28, 1870. Dodge Center is on the Winona and St. Peters railroad. The place of meeting is four miles west of where it was last year. MINN. CAMP-MEETING COMMITTEE.

Iowa Camp-Meeting.

PROVIDENCE permitting, there will be a camp-meeting held on the farm of Bro. Thomas Hare, 1½ miles west of Marion, Iowa, and 3½ miles from Cedar Rapids, commencing Thursday, June 9, and continuing five days. Bro. and Sr. White and other speakers will be present. We hope there will be a general attendance of the friends of the cause throughout the State. We also extend a cordial invitation to those in other States who can attend. Conveyance will be provided for those stopping at Cedar Rapids, who come by railroad from the east or west, while those coming from the direction of Dubuque will stop at Marion. Food and provisions can be obtained on the ground. A hearty invitation is extended to all the friends of the cause to come themselves and bring with them all who are interested in present truth. We expect this will be the most important meeting ever held in the State.

IOWA CAMP-MEETING COMMITTEE.

Iowa State Conference.

THE next annual session of the Iowa State Conference of S. D. Adventists will be held near Marion, Iowa, in connection with the camp-meeting, June 10, 1870.

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

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Michael Follan 36-24, B F Hoar 36-24, Mrs M A Anderson 36-24, G W Englandt 37-11, S A Street 35-1, J C Brown 36-20, A Eife 37-1, Jane Peck 35-17, M A Chute 36-20, Thomas Locher 36-20, Jas Pense 36-1, Mary E Ewers 35-17, C Lawton 37-20, Hellen Shepard 36-20, Mrs E P Williams 36-20, O O Bridges 37-14, B B Buck 36-20, C H Barrows 36-18, Emma Wheeler 36-20, Wm T Hornady 36-20, Angeline Grommet 36-20.
\$2.00 each. A M Smith 36-15, Mrs Amy Austin 37-20, Robert Carr 37-1, O Ramsey 38-19, Wesley Hoff 36-1, Warren Sutliff 37-14, A Steward 36-1, J A Young 37-9, H Rousseau 35-8, E O Fish 37-1, Jesse Tenny 38-1, A Hurlburt 36-1, Chas Higgins 37-17, Mrs L Parrot 37-11, J M Brigham 36-21, J Maress 37-12, J Hebrer 37-1, M Davids 36-20.
Miscellaneous. R W Gerald \$5.00, 36-1, P A Gammon 1.50, 36-13, Jacob Kiehl 1.50, 37-13, W Greenlee 1.25, 36-9, S Bell 5.00, 37-1, Miss A Coit 6.00, 36-13, Andrew Dunlap 3.00, 37-14, E H Tefft 1.50, 37-7, Peter Weeks 3.00, 37-20, H L Richmond 75c, 36-20.

Books Sent by Mail.

Orville W Austin \$2.53, Edwin Church 25c, E T West 2.00, A W Leighton 2.75, Eunice Sherman 25c, F Burnham 25c, A Woodruff 27c, P R Mills 55c, J N Loughborough 1.12, A M Smith 1.00, Lois R Carr 25c, M J Steward 25c, M A Chute 25c, Mrs O Gregory 12c, Geo Detweiler 10c, Julius C Smith 1.65, Mrs J W Gannon 35c, E Woodhouse 80c, Albert Weeks 20c, L Roberts 12c, Arthur A Steers 63c, Elbridge Green 12c, E Zytkoskee 1.00, Orrin O Bridges 2.00, J N Loughborough 40c, Frank W Mace 15c, Wm H Wild 20c, R S Kittredge 12c, Benton Haynes 1.20, Daniel Pratt 40c.

Michigan Conference Fund.

Church in Bushnell \$89.64, Church in Jackson 50.00.

General Conference Missionary Fund.

E Elmer \$1.25, S Elmer 75c, D C Elmer 1.00, W Sutliff 6.00, Maine Conference 10.00, Church in Orleans, Mich., 27.00, D R Palmer and wife 50.00.

Cash Received on Account.

S B Whitney \$17.00, Jesse Dorcas 2.65, W Sutliff 1.00.

Received on Book and Tract Fund.

T Alverson \$50.00, E T West 6.50, Wm Harmon 6.00, John Welling 5.00, Premium on gold 1.20.

Foreign Missionary Fund.

M J Reed \$1.85.