

ADVENT



REVIEW

And Sabbath Herald.

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

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THE MARRIAGE FEAST.

"The marriage of the Lamb is come."—Rev. 19: 7.

Ascend, Beloved, to the joy—
The festal day has come;
To-night the Lamb doth feast his own,
To-night he with his bride sits down,
To-night puts on the spousal crown,
In the great upper room.

Ascend, Beloved, to the love;
This is the day of days;
To-night the bridal song is sung,
To-night ten thousand harps are strung,
In sympathy with heart and tongue,
Unto the Lamb's high praise.

The festal lamps are lighting now
In the great marriage hall;
By angel hands the board is spread,
By angel hands the sacred bread
Is on the golden table laid—
The King his own doth call.

Long, long deferred, now come at last,
The Lamb's glad wedding day!
The guests are gathering to the feast,
The seats in heavenly order placed,
The royal throne above the rest—
How bright the new array!

Sorrow and sighing are no more,
The weeping hours are past;
To-night the waiting will be done,
To-night the wedding robe put on,
The glory and the joy begun,
The crown has come at last!

Without, within, is light, is light;
Around, around is love;
We enter to go out no more,
We raise the song unsung before,
We doff the sackcloth that we wore,
For all is joy above.

Ascend, Beloved, to the life;
Our days of death are o'er,
Mortality has done its worst,
The fetters of the tomb are burst,
The last has now become the first,
Forever, ever more.

Ascend, Beloved, to the feast,
Make haste, the day is come;
Thrice bless'd are they the Lamb doth call,
They share the heavenly festival
In the new Salem's palace hall,
Our everlasting home! —Bonar.

GRACE to live from day to day an increasingly Christian life, without being inordinately anxious about the morrow; faith in Christ as the only and all-sufficient Saviour for us; and more success in imitating the example of Him who is Lord and Master, are, and must be, the great aim of every Christian, and if reached and realized will prepare him equally for death and life.—Dr. G. Wilson.

TRUE repentance consists in the heart being broken for sin, and broken from sin. Some often repent, yet never reform; they resemble a man traveling a dangerous path, who frequently starts and stops, but never turns back.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWENTY—THE THREE MESSAGES.

BY ELDER JAMES WHITE.

WHOEVER will read attentively the proclamations embraced in the fourteenth chapter of Revelation, cannot fail to notice their vast importance. At whatever period in the history of the church these proclamations are made, from their very nature they must constitute the great theme of interest for that generation. Whenever the angels of this chapter are commissioned by God to announce to the nations of the earth that the hour of his Judgment is come, or to proclaim the fall of Babylon, or to utter against the worshipers of the beast the most dreadful threatening which the Bible contains, no man can disregard their work, or treat their warnings as non-essential, except at the peril of his soul. If it were merely possible that these warnings were addressed to ourselves, it would become us to examine this subject with serious attention. But if this point can be proved by decisive testimony, it is certain that we cannot too carefully attend to the warnings here uttered.

THE FIRST MESSAGE.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This is called the first message because it is the first of the series. See verse 9. John calls it "another angel," from the fact that he had previously seen an angel flying in the midst of heaven. See chap. 8: 13.

This proclamation is one of pre-eminent importance. It is not a mere local judgment, but one that concerns all the inhabitants of the earth. Hence it has reference to the final Judgment scene. It is the same gospel that Paul preached that is here styled the "everlasting gospel." But the great truth uttered by this angel would not have been a truth if uttered by Paul; for he lived at the commencement of the gospel dispensation, and this proclamation relates to its closing scenes. It seems to be the same as "this gospel of the kingdom," that our Lord presents in Matt. 24: 14, as the sign of the end of this dispensation, and which was to be preached in all the world for a witness unto all nations before the end should come.

The truth on this point is well expressed in the following language of the late Mr. Bliss, editor of the *Advent Herald*, Dec. 14, 1850:

"As an indication of the approach of the end, there was, however, to be seen another angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Rev. 14: 6. The burden of this angel was to be the same gospel which had been before proclaimed; but connected with it was the additional motive of the proximity of the kingdom, 'saying with a loud voice, Fear God, and give glory to him, for the hour of his Judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters.' Verse 7. No mere preaching of the gospel without announcing its proximity could fulfill this message."

In harmony with this testimony from the editor of the *Herald*, I will here give another from a tract on prophecy, published by J. V. Himes about the same time, which also speaks of the character of the message and the time of its application. The title of the tract is "Our Specific Work:"

"The proclamation of an everlasting gospel, 'The hour of his Judgment is come,' Rev. 14: 6, 7, is the leading Advent proclamation. The facts summed up are these: John, looking into the distant future, gazing upon the theater of the final conflict, sees a messenger, a minister of an everlasting gospel, fly through mid-heaven, with a special, elevated, joyous, public, proclamation, requiring haste and extraordinary energy in its delivery. The proclamation contains a fact, and a command founded upon that fact. 1. The fact: 'The hour of his Judgment is come.' 2. The command: 'Fear God,' &c. These are the elements of this special commission. The work of this symbol agent is thus clearly defined; no terms more specific.

"Does this messenger symbolize a class of teachers? Such has been the general understanding of expositors. Mr. Wesley and Dr. Benson so interpret the passage. On this point there is great unanimity. It is plain from the fact that it is said to preach. That class of people is modern. Mr. Wesley and Dr. Benson make this messenger symbolize the Protestant reformers in the days of Luther. With their view agree a mass of expositors. This commission, however, cannot be Luther's.

"That body must exist somewhere, and, in its character and in the nature of its work, it must agree with the symbol messenger. They must agree as face to face in a mirror. Can such a body be found? The proclamation above stated has been heard. The world can bear testimony to this. The cry, 'The hour of his Judgment is come,' sounded through all Christendom. The multitudes heard, and scoffed, or trembled. By what body of believers was this proclamation made? Not by those who taught that that Judgment was a thousand years in the future. No church which holds to the doctrine of a spiritual reign can be that body, as the elements of their proclamation flatly contradict those elements above stated. Such a body now existing can alone be found among those who constitute the Advent believers in Europe and America."

In proof that this message has not been fulfilled in the history of the church in ages past, I offer the following reasons:

1. No proclamation of the hour of God's Judgment come, has ever been made in any past age.
2. If such a proclamation had been made many centuries in the past, as some contend, it would have been a false one.
3. The prophecies on which such a proclamation to men in a state of probation must be based, were closed up and sealed to the time of the end.
4. The Scriptures plainly locate the message of warning respecting the Judgment in a brief space immediately preceding the advent of our Lord; thus

directly contradicting the view that locates these messages in past ages.

We now offer proof in support of the foregoing propositions. If they are sustained, they establish the fact that the present generation is that one to which the angels' messages are addressed. We earnestly invite all who wish the truth, to weigh this part of the argument with especial care.

1. Has the proclamation of the hour of God's Judgment come, been made in any past age? If such a proclamation has never been made in past centuries, there is an end to controversy on this part of the subject. No persons have ever been able to show any such proclamation in the past. The apostles did not make such a proclamation. On the contrary, they plainly inform us that the day of the Lord was not then at hand. Martin Luther did not make this proclamation; for he thought the Judgment about three hundred years in the future. And finally, the history of the church presents no such proclamation in the past. Had the first angel preached to every nation, and kindred, and tongue, and people, that the hour of God's Judgment had come, the publicity of such a proclamation would be a sufficient guaranty that the history of the world would contain some record of the fact. Its total silence respecting such a proclamation is ample proof that it never was made, and should put to silence those who make such an affirmation.

2. We are on firm ground, also, when we say that had such a proclamation been made to the world in past ages, it would have been a false proclamation. Four reasons sustain this statement: (1) There is no part of the Bible on which such a message, centuries in the past, could have been based. Hence had such a proclamation been made, it would have been without scriptural foundation, and consequently not from Heaven. (2) It would have been in direct opposition to those scriptures which locate the Judgment, and the warning respecting its approach, in the period of the last generation. The scriptures which sustain these two reasons we shall presently cite. (3) The history of the world amply evinces that the hour of God's Judgment had not come ages in the past. (4) Nor would it be true of past ages, if limited to Babylon. For Rev. 18: 8-10, clearly shows that the hour of Babylon's Judgment is yet in the future. It is certain, therefore, that the angel with the proclamation respecting the hour of God's Judgment, has not given it at a time when it would be not only destitute of scriptural support, but would absolutely contradict their plain testimony.

Practical Remarks.

BY ELLEN G. WHITE.

(Concluded.)

We see beauty, and loveliness, and glory in Jesus. We behold in him matchless charms. He was the majesty of Heaven. He filled all Heaven with splendor. Angels bowed in adoration before him, and readily obeyed his commands. Our Saviour gave up all. He laid aside his glory, his majesty, and splendor, and came down to this earth and died for a race of rebels, who were transgressors against his Father's commandments. Christ condescended to humble himself that he might save the fallen race; he drank the cup of suffering, and in its place offers us the cup of blessing; yes, that cup was drained for us; and although many know all this, yet they choose to go on in sin and folly; and still Jesus invites them. He says, Whosoever will, let him come and take of the water of life freely. Provision is made that those who have been faithful may be crowned with honor, and glory, and immortality; that they may dwell in his presence, and never know sorrow and sighing more. He has engaged to crown you with glory, and yet you turn away from his offers of mercy!

What ingratitude is manifest for all his matchless love. He invites all to come to him. Will you come?

The truths of God's word must be brought to bear upon us, and we must lay hold upon them. If we do this, they will have a sanctifying influence upon our lives; they will fit us that we may have a preparation for the kingdom of glory; that when our probation

shall close, we may see the King in his beauty, and dwell in his presence forevermore.

And now the question is, are we willing to make the sacrifice? "Come out from among them, and be ye separate." Who said this? Thus said God, the creator of the heavens and the earth, he who lends you life and breath; he speaks to you. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this!

And do you think that by embracing the truth of God you are degrading yourself? that you are lowering yourself by embracing the truth of heavenly origin? The truth elevates the receiver every time. It sanctifies his taste, it refines his judgment, it elevates him, and by enabling him to perfect holiness, it brings him nearer to the character of the heavenly angels. It brings purity of character and purity of life, and gives a fitness that we may join the heavenly company in the kingdom of glory. Without this fitness, we can never see the heavenly abode. And yet many say of the truth, that it takes from them everything that they desire to keep. Let me say, It takes from you nothing that it is best for you to retain.

What does the Lord require? He requires the whole heart. He says, Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself. What chance does this give you to love and serve self? What allowance for the affections to be diverted from God, to have your interest upon the world and worldly things? No; it is an entire surrender that is required. Come out from among them, and be ye separate, and I will receive you.

It is the strength of the entire being that God requires. He requires of you a separation from the world and the things of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It is separation from the love of the world that is required; and what is given you in its place? "I will be a father unto you." Do you have to separate in your affections from friends? Does the truth require you to stand alone in your position to serve God, because others around you are not willing to yield to the claims that Christ has upon them? Does it require a separation in feeling from them? Yes; and this is the cross which you must bear, which leads many to say, I cannot yield to the claims of the truth. But says Christ, If any man love father, or mother, or brother, or sister, more than me, he is not worthy of me. Whosoever will come after me, and will be my disciple, let him take up his cross and follow me. Here is the cross of self-denial and sacrifice; to separate in your affections here from those who will not yield to the claims of truth. Is this too great a sacrifice to make for him who sacrificed all for you? Here are the conditions specified by God. If we comply, he says to us, I will be a father unto you, and will receive you, and ye shall be sons and daughters of the Lord Almighty, members of the royal family, children of the heavenly King, and heirs of an immortal inheritance that is incorruptible, and that fadeth not away, reserved in Heaven for you. What a relationship is this? Do you call this degrading? Do you call this a position that shall lower you or detract from your dignity and bring you down to a low level in life? Do you call this humiliation? Do you call this a great sacrifice, to become members of the royal family and children of the heavenly King, elevated by the truths of God, fitted up for the society of heavenly angels in the kingdom of glory? What is this, in truth? It is true exaltation. It is that which will ennoble every time. The truth of God is ennobling, it is elevating, it is refining, it is sanctifying. Tell me not of any exaltation out of Jesus Christ.

When man was plunged in hopeless misery, when death was his portion, Christ left the majesty, splendor, and glory, of the heavenly kingdom, and humbled himself to a life of unexampled suffering and humiliation, and an ignominious death, that he might become a stepping-stone for man, that he might climb up upon

his merits, and by virtue of his blood become enabled so to serve God, that he could accept his efforts to keep his broken law, and through obedience, man could thus be brought back again and reinstated in Eden, and share again in the glory that was at first given to the holy pair as they stood in the perfection of beauty, and in their holy innocence, in the garden of Eden. This was to be given back to Adam and his faithful children, who through the merits of the blood of Christ should be washed and sanctified and made worthy to be brought back to eat of the immortal fruit of the tree of life that Adam and Eve forfeited all right to by disobedience. If we then refuse to accept of Christ as our Saviour, are we in an exalted position? No, indeed; we are just where Adam and Eve were after their transgression, degraded, fallen, and without a Saviour; just where they would have remained had they not accepted Jesus Christ as their Redeemer.

Sinners, without God you are in this helpless condition, without hope in the world, in sin, in the bonds of iniquity and vileness and corruption; and yet your words imply that you consider it a great condescension to grasp the chain of truth that is let down from Heaven to earth, that you may take hold upon it and be brought nearer to Heaven and Jesus Christ. Do you call this condescension? Do you call this a humiliation? There are no other means of true exaltation. There is no provision made for man only through Jesus Christ whereby he may be exalted. You may talk of the honors of this world. But look at Moses. He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Here he had the privilege of living in kings' houses. He was a mighty warrior, and went forth with the armies of the Egyptians to battle; and when they returned from their successful conquest, they everywhere sung of his praise and his victories. The highest honors of the world were within his grasp; but he chose rather to suffer affliction with the people of God than to enjoy these honors and the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. He could look right through the cloud of affliction, persecution, and trials, and see the ransomed people of God, by faith, crowned with glory, honor, and everlasting life. He chose in this present life to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. He esteemed the riches of the coming kingdom of glory greater than the riches of Egypt.

In like manner we have fixed our minds upon the exceeding great and precious reward; and, in order to obtain it, we must have a perfect character. The angels of God are watching the development of character. Angels of God are weighing moral worth; and we are to obtain a fitness here to join the society of sinless angels. Do you expect that when Christ comes he will give you that fitness? Not at all. You must be found of him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now it is the time to obtain a preparation to abide the day of his coming, and to stand when he appeareth. Do you say that you cannot do it because around you are so much sin and iniquity and corruption? I refer you to Enoch. He lived just previous to the world's being washed from its moral pollution, by a flood. He was on the earth at the time when corruption was teeming on every hand; and yet he bore the impress of the divine. He walked with God three hundred years; and he was not, for God took him, that is, translated him to Heaven. The flaming chariots of God were sent for this holy man, and he was borne to Heaven. Enoch had the witness that he pleased God. And this witness we can have.

Enoch represents those who shall remain upon the earth and be translated to Heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all the corruption, vileness, sin, and iniquity, and yet be unsullied by it all. We can stand as did Enoch. There has been provision made for us. Help has been laid upon One that is mighty; and we all can take hold upon his mighty strength. Angels of God, that excel

in strength, are sent to minister to those who shall be heirs of salvation. These angels, when they see that we are doing the very utmost on our part to be overcomers, will do their part, and their light will shine around about us, and sway back the influence of the evil angels that are around us, and will make a fortification around us as a wall of fire. Ample provisions have been made for us when we are burdened, and weary, and cast down, and in distress.

Help has been laid upon One who is mighty. The great burden-bearer, who took our nature that he might understand how to sympathize with our frailty, and with our temptations, knows how to succor those that are tempted. And does he say, Carry your burdens yourself? No; but, Come unto me ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light. But you say, It is this yoke that I have dreaded to wear, and this burden I have endeavored to shun. But Christ says the yoke he has prepared for you to wear is easy if you submit your neck to it, and the burden is light if you cheerfully and resolutely lift it. "Come unto me," says Christ, "and I will give you rest." How much lighter than the burden of sin and iniquity that you take along. How much lighter than the conscience which is constantly stinging and reproaching you. A violated conscience is hard to be endured. How much easier is the yoke of Christ than all this!

The trouble is, the meekness is lacking; the lowliness is not there. We are not willing to come right down to the simplicity of the gospel. We want honor one of another. We are not willing to suffer affliction with the people of God, as was Moses. We are not willing to have our names cast out as evil. And although all Heaven is inviting us to break away from the influence of earth, and fix our eye upon things of immortal worth, yet we keep them fixed upon the bubbles of earth. We are unwilling to have our affections elevated. We are like a prostrate vine, its tendrils clinging to worthless stubble. Let your tendrils entwine around the throne of God. You are unwilling that the soul should be uplifted to God. You allow your mind to be diverted with the things right around you here; and while you are doing this, the heavenly glory is eclipsed, it is lost sight of.

The Majesty of Heaven is standing before the Father, pleading, My blood, my blood; spare the sinner a little longer for my sake. What are you doing for him while he is pleading? Seeking your pleasure, following in the ways of folly, corruption, sin, and iniquity; and yet he pleading his blood before the throne of his Father! Oh! can you not be entreated to come? We entreat you to come. Come now, just as you are. Come, turn and live. Come to the Burden-bearer.

Mothers, who have so many burdens to bear, you see your children going astray, and you feel your lack of wisdom and strength to lead them the right way. Jesus says to you, "Come." Sisters, who have your burdens to bear, of care and perplexity, so much so that you often feel that life is a burden, let me say to you, The Burden-bearer, the Majesty of Heaven, has invited you to come unto him. Come, he says, unto me, and lay your burdens upon me.

Will you come? You may tell your sorrows to one another; but the case of others might not be like yours, so they could not appreciate your burden of sorrow should you tell them of it. And then you hug it again to your heart, and your dry and tearless eye does not discover your burden to those around you. But you open the Bible, and there you read, Come unto me, ye that are heavy laden, and ye shall find rest to your souls; and you say, Oh! here is the promise such as I need. And again you read, We have an advocate with the Father, Jesus Christ the righteous; and you say, Here I come to thee, Father, with my burden of anxiety, and will lay it at thy feet. You come to God in prayer, and you say, Here Lord, my anguish is so great I cannot form my prayer into words, but, Lord, thou understandest it all, and I lay my burden upon thee, the Burden-bearer. I will lay it on thee, and thou hast promised to take it. Take my burden of cares, I cannot carry it any longer;

now, Lord, bear it for me. Now since you have thus carried your burden to the Lord, leave it there; do not take it away with you. Many come to the Lord in this way, and they never really lay their burden upon him; for they gather it all up again, and carry it away with them. You are not to do this. Leave your burden there, leave it with the Burden-bearer, he has promised to take it. Then come away and say, I will not gather my burden up again, but when I have left it with Jesus, I will not begin to worry about it again. And then let the anguish of your soul be exchanged for rejoicing in the Lord. You are not to go with your heads bowed down in darkness, and crying, Oh, my troubles and perplexities! No; there is something better for you to dwell upon. It is the immortal treasure, the exceeding great reward; it is to talk of the matchless charms of the loving Saviour, and his undying love for sinners. Think of this, and you will not consider that you have had any trials worth speaking of. Go to Calvary, and behold the agony of the Son of God upon the cross, and your little trials will sink into insignificance.

May the Lord help you. I will detain you no longer, but would say, We invite you to come to Christ. We invite you to lay your burden upon the Burden-bearer. We want you to get your eye fixed upon the immortal charms of the heavenly land, and when your eye is fastened upon these, you will be willing to make any sacrifice, and count all things else but loss. You can then say with Paul, God forbid that I should glory, save in the cross of our Lord Jesus Christ. Bear cheerfully the cross of Christ, instead of shunning every cross you can. Try to imitate his life of self-denial and sacrifice, and do good to others that are around you, that at last you may be partakers of his glory, and have a crown placed upon your brow; and you will cast your crowns at his feet, and bow in adoration before him, and fill Heaven with rich music and songs to the Lamb.

Do not talk to me of the honors and treasures of this life. I have my eye fixed upon the eternal substance, the immortal inheritance. I must see the King in his beauty. I love my Lord and Saviour, and it is my life to honor and glorify him upon the earth. Take his smiles away, and everything is dark and gloomy to me. But let me have his smiles, and everything would be a Heaven to me. The darkest place on earth would be a paradise. "Glory to God in the highest, and on earth peace, and good will toward men!" Sinners, we long for you to be saved and join the songs of victory in the kingdom of glory. We love you. Think you, if we did not, we should be entreating and begging you to come to Christ and be saved in God's appointed way? We hope to meet you in the Judgment with your names recorded in the Lamb's book of life, there to remain as long as God shall exist, and enjoy the blessings of everlasting life throughout eternal ages.

General Catholic Councils.

The importance of the great Council now in session at Rome, renders any information concerning these Catholic Councils of interest at this time. This is the nineteenth in order. The time when the preceding were held, and the purposes for which they were called, are given in the following table, which we clip from the Franklin Almanac for 1870:

1. The first General Council was that of Nice, held in 325, for the purpose of refuting the heresies of Arius, who asserted that Christ was inferior to his Father.
2. The second General Council was held at Constantinople in 381, to refute the errors of Macedonius, who asserted that the Holy Ghost was not one of the three divine persons.
3. The third General Council was held at Ephesus in 431, concerning the heresy of Nestorius, who asserted that the blessed Virgin should not be called the mother of God.
4. The fourth General Council met at Chalcedon in 451, to decide on the doctrine of Eutyches, who denied the humanity of Christ.
5. The fifth General Council was held at Constantinople in 553. It condemned the heresy of Origen,

who asserted that the Holy Ghost is nothing more than divine energy or power of acting, &c.

6. The sixth General Council met at Constantinople in 680; it condemned the doctrine of the Monothelites.

7. The seventh met at Nice in 787, to denounce the impiety and heresy of the Iconoclasts, who opposed veneration of images.

8. The eighth General Council met at Constantinople in 869, and confirmed the reverence of images, and other regulations of the church.

9. The ninth General Council and the first Lateran met 1123.

10. The tenth General Council and the second Lateran met in 1139. This Council, among other matters, condemned the acts of Arnold of Brescia.

11. The eleventh General Council also met in the Lateran in 1197. This Council ordained that the right of voting for a new Pontiff should from that time forward belong exclusively to the College of Cardinals.

12. The twelfth also met in the Lateran in 1215. This Council, among other matters, gave its assent to seventy chapters drawn up by the Pope, who presided at it.

13. The thirteenth met at Lyons in 1245. Its object was that of deposing the Emperor Frederick. It also treated of two other subjects: 1st. The assisting of the Empire of Constantinople against the Tartars; and 2d. The Holy Land against the Saracens.

14. The fourteenth met at Lyons in 1274, for the purpose, among other things, of reuniting the Greek church.

15. The fifteenth met at Vienna in 1311, for the purpose of suppressing the order of Knights Templars, and the doctrine of the "Brethren and Sisters of the Free Spirit," a German institution condemned.

16. The sixteenth was that of Constance, which assembled in 1414, on account of a dispute that existed in the selection of a Pope, there being at that time no less than three claimants for the holy office.

17. The seventeenth is known as that of Ferrara and Florence. Its object was the reunion of the Latin and Greek churches.

18. The eighteenth was the Council of Trent, which was convoked in 1545, by Pope Paul III., to refute the heresies of Luther, Calvin, and Zuinglius.

19. The nineteenth General Council commenced at Rome, December 8, 1869.

Must Go Under.

THE *Presbyterian* reports this anecdote:

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" again he said, "I'll give fifteen." At the close of the appeal, he was very much moved, and thought he would give fifty dollars. Now, the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin. All the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur!"

Here is a key to the problem of covetousness. Old natur must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 19, 1870.

URIAH SMITH, EDITOR.

Times of Refreshing.

AS THE firmament is studded with glittering stars, so the word of God is resplendent with glorious promises. And there are places where these promises seem to cluster in profuse abundance, and form galaxies of surpassing glory. Such an instance is Acts 3: 19-21:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the Heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

What an assemblage of comforting words! What a concentration of cheering hope! What an array of life-giving promises! The hope of repentance, the privilege of conversion, the refreshing from the presence of the Lord, the revelation of Jesus Christ, and the restitution of all things, the grand climax of all human experiences and human destiny.

"Repent ye therefore." We may now do this. We are not absolutely fixed in the galling habits of sin; we may break from them. "And be converted." This is still our privilege. Our hearts may be changed; our affections may be unloosed from earthly and unworthy objects, and made to twine with a living grasp around heavenly things. And our sins may be blotted out. Yes, the wrinkles in our garments, the stains upon our raiment, the eating leprosy upon our hands, and the hidden canker of our hearts, which we have no power to remove, and in ourselves no hope of redemption from,—this may all be removed. And this blotting out, contrary to all analogy, does not leave a deeper stain. Our sins are not blotted out by being covered with something of a darker dye; but the foul traces of sin, and that which blots them out, pass off together, and the record is left without a blemish or a stain. It was thus presented to one in a dream: He stood appalled before a parchment containing a long dark catalogue of his sins; but suddenly a being came forward, and poured a fluid upon the scroll. It rushed like a torrent over it, and rolled away a wave of inky blackness at his feet; but, lo! the parchment stood forth as pure, and clean, and bright, as the driven snow. To one who feels the vileness of sin, and bows beneath its crushing load, and anticipates a little of its dire results, what promise could be sweeter than this?

And after the blotting out of sin, come the times of refreshing. Our version of the Bible reads, "When the times of refreshing shall come." The original rather demands the translation, "That the times of refreshing may come." The sense is not materially changed either way. It shows that it is subsequent to the blotting out of sins, that the refreshing comes from the presence of the Lord upon his people. And it is just before the coming of Christ; for immediately after, Christ is sent for his waiting ones. This refreshing is thus definitely located. It is between the blotting out of sins and the coming of Christ. The blotting out of sins is the conclusion of the work of our Lord in his priestly office as mediator for man. Between that and the coming of the Lord, a little period intervenes; and at that time his people are refreshed from his heavenly presence.

What is the nature of this refreshing? It is something that cannot come till sins are blotted out. And that which sin hinders is the full and complete communion of the Holy Spirit. The word contains the idea of refreshing coolness after heat, and rest and recreation after labor. It will be to the people of God, as a cooling shower to the dry and thirsty land, and a period of relaxation and rest to the worn and weary toiler.

The heat and struggle of sin's conflict are then over. Their record is clear for an entrance to the heavenly land. They are accepted candidates for immortal glory. And as they thus stand upon the threshold of the celestial world, they are given to feel a little earnest of their approaching inheritance a foretaste of the coming joy. Once God came unto his people as the former rain, and the glorious manifestations of the day of pentecost were the outward record of the inward work. Again he is coming to his people as both the former and the latter rain together, and they will receive a refreshing adapted to their position as they are about to enter the immortal kingdom.

Then God sends Jesus Christ for them. Mark the love God is here represented as having for his people. Christ who gave his life for them, would of his own free will, come for them again. Winged with his own love, his care for his people would speed him forward for their rescue. But here God is represented as sending him. God so watches over and cares for his people that not even a hair can perish without his notice; and at last he sends his Son, who once came to suffer and die for them, to escort them in triumph and glory into his presence.

Then the restitution. Glorious promise, consoling hope! We travel back in imagination to the world in its innocence and purity, as it came from the satisfied hand of its Creator. Sorely have the race, plunged in sin and misery bewailed the loss of original innocence and Edenic joys; and for many weary and slow-revolving years have the church waited and longed for the day of deliverance and redemption to dawn upon them. And they have not waited in vain. That day will surely come. Again and again, to make assurance doubly sure, is it promised in the word of God. The time of restitution is determined. The earth shall regain its lost position, and the worthy of its inhabitants shall recover the joys of paradise.

The accomplishment of all this is in the hands of our faithful God. The refreshing is his to bestow. The return of the Lord is one of the counsels of his will. The glorious restitution is one of his unalterable purposes. What belongs to us? Repent and be converted. Repent and be converted. This is our part. This is our duty. Have we done it? Are we doing it? May the words ring in our ears till every heart is fully aroused.

And when all have repented, and all who will receive the gracious provisions made for the penitent are converted, and when all sins are blotted out and put away from the righteous forever, then the refreshing will descend upon the waiting ones. Would you share it? Then remember, it will not come upon the sleepy, the careless, the proud, the worldly, the unrepentant, and the unconverted. And lo! these times of refreshing with their unalterable decisions are just upon us. What are we doing to prepare for them?

The Closing Messages.—No. 30.

In closing our series we recapitulate some of the evidences of our position.

The fulfillment of the prophecies of the four great kingdoms of Dan. 2 and 7 shows that we are in the last days, and that the everlasting kingdom is at hand; for its establishment and the destruction of these earthly kingdoms are all that remain unfulfilled of those great lines of prophecy.

The signs in heaven of the second coming of Christ, as foretold by our Lord himself as merciful warnings of its approach, have all been fulfilled in the given order, so that, believing his word, we may have the strongest assurance that his coming is near, even at the door; therefore we are living in the time when we should expect these closing messages of the gospel should be given.

The 2300 days have expired. At their termination the cleansing of the sanctuary begins. Dan 8:14. The cleansing of the sanctuary is the work of the high priest, namely, the blotting out of the sins of the people. Lev. 16. Our sanctuary and High Priest are in Heaven. Heb. 8 and 9. The days having expired, the time has come for Christ our High Priest to finish the work of his priesthood by blotting out the sins of all his people; but the blotting out of their sins is

their acquittal in the Judgment—all those whose sins are blotted out are thus judged worthy of a part in the first resurrection and the world to come—therefore the time has certainly come for the proclamation to be made: "Fear God and give glory to him for the hour of his judgment is come." Rev. 14: 7.

Precisely this proclamation was made as we approached the ending of the days in 1844. And following this, the cry was suddenly and unexpectedly raised: "Babylon is fallen, is fallen."

Then came the disappointment which led, by renewed investigation, to the light on the subject of the sanctuary to be cleansed at the end of the days. "The temple of God was opened in Heaven." Rev. 11: 19. Our High Priest had entered upon his atoning work within the "second veil;" and the "commandments of God," spoken of by the third angel's message, were seen to be contained in the "ark of his testament," before which Jesus ministers.

Since 1844 the light of these holy, heavenly, unabolished, unchanged, and unchangeable commandments, has developed the meaning of the third angel's message to those who were looking for Christ, loving his appearing, and studying the sure word of prophecy, showing that the worship and mark of the beast are opposed to these commandments, and that any change whatever in them is only the work of that blasphemous power that would, according to prophecy, "think to change times and laws." And here also the prophecy of the two-horned beast—the last persecuting power—is seen to apply to the United States—the first and only plausible application of the prophecy that was ever made; for the very good reason that the description given perfectly applies to this government and cannot possibly apply to any other which ever existed upon the earth. And here in this country we see at the present time a grand movement already inaugurated to change our national constitution—that instrument which says, Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof—so as to make it acknowledge certain religious tenets, and especially to enforce obedience to that law which the Papacy has put in the place and stead of the fourth commandment of God.

All these considerations combined prove that the time has come for the warning of the third angel to be given. The Lord has set forth the Sabbath—the memorial of his finished work—as a sign of his power and right. Ex. 31: 13, 17; Eze. 20: 12, 20. The Roman church sets forth its "substituted Sunday" as the sign of its power and right to set aside what God has commanded, and make laws to bind men's consciences. (See what we have quoted from their own works.) And now our Protestant churches are clamoring for "a better observance" of this institution of the Papacy, and are moving to have it engrafted upon the constitutional law of our government. And they will succeed. The prophecy plainly shows it. Power obtained will be used—the predicted persecution will follow—the final conflict of the true people of God will ensue; but they will be delivered and caught away to Mount Zion to sing the victor's song, while their enemies will sink beneath the unmingled wrath of God.

It is time that the warning message should be proclaimed; and in the providence of God it is being done. His providence is always ready to fulfill his word in its proper season. Already I see a company gathering who have heard and heeded this call from Heaven, have embraced the down-trodden fourth commandment of Jehovah's law, and are striving to purify themselves from all sin and thus get a preparation for translation at the coming of our Lord Jesus Christ. A return to the Sabbath of the Lord is the grand test for those who would enlist into this army; but nominally keeping the commandments of God will not insure the victory. Many have enlisted; and many more will, who will fail to share in the triumph. It will require a character perfected by the commandments of God and the faith of Jesus, to pass the test of the Judgment, stand in the hour of severe trial and persecution, and prepare one to be translated without death to Mount Zion above. But the whole-hearted will find grace and strength to endure, and will be conquerors through Him who hath loved them.

All have a personal interest in this matter. The last message of probation is doing its solemn, fearful work. It calls on each to make a choice between the commandments of God and those by which the Man of Sin has made void the divine law. Which will you choose? A choice must be made ere long. There is no chance for neutrality. "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God." But the image will demand that you shall do these very things on pain of death. Now, before that terrible hour of temptation is upon you, is the time to secure the favor of God, and prove yourself loyal to him. The warning mercifully precedes the trial, that you may escape the danger. By faith it must be heeded; for when the trial is actually come, it will be too late to choose the right and escape. Probation will then have closed. The final choice will have been made.

Now is the accepted time, now is the day of salvation. Oh! heed the solemn call at once. Choose now, while it is called to-day, to be on the Lord's side, and willingly and cheerfully keep his commandments, as we find them in his written word. Fly, oh! fly to Christ for pardon and refuge, ere it shall be too late. Now tender mercy calls in melting strains. Jesus who died for sinners still pleads his blood before the mercy-seat. The Spirit and the Bride say, Come. But soon the day of salvation will be past. The Spirit will cease to invite. The servants of God will no longer entreat. Jesus will cease to plead. Then the filthy must remain filthy still; and He who now, clad in priestly attire, invites the sinner to pardon and life, will "put on the garments of vengeance for clothing," and, "according to their deeds," "repay fury to his adversaries." Isa. 59:16-20. "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22:11, 12. The great day of his wrath will have come. Too late now to seek for pardon. Slighted mercy calls no more. Bleeding love has been rejected. The atoning blood has been set at naught. Now the sinner seeks in vain for a hiding place. Rocks and mountains cannot shelter him; he cannot escape.

In that day of desolation, when the slain of the Lord unburied shall strew the earth, the shepherds and principal of the flock, who have by false teaching led the people astray, will experience the fierceness of the indignation of the Lord. "Howl, ye shepherds, and cry; and wallow yourselves in ashes, ye principal of the flock." "The shepherds shall have no way to flee, nor the principal of the flock to escape." See Jer. 25:30-38. Now they enjoy their fat salaries and princely livings, while they preach smooth things to itching ears. Now the people pay them well for telling them that they are safe while in the path of disobedience; that all is peace and safety, and all may safely rely on their guidance. But then both priests and people will be undeceived; and, oh! what fruitless wallings will rend the air!

Oh! be entreated to heed the call from Heaven. Take sides with the Lord, venture wholly on his word. It is safe to trust in him. Watch and pray, that you may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of Man.

May God save his little ones from the coming storm. May you and I, dear reader, be found with the redeemed on Mount Zion. R. F. COTTRELL.

Divine Guidance.

This is precisely what we need at every step. We cannot safely journey through this world of sin and darkness without the guiding hand of the great Being who has created us. We are exposed to dangers on every hand. No finite mind can teach us how to shun them all. God can do it; and he has promised to do it if we truly seek him. He can show us all our errors, and how to correct them. He will teach us how to walk before him in such a manner as to shun the snares of the devil, and to advance toward Heaven at every step. The meek he will guide in judgment. He will thus guide us if we seek meekness at his hands. J. N. A.

Acts, looks, words, ways, form the alphabet for spelling character.

Admonitory.

We have reached an important point in the history of the third message. At our late General Conference we were deeply impressed that a crisis was upon us. The time had come when a higher stand must be taken on the part of those "that keep the commandments of God and have the testimony of Jesus Christ;" that we must now arise and come fully up to the work, take a firm position upon the whole truth, wrestle and prevail in prayer, and engage with earnestness in the work of the Lord, or be shaken off and have our places supplied with those who will appreciate the goodness of God and the benefits of the light which we have so long enjoyed.

We need not fall if we will heed the warnings and admonitions which have been given. But God has borne with our lukewarmness and half-heartedness long enough, so that, should he cast us off, we shall be without excuse. We have been favored with light in advance of others, that we might give it them. We cannot be used to bear the truth to others, till it has had its sanctifying effect upon us. God has called us to be light-bearers. We must get our own souls illuminated, and then we can let the light shine to others. The number is increasing of those who are ready to receive the truth. Are we ready to bear it to them? Are we united in faith and spirit and purity, and ready to receive those whom the loud voice is about to call forth?

Let us gird ourselves for the work. Let the work of the Lord be the first business of our lives. Those who fight the fight of faith shall overcome. Those who run with patience the race shall win the prize. An exceeding responsibility is laid upon us. Shall we feel it and act? Shall we work with a zeal commensurate with our privileges, or shall we be dismissed from the service and be given over to the love of the present world? Spare thy people, Lord, and give not thy heritage to reproach.

R. F. COTTRELL.

Report of Labor.

THOUGH I have not reported during the present conference year, I have not been idle. Soon after Conference I visited the friends in Ringville, but, as I found no opening for more meetings, stopped but a few days. On my return home I called at Norfolk to spend the Sabbath, and providentially or accidentally became engaged in meetings in the village, where I spent several weeks with little or no apparent results as to increase of numbers. Felt somewhat perplexed over the matter, but followed the best light I had.

The first week in January, I went to Essex Co., where I commenced meetings in the town of Keen the 9th. Went there by invitation of Bro Russell, who with his wife and mother had been keeping the Sabbath about a year. Labored till April 2, with encouraging results, holding meetings in two places, and leaving about twenty new converts keeping the Sabbath. Among them is a man who was formerly a Wesleyan preacher of good experience, but who had so far backslidden as to become very worldly and profane. But he has begun to pray, and seems determined to return to the Lord.

There seems to be quite an interest awakened in that vicinity, and I design to return soon and hold meetings in an adjoining town. Am considerably worn, but of good courage. S. B. WHITNEY.

"Let him Alone." Hosea 4:17.

THE people of God had wandered far from him. He had sent them prophets, and wise and eloquent men, who had warned and instructed them; yet they persevered in their evil ways. At last, having done all that could be devised or invented to bring them back to him, he found there was no remedy; then his Spirit was withdrawn, and Israel fell into the hands of his enemies (2 Kings 17:3-23), never to be delivered.

With this fearful example present, few will be warned to flee the wrath of God. Like Ephraim, men of the present day are joined to their idols; not always of wood, or stone, or silver, or gold; but this

world's good, of one kind or another, claims the attention and the affections from its seeming importance. The present moment, the current value of the treasures of earth, of par value at present, these call the mind's attention. Unbelief blinds the mind to those things which faith points out as of most importance in the future. Prosperity props up the worldling, who walks in a show of religion; and plenty stupefies him, until he walks, like a drunken man, the brink of ruin; and with the speech of self-security upon his lips, he falls to rise no more.

May God help us to heed the testimony given us, and now to arise from our low state to a new life.

JOS. CLARKE.

Christian Sabbath.

[I FOUND a sermon with the above title, published in 1759, by one Mather Byles, pastor of 1st Church of Christ, of New London, to which is a reply by one Joseph Bolles, in behalf of others who suffered persecution with himself for breaking the so called "Christian Sabbath." Though a no-Sabbath man, he sharply criticized the Sunday arguments and completely vanquished his opponent. I will give an extract from the reply.

M. E. CORNELL.]

We have been imprisoned, twenty-three at a time, eight of about seven months, and some of the best of our cattle, and horses, and other goods taken away, and three of us cruelly whipped, near twenty stripes apiece, for doing the business of our ordinary calling, on the first day of the week, which he calls Sabbath, all within nine months. And in these persecutions we have continually desired our persecutors to show any scripture warrant for their practice; we have also sent forth advertisements promising Ten Dollars reward, to any person that could show us one word in the Bible, that forbids labor on this pretended Sabbath; which we suppose he calls a challenge; and because he can't find a word, in the Bible, that forbids labor on his pretended Sabbath, he has preached a sermon, instead thereof, and though he calls it the Christian Sabbath, it is not called so in the Scriptures; by which it is evident, it was not the Christian Sabbath in the apostles' time; for if it had been the Christian Sabbath in their days, they would have called it so. Also his text is part of the commandment to labor six days, and rest the seventh; so that his own text, that he builds his Sabbath upon; requires labor, on his pretended Sabbath; for it says, Six days shalt thou labor, and we know that this pretended Sabbath is the first of the six days, so that this first-day Sabbath, being built on this commandment must be vain deceit. Col. 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men." In page 18 he says, "And lastly to assign a reason why there is no command for this Sabbath, in the New Testament;" and in the next page he says, "THE APOSTLES LEFT IT TO AFTER DISCOVERIES;" but neither God nor man can require us to keep a Sabbath without a law. For where there is no law there is no transgression. Rom. 4:15. And sin is not imputed when there is no law. Rom. 5:13. And the confession of faith of this Colony, requires a command for all the worship we perform to God; and there is no discovery of this pretended Sabbath in the Bible, for he says, "The apostles left it to after discoveries," and the first command we have discovered for it, was more than three hundred years after Christ, by Constantine the Emperor, recorded in Fox's Acts and Monuments, vol. i, p. 134, in these words: "The Sunday he commanded to be kept holy of all men, and free from all judiciary causes, from markets, marts, fairs, and other manual labors, only husbandry excepted." Here we may observe, no husbandry labor is forbidden, in this "after discovery." Also King Inas, who reigned in England in the year of our Lord 712, commanded that infants should be baptized within thirty days, and that no man should labor on Sunday. Fox's Acts, vol. i, p. 1016. Observe, in this "after discovery," all labor is forbidden; as popish darkness increased, this Sabbath strengthened, and infant baptism was also discovered. Also King Edgar, who began his reign in England

in A. D. 959, "He ordained that Sunday should be kept holy from Saturday noon, till Monday morning, and he ordained and decreed for holy days, and fasting days." Fox's Acts, vol. i, p. 1017. Observe, this "after discovery" being in midnight popish darkness, this Sabbath was kept more strict, and they also discovered half a day more, and holy days and fasting days to be observed. Also King Canutus, who began to reign in England, in the year 1016, "He commanded celebration of the Sabbath, from Saturday noon, till Monday morning."—*Ib.* This King discovered it by the name "Sabbath;" but the other three, discovered it only by the name "Sunday."

Also in our Colony there is an ample "after discovery," of it, by the name of Sabbath, or Lord's day; which exceeds the other four after discoveries, with a famous law, to torture the bodies of them that break this pretended Sabbath, by whipping, not exceeding twenty stripes, if they refuse to pay a fine; and doubtless there have been more after discoveries, by express command, for this pretended Sabbath, which he says the apostles left to after discoveries; he ought to take his text out of the forementioned "after discoveries," where there are express commands to build his Sabbath upon; but as he builds it on God's commandment, which commands labor on his pretended Sabbath, it has no foundation to stand upon, and therefore stands upon nothing. No *after discovery*, neither his pretended Sabbath, infant baptism, nor the mass, nor purgatory, ought to be built on any text in the Bible. But, whoever preaches up any of these after discoveries, they ought to take a text out of the law book, where they are instituted and commanded, and not out of the Bible, where they are "not discovered." * * * * *

But who would have thought such a thing that a pretended minister of Christ would undertake to vindicate a Sabbath that there is not one word of Bible for; and to affirm that the practice of the world, which the Scripture says, the devil hath deceived, is a sufficient evidence; including papists, Turks and Indians, even the most barbarous and uncivilized nations, which worship dumb idols, * * * some of which are openly familiar with the devil. He calls their worship divine, their assemblies solemn, their festivals sacred. By which it appears that his divine worship and theirs, is all in one spirit. Ps. 106: 35 "Were mingled among the heathen, and learned their works."

Again he says, "Take away the Sabbath, and what will be the consequence?"

He speaks like the idolaters of old, Judges 18: 24, "Ye have taken away my gods, which I made; and the priests, and what have I more?" Here we may see the idolaters speak all with one voice; their heart is after their idols, and their priests, more than after God.

Next he says, "Errors in doctrine, and corruption in practice, would break in upon us like a flood, immorality would triumph without control."

Ans. It is such a time now; for there are errors in doctrine, manifest errors indeed in this and other sermons; and that corruption in practice, is already broken in upon us like a flood, is evident by the people giving such vast sums of money to their priests, for preaching such wretched stuff, as we see in some of their sermons: and immorality triumphs almost without control, among the people who are encouraged to it by the example of their priests; which live immoral lives; in covetousness, pride, fullness of bread, and abundance of idleness; Sodom like. Eze. 16: 49. Immorality triumphs in a high degree, even in gathering money for the priests, of many poor people, to whom there is more need to give; and casting some into prison, to force them against their conscience to pay money, to maintain such priests in idleness, which they know God hath not sent to teach them, and the hirelings take the money, and preach but little against this immorality; but whether a receiver is not as bad a thief, let the reader judge.

In pages 5, 6: "A party of deluded visionaries, blinded by prejudice and obstinate in their errors, &c."

Ans. He may take this to himself also: for he is so blinded by prejudice, that he preaches, that men ought not to labor on the Sabbath which he says the

apostles left to after discoveries, notwithstanding Christ commanded his disciples, to labor thereon, and he is so obstinate in his errors, that he brings the practice of the barbarous nations, and the practice of the world, which the Scripture says the devil has deceived, to help to prove his invented Sabbath, and it being still too short, he tried to altar the translation of the Bible, in page 18, to make it prove his pretended Sabbath, and when he saw it was all too short, he undertook to assign a reason why there is no express command for this pretended Sabbath, in the New Testament, and with much ado, at last, he confesses that the apostles left it to after discoveries! so then it was left to be discovered in popish darkness.

NO TIME TO PRAY.

No time to pray!
Oh! who so fraught with earthly care,
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin—
Needs not to pray?

No time to pray!
'Mid each day's danger, what retreat
More needful than the mercy seat?
Who must not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

No time to pray!
Then sure your record falleth short;
Excuse will fail you as resort
On reckoning day.

What thought more drear
Than that our God his face should hide,
And say through all life's swelling tide,
No time to hear!

Cease not to pray;
On Jesus as your All rely;
Would you live happy, happy die?
Take time to pray.

—Presbyterian.

Praying his Way Out.

A SMALL boy, by wandering too far into the woods for the cows, lost his way. He tried to describe to me what his feelings were when he saw that he was lost. He expected never to see his friends again. Feelings of terror crept over him. He might remain there and starve to death. He might be torn in pieces by wild animals. There were many dangers to which he was exposed.

I asked him what he did when he saw his situation. He said he knelt down and prayed a long time, and when he arose he did not feel that he was lost, but was quite sure he would find his way out. "And sure enough," said he, "I had gone but a little way after I prayed when I came to the road. I was close by the road and didn't know it."

I have thought many times it may be thus with Christians. They sometimes wander from the narrow pathway, and are lost in this wilderness of woe. On seeing their situation, they give way to feelings of despair. Satan has induced them to wander, and now he would hold them fast.

Backslider, have you wandered far from the Lord? Have you left the path of righteousness, and fallen into the enemy's snare? Yield to God. Submit to him. Pray to him. Pray earnestly that you may have help to find your way out. He will hear you, and help you; for he has said so in his word. The narrow pathway may not be far in the distance after all; at least, it may not take long to return to it with angel hands to guide you. It is not the will of our Heavenly Father that any should remain outside of the fold. By earnest prayer we may find our way back, though we have wandered far.

Do you feel as though your transgressions have cut you off, and left you without foothold, or without any stay or prop in the word of God? Remember He is mighty who has said, "My grace is sufficient for you." He is as strong and as mighty to save to-day as at any previous time. Put all your trust in him. Say, with Bunyan, "Lord, I fain would honor thee by believing that thou wilt and canst save."

JANE R. TREMBLEY.

Battle Creek, Mich.

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 Bro. Buxton.

DEAR BRETHREN AND SISTERS: I have endeavored to not be idle in the Master's cause this winter, but have done what I could, though it be but little.

Nov. 21, commenced a course of lectures about four miles north of Lexington in McLean Co., Ill., in a country school-house. The roads were very bad most of the time while there, so that I had to postpone meetings once or twice, which, with the prejudice against the truth did not give a very large attendance.

Gave thirty-two discourses in all. Sold about \$6.00 worth of books, obtained two subscribers for the REVIEW and one for Reformer. Four signified their willingness to keep the Sabbath and with further help I believe they will become fully identified with the Lord's remnant people. Most all the community were convinced we have the truth on the Sabbath and the advent near.

Jan. 16, commenced meetings in Danforth, a railroad station in Iroquois Co. There was quite a good attendance here, and I think there are some honest souls, although the Methodist minister, the only preacher there, had discontinued his meetings some time before saying "I have given them over to hardness of heart and reprobacy of mind."

The Spirit of the Lord helped, and four decided to keep God's commandments, two of whom, a man and his wife, were so situated they thought they could not well commence keeping the Sabbath, then, but have since given up their tea, coffee, and tobacco. I trust those four will be numbered with God's people. Two more started to keep the Sabbath but have rather turned from it, and a number more are about persuaded to obey the truth. I sold about \$10.00 worth of books, obtained one subscriber for Reformer, and gave in all thirty-four discourses.

Feb. 23, commenced a course of lectures in Lexington McLean Co.; but a number of circumstances rendered it impossible to go through. Gave only seventeen discourses, yet I think four will obey the truth. The ministers, of whom there were ten or twelve in the place, stated if they got into a discussion with us they should lose their members; hence they used their best and wisest argument, silence. Sold about \$8.00 worth of books, and received two subscribers for Reformer.

I crave an interest in the prayers of God's people for wisdom to know, and grace to walk in, the path of duty, in order to rightly labor while the day lasts.

H. G. BUXTON.

From Bro. Wilcox.

I HAVE labored in holding meetings, the present conference year, seven weeks. Have labored in connection with Eld. C. O. Taylor, Bro. T. doing most of the preaching. Six weeks of the time we spent at Happy Valley, Oswego Co., N. Y., an entirely new field. The result is that twenty are keeping the Sabbath and are rejoicing in the other truths of the third message. Others are deeply convicted. May God grant them repentance to the acknowledgment of the truth. They have organized meetings on the Sabbath, also a Bible Class which when last heard from was moving very prosperously. May God impart unto them wisdom, to so labor, that they may edify the saints, and receive additions of such as shall be saved.

Four miles south of Happy Valley was a company of five that have stood alone ten years or more. Through the year 1869, Bro. F. Wheeler or myself met with them once each month. During the present conference year, Bro. Taylor has joined us in a more especial effort for them, and six more have embraced the truth. They feel greatly encouraged to go forward. They have their weekly prayer-meeting, also meetings on the Sabbath. May the blessing of the Lord rest on this company.

Also four miles west of this place in the town of Parish where the tent was pitched some years since, is a company of ten, that are keeping the Sabbath. Seven of the number have embraced the truth since our last Conference. They have their meetings on the Sabbath. May they serve the Lord with all humility; for the weak will be guided in judgment. Truly God is good.

Our Monthly Meeting for April is just closed. Attendance quite good in view of the bad roads. Had a representation from Mannsville also three from Happy Valley. Though they came thirty-five miles to meet with us, they concluded they were well repaid. Their prayers and testimonies were cheering to us. We had a very good meeting, yet there is a lack of consecration, a lack of settling into the work of God, but some begin to agonize, and plead for full salvation for themselves and for others, which gives some reason to hope that we may report progress in the future.

HENRY H. WILCOX.

From Sister Kynett.

DEAR BRETHREN AND SISTERS: As I read the cheering communications from the scattered flock, I feel like casting in my testimony with theirs on the side of truth. I feel to thank God that my eyes were ever opened to the importance of keeping his holy law. My husband and self commenced keeping the Sabbath two years ago. We struggled along through opposition and discouragement entirely alone during the first year, with no meetings to attend, and no preaching except the REVIEW. But I can thankfully say that I have since had two brothers and their companions come out decided to keep the commandments of God; and although we live from two to six miles apart we meet together at each other's houses on the Sabbath for prayer-meeting and Bible Class.

Our number is only seven; but we believe the Lord meets with us, and we are strengthened to fight on in the battle against the adversary. I am convinced that we have a very short time in which to perform our allotted tasks; and unless we work faithfully and perform our whole duty, we shall be left to perish with the ungodly. Oh! let us awake and heed the Testimonies. Many of them apply to my case, and I am determined to strive to overcome, that I may be found with the redeemed on Mount Zion. Pray for your unworthy sister,

EUNICE H. KYNETT.

Clinton Co., Mich.

A LENGTHY communication, for all of which we have not space, has been received from Sr. M. M. Osgood, of Rochester, N. Y. She wishes to say to the brethren and sisters, that she has become fully satisfied of the evil tendency of that philosophy so strenuously advocated by some, of association and familiarity between the sexes; a philosophy which she has in times past looked upon with more or less favor. In the conclusion of her communication she says:

"The truth looks more and more precious. As the way grows narrower, the more do I delight to walk in it; for there is not room to see much now only what is before us, and that object is altogether lovely, is all light and radiant with love. My hope of tarrying till Jesus comes is very feeble now; but I am trying to get ready for the time of reckoning, that whether I wake or sleep, my name may be retained in the book of life. May the Lord keep us from falling until the sealing is over."

SR. A. P. LAWTON writes from Herkimer Co., N. Y.: When the truth enters a family, if all cannot at once see alike on all points, it should never be allowed to excite, much less exasperate. In studying God's holy word, there should be no strife for mastery, no carnal will to be gratified. The great, all-absorbing, question should be, What is truth? If all are humble, honest, earnest, seekers, without prejudice, it will not be long before all will agree. Be very patient with each other. God is not the author of confusion, but of peace. It is prejudice and an unwillingness to yield to the plain teachings of the word, not the truth nor its humble advocates, that make discord. Humbly, earnestly, and affectionately, pray with and for each other, that you may be guided into all truth. Error never does any one any good, however long it may have been established.

Paul exhorts his brethren to be of one mind, and all speak the same things. The watchmen will see eye to eye when the Lord shall bring again Zion.

Seek, dear friends, to get very near to God. The secret of the Lord is with those that fear him. Who would not seek this honor? Who would not prefer an intimacy with the Ruler of the universe, to an acquaintance with any of the potentates of earth? I can say, Farewell honor, wealth, position, and friends, if these stand in the way of eternal life. I can afford to sacrifice these, but I cannot, must not, lose eternal life. No one can love friends better than I, nor more highly prize friendship, but I love my mansion in Heaven better.

BRO. M. G. FITCH writes from Dunn Co., Wis.: Myself and wife, being the only Sabbath-keepers in this vicinity, sometimes feel lonesome, yet we have no desire to turn back to the world again. I thank God for the light he has given us on the present truth, especially for light on the Sabbath. And I bless his holy name that he ever gave me a heart to obey. I have been trying thus to obey him for about three years, and he has greatly blessed me.

SR. J. E. SIMONDS writes from Union Co., Iowa: I am resolved to press on in the narrow path that leads to life. I thank God that he has spared me to hear and embrace the third angel's message. As we advance, the light increases on our pathway, showing us our position in the world's history. We know we are living in the last days, and the last times are perilous times, wherefore we must take unto us the whole armor of God.

SR. H. SCHOOLEY writes from Lake Co., Ill.: I have not heard any Advent preaching for nine years, nor seen one of like faith. But our good paper comes to me every week. This is all the preaching I have, and I prize it highly. I feel like crying mightily to the Lord for strength to overcome.

C. CLARK writes from Wayne Co., Mich.: We are firm in the truth. And as we are here alone, we would like to have some of our preaching brethren come here to preach, as others are very anxious to hear, and willing to help pay the expense. We live on the main road from Wayne to Monroe, two miles south of Smithville.

Obituary Notices.

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

DIED, in Newfane, Niagara Co., N. Y., March 11, 1870, of consumption of the liver, Ida Estell, daughter of Geo. B. and Mary J. Gaskill, aged seven years, seven months, and five days. We feel it a deep affliction to part with one so justly dear; but we hope to meet where no parting tears are shed, no farewell look is given.

No night of weariness,
No sleepless eye,
No unknown shadow
Hovering nigh.

No night of sorrow,
With bitter moan,
No mournful lament
Of "left alone."

No night of death,
No farewell tear,
No loved ones parted,
No anxious fear:

But harps, and crown, and songs away;
And bright, eternal, joyous day.

GEO. B. & M. J. GASKILL.

SR. M. A. LYONS writes from Somerset, Vt., that her husband was killed by the falling of a tree, on Tuesday, March 8, 1870. She has, in her affliction, the consolation of knowing that he was an honest seeker after truth.

FELL asleep in Jesus, in Delaware Co., Iowa, March 9, 1870, my beloved companion in life, Sarah Youll, aged 39 years. She embraced the present truth in the summer of 1864, under the preaching of Bro. R. F. Andrews, and since then has stood firmly for all the commandments of God and testimony of Jesus. Since her stay at the Institute last spring, she has enjoyed much of the presence of God, and lived in harmony with the teaching of the apostle, willing to know nothing but Christ and him crucified.

JAMES YOULL.

MISCELLANEOUS.

Alfred University.

WE have received from Prof. Allen, of Alfred Center, N. Y., a catalogue of the S. D. Baptist University of that place, of which he is President. The following persons compose the present Faculty:

Rev. JONATHAN ALLEN, President, Professor of Metaphysics, Ethics and Theology. MARY E. BROWN, A. L., Preceptress, Professor of the French Language and Literature. Rev. N. V. HULL, Professor of Pastoral Theology. WM. A. ROGERS, A. M., Geo. B. Rogers Professorship of Industrial Mechanics. A. R. WRIGHTMAN, A. M., Prof. of Latin Language and Literature. Rev. E. N. LARKIN, A. M. Prof. of Natural History. Rev. T. R. WILLIAMS, A. M., Prof. of Biblical Literature. Rev. A. HERBERT LEWIS, A. M., Prof. of Church History. PROSPER MILLER, A. M., Prof. of Natural Sciences. ALBERT WHITFORD, A. M., Prof. of Mathematics. EDWARD M. TOMLINSON, A. B., Prof. of the Greek Language and Literature. ABIGAIL M. ALLEN, A. M., Prof. of Painting and Drawing. IDA F. KENYON, A. M., Prof. of the German Language and Literature. MINERVA F. SIMPSON, Prof. of Instrumental and Vocal Music. SARAH SAUNDERS, A. L., Teacher of Primary Department. MARY J. LANPHEAR, Teacher of Preparatory Department. ANSON E. STILLMAN, Instructor in Book-Keeping and Penmanship. Normal Instructors, CHARLOTTE E. DOWSE, MARY E. SETCHEL, and TRUMAN W. SAUNDERS.

Whole number of students for the year ending June 30, 1869, three hundred and sixty-three. The Institution appears to be in a prosperous condition.

"Solemn Appeal."

THE present condition of our fallen, degenerate, and dying race makes this work a necessity of the times. It should be read by all that would escape the "pollution that is in the world through lust," those who imagine they have escaped, as well as those who know they have not. It is written and edited in the interest of humanity, and all should be acquainted with its contents. May it prove the salvation of many. The married, as well as the unmarried, need its instructions. Those suffering the bitter effects of violated natural law need its friendly advice, while others need its solemn warnings. The writers and editor have faithfully discharged their duty in the fear of God, and for the temporal and eternal salvation of men. Let all who would second them in their efforts, see that the work is read and circulated. Its warnings and instructions will fail of their benevolent design, if they are not read. Let all do their duty.

R. F. COTTRELL.

In the foregoing communication, Bro. Cottrell speaks the mind of a number of correspondents for whose communications we have not room. Those correspondents we know will be willing to let Bro. Cottrell speak for them. And let the reader consider that here we have the mind not of one person only, but of many; and let him, above all, give heed to what is said.—Ed.

THE political situation in France is again critical, some changes having already been made in the ministry, while others are almost daily expected. The strike at LaCreuzot continues, and there are symptoms almost everywhere of discontent. Olliver, it is stated, will ask the Corps Legislatif to adjourn to-day until after the vote is taken, on the plebiscite, in the first days of May. The British House of Commons has adjourned for the Easter holidays, until the 25th inst., and the Irish question has by no means arrived at a satisfactory solution. In Spain there has been an outbreak at Barcelona, which has been quelled at the expense of several lives. On the whole the prospect across the water is not very promising of peace.—Battle Creek Journal.

THOSE who take honors in nature's university, who learn the laws which govern men and things and obey them, are the really great and successful men in this world. The great mass of mankind are the "Poll," who pick up just enough to get through without much discredit. Those who won't learn at all are plucked, and then can never come up again. Nature's pluck means extermination.—Prof. Huxley.

The Review and Herald.

Battle Creek, Mich., Third-day, April 19, 1870.

Bro. Cottrell has sent us an extract from a pamphlet published by W. F. Horner, Disciple, of Buffalo, N. Y., in which the popular fallacy of a particular, indefinite, changed, seventh-part-of-time and no-day-in-particular, Christian Sabbath, is taken to task in the following uncompromising style:—

"In the style of the apostasy, we have Sabbath Schools: that is, 'seventh-day' schools upon the 'first day.' A precept for keeping the seventh day is deemed good authority for keeping the first! . . . They tell us that the Sabbath is a moral precept, and yet that it has been changed. It is difficult to understand how a moral precept can be changed. I had supposed moral law to be as immutable as the throne of God. But we are just here informed that it is the seventh part of time that is moral, and not the seventh day. This bit of news, about the seventh part of time, the sacred writers forgot to tell us. If the day was changed from the seventh to the first, it did not happen to be a seventh part of time; for they must have broken one Sabbath, or two Sabbaths must certainly have come together—and all this by divine authority—so that in either case, it was not a seventh part of time. A moral law changed by divine authority!! Who can tell but the precept to love God may yet be changed?"

The foregoing extract is in point not only on account of its withering exposure of error, but also as showing that this question of the Sabbath is so plain that a wayfaring man, &c., need not err therein; else we had never had such declarations from such a source.

On page 71, present volume of the REVIEW, is an item on Church Festivals, clipped from the *Sigourney* (Iowa) News, and signed "H. W." A correspondent inquires if the statement there made can be substantiated. Who can give us the information?

To Correspondents.

C. S. WARNER: The washing of feet seems to be clearly enjoined as a church ordinance, in John 13.

S. W. PARKS: We see nothing in Isa. 19 to be fulfilled in modern times. It was probably all accomplished centuries ago.

E. F. DEBORD: The great apostasy in the church resulted in the formation of the Roman Catholic church. We do not understand that that church, as such, was ever the church of Christ. A union of church and state consists in the state's having jurisdiction in ecclesiastical matters, and using the civil arm to enforce religious enactments, whatever be the character of the church with which is united.

F. HALL: For an explanation of Luke 23: 43, see Which? Mortal or Immortal? pp. 52-57.

I. M. MATTHEWS AND S. A. CARDELL: For an exposition of 2 Cor. 3, see Sabbath Tracts, Nos. 1-4, and Both Sides, p. 37.

I. Z. LAMB: The three days and three nights during which Christ was to be in the heart of the earth, are usually explained according to a Hebrew usage, which sometimes speaks of a part as the whole. Thus the time of his rest in the grave being one entire day, and parts of two others, it is spoken of as three.

P. H. CADY: The inquiry you make as to how far it is proper for S. D. Adventists to solicit or receive aid from those without, in building their houses of worship, is one which frequently arises. At the General Conference held in Battle Creek, in May, 1863, Brn. Andrews, White, Byington, Waggoner, and Smith, were appointed a committee to give some instructions on this point through the REVIEW. We hope, for the benefit of the brethren at large, they will soon find time to take the matter into consideration.

L. JENKINS: We have no particular light on Isa. 4: 1.

MRS. N. G. SANDERS: You say well that those who argue for Sunday-keeping from the expression, "eighth day," in Lev. 23, assume that it is the day of the week instead of the day of the feast. But what right have they to assume this? There is nothing about the reckoning of the days of the week in the narrative. It is a most unwarrantable assumption. And as that is the central and vital point in their argument, it all falls to the ground.

W. W. JILZ: For remarks on the death threatened Adam, see Which? Mortal or Immortal? p. 105. For an exposition of Col. 2: 16, see Sabbath Tracts, 1-4.

L. W. K., of Wis.: The objection to the Sabbath, based on the difference in time east and west, is old and oft-repeated. But how does it affect the cases of those who are located at any particular place? Suppose it should be granted that a person going round the world could not keep the Sabbath accurately, how would that affect the cases of those who are not going round? A person has no right to suppose circumstances under which he could not do certain duties, and then make that an excuse for neglecting those duties under circumstances in which he could do them. But the objection is altogether factitious. We have never yet heard of a person who was not able to correct his reckoning so as to keep a true reckoning of time under such circumstances. The condition of a person on the move around the world is exceptional and temporary; and his reckoning must of course be regulated by the established time at whatever point he may be.

J. ATKINSON: The ordinance of the washing of feet we understand was instituted after the passover supper but before what is called the Lord's supper.

N. G. SANDERS: The best argument on the types and their fulfillment, the wave sheaf, pentecost and the day of atonement on the tenth day of the seventh month, will be found in the Prophecy of Daniel, Sanctuary, and 2300 Days.

E. B. of Iowa: We think it better to be on friendly terms with other denominations as far as possible. Do nothing to close their ears till they have been tested by the truth, and either receive it, or develop a spirit of opposition.

J. M. ADAMS, Jeff. Co., Kansas: The resurrection spoken of in Luke 20: 35, 36, is a special resurrection "out from among the dead;" those who are left being the "rest of the dead," who are not raised till a thousand years thereafter. It is the same as Phil. 3: 11, which evidently refers to the first resurrection. The original demands this construction. If the doctrine of the non-resurrection of the wicked is agitated in your section, the book you want to circulate is Bro. Waggoner's late work on that subject, entitled "A Vindication of the Doctrine of the Resurrection of the Unjust." It is unanswerable. Price 15 cts., postage 2 cts.

MRS. S. WHALEN: For our views of the four and twenty elders, see Thoughts on Revelation, chapter 4: 4, and 5: 8. It is doubtful whether any messenger can visit your place within the time you specify.

L. D. SANTEE: Your poetical contributions are thankfully received, and will be used in due time. Meanwhile, as the supply of this kind of reading is large, and the demand limited, will you not favor us with some short, pointed, stirring articles in prose. There may be poetry in prose, as well as in rhyme. The matter of the book, we refer to the Trustees.

Keep your Covenant.

CONFERENCE recommended, and the churches have generally adopted, a rule requiring members living at a distance from the locality of the church, to report themselves by letter or otherwise at stated times. The church of Battle Creek has had a large number of non-resident members; and at a church meeting held April 6, it was ascertained that only three of that large number had reported by letter, for some time. For this continued violation of obligation, they were all, the three as above excepted, suspended from the fellowship of the church, so to remain till they give satisfactory evidence of worthiness.

This is right. Discipline is necessary to the life and growth of a church, and members who disregard the correct rules of a church are no benefit to it, but rather a detriment. Such persons should also bear in mind that a timely report of their standing would have been satisfactory; but having neglected so long to make that, they have actually lost their standing, and must give good evidence that they are making efforts to recover it.

J. H. WAGGONER.

SWISS WATCHES.—We have just received from Bro. Albert Veuilleumier, Switzerland, a case of Silver Watches, patent lever, full jeweled, hunter cases, which we will sell at low prices, ranging from \$15 to \$25, cash in hand always.

JAMES WHITE.

WHAT MATTER?

The kingdom of God is before me;
What though I may journey alone;
What though I am tired and fainting,
With the weight of the cross I have borne?

What matter though rough be my pathway,
And tears in my weariness fall?
I shall rest in the home of the ransomed,
Where gladness and peace are for all.—Sel.

Appointments.

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

THERE will be a general meeting for southern New Hampshire and Massachusetts in South Lancaster, Mass., May 7 and 8. It is expected there will be a general attendance, especially of the Camp-meeting Committee. There will be also an opportunity for those wishing baptism to be baptized. It is suggested that this meeting be made a special subject of prayer, by all interested, for the blessing of the Lord. Meetings to commence Friday evening, May 6.

S. N. HASKELL.

THE next Quarterly Meeting of the church at Bowersville, Ohio, and the brethren and sisters of Clark, Green, and Clinton, counties, will be held at Bowersville, on the last Sabbath in April, and first first-day in May. Come, brethren and sisters, praying that the Lord may meet with us, and that a good work may be done for us.

WM. COTTRELL.

THE next Quarterly Meeting of the churches of Oakland, Johnston, and Little Prairie, Wis., will be held at Johnston Center, May 7 and 8, 1870. We invite all to attend who can, and desire to have some preacher meet with us.

A. B. WILLIAMS.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

JENNIE MESSERSMITH: Yes; the REVIEW is sent.

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 receipted 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. Mrs H Johnson 37-1, Olive A Brooks 35-9, H M Van Slyke 36-24, J C Smith 36-1, Geo Harlow 36-1, John Ward 37-4, J H Rogers 36-3, A L Ring 35-1, Chas Korthrecht 37-4, Myron Winchell 36-18, Joseph Townsend 37-4, N Lawrence 37-18, C F Hoffman 37-18, J H Cottrell 34-1, E G Stevenson 35-1, C L Sweet 36-14, P McLaughlin 38-20, A W Smith 35-14, Jas Daniels 36-18, Mary E Raymond 37-3.

\$2.00 each. Mary Rasmussen 37-1, Philip Strong 31-1, M Wilkinson 37-4, F A Strickland 39-1, Asa Green 24 35-1, Joel Hersey 37-17, Francis H Clymer 37-17, Geo B Gaskill 37-1, E Lander 37-14, Jacob Hare 37-9, L H Robinson 37-15, Lester Russell 35-1, F W Hake 35-13, A M Eggleston 37-20, E S Finch 37-1, Lyman Gerould 37-18, N A Hollis 37-1, Eld A L Curl 37-9, M T Haughey 37-11, Amy P Parker 37-12, Philo E Kinsley 37-1, M J Bartholf 36-1, C Wright 36-9, N V Hull 37-16, Augustus Hall 34-3, J F Carleton 37-15, Amos VanSyc 37-13, A H Clymer 38-1.

Miscellaneous. John Mays 50c 36-17, T Rothen 50c 36-17, Mrs J A Beagle 25c 35-24, Lemuel D Yuker 75c 34-1, D W Crandall 50c 37-1, Jas Strong 50c 32-1, H S Priest 1.50 37-13, M M Scott 70c 37-6, M W Rathbun 1.25 36-6, J R Stone 3.00 37-1, Otis A Richmond 3.00 36-17, N Hiddleston 3.00 37-7.

Books Sent by Mail.

M Dennis 10c, John M Adams 75c, C S Warner 45c, S Babcock \$1.00, W S Moon 13c, S R Morrison 13c, A Wenger 13c, H M Garrison 10c, S W Harris 12c, A Lewis 12c, A J Richmond 12c, W Sprague 12c, C Z Pond 41c, W B Kennedy 17c, Eld J Matteson 5.34, J E Simonds 50c, Lois Babcock 1.12, F E Hitchcock 12c, D F Sanders 1.00, Mrs N G Sanders 50c, Chas W Tozier 50c, Wm Boynton 2.10, Thomas Thornton 2.00, Danford Ayers 25c, M E McComb 12c, C H Bliss 3.00, D W Crandall 44c, H S Stevens 36c, A Pringle 10c, C L Haskins 50c, J Young 50c, C L Sweet 15c, Robert Sawyer 25c, M M Scott 30c, Geo H Murphy 12c.

Foreign Missionary Fund.

M A H Haughey \$5.00.

General Conference Missionary Fund.

Jane E Simonds \$2.50, S J Gardner 1.00, E L Town 1.50.

Cash Received on Account.

John Matteson \$14.44, W W Jilz 3.06, J H Bennett 17.00.

Benevolent Fund.

E B Lane \$10.00.