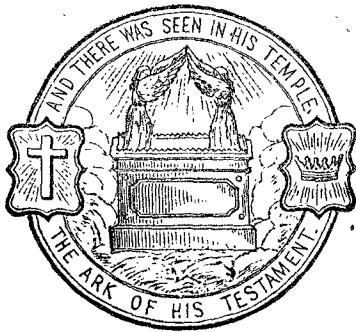


ADVENT REVIEW



And Sabbath Herald.

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

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

MY CLOSET OF PRAYER.

My closet of prayer, to thee do I come;
The home of my soul while life's pathway I roam.
When wearied with earth, with its sorrows and care,
I'll haste me away to my closet of prayer.

'Tis there I hold converse with one that I love,
Through Jesus, who left the bright regions above,
And came to this earth to suffer and die,
To redeem fellow-sinners, unworthy as I.

'Tis there I find strength to resist and repel
The many temptations around me that swell,
That crowd in my pathway to lead me astray,
While striving to travel the heavenly way.

Oh! when I neglect thee, my closet of prayer,
How soon I am taken in Satan's strong snare;
How soon I forget to watch and to pray;
And grieve holy angels in sorrow away.

Then let me not leave thee; no, never again;
But when burdened with sorrow, temptation, and pain,
Let me cast upon Jesus my sorrow and care,
And pour out my soul to my Saviour in prayer.

V. O. CROSS.

Bordoville, Vt.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom
PREACH THE WORD. 2 Tim. iv, 2.

LAW AND GOSPEL.

Sin and Pardon; Disease and Cure.

BY ELDER R. F. COTTRELL.

TEXT.—"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. viii, 22.

CONDEMNATION is the moral disease of mankind; a disease which, if not cured, will end in death. Sin, which is the transgression of the law of God, is the cause of this disease. In order to cure the disease, the cause must be removed. It is of no use to treat the symptoms, while the cause is left unremoved. Jesus Christ is the only Physician that can cure it, and the only remedy is the gospel. "He shall save his people from their sins."

Had not our race transgressed the law of God, there would have been no moral disease, no guilt, no woe, and, consequently, no need of a physician nor a remedy. Man's moral and physical health would have remained sound, and the result would have been everlasting life. But the violation of the laws of moral health has made a remedy necessary. The transgression of the law has brought condemnation; and to save man from condemnation and, consequently, from death, the gospel of pardon has become necessary.

A return to the laws of moral health can aid in our restoration by putting us in a favorable condition for a cure. This, indeed, is absolutely necessary; but this alone cannot remove the disease. The remedy must be applied to cleanse us from the deep-seated, mortal disease already contracted, and preying upon our vitals. Future obedience cannot justify us from our past sins, which by the law demand our death. "By the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin."

But the great Physician is not like the quacks of our times, who, to sell their worthless nostrums, tell us that no change of diet is required—that we may still continue the pernicious habits which induced our disease, and yet expect a cure. He, on the contrary, demands an entire change in our habits of life, a return to the laws of health and life. His language is, "Wash you, make you clean [good advice to most patients, in a literal sense]; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." No cure is promised, but on condition of a return to the violated laws of health. We must not continue our wrong habits of living, in order to demonstrate the sovereign power of the remedy. We must not continue in sin, that grace may abound. The laws of health are precisely what they were before. The violation of them is as sure to bring disease as ever. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" and life. The transgression of the law still is sin, and the wages of sin is death.

But some invalids insanely imagine, being so taught by their quack advisers, that the work of the physician is not only to cure the sick, but to abolish the laws of health; so that the same acts which brought disease may now be repeated with impunity. They think that medicine has now taken the place of the laws of health—that the gospel has superseded the law. This took place, as they affirm, when the great Physician made his advent into our world, to confirm the glad tidings before revealed, that a remedy had been found; that the sin-disease could be cured. They seem to think that before that event all was disease, and there was no remedy; but that now all is remedy, and no disease—that before the cross all was law, and no gospel; but since that all has been gospel, and no law; that the laws of health, the violation of which was formerly sure to bring disease, have been superseded by medicine.

They tell us that the learned Dr. Paul teaches that sickness is cured by medicine taken in faith, and not by the laws of health; and that, therefore, those laws are abolished, and the convalescent need not heed them at all. Now we do not believe that Paul was such a quack as that would make him. We admit that the premise is his; but the conclusion is their own. He comes to a very different conclusion. Anticipating that some, whose perverted appetites had impaired their intellects, would try to force the above conclusion upon him, in order that they might claim his sanction to their self-indulgence, he proceeds to draw his own

conclusion, as follows: Do we then abolish the laws of health by the use of medicine? God forbid! Yea, we establish those laws. The restored must keep them as they would preserve health and life. See Rom. iii, 20-31.

Again, he uses language similar to this: There is, therefore, now no sickness to those who have accepted of the great Physician, who walk not after their perverted appetites, but according to the laws of health. For the principle of life and health, administered by this Physician, hath made me free from the unnatural principle, established in us by disobedience to those laws, tending to transgression and death. For what the laws of health alone could not do, being made weak and inefficient through transgression of them, our Physician has supplied, not by justifying our transgression of them, but condemning it; that the righteousness of those laws might be exemplified in us, who walk not in transgression, but in obedience. See Rom. viii, 1-4.

Modern quacks and devotees to depraved appetites would do better to let Paul draw his own conclusions, than to undertake to force upon him a conclusion so at variance with common sense, and derogatory to the Heaven-established laws of health, to say nothing of the glandering imputation against this justly-celebrated and inspired teacher of moral medical science and dietetics. Peter, another physician, and evidently of the same school with Paul, since he calls him his "beloved brother," cautions all invalids against the deceptive practice of some, perhaps professing themselves to be learned physicians, who would wrest Paul's words to their own destruction. 2 Pet. iii, 15, 16.

Beware, therefore, oh! beware, my brother, my sister invalid, that you be not deceived by the specious pretensions of quacks and counterfeiters, and join with them in forcing the words of Paul, making him teach the abolition of the laws of moral health, established from the beginning, and, for the sake of gratifying a depraved appetite, pursue your wild career of transgression till your disease shall become absolutely incurable, and carry you down to death. Oh! how many, when it shall be too late to recall it, will mourn in fruitless despair that they did not take Paul's own conclusions to his arguments, instead of those of his opposers and enemies.

James, another new-school physician (if we call those of the present dispensation new-school), teaches us that if we fulfill each precept of the original royal law of health, we shall do well—we shall recover. He will not indulge the patient in the violation of that law in one particular, reasoning that each precept is instituted by one and the same Lawgiver, and that they are all alike right and indispensable to moral health. Isa. ii, 8-13.

Our law-abolishing medical pretenders may learn, if they will, that the sin-disease is just what it ever has been in all dispensations, always discovering itself by precisely the same symptoms. The laws of health alone never cured one individual patient afflicted with this dreadful malady. The ancients could avail themselves of the only remedy, faith in the skill and ability of the great Physician, as well as we. It was not all law with them, and no gospel; neither is it all gospel with us, and no law. They had the sin-disease; so have we. They had the gospel remedy set before

them; so have we. Their acceptance of the remedy did not abolish the law, the violation of which brought the disease upon them; neither will ours. They, being healed, were under obligation strictly to observe that law to preserve their health; so are we.

Take Abraham for an example. The gospel was preached to him, Gal. iii, 8, but it did not abolish the law. He obeyed God's voice, and kept his charge, his commandments, his statutes, and his laws. Gen. xxvi, 5. He had both the moral law, which pointed out and condemned sin, and the gospel, which pointed him to the only remedy that can save a soul. He obeyed them both. He walked in the faith; he believed and obeyed the gospel, and thus became the father of the faithful to all future ages. His faith did not abolish the law; neither did Paul's; neither can ours, though unbelief may choose to have it abolished by a pretended faith. But if we "walk in the steps of the faith" which Abraham had, we may be his children, and the heirs with him of the same promises. Rom. iv, 12; Gal. iii, 6-9.

Abraham's faith in the gospel did not abolish the law. If we are his children, having the same gospel faith, we shall not abolish it, nor wish it abolished. The gospel ceremonies, church ordinances, or ceremonial laws, by which he and ourselves exhibit our faith in Christ, are different; because he lived before the great offering for sin was made, and we since; but the moral law, which convicts of sin, and the plan of salvation through faith in Christ, repentance and obedience, or a return to moral rectitude, are precisely the same in both cases. Otherwise he and ourselves, being converted to different standards of moral rectitude, or right-doing, must have separate Heavens in which to dwell; for our characters would not agree. But if we have the same faith and repentance which he had, they will lead us to obey the same moral law that he obeyed. Our moral characters being formed by the same standard, we can dwell together in the same inheritance.

Abraham was rich; he had both the law and the gospel. Are we rich with the gospel alone, and that "another gospel," a gospel that makes void the law of God, and leaves us without a rule of right-doing? without a law by which to form a character for that Judgment where all are to be judged by law (not gospel), according to the deeds done in the body? O ye law-abolishers! wherein do your boasted, gospel privileges exalt you above our father Abraham? Is it that you are at liberty to break that holy, just, and good law which his faith in Christ and the gospel led him to obey? Is this what you call the law of liberty? Better call it a law of license and licentiousness.

Ah! the sin-disease was never more prevalent than now. It arises from the transgression of the same holy laws; and all the gospels of health which propose a remedy without a change in the patient's manner of living, without a return to those laws, the violation of which induced the disease, will prove to be false and deceptive; and all their boasted, "sovereign remedies," not only worthless, but pernicious, hastening the blind recipient down to the gates of death. O my dear friend, go to the true Physician, accept of the only remedy, return to the only laws of health, and live.

You are afflicted with the malady that has been common to our entire race. The general symptoms, as I have said, are always the same, though the several symptoms differ in degree of intensity in different individual cases. The disease is known by any, and all, of the following symptoms: A disposition to have some other god, or object of supreme affection, in preference to our Creator; to deify and adore something that our own fingers have made; to use God's name irreverently; to desecrate the day to our own selfish purposes, which he has reserved to his own especial honor; to dishonor parents by breaking away from their restraints in our youth, and neglecting them in their decrepitude and age; to injure our neighbor, defrauding him of his rights in respect to life, chastity, property, and reputation; with a general desire for things that belong to others.

Besides these general symptoms, it may be well to mention some special ones that are frequently mani-

festated in those that are under treatment. In the first place then, there is sometimes a feeling of security in the patient, an idea that because he has applied to the Physician, he is past all danger. It is right to feel, and all should feel, an assurance that we are perfectly safe while we strictly follow the directions of our Physician; for he never lost a case, the management of which was fully committed to his care, and his instructions as to exercise, regimen, &c., fully heeded. It is the privilege of those that do so to rejoice in perfect confidence of complete triumph. "Rejoice in the Lord always; and again I say, Rejoice." At the same time, "let your moderation be known unto all men." Phil. iv, 4, 5. It is, certainly, a bad symptom for the patient to be in doubt and fear as to his case, distrusting the willingness and ability of the Physician. But when the feeling of security and freedom from danger inclines the patient to think it not necessary to be very particular in obeying the laws of health, it is a bad symptom and a certain sign of relapse, and unless something be done to counteract it, the patient is lost. To trust in the Physician, while we are not careful to follow his prescriptions and his directions in regulating our habits of life in accordance with the laws of our being, is folly and madness. Such trust is all in vain, and the sooner the patient knows it, the better.

Another bad symptom is the strange idea that has destroyed its thousands, who otherwise might have recovered, that the church, i. e., the great body of those who were supposed to be convalescent, or some one of their number in whom they choose to trust as the "Father and Doctor of all Christians," has the power to change the laws of health at pleasure; so that a course of life that was once hurtful, is now not only safe, but conducive to health and necessary. The quacks of the dark ages favored this idea; and this has given rise to the familiar expressions, "old law" and "new law," which we so often hear. "During the old law," you hear them say, "such things were necessary to health; but now it is different, for invalids and doctors have substituted something else in their place." Millions have been deceived, and lost their lives by this sort of quackery.

But no symptom can be more alarming than the insane idea in the patient's mind, that the laws of health have all been abolished. When one under treatment takes this wild fancy, it is certain evidence that the disease is getting deeply seated on the brain, and that a terrible death is imminent, unless a speedy change of symptoms can be effected. It is easily discoverable that he is not in his right mind—that his reasoning faculty is gone, possibly, gone forever. You will hear him say that all the laws of health have been abolished, and yet that nine-tenths of them are just as good as ever; but that it was necessary, in order to get rid of one, to destroy the whole. We should certainly think that surgeon insane, who, in order to remove one sore finger, would cut off all that a man has, though he might propose to join them all on again but the sore one. And when one represents the Author of the laws of our being as performing a like act, we must, certainly, think him insane; and this is the most charitable construction we can put upon it.

My dear friend, arouse! Can you not hear the voice of the great Physician? "Think not that I am come to destroy the law or the prophets; I AM NOT come to destroy, but to fulfill. For verily I say unto you, *Till heaven and earth pass*, one jot or one tittle SHALL IN NO WISE pass from the law, till all be fulfilled.

Whosoever, therefore, shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Matt. v, 17-20.

The kingdom of Heaven is the promised inheritance of all those who shall be fully restored from the sad effects of violated law, where they will ever live in perfect obedience to all the laws of health, glowing with the vigor of immortal youth and beauty.

"Oh! give me a place in that kingdom,
When life with its turmoil is o'er,

Let me dwell with the King in his beauty,
And I ask, oh! I ask for no more."

AMEN! May it be your lot and mine to be there!

ENTIRE CONSECRATION INDISPENSABLE TO THE HIGHER CHRISTIAN LIFE.

"Thus nothing should our hearts divide,
But on our years serenely glide,
And all to love be given."

Consecrated yourself, have you? friend?

How far have you gone in this work of consecration? What progress have you made in cutting off right hands, plucking out right eyes? Consecration to God's service means something; have you counted the cost? "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." "Think not that I am come to send peace on earth; I came not to send peace, but a sword." "He that taketh not his cross and followeth after me is not worthy of me." Matt. x, 38.

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

"Every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. xix, 29.

Thus far the introduction. What next? the catalogue? the details? the specification, item by item, little sins, and great sins, sins of the flesh and the spirit, of omission and commission, of thought, word, and deed? First, then, where is your pride? Dead and buried? "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

Your vanity? Any shadow of this? Is it manifested on love of dress, outward adornings of gold, or pearls, or costly array?

In regard to love of gain, laying up treasures on earth? Have you brought all the tithes into the storehouse? Are you a steward? Are you making friends with the mammon of unrighteousness?

Are you feeding the hungry, clothing the naked, causing the widow's heart to sing for joy?

Is your heart and your purse open wide, joyfully, when calls are made for charity and mercy?

Very many Christian professors and seekers after the higher life are groping in darkness at noonday; starving to death spiritually; crying out "Oh! my leanness, my leanness," on account of close-fistedness. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi, 24-26.

We may pray and pray, fast and fast, and wonder why God does not bow the listening ear graciously. How can he hear so long as we keep back part of the price? "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John iii, 17. "Blessed is he that considereth the poor." See also James i, 27; Ps. cxii, 9; Prov. xix, 17.

"Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer. Thou shalt cry, and he shall say, Here I am." Isa. lviii, 6-9. This whole chapter of Isaiah is a chapter of consecration, of ceasing to do evil and learning to do well. Read it. Pray over it. Bring it home to your inmost soul.

"The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, pa-

tience, meekness; fight the good fight of faith; lay hold on eternal life." 1 Tim. vi, 10-12.

Again, how is your appetite? Pampered? indulged to excess? Are you a slave to narcotics of any kind? the poisonous Indian weed, tea, coffee? "Every man that striveth for the mastery is temperate in all things."

Again, how is your conversation at all times? Edifying, administering grace to the hearer? or are you garrulous, light and trifling, giving loose to a flippant, unguarded tongue, indulging in levity, foolish talking, and jesting. No wonder the smiles of redeeming, sanctifying grace are withheld. No marvel at all that you are destitute of a holy unction, a spirit of fervent, prevailing prayer, the joys of perfect love. As soon expect the Holy Spirit to take up his abode in "an idol's temple," or "a cage of unclean birds." Light reading, silly novels, romances, love tales, light and trifling conversation, are mutual, the leprosy of the day, the gangrene of hell! eating out the essence—the very life of spirituality!

Finally, beloved reader, have you come out from the world entirely? laid all upon the altar of Christ Jesus, time, talents, property, reputation, life itself? Without this entire, unreserved, perpetual, persevering consecratedness, there is nothing done to purpose or acceptance. What avail good desires, resolutions, prayers, preachings, writings, expostulations, doing this, or doing that, without this entire consecration, giving up all for God?—without first laying all upon the altar, "laying aside every weight, and the sin that doth so easily beset us," meanwhile abstaining from all appearance of evil?

Till this consecration is heartily made, all is sounding brass, or a tinkling cymbal.

How is it possible for God to look complacently on any one, saint or sinner, professor or non-professor minister or layman, without this presenting the "body a living sacrifice, holy, acceptable to God, which is our reasonable service."

The whole tenor of God's merciful dispensations goes on the principle or condition of this consecration. There is no divine acceptance, no solid peace, hope, or comfort—no joy in the Holy Spirit—no smiling approbation of the Most High—no permanent success in our labors, in the cause of truth and salvation, save on the condition of this entire consecration, this giving up our wills to God's will. Reader, is not this correct theology, sound, scriptural, undeniable? God declares it, reiterates it on every page of inspiration. See Isa. i, 15-18; Rom. xii, 1, 2; 2 Cor. vi, 14-17.

Till this entire, unreserved consecratedness is made in good faith, and forever in the sight of Heaven, angels, and men, there is no pardon, no forgiveness, no acceptance with God, no sweet, heavenly, glowing joyful manifestations of the Most High. God cannot, will not bow the listening ear. The heavens are brass above us, the earth iron beneath! Heaven is shut—the pearly gates barred—so long as we cling to earth, hold on to lust, the pride of life—refuse to bow the knee, humbly, consecratedly, and give God the glory henceforth and forever.

When we have complied with God's reasonable, necessary, permanent, unalterable conditions—grounded entirely the arms of our rebellion, made a willing, hearty, unreserved sacrifice of all we possess for Jesus; brought all the tithes into the storehouse, the windows of heaven are then opened wide, salvation streams! The Lord smiles graciously, gloriously! "Come now let us reason together, saith the Lord." See Isa. i, 18.

Now, "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. v, 23.

"There is a path that leads to God,
All others go astray;
Narrow but pleasant is the road,
And Christians love the way."

AUTHOR OF "SHINING LIGHT."

In the highest heavens the beams of majesty are displayed, but to the lowest hearts the bowels of mercy are discovered.

"OUT OF THE MOUTH OF THE FALSE PROPHET."

WITHIN a few days I have heard two different preachers, themselves exult, and seek to comfort bereaved hearts with the assurance that the dead infant knew infinitely more of God than any living person could! It is true that David said, when seeking to justify to observers what seemed to them his inexplicable conduct, when told of the death of his child, "I shall go to him, but he shall not return to me." 2 Sam. xii, 23; and these words can be forced to teach a conscious reunion at death. But what say those who do this, to the plain testimony of Solomon: "The dead know not anything;" and of Hezekiah: "The grave cannot praise thee, death cannot celebrate thee. . . . The living, the living, he shall praise thee, as I do this day?" Isa. xxxviii, 18, 19. What think they of Job, when he testified, "Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, and he perceiveth it not of them."

Shrinking, with almost sanctimonious horror, from the imputation of Spiritualism, can they not perceive that the foundation for that superstructure is laid in their accepted teachings? Why not look a little beyond the present lesson, and consider the legitimate outgrowth of such theories? Consider who is to have nicety of precision a few years hence, so as to accurately decide where popular Spiritualism ends, and unpopular Spiritualism begins? Or, if the expression is preferred, where orthodox Spiritualism ends, and demonology begins? For my part, I can hardly tell now, when I hear, from orthodox (?) pulpits, of "the spirit-land of our dead,"—or of their being "gone over the dark river," and "standing on the battlements of Heaven, beckoning, with shadowy fingers, the inhabitants of earth toward the better land." But, I ask, "What is truth?" Nor will I turn away, in scornful unbelief, without waiting for a reply. Only I insist it be given from the written word of God, and not from the mouth of the false prophet.

I turned from my writing, took up the weekly paper, and found this little obituary. Was it an illustration ready to my hand? As such, I give it: "Little Maud has gone to join her mother in the spirit-land. Let it be said of them both,

"Sleep on, sweet angels,
Take thy rest;
God called thee home,
He thought it best."

I comprehend what is intended by the prose, but if there is consistent sense to the poetry, I fail to recognize it. "Sleep" and "rest" accord not with the prevailing ideas of "the home," and spirit-land.

At another theory "out of the mouth of the false prophet," I wish to glance. It is the expectation, over which so many animate themselves, of future good to our earth. They fancy they already see portentous clouds looming up in the near-coming future. It has become a matter of faith, and to smile disdainfully at any other supposition is often their only argument. Surely it is enough for them, as another expressed it, "Since the golden age is in the future, as is happily now the prevailing faith."

"Happily now the prevailing faith!" Alas! not happily, with its enervating effects. Not happily, with the unblest notes of that siren song that shall have lulled to sleep, "if it were possible, the very elect," when Christ again shall come.

If Satan entraps the soul with one fatal lie, his purpose is accomplished. The death chill of unbelief quenches the incipient faith that might otherwise be developed. And it is so in this case. A fatal lie closes heart and eye to the developing of evil in our world, and is continually holding itself up for our following, when it would be far more conclusive, could it do so, to show how much of good has been developed by its training.

And so in these days it is difficult to have a hearty, simple, childlike faith. A feeling of distrust mingles itself, perhaps unconsciously, in many hearts, and is betrayed by the alarm manifested when investigation is called out; as if in terror lest the eternal foundations were sliding from beneath their feet. How like the spirit manifested by the Pharisees among the Jews,

when the doctrines of Jesus were propagated; as if investigation were not the surest safeguard. It is the superficial reader of the Bible, whose faith wavers—he, who casting aside the wisdom of God, seeks to stand in his own wisdom. And if in Paul's time it could be said, "The world by wisdom knew not God," 1 Cor. i, 21, how signally true it is in these days of scientific and geological fables, and infidelity. So wickedness seems to run riot, and "because iniquity abounds, the love of many waxeth cold." And the iniquity to which I now refer, is not of that "baser sort" that of its own density settles to the lower strata of society, leaving the mass apparently clear. But to that refined sort of iniquity, from which few shrink, exhibited in the various amusements and pleasures of the times; that love of display in dress and equipage that everywhere abounds; the varied means by which the mind is kept in such a tumult of excitement, that there is little space left for "the peaceable fruits of righteousness," proving how mankind have become "lovers of pleasure more than lovers of God."

It is natural to associate Christianity with the church, but in these degenerate days the conviction forces itself upon the understanding, that, though outwardly prosperous, he is inwardly decaying; and you cannot feel that you have found a Christian, though his name be enrolled upon the records of the church.

Alas! it is sad to know that that prophecy is fulfilled, and already a corrupt Christianity has become "the hold of every unclean and hateful thing." Already "the fowls of the air are lodged in its branches." Sad to know, that the "beast" and "false prophet" are fast ranging themselves side by side in history, as they have already been placed by God in prophecy. The Catholic shrinks from the appellation of "beast;" the nominal Christian from the appellation of "false prophet." I confess I do so shrink myself. But facts are uncompromising arguments, and will abide the test.

M. W. HOWARD.

THE HEAVENLY PROSPECT.

TIME still rolls on. Oh! how the weary, care-worn pilgrim longs for that land of rest, where sorrow and anguish will never be known. We think this earth very beautiful now; but what will it be then? There will be no sickness or death, no new-made graves where we have laid loved ones to rest. Oh, no! We shall shed no tears of sorrow over the friends we love, and then lay them away to rest beneath the cold, cold sod. No, the inhabitants of that country will never suffer pain or death. All that enter that happy place will no more have the trials and troubles of this life to contend with. Then the enemy of all mankind will have no power over the faithful ones; for they have at last gained the haven of rest, and have received the crown of life and a harp of gold.

What a blessed thought that the time is near when all that is evil will be banished from off the face of the whole earth, and nothing but that which is pure and holy will be in all this universe. Who can imagine the glory and splendor of this earth as it was when it first came from the hands of its Creator? But now how changed and marred its beauty. Then there was no destroying enemy to mar the happiness of the dwellers in that holy garden. How happy they will be when they see the new earth restored to what it was when they first saw it. How thankful we should be that there has been a way opened for us that we might come to the fountain of life. How many of us realize the great sacrifice which was made for us? I fear we too often forget the suffering and anguish which our dear Saviour endured for us, while here on this earth. We think we have great trials and temptations; but what are they compared with the trials of our blessed Redeemer. He bore the sins of the world, and then suffered the shameful death of the cross, that we, poor, sinful mortals, might have eternal life. Is it not worth striving for?

Cheer up, lone pilgrim. Not many more years will roll round, not many more trials and troubles to overcome, before we shall rest safe on the "evergreen shore." Then let us be up and doing, striving harder than ever before to win the prize. Lord, help us all to reach that happy shore, is my prayer.

MAGGIE A. MORSE.

Deerfield, Minn.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 20, 1868.

URIAH SMITH, EDITOR.

"GOD'S SEVENTH DAY OF REST."

SAYS Prof. Joseph Emerson in *The Advance*, of Aug. 27, 1868, in concluding an article on this subject:

"We can therefore come to no other conclusion than that the seventh day, and therefore probably all the other days, are not to be measured by revolutions of the earth upon its axis, but are days known to Him with whom 'one day is as a thousand years.' The 'evenings' and the 'mornings' therefore are not settings and risings of our sun, but periods perhaps of gloom and then of glory, like those which we see measuring this seventh in which we are living. We need, therefore, be no more disturbed than Moses was to find the Spirit telling of 'days' and 'evenings and mornings' before the sun and moon were set to rule the day and night for men. And if modern science should come to a like conclusion, we shall only welcome it to the ground which the word of God has held from of old."

Doctors of divinity, and doctors of medicine! As the latter have killed more persons than they have cured, so the former have created more errors than they have overthrown. No person less than a "professor," who has a large share of that wisdom which is foolishness with God, would have thought of making such a muddle of the record in Genesis as is made in the paragraph above quoted. Their leading if not their only rule of interpretation seems to be that the Bible must not be allowed to mean what it says; its language must be strained, distorted, mystified, perverted, and made to signify that which is as wide as possible from what it would naturally be supposed to mean.

This writer asserts that we are now living in the seventh day. Now there is language in the record of Moses from which we think it might reasonably be inferred, inasmuch as it is most directly and positively stated, that the seventh day of that record has long been past. God rested, says Moses, upon the seventh day, and then blessed and sanctified the day because he had rested. But no, says the wisdom of the nineteenth century, you are six thousand years ahead of time: God has not yet completed his rest on the seventh day, that day is not yet ended; we are still in it; so God has not yet blessed and sanctified the day, because that in it he had rested; for his rest is not yet complete; Moses to the contrary notwithstanding. Probably the time will soon come, when God, having passed the seventh day in resting, will bless and sanctify it, as Moses said he did in the beginning, about six thousand years ago. Such is one of the discrepancies which have been doctored into the text by those whose profession is to explain and defend it.

But there are other difficulties. According to the record Adam was created on the sixth day. He lived a portion of that day, or, as our writer would have it, that period, all through the seventh period, and nine hundred and thirty years afterward. But we are told that we are yet in the seventh day, or period. According to this Adam should be still living. Will some D. D., who advocates the period-day theory, produce him? No one, of course, will have the boldness to assert without evidence that there is any change in the nature of the narrative between the first two chapters of Genesis, and subsequent portions of the same book.

But there is another statement still more strange, as it contradicts not only the inspired record, but the evidence of our own senses. These "were periods," says the extract, "perhaps of gloom and glory, like those which we see measuring this seventh in which we are living." Astonishing! Where do we see it? The gloom precedes the glory. The evening and the morning constitute the day. We must be near the close of the seventh period, that is, in the time of its glory! The time of its gloom, then, must have been when angels walked and talked with men, when patriarchs held converse with God, and prophets wrote as they were moved by the Holy Ghost; but this age of unparalleled spiritual dearth, this age when many times the millions are

spent on pride, tobacco, rum, lust, and the demon of war, that is used in the promulgation of the gospel, when thoughtful minds are compelled to admit that they cannot contemplate the mad and intoxicated state of the world without a shudder—this is the time of the glory of the seventh period in which we live! What need we say more to such an argument? Were the prophet Isaiah here, would he not re-utter against the writer of such absurdities, his scathing denunciation, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter? Woe unto them that are wise in their own eyes, and prudent in their own sight." Isa. v, 20, 21.

SMALL AND GREAT

Are amenable to God, and will be judged by their works. The idea has greatly prevailed that most children will be saved independent of character. That they are not accountable. This is a gross error, and an unscriptural idea. I do not now speak of babes who have no understanding. Some children can begin to comprehend truth and right principles at an earlier age than others. But the Bible teaches plainly that this life is the only time for probation. The grave cannot praise God. They that go down into the dust cannot hope for the truth. Isa. xxxviii, 18. "The dead praise not the Lord." Ps. cxv. "There is no work, nor device, nor knowledge, nor wisdom, in the grave." Eccl. ix, 10. Therefore, if a naughty, disobedient child dies as such, it will be raised with the same disposition and character, and consequently can never enter the kingdom. Is not this proposition positively true? Can there be any exceptions to it? Parents and children, ponder well the truths of God, and consider what condition you are in, lest coming suddenly the Master find you sleeping, when probation is ended, and you perish at last.

Many comfort themselves about their children, thinking the Saviour has promised to them the kingdom, irrespective of character. This is a vain hope. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." What, become as a little child, naughty, disobedient child, before we can enter the kingdom? Far from it. "Whosoever, therefore, shall humble himself as this little child," &c. The little child which Jesus placed in the midst was a humble child. "And who shall receive one such little child." This child was a peculiar one. It was a young disciple of Jesus. For in the next verse he calls it, "one of these little ones which believe in me." Matt. xviii, 2-6. There were young children in those days who heard the Saviour, and believed in him, and became his true followers. Such children Jesus often presented as a pattern. And justly so; for where does religion appear to better advantage than in the unpolluted morning of life. It would also be more dangerous to present older persons, though pious, as a pattern, for it would serve to flatter their pride, whilst children are unconscious of their own moral worth. I think this can be applied to every instance where the Saviour speaks of little children. The little children spoken of in Matt. xix, 13-15 were so old that they could themselves come unto Jesus, for he says, "Forbid them not, to come unto me; for of such is the kingdom of Heaven." What a spectacle, if our Saviour had called a number of children such as many Sabbath-keepers' houses are now cursed with. Some would fret, others scold, some strike him, and others cut up worse tricks. Then the Saviour gravely pronouncing the blessing of Heaven upon them, giving them to us as a pattern. Away with such a scene. He would have said, Of such is the kingdom of Satan.

The little child spoken of in Mark x, 15, had received the kingdom of God, or believed the gospel of the kingdom. The expression in our English version in verse 16, "took them up," savors strong of pedobaptism. The original (*ἐναγκαλιζομαι*) Greenfield renders: to take into, or embrace in one's arms. Luther's translation has: "herzte"—embraced. Likewise the Danish.

How emphatic, therefore, the expression, "One of such children." "One of these little ones that believe

in me." Mark ix, 37, 42. Parents, here is the Bible standard, pure and dignified. Let us try, harder than we ever have, to bring our children and ourselves up to it. Let us agonize to enter in through the strait gate, and to keep on in the narrow way.

Small and great are in the grave. Job iii, 19. *Small and great* must fear God, and such only as fear him, he will bless. Ps. cxv, 18. Therefore, Paul preached the gospel to both *small and great*. Acts xxvi, 22. We must do likewise in our day, and the children that do not receive and obey this gospel cannot be saved. Christ brings a reward to them that *fear him*, whether *small or great*, but will destroy all others. Rev. xi, 18. *Small and great* will receive the mark of the beast, and consequently drink the wine of the wrath of God. Rev. xiii, 16; xiv, 10. *Small and great*, who have feared and served God upon earth, will surround the throne in Heaven, and praise the Lord God omnipotent, with a voice as mighty thunders.

Finally, *small and great* will be summoned to Judgment in the resurrection of the unjust, and meet their lawful doom in the lake of fire, according to their works. This is the second death. Rev. xx, 12-14.

Spirit of the living God, give us light from the heavenly temple, that every reader may ponder well these awfully solemn truths, and comply with the conditions of eternal salvation.

JOHN MATTESON.

"LOVERS OF PLEASURE MORE THAN LOVERS OF GOD."

It is no pleasing duty to publish the failings of God's professing people, and it is only with reluctance that we publish their apostasy as the sign of the nearness of the end.

Those who know anything about Presbyterianism, need not be told that a sacramental occasion *used* to be a solemn one. From Thursday morning till the following Monday evening worldly business, as far as possible, was laid aside, Thursday being a fast day to prepare the mind for self-examination, Friday a day spent to see whether they were worthy to receive a token of admission on Saturday, and thus have their hearts filled with the love of Christ, and be prepared to sit down at his table on the holy Sabbath (I speak from a Presbyterian stand-point), and on Monday to meet again to thank the Lord for his love in preparing and spreading a feast in the wilderness.

Such stated, semi-annual occasions were looked forward to with something of the desire that the children of Israel looked forward to those yearly gatherings at Jerusalem. Each one of these days had its appropriate subject and business, but Saturday had a double share. On this day the session was convened which decided upon the fitness of its members; and on this day the infants of believing parents received the rite of ranteism, falsely called baptism. But apart from these errors, a sacramental occasion was a solemn season.

Presbyterian brethren, what would you think of your minister who had appointed the day, Saturday, (having previously dispensed with any service on Thursday or Friday for convenience' sake,) after you had all the required preparations made, and had met at your house of worship, who should find out that the fourth of July came on that day, and without sending you word, would take his family and go to "a fourth-of-July celebration," where dancing and horse-racing was the order of the day? Then for said minister on next day, Sunday, to come and coolly tell you that he forgot about the "4th" when he gave out the appointment for sacrament, and then postpone the sacrament till next season, when it would be more convenient!

Would you not think that your minister thought more of the pleasures of the world than the ordinances of God's house? From the united statements of those who heard and saw, this is true of the champion of Presbyterianism in Pierce Co., Wisconsin. Yet this same professing minister of the gospel of Christ, if he should find a copy of the *Review*, or a tract on present truth, urging the sinner to prepare for the Judgment, in the hands or houses of his members, or stated hearers, would denounce them as "heresy" and "delusion," and order them to be burned. Friends (or

enemies, if you wish to be enemies because I tell you the truth), be honest. Who is the most likely to "de- lude" you? Those who ask you to spend your spare moments in reading your Bibles, about the things that pertain to your eternal welfare, or those who by word and example teach you to spend whole days and money too on sights and sounds which are disgusting to good sense, to say nothing of their violation of Christian principles?

I hoped that the church would show some zeal for the Lord in censuring this minister for such a course; but it seems to be, "as with the priest so with the people," "Lovers of pleasure more than lovers of God."

"Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit; thou art near in their mouth, but far from their reins." "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

But thus saith the Lord, "Man hath despised mine holy things, and hath profaned my Sabbaths. Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?"

JOHN McMILLAN.

REPORT FROM BRO. VAN HORN.

My last report gave the close of my labors for the present in the town of Casanovia, Muskegon Co. Two weeks ago I left there, and came to the good home of Bro. Covey, in Wright. I had expected to go near Lansing to commence a course of lectures, but I had written there twice, and received no reply, and the way seemed all dark before me. I plead with the Lord to direct me in the way of duty. My mind was unexpectedly led to think of the little company at Blendon Landing, about nine miles south of Wright. I went over the river to the place above mentioned, and found Bro. Adolphus Smith, and in conversation with him, I learned that the few Sabbath-keepers here had been praying for help for a long time. I concluded to spend the Sabbath and first-day with them, and gave out appointments accordingly. This was the last Sabbath and Sunday in September. During these meetings, which were joyful seasons to all of us, I found the way was open for me to give a course of lectures in the vicinity of this place. Still not hearing from Lansing, I concluded to remain here.

On Monday evening of last week the little band of Sabbath-keepers in this place, eight in number, came together, and were organized into a church. Bro. Adolphus Smith was chosen and ordained their elder. They are a happy little company. This church will be known as the Church at Blendon Landing, Mich.

Last Thursday evening, Oct. 1, I commenced a course of lectures in the township of Blendon, Ottawa Co., Mich., near the Blendon P. O. I have given five discourses, and there is a deep interest already manifest. The congregation the first evening was about fifty in number. This has increased so that last evening (Sunday) there were over one hundred present,—more than could be comfortably seated in the house.

A good work has begun here, and my deep and earnest prayer is, that it may be carried on to the glory of God. I think I never commenced a course of lectures when such a deep sense of my own unworthiness, and of my inability to present the solemn truths of the third angel's message in a proper manner before the people rested upon me, as does at this present time. I will, by the grace of God, throw my whole soul into the work.

I. D. VAN HORN.

Blendon Landing, Mich., Oct. 5, 1868.

VERMONT CONFERENCE.

Our Conference has just closed, and I am happy to say, that all the meetings were manifestly attended by the special blessing of God. Union and harmony prevailed in all the deliberations of the Conference. The labors of Bro. D. M. Canright in the religious meet-

ings, which commenced Friday, the 2nd inst., at 9 o'clock, A. M., and continued till yesterday (Sunday) afternoon, were greatly appreciated by all present.

There were held, in all, eighteen meetings during this Conference; four business sessions; four prayer and social meetings. At the one held Sabbath morning eighty-six spoke in one hour. We held one special meeting, at which nearly one hundred and fifty attended to the ordinances of the Lord's house; and nine preaching meetings, during which the preachers enjoyed good liberty in speaking the word, and the people feasted upon the clear and pointed truths that were presented from the sacred word.

At the close of the last meeting, \$95.00 were raised for the California Mission, and the Benevolent Association.

A. C. BOURDEAU.

Bordoville, Vt., Oct. 5, 1868.

QUARTERLY MEETING AT MARQUETTE.

By request I write a brief report of this meeting. We met, according to the appointment, in the new meeting-house, which, although not finished, was comfortable, the weather being warm. Having no preacher present we had a prayer and conference meeting in the forenoon, and another of the same character in the afternoon. Sr. Manley had just returned from the camp-meeting at Clyde and was present, and seemed to have brought the spirit of that meeting with her. She gave us a report of that meeting, and the testimony from the Lord for the Illinois and Wisconsin Conference was most cutting. It took a deep effect on the hearts of some, while others were not much moved. We felt there must be a breaking down, a rending of heart, a thorough conversion, such as we had not had; and it was decided that if our meeting broke up that day we should go home without being much benefited. So nearly all concluded to stay and continue the meeting another day.

We were to have little prayer meetings at the several places where we stayed; but a goodly number of us, enough to fill one room pretty well, met together at Bro. Halleck's.

At the commencement of the meeting we felt the influence of the Spirit of the Lord, and about one hour was spent in prayer, striving to draw near to him by repentance and many tears, and we felt that he heard our cries, and was waiting to bless us when we got into a position where we could glorify him. It was now time for the meeting to close, but opportunity was given, if any one had a word to say. One arose and began to confess, and then another, and another, continually, and the same ones over again, and again, for nearly two hours. Such heartfelt repentance, and bitter weeping, by so many, I never saw before. There was perfect freedom in the meeting, and yet it was very quiet. I think it was the most solemn meeting that I ever attended. Those who held the most responsible positions were as free to confess as any other. The confessions which were made were of neglect, partially, some almost wholly, of secret prayer, love of the world, neglect of the Bible, want of love to one another, &c., &c.

Parents confessed to children, and children to parents, brothers and sisters to each other, and we all felt that we were nearing the Judgment and wanted to be ready. It was an awakening time and yet we felt we were only partially awakened. Oh! that the truth which we felt in that meeting might be ever present in our minds until we get into a position where we can honor and glorify God in all we do.

How good the Lord is in sending us so much light; and if we only walk in the light, it will shine more and more unto the perfect day.

On first-day we had two more prayer and conference meetings; and in the last there was more union than at first, though the good Spirit did not work like leaven in every heart as we wished it might. I cannot bear to think that any of my brethren and sisters will be found asleep when the Master of the house cometh.

We returned to our homes the following day, feeling abundantly repaid for the pains we had taken to attend the meeting, and thankful to Him who doeth all things well.

C. M. SHEPARD.

Beaver Dam, Wis., Oct. 8, 1868.

MEETING IN HILLSDALE.

For some time past we have felt a desire to speak, through the Review, in regard to our meetings. When Bro. and Sr. Byington were with us, some time since, a good work was done for the church. We had some very solemn meetings. Efforts were made in behalf of the lost sheep, which, we believe, were not in vain. While laboring to this end, Bro. and Sr. Byington, with the church, received a rich blessing. We then felt that some report should be made, but refrained, expecting to see one from Bro. Byington.

At our Monthly Meeting, Oct. 3 and 4, Bro. Bates was with us. Six discourses were delivered, on subjects applicable to the times. We also had two conference meetings, characterized by increasing interest. We were happy to see a number from other churches present. May they come often.

Evening after the Sabbath, after having delivered a short discourse, Bro. Bates made a request for those who wanted to go forward in the ordinance of baptism, to come forward to vacated seats; when, to our great joy, eleven responded, all children and youth of our Sabbath school, excepting one, the son of Bro. Wm. Carpenter, of Hanover. We united with Heaven in rejoicing. We saw our prayers being answered. With tears and weeping, some tried, for the first time, to confess the truth, and their Saviour.

But some were thought to be too young, so did not go forward. One concluded to further consider the step, and her ways, and try to be better prepared when a future opportunity shall present itself.

After the forenoon discourse, on first-day, we repaired to the source of the St. Joseph, where six of the above number were buried with their Lord in baptism, to rise, and walk, we trust, in newness of life. Also, one was re-baptized. The Lord met with us there, and thus accepted of the work. We delight more and more, while beholding the believers going forward in this beautiful ordinance. How appropriate!

Shortly after this we returned to our house of prayer, where five of those who had been baptized were received into the church, and one, who had been separated from us for a number of years, was again restored to fellowship.

The ordinances of the Lord's house were then celebrated, and, while washing feet, we were made happy according to our Saviour's promise.

In the evening Bro. Bates spoke on that soul-inspiring theme, the second advent of our Lord and Saviour. Thus closed one of the best series of meetings we have ever enjoyed in this place. And while Bro. Bates goes on to his appointments, and work, we feel that we are living in the "morning watch" of our advent experience. May we all be able to have oil in our vessels, our lamps trimmed and burning, and advance with the rising work of the third angel's message.

W. B. CASTLE.

SIXTH ANNUAL SESSION OF THE VERMONT STATE CONFERENCE.

PURSUANT to appointment in the Review, the sixth annual session of the Vermont Conference was held in Enosburgh, Vt., Thursday, Oct. 1, 1868, at 9 o'clock, A. M. Meeting opened by singing, and prayer by Eld. D. M. Canright. The ministers present belonging to this Conference were Elds. A. Stone, A. S. Hutchins, and A. C. Bourdeau. The credentials being called for, fifteen delegates responded, representing ten churches. One church was represented by letter only.

Voted, That Eld. D. M. Canright be invited to participate with us in the deliberations of this Conference.

Voted, That we invite all brethren present in good standing to take part in the deliberations of this Conference.

The minutes of the last Conference were read and approved.

Voted, That a committee of three, on nominations, be appointed by the chair. Brn. A. Stone, S. H. Peck, and H. Bingham, were chosen as said committee.

Voted, That an Auditing Committee of six be appointed by the chair. Brn. H. Bingham, S. H. Peck, R. Loveland, M. Gould, J. Claxton, and D. Wilcox, were appointed said committee.

The reports of the several churches were called for and read.

The reports of ministers and licentiates being called for, the following brethren responded: A. C. Bourdeau, A. S. Hutchins, A. Stone, N. Orcutt, and D. T. Evans. Bro. A. C. Bourdeau presented a report from Eld. D. T. Bourdeau.

Adjourned until half past 2, P. M.

AFTERNOON SESSION.

Met according to adjournment. Prayer by Bro. A. S. Hutchins.

On motion, it was

Voted, that the band of Sabbath-keepers in Bristol and vicinity be received into this Conference.

Moved, That the church in Jamaica may retain one half of their s. b. funds, and more if the Executive Committee so direct, to aid in finishing their house of worship.

The Committee on Nominations presented their report as follows: For President, A. C. Bourdeau; Secretary, N. Orcutt; Treasurer, W. J. Cross. Executive Committee, A. C. Bourdeau, L. Bean, and N. Orcutt. This nomination was ratified by the Conference.

The Treasurer presented his report showing the following results:

Received from churches during the Conference year, besides what they paid to ministers,	\$725 75
Paid out during the year,	353 00
Balance on hand,	372 75
Total,	725 75

The Secretary's report being called for was read and accepted, showing the following results:

Number of ministers belonging to this Conference, 4. Number of licentiates, 2. Number of churches, 12. Whole number of members in the churches of this Conference, Sept. 13, 1867, 220. Whole number of members Oct. 1, 1868, 256. Whole amount of s. b. pledges to churches Sept. 13, 1867, \$1417.70. Whole amount of s. b. pledges, Oct. 1, 1868, \$1659.20. Whole amount pledged to the State Conference, \$1416.55.

The following resolutions were then unanimously adopted by the Conference:

Resolved, That we are in sympathy with the effort to establish a mission in California; and that we pledge to Brn. Loughborough and Bourdeau our fervent prayers for their abundant success, and our co-operation in bearing the expenses of this important enterprise.

By request this resolution was endorsed by a rising vote of the entire congregation.

Resolved, That we enter heartily into the purposes of the Benevolent Association, and that we will cheerfully and promptly unite with our brethren, according to our several abilities, in the accomplishment of the good work proposed.

Resolved, That the proposed change in the manner of conducting the Health Institute, so that it shall be strictly a benevolent enterprise, and not a matter of gain to the stockholders, meets our warmest approval.

Resolved, That we pledge ourselves to continue our efforts in the behalf of the Book and Tract Fund, that we may circulate our publications generally, according to the wants of the people, and especially that we may place the Spiritual Gifts in every family where they will be candidly read.

Resolved, That we heartily endorse the sentiment set forth in the Gen. Conf. Address in Review of June 2.

Resolved, That we hereby express our gratitude to God for the faithful labors of Bro. and Sr. White in the past, and that we extend an urgent invitation to them to visit us again at their earliest convenience.

Resolved, That the resolution which this Conference adopted at its annual session of Sept. 13, 1867, relative to members moving, be rescinded.

Adjourned to the call of the Committee.

Friday, at 4 o'clock, P. M., the Conference was called in session by the Committee. Prayer by Bro. A. Stone.

The report of the Auditing Committee being presented was approved by the Conference.

On motion, the credentials of the following ministers were renewed: A. C. Bourdeau, A. S. Hutchins, A. Stone, and D. T. Bourdeau.

On motion, ministerial licences were granted to Brn. N. Orcutt, and D. T. Evans.

Voted, That those churches who can, be requested to transfer the full amount of their s. b. to the Conference fund.

Voted, That this Conference donate \$50.00 of its funds to the Publishing Association.

Voted, That this Conference donate \$50.00 of its funds to the Gen. Conf. Missionary fund.

Voted, That this Conference donate \$50.00 of its funds to the California Mission.

Resolved, That we express our hearty thanks to the church of Enosburgh for the burden they have borne during this Conference, and for their care of those who have attended.

Voted, That the doings of this Conference be published in the REVIEW.

Adjourned to the call of the Committee.

A. C. BOURDEAU, *President*,
W. J. CROSS, *Secretary*.

DOES IT MEAN ME ?

"Also, thou son of man, the children of thy people still are talking (of thee, margin) by the walls and in the doors of the houses, and speak one to another every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them." Eze. xxxiii, 30-33.

This prophecy is sometimes quoted by our preachers when giving lectures, as describing the interest awakened by the preaching of the message, and the manner in which it is listened to, and finally rejected, by the masses. With all respect for the opinions of others, I will say that I think it has a different application, and will give the following reasons: First, instead of being addressed to the world at large, it is spoken of "the children of thy people," verse 30, an expression used to point out the people of God. Again, in verse 31, it is said of them, "They sit before thee as my people," not as worldlings that have come out of curiosity to hear some new thing, but "as my people." Again, speaking of the children of God, in verse 33, it is said, "When this cometh to pass, then shall they know that a prophet hath been among them." In order to apply as above, this must be changed so as to read, A teacher of the prophecies, something that is not there.

God, in his word, has taught that the gifts of the Spirit will be revived in the last days. Now while the sure word of prophecy has pointed out some of the characteristics of the remnant church, might we not expect that the manner in which the testimonies of the Spirit would be received, would also be pointed out? That this prophecy does so apply, we believe. With this view let us carefully examine it.

In verse 30, there are two facts plainly set forth: First, the "work of the Lord" brought to view in this prophecy is the subject of more than usual conversation among those interested; and second, that each one is anxious to hear what is the word that cometh forth from the Lord.

Whenever it has been announced through the REVIEW, that another Testimony was forthcoming, how hundreds of hearts have rejoiced at the news. If we chanced to meet a brother, something was sure to be said about the Testimony. Perhaps there is no point of present truth that has been so much a subject of conversation among those who are in union with the body as the testimonies and spiritual gifts. And when word came that the promised feast was ready, how many there have been to make haste and send for it, that they might "hear what is the word that cometh forth from the Lord."

In verse 31 we are told that they come, and sit and listen as the people of God, but do not give heed to the teachings and duties set forth. With their lips they assent to them, but fail to give them a deep and wide place in their hearts. Much that has been communicated by the Spirit has been spoken in the public congregation; but whether they have been heard in this way, or received from the Office of publication, the result has been the same. They have been received with apparent due consideration, in many cases with

thankfulness, while the church have, generally, expressed their belief that they were from the Lord; but they have almost as generally failed to receive them fully and live out their teachings. The prophet's words have been verified, "Their heart goeth after their covetousness."

Verse 32 is but a repetition in other words of a part of the preceding verse. Verse 33, "And when this cometh to pass (lo, it will come), then shall they know that a prophet has been among them." The application of this verse is so apparent that comment is unnecessary. We have seen the rest fulfilled in the past history of the remnant, and seeing it, may know that the spirit of prophecy is revived among us.

Dear brethren and sisters, full long enough have we been filling up this dark picture. Let us arouse from our lethargy, and no longer be indifferent with reference to the solemn times in which we are living; no longer listen carelessly to the teachings of the Spirit. Let us still be anxious to "hear what is the word that cometh forth from the Lord," and equally anxious to be found doers of that word. H. L. DORR.

A MOURNER.

Jesus was a man of sorrow and acquainted with grief. He knew what it was to be a mourner. He once stood by the grave of a departed friend. That friend had died in his absence, and been buried four days before he reached the afflicted family. With the deepest tenderness and love, he inquires, "Where have ye laid him?" The weeping company bade him come and see; and as they led him along, "Jesus groaned in spirit and was troubled." They drew near and "Jesus wept." In the bitterness of his soul he wept over the work of the destroyer.

Oh! is there not here consolation for the bereaved mourner, as all that remains of some cherished loved one is consigned to the tomb? Weep, sorrow-stricken one; you will find relief in tears. It is not unchristian to weep.

Be comforted with the assurance that God is refining thee, but not with silver. He has chosen thee in the furnace of affliction. Look forward to the glorious resurrection of the just, and rejoice that the departed rest in hope. They are safe from the perils of the last days. Henceforth there is laid up for them a crown of life. God's people have but a short pilgrimage remaining. Trouble, sorrow, anguish, and weeping, are almost over. That same blessed Jesus that bedewed Lazarus' grave with tears, will come again, and if he finds us overcomers, our heart shall rejoice, and that joy no man can take from us. E. E. S.

Fairfield, Conn.

EVERYTHING comes in turn to him who can wait.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

The Southern Situation.

OFFICIAL DOCUMENTS.

As a matter of record, and to refresh the memory, and arouse the attention of our readers to the portentous indications in the South, we re-produce some of the leading facts on this subject, as given in official reports.

The *Congregationalist* of the 6th inst. presents a succinct sketch of a report on the terrible state of affairs in

TEXAS.

The Committee appointed by the State Convention of Texas to investigate the lawlessness and violence which have existed in that State since the close of the war, report that up to the first of June, 1868, there had been 939 murders. Many of them were committed for plunder, and the testimony shows that some of the highways are infested by handits who would take life for a horse or a purse. During these three years, 379 freedmen have been killed by whites, while but ten whites have been killed by freedmen. Hundreds of loyal men are forced by rebel intolerance to forsake their homes in Texas. The testimony shows also, that the freedmen, in many parts of the State, are unrestrainedly injured, and frequently killed, because they claim the rights of freemen. During the first month of Gen. Hancock's administration, 30 murders were reported by the Freedmen's Bureau, and, on an average, there have been fifty-five per month since he has been in command. Hon. A. O. Cooley, the only loyal Senator in 1866, was shot July 10th, by a rebel assassin,

and Wheelock H. Upton, one of the strongest Union men in Western Texas, was hung by a mob in the early part of July.

LOUISIANA.

That nearly the same state of things exists in Louisiana, is manifest from the dignified and truthful letter of Gov. Warmouth to the President of the United States. After naming some of the documents transmitted, he adds:

"I send other letters and papers showing clearly that in many of the parishes there exists no protection for the citizens in the courts, and that men are shot down in the roads, in their homes, and elsewhere, without a question being asked, or any steps taken to bring the offenders to justice. The Judge of the Twelfth Judicial District refuses to go to the Parish of Franklin, unless a force is sent with him to protect him from violence; and he is not obnoxious on personal or political grounds, for in politics he was opposed to the new Constitution, and is a life-long citizen of the State. The Sheriff of the Parish of Franklin, a democrat, has resigned, confessing his inability to make any arrests, or discharge the duties of his office, on account of the condition of affairs there. Prominent Union men, in the Parish of Caddo, write me that their homes are beset by desperadoes, and that their lives and property have thus far been saved from destruction only by armed men who volunteer to guard them. As you will see by the letter of Mr. Hudspeth, District Attorney for the Eighth District, men, women, and children, have recently been murdered in the Parish of St. Landry, by bands of armed men, who remain thus far unpunished and unmolested. From the very best information, Mr. President, I have no doubt that one hundred and fifty men have been murdered in Louisiana in the last month and a half. Startling as this statement is, letters of the most reliable character fully confirm it. There seems to be a settled determination on the part of those men who adhered to the rebellion, to either kill or drive away the Union white men, and leading colored men, so as to be able to terrify the masses of the colored people into voting as they shall dictate. There is a secret organization throughout the State known as the K. W. C. It is founded for the purpose of placing and keeping the colored people in a condition of inferiority, and with a view to this end contemplates and designs the precipitation of a conflict between the two races. Many prominent citizens of the State are leaders in it; its members are sworn under oaths of the most binding character, to carry out the purposes of the organization at all costs, hazards, and sacrifices, and by measures, however desperate, that their leaders may adopt. There are military organizations on foot in this city under the auspices of this secret organization. They drill openly in our streets at night, or in halls, as they be seen. In short, I fully believe that there is meditated a bloody revolution, the certain fruit of which would be long continued, if not hopeless confusion, disaster, and ruin to the State."—*Am. Missionary.*

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. Adams.

BRO. SMITH: How cheering it is to read the testimonies week after week in the paper. When weak, by them I have been strengthened; when strong, I have been refreshed, and encouraged to make greater efforts for eternal life.

I thank God that I have learned a little of the way of life, and that by his grace I am trying to walk in it. But oh! how hard it seems sometimes to make any progress; foes within and without to contend against. But I praise God that it is not in my own strength, nor yet by my own weapons, that I am to conquer, but all through Jesus. "My strength is sufficient for thee." Often I have wished that I understood better how to use the weapons of my warfare, then I would be more successful in overcoming "the world, the flesh, and the Devil." But I use them the best I know how, and, like the soldier in the tented field, the more I use them, the better I get acquainted with them. May I ever be enabled to use them aright. By the grace of God it is my intention to go the whole way to the end of the Christian life.

Cheer up, brethren and sisters, don't give way to the temptations of Satan. Be faithful to-day, it may be all that God will ask of us. To-morrow is not ours. To-morrow's sun may shine on our lifeless bodies, and

we be sleeping in Jesus. Then let us be faithful to-day, yea, this moment. Sometimes I think that temptations press uncommonly hard, afflictions and bereavement in my family, to weigh me down. But my trust is in my Father. My cup, although bitter, is not unmingled with heavenly joy. Praise his name. Last week our babe was called away; it suffered the consequence of original sin. But Jesus is the "Resurrection and the Life." When he comes it will be raised with immortality; for "of such is the kingdom of Heaven."

About four years ago, our oldest died in Norwalk, O. Two links in the chain of God's providence to bind our hearts nearer to himself. With humility I say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Myself and companion have been striving to keep the commandments of God, and the faith of Jesus, for about eight months. Neither of us have been baptized, but wish it very much, should a properly-qualified person pass through this way. I have never heard more than two sermons preached. But we receive the REVIEW, and it always comes like a friend richly laden with precious blessings.

Yours in hope of eternal life.

JAMES ADAMS.

Chicago, Ill.

Sr. T. ARTHUR writes from Huron Co., Ohio: I have been somewhat persecuted for keeping the law of God. In return I hand them books and papers. They read and return them, and take more. Our neighbors have been more interested since they have read Life Incidents, by Bro. White, and say they want to see and hear him. There is a meeting-house one mile from here, at Hartland Center, owned by the United Brethren. Some of them have read the books and papers, and attend meetings at our house, and ask when Elder White and his wife are coming. They want to hear them. We believe there are honest souls here, and that good can be done to the honor and glory of God.

BRO. C. T. HAVENS writes from Soldiers' Home, Knightston, Ind.: About a year ago I embraced the Advent faith, as did also most of my mother's family, for which "heresy" we were expelled from the Missionary Baptist Church. I came here last September, being a disabled soldier, for the purpose of going to school.

While visiting some friends near Sulphur Springs, Henry Co., I heard preaching on the Sabbath question, which led me to investigate the subject, and as all must do who have an earnest desire to know the truth, and to keep God's commandments, finding such abundant proof of the perpetuity of the holy Sabbath of the Lord in revelation, and this confirmed rather than annulled by apostolic example, I embraced the Sabbath. Since then I have realized more than ever before the import of our Saviour's declaration, "Except a man deny himself, take up his cross and follow me, he cannot be my disciple."

I keep the Sabbath alone, according to the commandment, as nearly as possible, and am regarded, by my comrades and the officers, who very kindly excuse me from duty on that day, and will not allow me to work on Sunday, as an odd case, fanatic, &c. I am thankful for the light of truth that I enjoy; and in striving to do God's will, I feel that I am blessed. Notwithstanding ridicule and persecution, which all sincere lovers of truth must suffer, I experience more true enjoyment in religion than ever before; for as I have a more intelligent understanding of Christian duty in rendering obedience to God's holy law, my title seems more clear "to mansion in the skies."

God's grace assisting me, I hope to be one among that happy number who, having kept the commandments of God, and the faith of Jesus, shall have a right to the tree of life, and enter in through the gates into the glorious city of our God, at whose right hand is fullness of joy forevermore.

Oh! how cheering the prospect! how transporting the hope of endless bliss! And it grows brighter while persecution rages, and earthly cares and sorrows thicken around us; for we know that our Deliverer is near.

May God, in his infinite mercy, guide us in the straight and narrow way that leadeth unto life eternal, and save us in his everlasting kingdom.

BRO. H. F. PHELPS writes from Pine Island, Minn.: It has been a long time since I wrote for the REVIEW. This is not because my love for present truth has in any measure abated. But a press of other duties, and excessive labor have almost unfitted me for any such duty.

But yet I can say, that in the midst of my labors my love for the cause of God, and his people, has been in-

creasing, and my desire to do all to the glory of God, and be in a position where I can do more for the cause of God, has been growing stronger and stronger. I love the blessed truths of God's word. I love present truth. I think I can say, it is my meat and drink day by day. I have been made to rejoice in the moves that have been made of late for the cause of God, the California Mission, the Benevolent Association, the change in the *Health Reformer*, I am in favor of them all, and I only grieve that I cannot do more than I do. But yet I rejoice that life is made up of littles. It is the odds and ends that make up life. So I press on, trying to do well what little I do. The REVIEW comes laden with precious food, and after reading them I scatter them on every road I travel, willing to await the decisive day to know the result.

As to the health reform, I think we are making some advancement in this direction, and as we advance we find a wonderful change in our tastes, so that those things that were once very pleasant to the taste, and afforded delight, are now quite the opposite. Thus in our warfare with our appetites, we are gaining the victory.

Sr. N. J. DENNISON writes from Rensselaer Co., N. Y.: I cannot express my gratitude to my Heavenly Father that in his merciful kindness he led me among those who are trying to keep his commandments, and opened my heart to receive the precious truths they teach, and to keep his Sabbath.

It is less than a year since I first knew anything of S. D. Adventists, and five months since I embraced the truth, and decided to give up the pleasures this world affords, and try to serve my Creator. I have been greatly blessed thus far in my efforts, and am determined by the grace of God to press forward and overcome all my sins. I am one of the lone ones, but am trying to live near my Saviour, and hope to be remembered when he makes up his jewels.

BRO. W. F. CROUS writes from Ohio: The little company here at Appleton is still striving to rise with the message. Last Sabbath was a good day for us. We all were made to rejoice and praise God for his goodness in giving us his Holy Spirit. Praise his holy name.

BRO. G. W. DAVIS writes from Gratiot Co., Mich.: The Lord knows how to wean our affections from the world. My health is poor, but while my body is in pain my hopes are enlarged in view of eternal life. How I love the Sabbath, and the Bible, and the people of God! And above all I love Jesus, and as I call upon him that he would anoint my eyes with the eye-salve, that I may see, and clothe me with white raiment, and make me rich with the gold tried in the fire, he gives me a little taste of his boundless love, which makes me long for more.

I renew my covenant with him to-day, that through the divine aid of my Heavenly Father, I will be dead to sin, and alive to righteousness and good works.

Obituary Notices.

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

MARY, the partner of my joys and sorrows, fell asleep in Jesus, Aug. 15, 1868. She embraced the religion of the Bible at the age of eleven; was one of the disappointed ones, of A. D. 1844. Her faith was of the firm, unwavering cast, self-denying, humble, submissive, down to the moment of her departure. She passed away to have a part in the first resurrection. Her age was 65 years.

W. S. FOOTE.

Pendleton, O.

BRO. J. P. FLEMING, of Gilboa, is no more. After a distressing illness of long duration, he has fallen asleep in Jesus. He became a convert to Christianity, and embraced the present truth, under the labors of Bro. Holt and Cornell, in the fall of 1857. While mourning over the loss of our brother, we have the consolation of believing that he will have a part in the resurrection of the saints. Bro. F. died Sept. 1, 1868.

W. S. FOOTE.

DIED, in St. Clair, Mich., Oct. 1, 1868, Johnnie, adopted son of Franklin and Rose Worden, aged 9 years. Johnnie was confined to the house with scrofula for about one year, exercised great patience and resignation. The readers of the *Instructor* may expect to hear particulars of his Christian character. Discourse on the occasion by the writer, to an attentive congregation, from Job xiv, 12-14.

H. S. GURNEY.

DIED, Oct. 2, 1868, in Reedsburg, Sauk Co., Wis., of whooping cough, and congestion of the liver and lungs, Mary Jane, daughter of Nathan and Almira A. Blood, aged 7 years, 3 months and 16 days. She patiently suffered about six weeks, and I trust fell asleep in Christ, to rest till the Lifegiver shall come.

NATHAN BLOOD.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 20, 1868.

We have received the first number of a weekly publication, entitled "Plymouth Pulpit," which is to consist of the sermons preached weekly by Henry Ward Beecher. Eight out of its twenty-four pages are devoted to advertisements, among which we notice the following significant items: 1. "Prayers from Plymouth Pulpit," a publication of Henry Ward Beecher's prayers. 2. "Norwood," or Henry Ward Beecher's novel. Prayers and novels by the same divine, puffed in the same breath, and sent out together. Such is some of the professed Christianity of these days.

"Few Saved."

A STIRRING tract of 64 pp. by D. T. Taylor, a copy of which we have just received from the author. After a brief glance at the past, showing how in every great crisis in this world's history, only a handful, comparatively, have been found on the right side, and been saved, it enters in detail into the present awful condition of the world and christendom. By facts and figures it shows how small a proportion of the inhabitants of the world are professed Christians, how small a portion of even these have any just claim to the name, how few, where Christian privileges are most ample, ever attend public worship, what a vast majority even in those lands which are called Christian, are given to licentiousness, and every species of crime, what vast sums are squandered upon intemperance in every form, and the maintenance of armies, and the prosecution of war, and how within a few years past in a rapidly-increasing ratio, these vast tides of evil have risen, and are still rising, on the land. All together it is an appalling picture, well calculated to awaken thought in every mind, and convince the most sanguine that nothing is to be hoped for in this present state, and that we may look for only a few to be saved. Had we space we should be happy to give some extracts in the REVIEW. For sale by H. L. Hastings, 19 Lindall St. Boston, Mass. Price 15c. postpaid.

Camp-meeting.

THE three Camp-meetings held the present autumn in Michigan, Illinois, and Iowa, have far exceeded our expectations, as to numbers in attendance, general interest, and amount of good accomplished. These meetings gave an opportunity to speak to very large congregations upon subjects connected with the present truth, and to speak to our people upon our present position, and duty at this time. Of the general interest in these meetings others have reported, and will report.

At these meetings I sold and gave about two tons of our publications, and was not able, by considerable, to supply the demand for Life Incidents, and the two tracts, Law and Gospel, and God's Memorial.

I have transacted a large amount of business at these meetings, and, without doubt, have made mistakes, which I shall be glad to correct, if friends who may notice them will point them out. I have trusted a large amount to various persons, and wish to say to them that I am building in Battle Creek, and need all that is due me, and hope to receive it as soon as it can be consistently paid. Address me at Battle Creek.

The friends are doing nobly to assist me to circulate Life Incidents, and other small works. Up to this date, I have given, at the lowest rates, \$237.29 worth.

JAMES WHITE.

Wanted.

CLOTHES for the needy. Clothing for orphans and widows. Do not object to new cloth and new clothes, and shall be glad to receive part worn clothing of every size, quality, and description, that can be properly worn, or made over for children. Friends, look over the clothes press, chamber, and garret, once more,

and what you find that you can spare, if you have not a special call for it near home, please send it to us at Battle Creek. We will see that it be properly appropriated. Send it free of expense, if possible. If you cannot do this, pre-pay express bills.

JAMES WHITE,
E. G. WHITE.

A brother in Vermont sends business to the Office to the amount of \$103.75, and states that he sent it in a registered letter. The letter is not yet received. It probably will be received in a few days. The Office cannot be responsible for such sums sent even in registered letters.

When convenient, all sums of \$10 or more should be transmitted in money orders, or drafts. If those doing business for the Office cannot always obtain these, they can send in the business, and the money when convenient to transmit it in a safe way.

JAMES WHITE.

Change of Address.

My post-office address will hereafter be Battle Creek, Mich. Correspondents may not expect that I shall be much of my time at this place, but my letters will be forwarded from this office.

J. H. WAGGONER.

Note from Bro. Byington.

THE Sabbath following our meeting with the Conference Committee at Parkville, Oct. 3, as requested, I met with the brethren in Jackson Co., for Monthly Meeting in Parma. The meeting was well attended by members from Jackson, Tompkins, Leslie, and Springport, and all seemed to have a mind to work that they might keep awake.

The son of Sr. Starr who had just commenced obeying the truth, came with his mother from Springport to this meeting. He spoke with deep interest. Two were received into church fellowship. After the meeting, with a few brethren, we went to the house of Sr. Shepherd, as requested, that she might receive the Lord's supper, she being sick with consumption, and not able to attend the meeting.

Oct. 10, I met again with the church in Parkville. The report of the Conference Committee as to matters with them was read, and, I think, well received, and I trust will be a means of restoring order to this church.

On first-day I had meeting in Factoryville, in the town of Leonidas. There was a good interest manifested. I hope further efforts will be made in this place.

J. BYINGTON.

Ceresco, Oct. 14, 1868.

War.—If the predicted European war takes place, we suppose that England will fight for "Honor"—France for "Glory" and "Empire"—Italy for "Nationality"—Austria to remain a "First Class Power"—Turkey to save herself from being "devoured"—Prussia for "German Unity"—Russia for the "East"—and the lesser powers, to help settle the "Family Dispute." Perhaps the true explanation is—Satan's abroad. Queen Victoria in a recent address to the House of Parliament says that there was no reason to fear a war. The most unparalleled preparations for war, and the jealousy and suspicion between all the leading Powers, indicate a very uncertain peace. It is not probable that the many long disputes will ever be amicably settled. If foreign correspondents are to be relied upon, a "sweeping hurricane" is even now brewing. The good time when "there shall be no more war," has not yet arrived.

Appointments.

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

Quarterly Meetings in Minnesota.

At Pleasant Grove, Nov. 7 and 8, where Bro. Crandall shall appoint.

At Greenwood Prairie, Nov. 14 and 15; Pine Island, Nov. 21 and 22; Mantorville, Nov. 28 and 29; Deerfield, Dec. 5 and 6; Brush Creek, Dec. 12 and 13; Jo Davis' Dec. 19 and 20; Clarke's Grove, Dec. 26 and 27.

I shall endeavor to attend as many of the above meetings as Providence permit.

STEPHEN PIERCE.

PROVIDENCE permitting, we will hold meetings at Olcott, Niagara Co., N. Y., Oct. 31 and Nov. 1.

JAMES WHITE,
ELLEN G. WHITE.

THE next Monthly Meeting of the Marion, Anamosa, and Lisbon churches, will be held at Lisbon, Linn Co., Iowa,

Sabbath, Oct. 31, 1868. Meeting to commence with the Sabbath. Come, dear brethren and sisters, our time to work for the Lord is brief, and fast passing away.

By order of the church.

DANIEL ANDRE.

THE next Quarterly Meeting of the Seventh-day Adventist church, at Albany, Wis., will be held Nov. 14 and 15, 1868.

Brethren and sisters from the churches of Monroe, Avon, and Rockton, are expected.

G. L. HOLIDAY.

THE time and place for the next Monthly Meeting for Johnstown, Little Prairie, and Oakland, Wis., will be Johnstown, Nov. 7 and 8, 1868.

A. B. WILLIAMS.

THE next Monthly Meeting of the Mackford and Marquette churches will be held at Trenton Center, the first Sabbath in November next. A cordial invitation is extended to all, and especially do we want to see the lonely ones at this meeting, as there is business of importance to be attended to. Come, brethren, prepared to work for the Lord.

By order of the church.

G. W. SHELDON.

THE next Monthly Meeting for the Jackson church will be held at Leslie, Nov. 7. Will brethren of Bunkerhill and Aladon meet with them? They request a messenger to meet with them.

J. BYINGTON.

THERE will be a Monthly Meeting held with the church at Falmouth, Me., to commence Friday evening, Oct. 30, and hold over Sabbath and first-day.

Also a Monthly Meeting held with the church at Cornville, to commence Nov. 6, and hold over Sabbath and first-day.

L. L. HOWARD.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

THE Post Office address of Albert Stone is Morrisville, Vt. THE Post Office address of Eld. T. M. Steward is changed from Rockton, Ill., to Dell Prairie, Adams Co., Wis.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. H E Beebe 33-16, B A Bronson 33-16, H H Wilcox 34-1, John Brant 33-1, W Morse 33-11, Jane Shorey 33-1, Mrs J F Coville 33-1, H Howe 32-22, Mrs J E Simonds 33-15, Mary Rogers 34-1, L Butterfield 34-1, M E Ewers 33-16, C Bean 33-16, S D Smith 32-1.
\$2.00 each. John Martin 34-16, W P Rathbun 32-8, J N Mathews 34-7, Wm Hornaday 34-1, John Downs 35-1, A J Stover 34-16, E Chipman 34-10, J Steen 33-22, S Osborn 33-11, J L Adams 35-13, M Pierce 34-16, H Olds 32-10, C L Boyd 34-16, N Osborn, 32-10, R D Tyson 35-1, B Van Syoc 34-9, E F Rood 33-14, A C Raymond 35-1, N S Raymond 35-1, Z Tyler 34-1, Mrs B Hale, 34-14, Ed Millin 34-1, Mrs C A Hawes 33-13, E Stone 34-2, W H Ball 34-7, M D Cross 34-16, Ann Jensen 33-13, Eliza Griffith 34-1, M A Holt 34-16, Emily Palmer 34-11, P L Cross 35-1, S Sumner 32-10, A Hoff 34-10, E Gibbs 33-21, P Hainer 34-16, B A Smith 31-1.
\$3.00 each. H Rosseau 33-8, B Dickey 35-14, J L Lewis 33-10, C K Farnsworth 30-1.

Miscellaneous. W Chapman \$2.50 33-11, H Smith 2.50 33-11, R Covell 2.40 34-6, L Kellogg 1.25 33-1, M H Brown 5.00 35-21, P Sickles 1.03, 34-10, P S Thurston 1.79 34-1, L Dwyer 2.50 33-10, J C North 25c 32-18, M C Hornaday 4.00 34-9, W Haler 5.00 37-18, B Darling 2.50 32-22, E Farnsworth 1.50 34-17, M J Alling 50c 34-17.

Books Sent by Mail.

J Harvey 50c, G D Ballou \$1.70, E Griffith 2.27, T E Thorpe 1.00, S W Hickok 15c, Mrs E Hutchins 1.50, H E Beebe 15c, P L Cornell 1.12, M M Nelson 30c, H White 30c, C S Briggs 2.75, Alice Johnson 2.96, John Walton 1.12, Eleanor Wilbur 1.12, E G Doud 1.34, A C O Reiley 22c, Fanny R Belnap 22c, Luraney Bliss 22c, A D Rust 22c, John Walton 1.10, John N Terry 22c, Otis A Richmond 1.00, Jesse Barrows 2.75, D L Clarke 60c, W Carthy 60c, Mrs Z Tyler 1.37, S Walker 50c, H Evans 30c, W S Huffaker 50c, Mrs M Thompson 50c, J R F Bart-n 30c, H M Erway 1.60, M H Brown 15c, H I Farnum 15c, H F Phelps 2.10, W Kelly 75c, J D Sandford 18c, Mrs R Sandford 5c, C K Farnsworth 5.60, Mary Dart 7c, A E Dart 7c, J Wright 37c, P S Thurston 1.34, Harriet Morse 10c, J Hanson 1.15, G W Bartlett 25c, E Stone 1.23, Mrs E Watson 1.12, Mrs P Richmond 1.12, B Hostler 30c, M J Shattuck 20c.

Cash Received on Account.

D Van Horn of G G Dunham 15c, W V Field \$6.50, N S Raymond 1.00, J Hanson 5.75, J L Lewis 1.00, Jesse Dorcas 3.00, A C Bourdau 21.20, H Nicola 17.56.

Books Sent by Express.

John Walton, East Saginaw, Mich., \$6.40, J V Himes, Buchanan, Mich., 7.20.

Michigan Conference Fund.

Church at Locke \$5.00, Hillsdale 35.00, Bunkerhill 10.00, Colon 36.00.

Received on Book and Tract Fund.

Helen E Beebe \$1.10, Wesley Hof 2.00, I Colcord 2.00, J L Adams 1.00, Smith Sharp 3.00, Nettie Sharp 2.00, N S Raymond 5.00, Hiram Hiestand 5.00.

Receipts for Benevolent Fund.

I Colcord \$10, Mary A Robinson 10, Martha Robinson 10, John Logan 10, D W Clay 10, J Butts 5, C Manly 5, R S Durfee 1, Mary Steward 1, A sister 1, Jesse Van Syoc 5, J L Adams 10, Benn Auten 10, J H Morrison 5, Smith Sharp 10, Nettie Sharp 10, A sister in Iowa 2, Wm V Field 10, Ophelia Raymond 5, Church at Wheeler, N Y, 5, J W Raymond 5, Alpha F Waters 10c, Theron D Waters 10c, Albert I Waters 5c, J Hanson 5, N Orcutt 10, Mrs N Orcutt 10, A Stone 5, J Claxton 2.50, R M Pierce 5, L B Caswell 1, H Everts 2, C K Farnsworth 20.

For California Mission.

I Colcord \$3, Jesse Van Syoc 5, J L Adams 5, Benn Auten 10, J H Morrison 5, E Chipman 1, A sister in Iowa 2.50, Delos Harding 10, Mary E Nichols 1, A C Raymond 5, N S Raymond 5, J W Raymond 2, Mrs Z Tyler 45c, H Rasmussen 2, A Christianson 2, J Hanson 1, S S Bartlett 5, N Orcutt 5, P E Cashman 5, H Bingham 5, W J Cross 2, E P Gram 1, M Bean 50c, F T Wales 5, J Claxton 2.50, R Loveland 2, R M Pierce 5, A S Hutchins 5, A Stone 5, J Saxby 5, J Dompter 1, H Everts, 1, D Hearsay 1, L B Caswell 1.

On Shares in the H. R. Institute.

Elizabeth Chipman \$10.