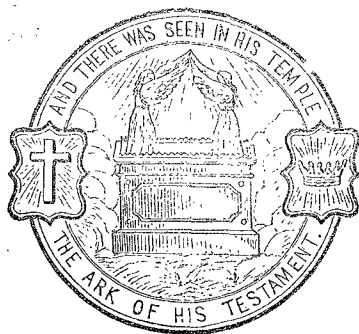


ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXXIV.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 26, 1869.

NO. 18.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

"THE SPIRIT AND THE BRIDE SAY, COME."

A "STILL, small voice" is whispering in my breast,
The Spirit's gentle breathing, soft and low:
This is the way, the straight and narrow path
That heavenward leads from this dark vale of wo.

Come, for the flowery way leads down to death;
The crosses must be borne, self crucified;
Oh, come! and follow Him who for our sins,
His sinless head in anguish bowed, and died.

Come, for the earth is hastening to its doom;
Fulfilling signs proclaim the advent near;
He who now pleads our cause in Heaven above,
Will soon for all his ransomed ones appear.

The city's open gates of shining pearl,
With a resistless charm, are whispering, "Come."
O'ercome your sins, be saved, and enter in;
Henceforth, this blest abode shall be your home.

Here, where the rainbow spans the great white throne
Of him whom all the pure in heart shall see;
Here, where the crystal fount unceasing flows,
Dispensing life and joy eternally;

Here, where the tree of life its leaflets waves,
And golden fruit, to our enamored sense;
Where we may rest assured, those cherub bands
Will ne'er unsheath their swords to drive us hence.

Here, at the feet of Him who died to save,
We cast our glittering crowns in rapture sweet;
Here, where the saints and prophets, long since dead,
A vast, unnumbered throng at last shall meet.

Oh! for an angel's hand those scenes to paint,
That mortal eyes by faith but dimly see!
Oh! for an angel's tongue His praise to sing,
Who purchased such reward for worms like me!

Oh! let us struggle on through life's dark vale;
Fight the good fight of faith, and victors stand
Upon that crystal sea, whose glassy wave
Upbeats the whole immortal, ransomed band.

R. C. BAKER.

Mackford, Wis.

THE FULLNESS OF THE JEWS AND THE GENTILES.

"Now if the fall of them [the Jews] be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" Rom. xi, 12. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness, in part, is happened to Israel, until the fullness of the Gentiles be come in." Rom. xi, 25.

1. Fullness; original, πληρωμα (pleroma): fullness, plenitude, abundance, the divine blessings in the fullest abundance. Greenfield. It is used in connection with time in Eph. i, 10, referring to the immortal state; and in Gal. iv, 4, meaning the completion of the period of time appointed till the first advent of Christ. But the text above does not read: the fullness of the time of the Gentiles. There is no time there. All that

certain theories have claimed for this text, in that respect, is gratuitous.

2. What is the Bible meaning of this term? "For it pleased the Father that in him should all fullness dwell." Col. i, 19. Fullness here evidently means, the divine blessings in the fullest abundance. "Unto the measure of the stature of the fullness of Christ." Eph. iv, 13. A complete abundance of divine blessings and attainments. "That ye might be filled with all the fullness of God." Eph. iii, 19. All the divine blessings of God. "I shall come in the fullness of the blessings of the gospel of Christ." Rom. xv, 29. Paul would come to the Romans with an abundance of gospel blessings.

3. "And of his fullness have all we received, and grace for grace." John i, 16. What is this fullness? "The Word was made flesh and dwelt among us, . . . full of grace, and truth." Verse 14. What then was the fullness of the Jews? Evidently, the blessings which God bestowed upon the believing descendants of Abraham by the gift of his dear Son, the outpouring of the Holy Spirit on the day of Pentecost, when three thousand were added to the church, and the abundance of the manifestations of the Spirit afterwards, when "many signs and wonders were wrought among the people, . . . and believers were the more added to the Lord, multitudes both of men and women." Acts v, 12-14. This fullness, or abundance, of gospel blessings, was evidently bestowed in the last of the seventy weeks "determined upon thy people." Dan. ix, 24. Christ confirmed "the covenant with many for one week." These were the last seven years full of heavenly opportunities and gospel blessings granted to the Jews. During this time the gospel light shone clearly, and, beginning at the day of Pentecost, the Holy Spirit brought such an abundance of power to establish and confirm the truth, that the gospel seed, well watered and warmed by heavenly sunshine, took root deep and wide, making the heavenly plant so thrifty that the long, cold winter of Papal darkness has not been able to kill it. This was the early rain.

4. Do you still doubt that this fullness was in the days of the apostles? "And of his fullness HAVE ALL WE RECEIVED." John i, 16. This settles the fact that the fullness of the Jews was in the days of the apostles. Was it not fullness of divine favor when the apostles "were all filled with the Holy Ghost?" Acts ii, 4. Indeed it was. And did it not result in the salvation of thousands of that favored people? It did.

5. But what does it mean when the apostle says we have received "grace for grace" of his fullness? The original signifies, grace corresponding to grace. Jesus disseminated light and truth. This was grace or favor of God. And when the Holy Spirit was poured out, they received more grace—power from on high—corresponding to the grace already received.

6. Are the gifts conferred by the Holy Spirit called grace in the Scriptures? They are. "I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, . . . to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." Rom. xv, 15-19. "Having then gifts differing according to the grace that is given to us, whether prophecy . . . or ministry . . . teach-

ing . . . exhortation," &c. Chap. xii, 6-8. "But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom . . . to another prophecy," &c. 1 Cor. xii, 7-10. Indeed, the Holy Spirit is "the Spirit of grace." Heb. x, 29.

7. "Now if the fall of them [the unbelieving Jews in rejecting Christ] be the riches of the world [by them Christ was crucified, which death has brought heavenly riches to the world], and the diminishing of them [they were rejected as a nation, lost their greatness, and were no longer preferred as a people to other nations; 'the middle wall of partition' being broken down, other nations shared even with them in the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. ix, 4,] the riches of the Gentiles; how much more their fullness?" Rom. xi, 12. If the Gentiles were enriched by the casting away of the Jews as a nation peculiarly favored, how much more were the Gentiles enriched and abundantly blessed by the gospel truth, and wonderful abundance of spiritual gifts bestowed upon the remnant, of which Paul was one. Verses 1, 5. The apostles, and multitudes of believing Jews, having received such clear light from Heaven, and such extraordinary power from the Holy Spirit, "their sound went into all the earth, and their words unto the ends of the world." Rom. x, 18. Churches sprung up in abundance throughout Asia, Africa, and Europe; not at the slow and tardy rate in which we are now dragging along in our work, but they soon reached unto the ends of the then known world, churches being established, and flourishing as they went. And of many of these dear children of God, if not of all, they could say, "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ;" "how ye turned to God from idols to serve the living and true God; and to wait for his Son from Heaven." Whom Paul knew that they would be his glory and joy "in the presence of our Lord Jesus Christ at his coming." 1 Thess. i, 3, 9, 10; ii, 19, 20. Would to God that such a state of things might return.

Even now, we, as Gentile nations, can look back and trace the starting point of our present gospel blessings from yonder fullness of the Jews. Verse 15: "For if the casting away of them (be) the reconciling of the world, what (shall) the receiving (of them be) but life from the dead?" The words in parenthesis are inserted by the translators. Why not use the present tense in the last as well as the first clause? This would be according to rules of language and in harmony with the Scriptures. "For if the casting away (ἡ ἀποβολή: the rejection) (be) the reconciling of the world, what (is) the receiving (ἡ προσληψις: the acceptance) but life from the dead?" "If the rejection of the Jews as a nation, by the crucifixion of Christ, brought in reconciliation to the world, how much more did their acceptance, or fullness, bring life and gospel blessings to the Gentiles who were "as good as dead."

8. Now we are prepared to understand what Paul means by the fullness of the Gentiles. If the fullness of the Jews was an abundance of gospel blessings bestowed upon them during the last seven years of the four hundred and ninety years allotted to them, then

the fullness of the Gentiles must evidently be the abundance of gospel blessings bestowed upon us during the finishing of the mystery of the gospel. As light and truth were first brought in then, before the believers were ready to receive the power of the Spirit, so truth has been revived in the sounding of the everlasting gospel; the final or finishing work of the gospel being presented by the three angels' messages. As the disciples were then proved and tested before they could be intrusted with power from on high, so character must be developed by keeping the commandments of God and the faith of Jesus, before God can commit to our care a fullness of spiritual gifts. The third angel's message precedes the coming of the Son of Man. So, likewise, does the fullness of the Gentiles precede the second coming of Christ. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob;" verse 26; which brings salvation to "all Israel." Then the fullness of the Gentiles is to prepare all Israel for final salvation at the appearing of Jesus Christ. So, likewise, does the third message. And as the pouring out of the Holy Spirit on the day of Pentecost introduced the early rain, in the fullness of the Jews, causing the seed of truth to grow; so, likewise, there must be a latter rain, in the fullness of the Gentiles. This will give power to the precious seed which is now sown in tears, and ripen off the harvest, that the sower may "come again with rejoicing, bringing his sheaves with him." Ps. cxvii, 6. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James v, 7, 8.

When this latter rain shall come, and the fullness of the Gentiles be seen in mighty power; when the angel of Rev. xviii, 1, 2, shall come from Heaven with great power, to join in with the third angel, then he shall cry "mightily with a strong voice," and the earth shall be "lightened with his glory;" no doubt many of the Jews will then open their eyes and partake of the fullness of the Gentiles, as the Gentiles partook of their fullness in time past. Then God "will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. ix, 28. Then the waiting saints will be gathered home.

Who is prepared for this work? The signs of the end are hung out in the heavens. May the command of our Saviour constantly ring in our ears: "Look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. Now it is time to live so humbly, so devotedly, that we can "covet earnestly the best gifts." 1 Cor. xii, 31. Before we obtain these, we must walk in the "more excellent way" of love. God help us. Amen. JOHN MATTESON.

THE MINNESOTA CAMP-MEETING.

DEAR brethren and sisters who delight in the prosperity of Zion: It is not my intention to either forestall or supplement the regular report of the Minnesota Camp-meeting, but I feel it to be my duty from my isolated stand-point to speak of the meeting, and of some things growing out of it. I have never before so felt the truth of the words of Jesus, "According to your faith be it unto you." Matt. ix, 29.

I went to that meeting without a shadow of doubt that great good would be done, and that poor I would receive a goodly share of the blessing. Praise the Lord; both his *mercy* and his *truth* endureth forever. I had never seen any of those who were there, save the few who went from my own county, Wisconsin. But it was not from man that I looked for the blessing. I believed that the Lord would meet with us by his Spirit, and I know that many who were there can testify that its sweet, melting influence was felt for days together; not in "a great and strong wind," not in "an earthquake," not in "a fire;" but in "a still small voice;" which drew from many a confession in part like that of Elijah. 1 Kings xix, 14.

I felt the same as Peter did, like remaining in the mount. But other duties called him down; and so it was with us, Peter must be perfected through suffering,

as well as his Master. So must we. We must mingle with the world for a little longer, in order to test our sincerity, by enduring temptation. But dear brethren and sisters who enjoyed the privilege of that meeting, if our future lives are not an improvement on our past, it would be more tolerable for us in the day of Judgment if we had not been to that meeting.

Where much is given much is required. See Luke xii, 48. We must live more in the atmosphere of Heaven; we must talk differently with and about others. We should be more strictly honest in our deal. We should read God's word with greater reverence. Our prayers should have more of the spirit of prayer in them, and that appropriating faith which can claim the promises as *ours*. These are a very few of the fruits of that meeting which should appear so prominent in our future lives, that the world will take notice of us, that we have been with Jesus.

I have often heard and read the words, "the Lord's tried servants," but I never realized their force till I saw Bro. and Sr. White, and Bro. Andrews, and learned something of their labor of love, their repeated trials, their abiding faith, and how the Lord is to them an ever-present help. We should strictly guard against the violation of the first commandment; but these worn servants should be honored as God's humble instruments in preparing a people to endure the seven last plagues.

I view as in the providence of God, the spontaneous feeling and the corresponding liberality of that meeting to give the present truth to the people from Norway and Denmark, who are settled in Minnesota. I believe that Bro. Hanson is a humble Christian, and has the burden of souls upon him; and that from him "shall sound out the word," not only in Minnesota, but "to the region beyond," in Northern Wisconsin, which is largely settled with Norwegians. My adjoining town is principally settled with such, and if any one, "whose heart the Lord has stirred up," will order tracts or publications in that language to my address, I will freely distribute them agreeably to the wishes of the donor.

But our missionary efforts should not be confined to any place or people. The tract and book fund is worthy of our liberal patronage, so that those who travel can have books for free distribution.

I am more and more encouraged to give tracts to every one who will take them, from an incident which occurred while returning from that meeting. Taking my seat in a crowded car, where noise and senseless talk prevailed, I arose and supplied each seat with a tract, "The Sufferings of Christ," without saying a word, and sat down, when there was scarcely a word to be heard for as much as half an hour. If our faith is weak it may be well to discriminate to whom we give tracts; but if our faith can grasp a whole car-load, give a tract to every one. If we should be the means of leading but one to Christ for every hundred tracts that we give away, oh! what "a crown of rejoicing" we should have.

At that camp-meeting I learned that the third angel's message is being given among the mountains of Switzerland; and there I saw their sweet and Christ-like representative, Bro. Erzenberger, who is here preparing to translate our publications into the German language.

Soon shall the sound of the message re-echo through the Alpine hills, till it greets the ears of the Waldenses, long since driven to the mountains of Piedmont for keeping the commandments of God.

The many and increasing "Macedonian cries" must be answered and met, if we would clear our skirts from the blood of souls. The General Conference fund must meet this expense, at present, and this is sustained by free-will offerings.

Dear brethren and sisters, the opening providences of God unmistakably say,

"Go labor in my vineyard,
There's resting by and by."

Let no one be idle because he or she cannot do "some great thing." God does not require what we have *not*, but what we *have*. Every one can do something; even to *pray* in faith, and soon our faith will bear fruit. The world has long lain in wickedness, and the wickedness is increasing. Time is short and

there is much to do. We cannot stand still; we will either progress or retrograde. Satan takes the advantage of all idleness; therefore let us work while it is day, for the night cometh when we cannot work.

"'Tis sweet to work for Jesus,
There's resting by and by."

JOHN McMILLAN.

Pleasant Valley, St. Croix Co., Wis.

THE INCREASE OF CRIME.

THE increase of crime has become an alarming fact. The secular papers are continually referring to it; while some sleepy watchmen are crying "peace and safety," on the very brink of destruction. How vain the delusion that the world is growing better. If it were so, the Scriptures would be broken, for they declare the opposite. The facts are now so abundant to prove that dark crimes are rapidly increasing, we think he must be asleep or dreaming, who thinks the world is improving in its moral tone.

When speaking on this subject, and the political corruption of these times, the Philadelphia *Ledger* of Sept. 6, says:

"What were once posts of honor, in the Legislature and in the guardianship of the law, are now thought of only to be avoided by men who choose to preserve their reputations unsullied."

We can see no hope of reform. Until Jesus comes, wickedness will increase and abound more and more.

A California writer has well inquired, "What is the world coming to?" After learning the condition of things in one of our large cities—said to be the most moral of any of its size,—this same writer from California goes on to say:

"But is there no balm in Gilead? Is there no remedy for the evil? Are the wives, daughters and children of respectability in this great emporium of literature, to be more unsafe on your public grounds, than are the maids of the western plains, in wandering through the camps of savages?"

It is a sad picture; but where is the advantage of hiding the true state of things? Is it well to call evil good? to cry peace, when there is no peace? to call the seducer virtuous? the liar a man of truth? to defend the vile, and thus deceive the good? Will it please the Lord to pursue such a course? Nay, verily. We dare not do it in this perilous hour. Let every watchman sound an *alarm*.—*Crisis*.

FAITH

IS SAID to be the substance of things hoped for, the evidence of things not seen. Heb. xi, 1.

Throughout the Bible, the power of faith is spoken of as the foundation of success in the Christian life. Of late this subject has been more especially considered from a Bible standpoint in the *Review*. I have felt much benefited by these articles. I feel like girding on the armor anew. I see that when worldliness and lukewarmness take possession of the mind, then we seem to forget how to return to God. The first principles of godliness seem to fade from the mind, and we need, like children, to be led back to duty and to God.

Is it not kind in God to invite the sinner to his service? how much more those who have backslidden from him repeatedly, again and again? Does he not seem to say to us, How shall I give thee up, Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?

By degrees, we depart from God; and little by little, unbelief comes upon us, until its cruel fangs fasten themselves in us, and we sink in such a stupor as comes over the poor victim of the lion, when shaken triumphantly by this monster of the wilderness. But by the power of faith we return, and we feel that we have finally escaped the death intended for us by our terrible foe.

In our own strength, we struggle in vain; we make no headway against Satan, by the feeble efforts which we of ourselves make against him: but when we draw near to God, and feel that in him alone we can conquer, then victory is ours.

The prominence given to faith in the Bible, is not

without its significance. True, some may carry this so far as to neglect works; but this is not the effect of saving faith. Living faith always prompts to good works. Good works are always consequent upon the act of faith; for works not prompted by faith are of themselves unworthy, because the motive was impure.

The line of distinction which is drawn between works prompted by faith, and those caused by other motives, may not always be known to men; but there is an eye which always and in every case keeps up this distinction, and in the end will bring these things to light.

How important, then, to keep faith in lively exercise, thus excluding unbelief, the great sin which underlies all other sins, just as faith is the great virtue which underlies all other Christian virtues.

Is there not life in the very thought that faith is so powerful for good? Is there not warning in the thought that unbelief is so powerful for evil? Does not the consideration, that faith and unbelief occupy such important places in the mind, reduce the work before us to one of great simplicity and clearness, thus proving the importance of cultivating the one, and shunning the other?

JOS. CLARKE.

SERPENTS IN THE GRASS.

BELoved in the Lord, grace, mercy and peace—our acquaintance has been precious, heavenly, thus far—may we not say peaceful, joyous? May we not hope for its perpetuation and consummation in glory eternal? I do feel humbly grateful for favors past, and favors continued. The Lord bless you, brother, more and more, forever.

Since my last I have travelled some twelve hundred miles westward, and northward, scattering the good seed. My object was salvation exclusively—that is, I was determined to know nothing save Jesus Christ and him crucified. God was with me, especially and remarkably all the way out and in. Praise him, praise him!

One special object in my visitations abroad, was to counteract the works of darkness, death and damnation, the old serpent, the devil, in all his hellish plots. It is grievous, brother, to see what havoc the devil is making—what power he has over the minds and hearts of men, and how extensive his influence is! He has nearly the whole control of the thoroughfares by sea and land. He is scattering fire-brands, arrows and death, all the way on railroads, steamboats, and by the wayside. The curse of all curses is seen in almost every house and hamlet; even the log cabins in the western wilds do not escape these snakes in the grass, the light, fascinating publications—novels, romances, silly love tales—the bitter and the sweet intermingled, the "Godey's," "Harper's," "Peterson's," "Leslie's,"—Fashionable-plate Magazines, "New York Ledger," comicals, &c. Did ever Satan invent a more artful stratagem to kill our piety, the life-blood of salvation? and ruin souls in hell forever? Do we exaggerate? Is it possible to depict in colors too glowingly the evils of these missiles of the pit? And yet parents don't see it; editors don't see it; ministers don't see it; not one in ten.

"While men slept, the enemy came and sowed tares among the wheat, and went his way."

Children and youth all through this land are growing up impenitent, conscience-seared, volatile, foolish and vain, fond of show, dress and gaiety; "lovers of pleasures more than lovers of God"—dancing on the very brink of hell and dark damnation. Wherefore? Look into libraries, and on centre tables. What seest thou? the serpent coiled?

Reader, would it not be far safer to place a serpent in the hands of your children, or on your centre tables, than the light, fictitious, popular readings of the day?

A serpent, or a stinging adder, is far less dangerous. We flee from a living serpent with forked tongue, run—escape for our life; but a serpent in the form of a book or paper, though the poison is far more deadly than that of the crawling reptile, does not alarm us.

Some parents tell us a novel, a love tale, a silly romance, something fictitious and highly exciting, tends to form a taste for reading. Children will fall in love with romance and the comical, when publications of a more serious, solid, and historical character would be insipid, tasteless, or repulsive.

Thus these mixed publications of a light, novel, and vicious tendency, are placed in their hands, and a taste formed in early life, for corrupt literature, to the exclusion of the Bible, and everything of a truly virtuous and purifying tendency.

In the Sabbath-school library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deplor-

ing their exposure to a corrupting literature. Parents and teachers seem not to know that the thirst for novel-reading is cultivated by novel-reading; or, they seem not to know that reading fiction with a little sprinkling of religion, prepares children to love to read fiction, though it may have a sprinkling of irreligion.

There is that in the character of fictitious writing, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes of writing, and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels.

By our religious machinery the child is piously trained to seek his gratifications of mind amid elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result. If it be agreed that religious novels are a source of mischief, we shall find ample work in clearing out the old leaven. Our Sabbath-school libraries, and our families, and our book stores, are full of these introductions to the "Mysteries of Paris," and even our editors will be called to use their puffing apparatus with a little more caution.

Parent, when you place novels or fictitious writings, in the form of a book or paper, in the hands of your child, for the purpose of cultivating a taste for reading; you do your child an irreparable injury—peril the soul forever.

"The course of evil
Begins so slowly, and from such slight source,
An infant's hand might stop the breach with clay;
But let the stream get deeper, and philosophy,
Aye, and religion too, shall strive in vain
To turn the headlong current!"

—Author of *Home Thrusts and Home Thoughts*.

WHAT IF.

What if heavy storm-clouds gather,
Round us surging billows roar;
If across the darkened water
Beams a light from Heaven's shore?

If we hear our Saviour's whisper
I am near; be not afraid;
We can stand amid the tempest;
His strong arm our ready aid.

What if thorns and stony places
Bruise and tear our weary feet?
While we find our Saviour's footprints,
We will count the toiling sweet.

What if shadows deepen round us,
While more narrow grows the way?
His sure word will light our footsteps,
That we need not go astray.

What if foes do gather round us
Crying, Ye must surely fall;
We will trust our Father's promise,
Seek his strength, and thus prevail.

M. J. C.

SHAKING HANDS.

I MAINTAIN that shaking of hands, rightly administered, is a means of grace. You, my dear sir, are established, and every one knows you to be a solid man. There is a man beside you just fighting his battle and making his way. You know him, and nod to him. Take him by the hand, my dear sir. It will do him good; and if he be cast down a little, as men will sometimes be, it may encourage him. "Our minister shook hands with me." What made that hulking fellow, too big to be a boy, too raw to be a man, announce that fact so loudly when he went home? The truth is, for sensible effect on him it was more than the sermon. John Smith has been a hard drinker, but is trying fairly to get out of it. Going down the village street, he meets Mr. Brown, who is "boss" at "the works above." Mr. Brown shakes hands with "Mr. Smith," in sight of the entire village. Does that do Smith any good? I tell you it is as good to him as one of Mr. Gough's admirable lectures. It says as plainly as if Mr. Brown had written it: "Mr. Smith, you have only to take care of yourself, and you will be a respectable man in spite of all." That makes Smith stronger; and when he goes to church next Sabbath, and looks over to Mr. Brown, he will find it easier to believe God's most loving word: "Their sins and their iniquities I will remember no more." So "shake hands and be friends"—at market, on the street, and above all, at church. I presume the apostle meant something when he said: "Greet all the brethren with an holy kiss." Some quit church

for want of this means of grace. Everybody looks as if just returned from the North Pole and there had not been time to thaw, and the deacon who "runs the church" (if anything so lifeless can be said to be run), had been in command of the party. I suspect the boys sometimes say: "Well, I guess I ought to be good, but if I ever do, it won't be 'long with the deacon." They wait, poor boys, till some one comes along with heart—getting no good in the meantime—whose genial, life-like ways make them "feel kind o' good," and they catch the inspiration "and run with gladness in the way of God's commandments."—*Dr. John Hall*.

DYING WORDS OF WILBERFORCE.

"Come and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterwards, putting his arms around that friend, he said: "God bless you, my dear!" He became agitated somewhat, and then ceased speaking. Presently, however, he said: "I must leave you, my fond friend; we shall walk no further through this world together, but I hope we shall meet in Heaven. Let us talk of Heaven. Do not weep for me, for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterwards spoke of the regret of parting with friends. "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in Heaven, that I can leave you all without a regret; but I do not love you less, but God more." Such were the closing words of one of the most gifted and polished minds.

SPECULATION.

THE *New York Journal of Commerce*, in an editorial on "the Results of Speculation," has the following just and excellent remarks:

Speculation—the desire to obtain money not fairly earned—is the crying evil in the land, and every man who engages in it exposes himself to sin and shame. A Christian character is a strong bulwark, but it is easily sapped and undermined the moment its possessor admits this greed of unlawful gain. Thousands of speculators have come to grief this year, who have not made free with trust funds, and whose friends little know at what terrible expense they have acquired their bitter experience. Every such downfall of a solid reputation as has furnished the text for this article, brings to the editors of this paper the most touching acknowledgments from those who have tampered with this temptation, and have been saved through the instrumentality of our appeals and warnings against this monster vice. We have memorials from all classes of people—merchants, clerks, doctors, lawyers, clergymen and laborers—who, at various times, were seized with the general thirst, and were rushing madly after the fortune offered to the successful speculator, and who yet paused and renounced the struggle as we set before them its guilt and perils.

We sound the note of warning again. The mightiest become weak and irresolute when once the victims of this raging desire. They see an end that blinds them to the guilt and folly of the readiest means, and thus one after another they fall and are ruined. No station is exempt; no principles can resist when the path is fairly entered. It is like the letting out of water; it creates the tide which prevents the return to safety. Work is honorable, and poverty is no disgrace; but speculation, sooner or later, is grief, shame and ruin.

INDOLENCE.—The proud and haughty, who are daily seen strolling up and down the streets in idleness; who engage in no useful employment, or honorable calling, but who live as drones in society, supported by the legacies of their ancestors, are but little aware of their own insignificance and folly—the small esteem and utter contempt entertained towards them by the wise and better thinking; and of their own miserable enjoyment and false pleasure, when contrasted with the serene happiness and satisfaction of the liberal and open-hearted, who live not only to enjoy themselves, but to benefit their generation, ornament the world, and honor their Creator.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 26, 1869.

J. N. ANDREWS, EDITOR.

"THE TONGUE THAT SPEAKETH PROUD THINGS."

SUCH a tongue as this, the Lord says he will destroy. And not the tongue only, but the person who uses it. The psalmist gives us a specimen of these proud things.

"Who have said, with our tongue will we prevail; our lips are *our own*; who is lord over us?" Ps. xii, 3, 4.

We have plenty of such persons all around us. Some of this kind are so deceived as to suppose themselves Christians. Many churches of Christ are so afflicted as to have some of this class as members. They have some show of piety. Perhaps they are able to deceive themselves with the idea that they are the servants of Christ. But they cannot deceive the Lord, and they do not deceive the people of God; no, nor even the men who make no profession of godliness. They give them occasion to reproach the cause of Christ, but they do not pass for Christians in the judgment of any sensible person.

There is no person upright enough to escape the venom of these all-devouring tongues. Such tongues, which are set on fire of hell, can never be cured till the fire of Gehenna shall destroy the wicked with everlasting destruction.

Our lips are not our own. God has given us the noble gift of speech. He will call us to the strictest account. Not our lying words merely, nor our proud words, nor our words of cruelty, nor our words of rebellion and unbelief, but even our idle words shall all come up in the day of Judgment. Oh! fatal mistake to suppose that we are possessed of a right to use our lips as we please. It is an easy thing to scatter sparks of fire, each of which may raise a destructive conflagration. Beware of your words. Unspoken words do no hurt. But words once spoken cannot be recalled.

1. Do not ever speak words of anger. Such words are unbecoming a disciple of Christ.

2. Do not speak words of levity. Men about to be tried for their lives have little occasion to jest.

3. Do not speak evil of any man. Such is the imperative command of the Bible. Titus iii, 2. We may never speak the faults of others except when necessity compels.

4. Do not take up a reproach against your neighbor. Ps. xv, 3. He may be entirely innocent. If others have made a cruel lie, do not you join in the conspiracy as a volunteer to ruin the innocent. Be governed by the great precept, "Thou shalt love thy neighbor as thyself;" and by the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii, 12.

5. The backbiting tongue shall never ascend into the hill of the Lord. Ps. xv.

6. Some men can never speak even of sacred things, but some coarse word has to be used, or some irreverent expression, or even some indecent language must be uttered. Such persons need a new conversion. Or, if this term be objected to, they need a real and thorough conversion, which it is evident they have never had.

7. Finally, we must be circumspect in our words. The eyes of sinners are upon us. We cannot afford to trifle. We must adorn the doctrine of Christ, and the best way to adorn his doctrine, is to live as he lived. We cannot speak at random, even of the humblest of the human race. Much less, will it do for us to speak evil of those in high dignity, even if Nero were our ruler. What will, perhaps, be denied by some, we must not lightly, nor wantonly, nor contemptuously, speak evil of Satan. Michael, the archangel, when contending with Satan, dare not bring a railing accusation against him. Then certainly it does not become us to do it. By our words, we shall be justified, or by our words, we shall be condemned.

NOAH'S CARPENTERS.

NOAH, the herald of the deluge to the Old World, did at God's command build an immense ark, nearly or quite 600 feet in length, 100 in breadth, and 60 in height. We cannot tell the exact measure of the cubit then in use, but the building was not much short of this, even at 22 inches to the cubit, as now allowed. Noah must have possessed immense wealth in order to erect so vast a structure and of such immense strength as it must have been made, and to finish within for the purpose it was to fill. We may safely conclude that he had little left when the ark was finished. What a waste of means in the eyes of the antediluvian world!

But how did Noah ever erect so vast a structure? It was impossible that himself and three sons should do this work alone. 1. It was so vast an undertaking that four men alone could not perform all the labor in many hundred years. 2. It was a work requiring at one time the united exertions of a large number of men. Nothing is more evident, then, than that he employed a large number of workmen. What became of these men who helped build the ark? They miserably perished in the waters of the flood.

It is likely that some of them were for a time friendly to the cause of truth. They feared the coming judgment of God. Some, without doubt, were so much impressed with the importance of Noah's preaching that they gave of their time and their means to the erection of the ark. But when it came to the suffering of reproach for the truth, they stood back. They could not be identified with crazy Noah. They discovered that the doctrine was unpopular. They perhaps ascertained from scientific research that the drowning of the world was an impossibility, for God had not water enough for this purpose. They found at all events, that the mighty men of renown (see Gen. vi, 4) had no faith in the doctrine. Men in these days dispose of all God's threatened judgments by declaring that the great burning day met its fulfillment at the destruction of Jerusalem. The same ingenuity, no doubt, existed in the great antediluvian teachers. And so Noah, when preaching the flood, had his unwelcome message explained away as all fulfilled at the destruction of some antediluvian Jerusalem. The force of his preaching, accompanied as it was by works that proved his faith, must have been very great. But he saved neither friend nor brother in the ark. And of all that large number of skilled workmen and artisans who helped him build the ark, not one escaped the awful deluge. What lessons of admonition may be drawn from this wonderful story of God's judgment.

1. Men may be intimately connected with the cause of God, and perform labor pertaining to it that shall make their services indispensable, and yet not be saved themselves at last. Noah's carpenters were indispensable to the erection of the ark, and yet every one perished in the flood.

2. God's truth may be explained away by human ingenuity till men feel secure in their sins; yet the Judgment will come just as literally as though it had not been argued all away.

3. There is no spectacle of moral heroism more worthy of our admiration than Noah standing up alone in behalf of unwelcome and hated truth, while all the world opposed him. How such an example speaks to us!

4. How foolish to be swerved by popular unbelief! The whole world disbelieved, despised and frowned upon the servant of God. He stood as firm as a beaten anvil. In due time God vindicated his servant. The waters of the deluge changed public opinion. Reader, dare to be right.

A FATAL MISTAKE.

"THEN shall ye begin to say, We have eaten and drunk in Thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Luke xiii, 26, 27.

We often think how highly favored were those persons who heard the voice of the Son of God. What an opportunity to make sure of being right. Indeed,

they were a favored people. But it was just as easy to make a fatal mistake then as now. Our Lord warned them against one in particular, which nevertheless will be made by many.

Persons will come up in the Judgment expecting to be saved, not because of the putting away of their sins, and their leading lives of obedience to God, but because they were personally acquainted with Christ. They were his neighbors. They knew him from childhood. They had many a time heard him preach. He had eaten at their tables. He had lodged in their houses. He had wrought miracles in their presence. He had even wrought them for themselves or for members of their own families.

They were upon speaking terms with Him who is to be the Judge of mankind. There was no need of solicitude on their part to put away their sins. Their salvation was made sure, whatever might become of others.

So Satan can pervert the richest blessing, and turn it into a curse. These poor souls when they come up in the Judgment shall learn that Christ never knew them, *i. e.*, as his people. They have trusted in the very thing which he warned them not to trust to, as it would be their ruin. Alas! how many in these days make a like mistake. They know the truth. They are intimately acquainted with the people of God. They walk to some extent *with* them, but they are never really of them. They neglect the great preparation. They fail to put away their sins. In the Judgment they awake to the fatal error which they have committed. Are there not some who read this article who are making this very mistake?

THREE THINGS.

1. *What ought to have been.* Israel should have obeyed God in everything. In particular should they have kept that precept which bade them instruct their children in the knowledge of divine truth, and especially of the wonderful works of God. Thus God commanded, saying:

"When thy son asketh thee in time to come saying, what mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes; and he brought us out from thence, that he might bring us in to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Dent. vi, 20-25.

They were to repeat these things to their children when they went out, and when they came in; when they laid down and when they rose up, and in fact there was never to be a time when this should not be the theme of discourse. Dent. xi, 18-21.

Had this precept been obeyed, sin would never have gained the ascendancy, and Israel would never have gone into captivity before their enemies.

2. *What was done?* Israel neglected this provision of such vital consequence. The generation that saw God's mighty works, passed away without transmitting to their successors the knowledge of these things. Thus we read:

"And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel. . . . And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, . . . and followed other gods, . . . and bowed themselves unto them, and provoked the Lord to anger, . . . and he sold them into the hand of their enemies." Judges ii, 7, 10-14.

3. *What the day of Judgment will show.* When that generation which made so signal a failure in the performance of the work assigned them, shall awake in the Judgment, what astonishment and terror will seize them as they behold the result of their conduct. And what had they done? Simply nothing: They had merely neglected their duty. But that neglect had resulted in terrible ruin to their children. How many readers of the REVIEW can honestly and truthfully declare that they have earnestly endeavored to do their duty to their children? The day is coming that will show what every one has done. Who of us shall stand?

WESTERN TOUR.

We left the Minnesota camp-ground third-day, Oct. 5, and by reason of bad connections did not reach the Iowa Camp-meeting until sixth-day, the 8th. The journey, with its many delays, was very tedious, and Mrs. W. had a severe trial of faith at Freeport, Ill., and at one time decided to return direct to Michigan, and not attend the Iowa Camp-meeting.

But as the time drew near to fully decide the matter, we bowed in prayer at the hotel, and received clear evidence of duty to go to the meeting, leaning on the arm of Him who has called us, and has said, "Lo, I am with you always." The Lord gave strength, and we reached the camp-ground in Pilot Grove, Washington Co., Iowa, a few hours before the Sabbath.

The meeting had been in progress two days, under the special charge of Elders Butler and Canright. It was now intermission, and with the cheerful help of many brethren, in a few moments our family tent was erected, and suitable preparations were made for the Sabbath. We then engaged with this dear people in a brief service, in which several took part. The meeting was free and very cheering, and we quite forgot our painful weariness.

The meeting was larger than any one ever held before by Seventh-day Adventists in the State of Iowa. We were happy here to meet not a few who have embraced the present truth within the past eighteen months. God has greatly blessed the labors of Elders Butler, Cornell, and Canright. The faithful labors of Elder Geo. I. Butler, in the churches of Iowa, and also in new fields, are greatly prized by our people in that State. What a miracle of God's mercy and power! He has, in the case of this man, taken a skeptic, of no small ability and discernment, and has made him an able minister, sound in the faith, faithful, and confiding in God and the word of his truth. Our several interviews with this fellow-laborer since his conversion have been precious, but the recent one at the camp-meeting was dearer than any before. May the Spirit of God be poured upon him to raise him above those feelings of depression which are the result of an exalted view of the work of God, and a sense of his own unworthiness.

We also found Bro. and Sr. Canright in the work of the Lord and in the hearts of the people. May the Lord keep these, his youthful servants, from the influence of the world and the power of Satan, and make them a great blessing to the cause in Iowa.

Those who spoke from the stand enjoyed freedom. Mrs. W. was able to bear a good testimony, which reached the hearts of the people. The Lord was evidently very near to us. We were exceedingly free in the Lord. And although much worn when we went upon the ground, each day we gained strength and courage in the Lord.

The business sessions of the Iowa Conference were full of interest, and perfect harmony prevailed. The brethren in that State are ready to help in the cause where help is needed. The Conference voted \$300 to the General Conference, and individuals helped on foreign missions, book fund, &c. Bro. Erzenberger was received with a hearty welcome, and his testimony was listened to with the deepest interest.

This camp-meeting, from beginning to end, was good; but the best of all was on Monday, Oct. 11. Appeals were made on that day to all to turn to the Lord and seek him with the whole heart. The word

spoken reached many hearts. And when invitation was given for those destitute of good hope to come forward and present themselves as especial subjects of prayer, more than one hundred came forward. Most of them spoke. At this point the joy of some believing parents was full and unutterable on hearing all their children speak in the congregation of the people. At the close of this most interesting season, Eld. Andrews led in solemn, importunate prayer. All felt that the Lord was drawing near. The place seemed holy. Mrs. W. then followed in earnest prayer, and continued until her faith seemed mighty and her joy complete. It was a scene of victory in the Lord. All seemed to share in its blessedness. And in this happy frame of mind we closed our annual gathering in Iowa. The brethren and sisters returned to their homes, and the ministers went to their fields of labor with fresh courage. Bro. Andrews went to Cassville, Wis., to fill our appointment, and we took our journey to Battle Creek.

And, now, as we look back upon the camp-meeting season, it is with pleasure that we recount the many precious interviews we have enjoyed with dear friends, the many kindnesses we have received at their hands, and the many seasons of freedom we have enjoyed in preaching the word, and in social worship with the dear people of the Lord. God has wonderfully blessed his people in their efforts in this direction. We will praise him. By the grace of God, we design to labor on in other departments of the work till another camp-meeting season shall open in June, 1870, when we hope, in the strength of God, to resume this delightful kind of labor, continue it in the West and in the East, in Ohio and Michigan, and, if the Lord will, close with a camp-meeting in California. JAMES WHITE.

ABOUT THE BOOK FUND.

SINCE May 10, 1869, I have given from the book fund in books, to the amount of \$978.07. During this time, I have received for this fund \$1019.65. This shows the interest of our people in the circulation of our tracts, pamphlets, and books.

I gave in Minnesota, to the amount of \$135.70, and have packed a box for Eld. W. S. Ingraham, Kasson, Minn., containing books from the fund as follows: For Bro. Ingraham, to the amount of \$34.76; Bro. Pierce, \$17.83; Bro. Hansen, \$23.40. I send to Bro. Hansen some Danish works and pay for them from our book fund to the Danish fund. The distinction of these funds should be abolished, and while our Danish brethren liberally contribute to our fund, they should feel free to call upon us for all those works in their language which they can judiciously circulate.

We feel a deep interest in the spread of the truth among those of other languages. There is a sincerity and simplicity with our German, French, Norwegian and Danish brethren, which endears them to us very much. May God bless their labors to the good of many of their own tongue. We will do what we can to help them. More about this by-and-by.

God is blessing our effort in the circulation of tracts, pamphlets and books. There are many among us who date their interest in the truth, which resulted in their conversion to God, from reading a tract or a pamphlet. A sister, at the Minnesota Camp-meeting, came to the book-stand for publications to circulate. She stated that the reading of a part of a tract, a portion having been torn off and lost, commenced her experience in the precious truth of God. God is preparing good minds to hear and read with candor and interest, and they must have publications.

The people are perishing for want of knowledge. The laborers are few, the field is wide, and the harvest is plenteous. If this vast harvest work be left to living preachers, it never will be done. Much, very much, must be done with books, and many of our publications must be circulated gratuitously.

We engage in the preparation for the press several important works especially adapted to the wants of the people, and call on all to assist in the expense of their publication, and in their circulation. In August, an edition of five thousand copies of Bro. Andrews' "Ten Sermons" was published. About four thousand

copies have been disposed of. We shall immediately publish ten thousand copies, and ask help in their circulation. The Lord is giving us the field, and we must all engage in the work. God will bless united and vigorous action.

Those who have pledged to the book fund are invited to pay their pledges as soon as possible, and all others are invited to assist in this good work. We shall be happy to send the book-fund report issued last May to all who are interested in the matter, on receipt of postage; and shall promptly correct all mistakes when pointed out.

We invite all our accredited ministers to interest themselves in this work. We will send them books for gratuitous distribution, as they may need, and ask them to help us in the work in return. They can have book-fund reports to distribute free, and the pleasure of collecting money for the fund, and forwarding it to the Office. May God help us all in this good work.

JAMES WHITE.

THE CLOSING MESSAGES—No. 11.

It is evident, as we have seen, that Babylon comprises more than the church of Rome. The name indicates division and discord, rather than unity. And if that church that ruled and guided the ten kingdoms of the divided Roman Empire, is the mother of harlots, it is certain that she has daughters, such as the term describes. We cannot, in candor, escape the conclusion if we would. Then it is our best course to admit the prophecy to be correct—let God be true—and be prepared for the consequences. *Who are the daughters?* is a question of deep interest at the present time. To show that we are not alone in our views, we will give the sayings of others of different denominations on this point:

The *Tennessee Baptist* says: "This woman [Popery] is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian and Episcopalian churches are all branches of the [Roman] Catholic. Are not these demonstrated 'harlots and abominations' in the above passage? *I so decide.* I could not with the stake before me decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of *Papacy*, in common with Papists."

Alexander Campbell says: "The worshipping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots—the church of Rome."

A. Campbell says: "A reformation of popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism—that into Congregationalism—that into Baptistism, &c., &c. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyanism. All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrines, and observances, various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands." On *Baptism*, p. 15.

These writers have named some particular denominations, which they deem to be daughters of the great harlot, and it is to be expected that each would think his own church exempt. We will not particularize. We wish to give offense to none, either by naming, or slighting them. But, we say again, that it is our decided conviction that all our modern churches which bear the features and follow in the footsteps of the mother, evincing especially an ardent desire for union with the State, asking for civil enactments to enforce those human ordinances and observances which they have preferred to revealed truth, belong to this great anti-Christian family. Momentous times are before us. Let every Christian be awake and on the watch.

R. F. COTTRELL.

THE seventh commandment when bent is really broken.

REPORT FROM BRO. MATTESON.

SEPTEMBER 26, took down the tent. Have held meetings nearly three weeks. I continued another week to visit and finish meetings, while Bro. Lawrence held meetings and visited with the friends at Hamilton. Fifteen are now keeping the Sabbath, and meet regularly for Bible Class and prayer-meetings in Hamilton. Four started at Altovista to obey the Lord. Two united with the church, one was baptized. Several others were convinced of the truth, and much prejudice removed.

October 4, went to St. Joseph, in company with Bro. Lawrence. Commenced meeting in a school-house near that place. Bro. L. remains to preach there. Some desired meetings in the city. Could find no suitable place to preach. Went on to Leavenworth, Kansas, Sept. 7. Had an interesting visit with our deaf and dumb Bro. and Sr. Kimball. Attended with the Friends on first-day. Had some controversy with them about the kingdom, in the Bible Class. They were divided. Asked me to address the children in school, which I did. Were told to bow our heads for two or three minutes in silence, and pray vocally if the Spirit moved any to do so. The Spirit moved me. After this, was invited to go and sit with them in meeting. Some told me they liked the address in school, and, if the Spirit should move me in the meeting, I must feel free to speak. The Spirit moved me, first to pray, then to address the congregation about three fourths of an hour. Silence a while. Then shaking of hands. Then I parted, very friendly, with the Friends.

Leavenworth has over 30,000 inhabitants, and is called a most beautiful and interesting city by mortal worms who have not seen anything better.

Oct. 11, went one hundred and twelve miles south, to the brethren near Mound City, who were very much in need of help. Held meetings here the rest of this week. Find a country well settled. Railroad within a few miles, pushing along fast, bound for the Gulf. Nature has done more for this country than any I have seen yet. Some prospect for openings for preaching the truth. Feel willing to toil and suffer. Trust the Lord will direct and bless. Pray for your unworthy brother.

JOHN MATTESON.

Mound City, Kan., Oct. 14, 1869.

REPORT FROM BRO. BYINGTON.

AFTER leaving our Monthly Meeting at Tompkins, the 2d inst., which was a heart-searching time, I came home with Bro. Bramhall and staid over night. First-day morning I rode to Albion, and heard Elder Robinson, a Methodist minister, preach a part of the day, and spent a few hours in conversation with him and his wife, who, in York State, was as one of our family. Elder R. said he agreed with us in two points that others did not: the gifts of the Spirit to be retained in the church, and the pre-millennial advent of our Saviour, or soon-coming of Christ. He has been reading of late some of our publications. While at Elder R.'s, a Methodist brother by the name of Snyder came in. He had led the class at meeting. We were talking on Spiritualism. He said he had thought that Advent people did the most harm of any people, but now thought that Spiritualists exceeded them in wrong. He said that the Adventists had lately had a tent-meeting at Owosso, and at the eclipse very much alarmed the people by saying that it was a token of the Lord's soon coming; and they were now so alarmed that they were selling their farms and houses at Owosso. I told him I had just been to Owosso, and had visited every family of Seventh-day Adventists, and I knew there was not a word of truth in the statement. He said he had it from a young brother, a member of the M. E. church in Owosso, and thought it must be true. I then appealed to Sister R. for the veracity of my word. She said he might depend on what I said. This Bro. Snyder said if he should keep the Seventh-day he then must keep two days, as the Bible taught that we must keep the first-day to commemorate the resurrection. I asked him to find one verse where the first-day was called the Sabbath, and then I would give up the seventh-day. He thought there were three, but did not know for

certainly that the word Sabbath was in them. Elder R. listened to our remarks. Here our conversation closed, as they had to go to their afternoon meeting.

J. BYINGTON.

Owosso, Oct. 19, 1869.

MINNESOTA CONFERENCE.

THE ninth annual Conference of Seventh-day Adventists of Minnesota, was held as appointed at Wasioja, Dodge Co., Minn., Sept. 30, to Oct. 4. The first business session was held Oct. 1, at 4 o'clock p. m. Meeting called to order by the President. Prayer by Bro. Ingraham.

Delegates called. Five churches responded, represented by seven delegates. F. W. Morse was admitted by letter to represent the church at Tautassen. By their request, the church at Tanhasseu was admitted to the Conference.

Moved, That all brethren in good standing in the different churches, also those from Iowa, and Wisconsin, be invited to take part in the deliberations of this meeting. Carried.

Secretary's report read and accepted.

Resolution from Eld. Ingraham that we hold a Camp-meeting in this State about the middle of next June, and that we invite Bro. and Sr. White to attend, and such other help as they may desire. Passed.

Adjourned to call of Committee.

SECOND SESSION.

Prayer by Bro. Morse.

Bro. Rasmussen admitted as a delegate from Clark's Grove, the Danish church.

Reports of ministers called for. Elds. Pierce, Ingraham, and Morse responded, and their reports accepted.

Moved, That a committee of six be appointed by the chair to settle with ministers. The following brethren were elected: C. Kelsey, H. Grant, W. I. Gibson, L. Bartholomew, E. W. Darling, and I. Z. Lamb.

Moved, That the chair appoint a committee of three to nominate officers for the ensuing year. Brn. I. Z. Lamb, Daniel McAlpine, and John Hansen, were named.

Treasurer's report read and accepted.

The credentials of Elds. Pierce and Ingraham were renewed.

On the subject of licenses, remarks were made by Bro. White, when it was moved and carried that Brn. F. W. Morse and John Hansen receive licenses.

Adjourned to 8 o'clock the following A. M.

THIRD SESSION.

Prayer by Bro. Ingraham.

Report of Auditing Committee read. Some amendments proposed by Bro. White. Report accepted with the amendments.

Report of Nominating Committee. The present incumbents in office were proposed; viz., President, S. Pierce; Secretary, H. F. Phelps; Treasurer, W. I. Gibson; Conference Committee, S. Pierce, W. S. Ingraham, H. Grant.

Resolved, That we transfer the interest we have in the State book fund, to the general book fund.

Camp-meeting Committee appointed, consisting of D. McAlpine, L. Bartholomew, W. S. Ingraham, C. Kelsey, H. Grant, Geo. Dimmick, John Hansen, S. Pierce.

Resolved, That we express our thanks to Bro. and Sr. White, and Bro. Andrews, for their assistance upon this occasion.

Resolved, That we express our thanks to Bro. Ingraham in seeing to the wants of this meeting.

Resolved, That the minutes of this meeting be sent to the REVIEW for publication.

Ajourned sine die.

S. PIERCE, President.

HENRY F. PHELPS, Secretary.

P. S. The several reports show a membership of over 200. Amount of s. b., \$915.00, of which over \$800.00 is still due from the several churches. H. F. P.

A SOUL without prayer is like a solitary sheep without a shepherd. The tempter sees it and lures it away into his snare.

STRONG as our passions are, they may be starved into submission, and conquered without being killed.

"I AM THE DOOR."

"I AM the door;"
Come in, come in,
And leave without thy load of sin.
The night is dark, the storm is wild;
O venture in, thou stranger child.

"I am the door;"
Come, gently knock,
And I will loose the heavy lock
That guards thy Father's precious fold;
Come in from darkness and from cold.

"I am the door;"
No longer roam;
Here are thy treasures, here thy home;
I purchased them for thee and thine,
And paid the price in blood divine.

"I am the door;"
My Father waits
To make thee heir of rich estates;
Come, dwell with him and dwell with me,
And thou my Father's child shalt be.

"I am the door;"
Come in, come in,
And everlasting treasures win;
My Father's house was built for thee;
And thou shalt share that home with me.

—Ch. Advocate.

DRESSINESS IN CHURCH.

HARPER'S *Bazar* has some reputation in the fashionable world, and is certainly free from the charge of prudery. Many may give heed to criticisms of dress in such a journal who would not listen to suggestions of those speaking from a professedly religious standpoint. Yet this fashionable authority thus denounces the display of dress that is so common in our houses of worship:

"The best bred people of every Christian country, but our own, avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners. We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity in dress. How far fine clothes may effect the personal piety of the devotee we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is, that our churches are so fluttering with birds of fine feathers that no sorry fowl will venture in. It is impossible for poverty, in rags and patches, or even in decent but humble costume, to take its seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broadcloth. The church being the only place on this side of the grave designed for the rich and the poor to meet together in equal humility before God, it certainly should always be kept free to all. It is so in most of the churches in Europe, where the beggar in rags and wretchedness, and the wealthiest and most eminent, whose appropriate soberness of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation before the only Supreme Being. The adoption of a more simple attire for church on the part of the rich in this country would have the effect—certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observance on the part of the poor."

THE PITY OF GOD.

THE following extract from an article in the *Independent*, on the tender mercies of God that are over all his works, is as poetical in language, as it is grand and truthful in conception:

"God's pity is not as some sweet cordial poured in dainty drops from some golden vial. It is not like the musical water-drop of some slender rill murmuring down the sides of Mount Sinai. It is as wide as the whole cope of heaven. It is abundant as all the air. If one had the art to gather up all the golden sun-light that to-day falls wide over all this continent—falling through every silent hour; and all that is dispersed over the whole ocean, flashing from every wave; and all that is poured refulgent over the northern wastes of ice, and along the whole continent of Europe, and the vast outlying Asia, and torrid Africa; and if any one could, in any wise, gather up this immense and incalculable outflow and treasure of sunlight that falls down through the bright hours, and runs in liquid ether about the mountains, and fills the plains, and sends innumerable rays through every secret place, pouring over, and filling every flower, shining down the sides of every blade of grass, resting in glorious humility

upon the humblest thing—on stick, and stone, and pebble; on the spider's web, the sparrow's nest, the threshold of the young foxes' holes, where they play and warm themselves—that rests on the prisoner's window, that strikes radiant beams through the slave's tear, that puts gold upon the widow's weeds, that plates and roofs the city with burnished gold, goes on in its wild abundance up and down the earth, shining everywhere, and always, since the day of primal creation, without faltering, without waste or diminution; as fresh, as overflowing to-day, as if it were the first day of its outplay—if one might gather up this boundless, endless, infinite treasure, to measure it, then might he tell the height and depth, and unending glory of the pity of God! In light—in the sun, its source—you have God's own figure of the immensity and capaciousness of his mercy and compassion. *Psa. lxxxiv, 11, 12; Isa. lv, 6-12.*

THE BAR OF JUSTICE.

READER, settle it down in your mind that there can be no peace with God, unless you feel that you are justified by Christ. You must know what has become of your sins. You must have a reasonable hope that they are forgiven and put away. You must have the witness of your conscience that you are reckoned not guilty before God. Without this, it is vain to talk of peace. You have nothing but the shadow and imitation of it. "There is no peace, saith my God, to the wicked."

Did you ever hear the sound of the trumpets which are blown before the judges as they come into a city to open the court? Did you ever reflect how different are the feelings which these trumpets awaken in the minds of different men? The innocent man, who has no cause to be tried, hears them unmoved. They proclaim no terrors to him. He listens and looks on quietly, and is not afraid. But often there is some poor wretch waiting his trial in a silent cell, to whom those trumpets are a knell of despair. They tell him that the day of trial is at hand. Yet a little time, and he will stand at the bar of justice, and hear witness after witness telling the story of his misdeeds. Yet a little time, and all will be over—the trial, the verdict, and the sentence—and there will remain nothing for him but punishment and disgrace. No wonder the prisoner's heart beats when he hears that trumpet's sound.

Reader, there is a day fast coming when all who are not justified shall despair in like manner. The voice of the Archangel and the trump of God shall scatter to the winds the false peace which now buoys up many a soul. The day of Judgment shall convince thousands of self-willed people too late, that it needs something more than a few beautiful ideas about God's love and mercy, to reconcile a man to his Maker, and to deliver his guilty soul from hell. No peace shall prove solid, substantial and unbroken, in that awful day, but the peace which is built on justification by the blood of Christ, and comes from faith in him.—*Ryle.*

TRUE CHRISTIAN LIFE.

DID a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, or reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches, nor sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little

touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others, outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little works, and looks, and tones; little benevolences, or forbearances, or tendernesses; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness and thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day,—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great, but that which is built up of great things, will find little in the Bible characters to admire or copy.—*Dr. Bonar.*

KEPT IN PEACE. ISA. XXVI, 3.

"Thou wilt keep him in perfect peace,
Whose mind is stayed on thee:"
Haste! O my soul, thy wanderings cease,
And to thy Saviour flee.

The meditation of my heart,
The words that I shall speak,
From thee, oh, let them ne'er depart;
Thy ways, O Lord, I seek.

When troubled thoughts and anxious care,
Imaginations vain,
Disturb my peace, my soul ensnare,
And cause me grief and pain;

Help me to cast my care on thee,
Keep near thy bleeding side;
From roving thoughts, oh! set me free,
And all my footsteps guide.

Fain would I be like one of old,
Who walked with thee on earth;
So let me all my actions mould,
Shunning the world's vain mirth.

May we but learn to trust in God,
In darkness and in light;
E'en though we feel the chastening rod,
He doeth all things right.

S. E. L. PIERCE.

Bordoville, Vt.

DO N'T FORGET THE LONELY ONES.

You who are blessed with the privilege of meeting with those of like faith, cast once in a while a thought to those who do not have the privilege of speaking a word in sympathizing ears for weeks and months together. True, we all have the same Heavenly Parent to go to; but then it is encouraging to talk with those who are passing through the same trials and temptations as ourselves:

I know one who does not see a believer in present truth oftener than three or four times in a year; and could you hear her tell how good it is to see, or even to get a line from one, it would spur you up to be more attentive to the scattered ones. If you cannot visit them, you can write to them. Neglecting to answer their letters, often causes them bitter tears; and they have trials enough without being forgotten by those who ought to help them bear their burdens. A word from you may be the means of saving a soul from death.

I remember when I had been many months in doubts and trials, all was dark before me, and it seemed I should never see the light again, how often I wished for some one to reach me a helping hand. How often I thought of the church I could not well meet with. After nearly a year of struggles, a brother and his wife came and spent the night at our house; a few words that they spoke seemed to give me hope, and I resolved to try once more to make my way out on the side nearest the kingdom. The Lord heard my earnest cry, and I again rejoiced in the hope of the overcomer's reward, and I still feel determined to try to fight till I gain the victory. May God reward that brother and sister for the effort they made to visit me.

Oh, do n't forget the lonely ones, you who are placed as elders over the churches, and under-shepherds over the flocks,—remember your scattered sheep. Some of them may stray from the fold, if you do not look after them. If you cannot visit them, you can write to them. Are they in trouble, encourage them; and it may be your flock will be preserved unbroken to be stars in your crown. Do n't forget the lonely ones.

J. E. GREEN.

Hebron, Wis.

SINCERITY.

SOME think that if they do things which are wrong, if they are sincere, and think it is right, why then they will be saved anyhow. But God has given commandments and ordinances, and promises salvation to those who will keep them. Now if men can continue to do things which are violations of the commandments, and yet can be saved, if they are sincere, why, then, there are two ways to salvation. We can keep the commandments and be saved, or if this is not so convenient, we can transgress them and be saved, provided we are only sincere!

But God will accept of nothing but strict obedience to his commands. He will accept of none but godly sincerity. To be sincere in actions which are violations of the law of God, is dangerous sincerity.

It is a good thing to be truly sincere. Such will be anxious to know and to do the whole will of God. They will pray as did David, "Open mine eyes that I may behold wondrous things out of Thy law." God grant that we may never be sincere in doing wrong. It is bad enough to do wrong, let alone being sincere in doing so. Let us strive to know the whole will of God, and do it, for none but those who keep the truth will enter into the city. Let us not do our own will, but that of the Lord.

J. A. SMITH.

Libertyville, Iowa.

THE SPARROW ON THE HOUSE-TOP.

SPARROWS abound in all Palestine, and are beautifully referred to in the Scriptures. They are still sold at a price not greater than that mentioned by our Saviour in Matt. x, 29: "Are not two sparrows sold for a farthing?"

When a sparrow loses its mate, he will sit on the house-top through the whole day mourning. David, in allusion to this characteristic, speaking of himself, says, "I watch, and am like a sparrow alone on the house-top." *Psa. cii, 7.* See also *Psa. lxxxiv, 3.*

"As on some lonely building top,
The sparrow tells her moan,
Far from the tents of joy and hope,
I sit and grieve alone."

Obituary Notices.

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

DIED, in South Lancaster, Mass., Sept. 29, Sr. Harriet W. Jackson, of Abington, Conn., aged 49 years.

She came here to visit and assist her daughter (Sr. Webster) in preparations for, and during, Camp-meeting, and to attend herself what she could, but was taken very suddenly and violently ill, and was unable to attend. She was buried in Abington.

Sr. Jackson recently embraced the Sabbath and rejoiced in the truth. We have reason to believe that she sleeps in Jesus, and will come forth in the first resurrection.

S. N. HASKELL.

DIED, in Lunenburg, Vt., Sept. 17, 1869, Marion Buzzell, aged 26 years. She leaves a husband and three children to mourn her loss. She died in the triumphs of faith, expecting a part in the first resurrection. Funeral discourse by N. Wheeler, first-day Adventist. Text, Rev. xiv, 13; a text chosen by the deceased.

HENRY A. BUZZELL.

DIED, in Corydon, Pa., Aug. 14, 1869, of summer complaint, Horace M., infant son of Isabel and W. W. Williams, aged 3 months and 15 days.

Thou wert a precious bud when here,
And though we loved thee doubly dear,
We would not call thee back again,
To this vile world of sin and pain.

When Christ shall come to raise the just,
Then will he raise thy precious dust
To blossom in that heavenly land;
Oh! may we meet, a happy band.

M. A. METZGAR.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 26, 1869.

The End of the Camp-meeting Season.

Our series of Camp-meetings closed with the meeting at Pilot Grove, Iowa. We have had, in each section of the field, a large gathering of the people of God, and of the unconverted. Our meetings have been seasons of deep solemnity. The Spirit of God has at times powerfully moved in our midst. Certainly, we can never forget these solemn seasons of the Holy Spirit's presence.

Many have been led to seek God, not only of the backslidden, but of those never before converted. May all these dear friends remember to pay their solemn vows. Many also have been deeply moved, who have, nevertheless, refused or neglected to act. With a considerable part of these persons, these camp-meetings will be the turning point in their destiny. They will prove their last special means of grace. Some of those who have neglected to seek God will soon lie down in the grave. How great the mistake to bid the Spirit of God depart for this time, and to wait till they have a convenient season.

Reader, how stands the case with you! Have you improved or slighted these precious privileges? If the Spirit of God has not been forever grieved away, do now obey its tender voice. To-day is the acceptable time of the Spirit of God. To-day, repent and turn to God. Let all of us remember our solemn vows, and may the whole future of our lives be devoted to their fulfillment.

Meetings at Waterloo, Wis.

As it was not consistent for Bro. and Sr. White to attend this meeting, I left them at the close of the Pilot Grove Camp-meeting for the purpose of attending in their stead. There was a very great disappointment with all our friends, and also with the public, that they were not able to attend as expected. There was a considerable number present from a distance. The church in Waterloo and Cassville is the largest in the State. It has been raised up within two or three years past by the faithful labors of Bro. Sanborn. Here is a good-sized house of worship, which was well filled with attentive hearers. Bro. Sanborn was present to aid in the preaching of the word of God. The meetings were deeply solemn, and were blessed with the presence of the Holy Spirit. Several were converted. Two were baptized. Many renewed their covenant with God. We hope that lasting fruit of this meeting will be seen in the Judgment.

Note from Brn. Smith and Littlejohn.

Our meetings in Fentonville closed after a continuance of two weeks. Indifference on the part of the people prevented our getting a hearing to a sufficient extent to produce any visible results. There were some favorable circumstances, which render the prospect of the truth's taking effect in that place, less discouraging than it would otherwise be. In a place of such stir and activity, there must be something of novelty connected with any movement to attract the attention of the people. If a tent could go there, we think a good hearing could be secured.

Sabbath, Oct. 2, we spent pleasantly, and profitably, we trust, with the church in Holly. From this place, we went, by advice of the Gen. Conf. Committee, to Tittabawassee. Here we spent six days, presenting to the church those portions of present truth on which the enemy had been making special attacks in that church, and on which he was attempting to overthrow the faith of some. We left matters there, we think, in a much improved state.

From this point, we designed to visit the church in Watrousville; but being unexpectedly called to Battle Creek on business, we returned to our respective homes to spend a short season.

U. SMITH,
W. H. LITTLEJOHN.

He who loves little, prays little; he who loves much prays much.

Pledges Due.

THE brethren who made pledges at the Ceresco Camp-meeting will please bear in mind that they are now due, and payable at this Office. The payment for the new Michigan tent, the expenses of the Camp-meeting, and the foreign missionary fund, all stand in need of the means pledged at that meeting, and we hope the brethren will promptly respond.

During the camp-meeting season we have been pressed with much labor and many cares. Doubtless, in the transaction of business with so many, we have made mistakes. These we shall be happy to correct when the friends will be kind enough to point them out.

JAMES WHITE.

The amount of ministerial labor on home missionary ground the present year is large. And notwithstanding the large donations from the New York, Wisconsin, Illinois and Iowa Conferences, to the General Conference, it is still in debt \$589.57. Churches who have funds not appropriated, and brethren who cheerfully give of their means to help the cause, are invited to remember the General Conference.

GEN. CONF. COM.

Defense of Eld. James White.

JUSTICE to Eld. White, and sacred regard for the truth and for right, demand that we speak in his defense against the unjust attacks of his enemies. We do not do this merely as an act of personal justice to Eld. W., but mainly because what is said against him is used by our enemies as their best weapon with which to assail the cause of present truth. We fully believe that God has called him to occupy a leading position in the work of the third angel's message. We also believe that God has given to Sr. White what the New Testament calls the gift of prophecy. The importance of her position in this work is, therefore, very great. If our work is of God, and if the doctrines which we cherish are the truths of the third angel's message, then, surely, ours is a most important and responsible business. And those who stand in the fore-front of the work have responsibilities upon them which cannot be estimated. We have some sense of the importance of the position occupied in this work by Bro. and Sr. White. But our enemies have, in some respects, a more perfect conception of it than we, as a people, have possessed. By the word, enemies, we mean those who have made it their chief business to attack the character and work of Bro. and Sr. White as the most effectual method of warring against this cause. We have never claimed infallibility for these faithful servants of Christ; yet we believe that God has given them a testimony to bear which cannot be disregarded, except at our own peril.

It becomes necessary at the present time to make a direct appeal to the readers of the Review relative to the course of Eld. White in financial matters. It is due to him, and he asks it as an act of justice, that every person who knows any act of dishonesty, or overreaching, or fraud, or covetousness, or grasping of means in any unbecoming manner, should make a statement of the fact in writing, and send it to this Office. We design to place before the public a full statement of the financial matters of Eld. White, as the most fitting reply to the attacks which are now being made upon him.

We ask every one who can speak of any unjust transaction of which he has personal knowledge, to report the same to this Office. Let us have a full and immediate reply to this request. And that we may have the whole truth, we ask also that those who have been witnesses of, or sharers in, his acts of benevolence, shall also give us statements of the facts touching this part of the subject. We request an immediate response from all concerned.

J. N. ANDREWS,
G. H. BELL,
U. SMITH, } Committee.

A LIE is like a snowball; the longer it is rolled the larger it is.

Notice.

BRETHREN who have paid me money for the Review, Instructor, and other enterprises connected with the cause, should watch the paper; if it is not correctly credited in a few weeks, please notify me. I am yet fallible and liable to mistakes, but am willing to be corrected.

S. N. HASKELL.

LOST.—A Bible, containing the subscriber's name and post office, taken from the stand the last day of the Kirkville, N. Y., Camp-meeting. The last I remember of seeing it, Bro. Andrews read from it, at Sr. White's request, Num. xv, 37-41. Any one returning it, will greatly oblige us.

S. B. WHITNEY.

OBSERVED duties maintain our credit, but secret duties maintain our life.

Appointments.

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

THE next Monthly Meeting at Johnstown Center, Wis., will be Nov. 6 and 7, 1869. Will Bro. Steward meet with us?

A. B. WILLIAMS.

PROVIDENCE permitting, I will meet the brethren in Deerfield, Meosota Co., Nov. 13 and 14. Hope to see all the scattered brethren in that region. Will also meet the brethren at Matherton, Nov. 20, Providence permitting. Hope to see all that can be present. Come, and ask God's blessing to attend the meeting.

S. H. KING.

THE next Monthly Meeting in Rhode Island, will be held at Green Hill, the third Sabbath and first-day in November the 20th and 21st. The meeting will commence Friday evening at Bro. Palmer Green's. Friends coming on the railroad will get off the cars at Richmond, where, on sixth-day, they will find teams to convey them to the place of meeting.

S. N. HASKELL.

IF nothing in Providence prevents, I will meet with the brethren in Amherst, N. H., Oct. 30 and 31; New Ipswich, Nov. 6 and 7. Hope to see the brethren from Blakeville, Peterboro, and vicinity, at New Ipswich. Pray much that these meetings may be productive of good.

S. N. HASKELL.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

F. C. ROSS: Give us your former address and we will change your paper.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. M Roushey 36-15, Isaac Alcorn 36-16, Frederick Groom 36-16, Jas Garner 34-18, Ann Worden 35-1, P Drulard 35-16, Mrs J Meadlo 36-16, A Briggs 36-15, C W Cornings 36-15, D Wiley 36-15, A Hamilton 36-15, J M Wine 34-17, W Stillman 34-12, S J Clemens 35-15, Evelyn Barber 35-1, L M Alexander 37-1, C S Glover 35-1, Isaac C Snow 34-14.

\$2.00 each. G W Eggleston 36-16, J A Gainard 36-13, W Harland 36-17, T B Parker 35-1, Marshall Dugar 35-13, G R Garvin 35-1, H Holcomb 36-1, Matilda Fox 37-8, W Robinson 36-15, James Sawyer 36-1, Asenath Ackles 35-23, Mrs Jay Whitney 36-15, D T Shreman 34-6, Lucy Gardner 37-1, Mrs Julia A Mickens 37-1, F Johnson 34-10.

Miscellaneous. M Lockwood 50c 34-10, Wm Brown \$4.00 35-13, A E Groom 5.00 37-20, S Richer 25c 37-7, Mary Victory 50c 35-19, D Smouse 5.00 38-5, T Porter 2.50 36-20, H J Kittle 2.50 32-1.

Cash Received on Account.

D M Canright \$2.50, Charles Stratton 8.00.

Michigan Conference Fund.

Julia A Griggs \$2.00, church at Newton 12.00.

Books Sent by Mail.

C D Rasmussen \$2.00, B G Allen 5.00, Peace Cornell 35c, Margaret Simmons 30c, Anna E Hadden 1.02, Evelyn Barber 25c, John Roberts 25c, E B Gorton 3.00, Jas Hull 1.00, J J Kiser 25c.

Michigan Tent and Ceresco Camp-meeting Expenses.

H C Booker \$1.00, A B Rust 3.00.

Received on Book and Tract Fund.

F. M. Davis \$2.00.

Benevolent Fund.

Z Brooks \$5.00.

Foreign Missionary Fund.

Wm Cottrell \$5.00, Margaret Cottrell 5.00, Louisa Pancost 5.00, H Edson 5.00, B M Edson 5.00, L J 50c, C B Preston 5.00, L Slawson 1.00, A Ross 5.00, M M Ross 4.00, C Ross 1.00, Wm Traddwell 5.00, L B Chapel 5.00, A C Hall 4.00, M T Ross 5.00, S M Ross 1.00, M E Trobridge 2.00, E E West 1.00, F Freeman 25c, L Chaffee 50c, C Foster 20c, S Drake 3.00, C Pickard 1.00, L C Foster 25c, P Davis 25c, F Davis 10c, A Putnam 50c, L Main 50c, A Ross 50c, E Davis 25c, H Hall 25c, P Hall 25c, J Ross 25c, F Foster 25c, O Ross 1.00, G C Preston 1.00, H L Preston 50c, H Satterlee 1.00, J C Satterlee 1.00, J B Satterlee 10c, A Satterlee 10c, M A Chapel 1.00, W Freeman 50c, L G Sprague 1.00, I P Chaffee 1.00, A & A Woodruff 10.00, David Pettis 1.00, David Arnold 2.00, L K Arnold 1.00, Amanda Westcott 1.00, P L Arnold 1.00, Mary Goodwin 5.00, E A Preston 5.00, Charles Stratton 5.00, A C Rust 2.00, Robert Reed 5.00, J B Hool 5.00.