

ADVENT



REVIEW

And Sabbath Herald.

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

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RETRIBUTION.

AIR—"Pass under the Rod."

Though bold, unforgiven, thy dark sins have stood,
Long veiled from the world's feeble eye;
With the finger of justice, they are written in blood,
And will fill you with shame by-and-by.
The dearly-bought laurels that twine 'round thy brow,
Were woven in anguish and pain;
With the tears of thy victim, they sparkle and glow,
And soon will be withered again.
A pitying eye saw that heart-stricken one,
And brushing a tear away,
Bore it safely on high, to God's glorious throne;
Thou shalt meet it again in that day.
For all thou hast given, four-fold back again,
Thou shalt reap as the fruits of thy toil;
And the measure of suffering, anguish, and pain,
Returned, running o'er, to thy soul.
Though long thou hast waited, the pay-day will come;
Retribution's a law that is sure as God's throne.

In the pit thou hast dug for thy neighbor, thy soul
Shall sink in the day of thy woe;
In the snare thou hast set for thy fellow, shalt fall,
While none shall their pity bestow;
While back in thy bosom the slanders shall roll,
With falsehood, oppression, deceit;
And a bounteous harvest spring up in thy soul,
For what thou hast sown, thou shalt reap.
For God overrules in the routine of life,
And the crowns nestle close to the cross;
Though man heats the furnace, oft-times in the strife,
God takes it, to burn up the dross.
Soon Justice, grown weary, will take thee away,
And give thee the cumberer's doom;
He will soon cut thee down in his wrath, and will say,
Where God is, thou never shalt come.
Though long thou hast waited, the pay-day will come;
Retribution's a law that is sure as God's throne.

VESTA N. CUDWORTH.

Springfield, Mass.

THE SEVEN LAST PLAGUES, AND THE TIME WHEN THEY ARE Poured OUT.

I AM aware that there is a difference of opinion among Adventists as to the time when the seven last plagues are to be poured out. Many hold that we are now under the pouring out of the sixth; but Seventh-day Adventists hold, on the contrary, that none of them have yet been poured out, nor will they be, till just before Jesus comes. In favor of this position, I offer a few thoughts.

1. I can see no reason why they should be called the "seven last plagues," Rev. xv, 1, if they cover a period of several hundred years, in common with other judgments, sent upon the wicked. Their being called the seven *last* plagues, seems to indicate that they will be poured upon the world after all other judgments have ceased, as the finishing stroke of God's vengeance upon the wicked.

2. Rev. xiv contains three messages of warning to the world. The first one, verses 6, 7, says that the hour of God's judgment is come. This certainly must be given near the end of the world in order to be true. The second, verse 8, says that Babylon is fallen. The

third, and last, warning message, verses 9-12, says, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. Immediately after the close of this message, the Son of Man is seen coming on a white cloud. Verse 14. In chap. xv, 1, we read: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues: for in them is filled up the wrath of God." This language indicates that the seven last plagues are the same as the unmixed wrath of God threatened in the third angel's message, against those who worship the beast, or have his mark. In one place, his wrath is said to be poured out without mixture into the cup of his indignation, and in the other place, his wrath is said to be filled up in the seven last plagues. This conclusion is proved to be true by the fact that the seven last plagues are poured out on the very class who are threatened in the third angel's message; viz., those who worship the beast. Thus we read, chap. xvi, 1, 2: "And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

Then, the first one of the seven last plagues cannot be poured out till the close of the third angel's message. But this is the last message of warning to the world; hence, the conclusion is unavoidable that none of these plagues can be poured out till just before the coming of the Lord.

3. That these plagues are all poured out in quick succession upon the same generation of men, and not scattered over a period of several hundred years, is evident from the fact that when the fifth plague is poured out, the men upon whom it is poured, are still suffering from the effects of the first plague, which was a "noisome and grievous sore." Verse 2. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds." Verses 10, 11.

4. But another fact which seems to me to be decisive as to the time when the plagues are to be poured out, is that it is after the sounding of the seventh trumpet. That this is so, will be seen by comparing the events which occur under the sounding of the seventh trumpet, with those which occur under the pouring out of the plagues. Let us read: "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . . And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in Heaven, and there was seen in his temple the ark

of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Of course, I need not stop to argue that the seventh angel does not begin to sound till just before the coming of Christ. The events which happen under it, prove this. Under the sounding of this angel, we notice that, 1. The wrath of God comes. 2. Those who destroy the earth, will then be destroyed. 3. The saints will then be rewarded. 4. The temple of God was then opened in Heaven. 5. There were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Now these same events occur at the pouring out of the seven last plagues, chap. xv, 5, to xvi, 21. 1. The temple in Heaven is opened. "And after that I looked, and, behold, the temple of the tabernacle of the testimony in Heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed with pure and white linen, and having their breasts girded with golden girdles." Chap. xv, 5, 6. This definitely locates the time when the seven angels having the seven last plagues receive their commission, and prepare to pour out the plagues; namely, at the time when the temple in Heaven is opened, which is not till after the seventh angel begins to sound. This is a nail in a sure place. 2. Then the wrath of God comes in these plagues. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." Verse 7. This is exactly what occurs under the sounding of the seventh angel—"thy wrath is come." Verse 8 contains another testimony as to the chronology of these plagues: it is after probation has closed. "And the temple was filled with smoke, from the glory of God and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." The fact that no man was able to enter into the temple, shows that the ministration there had closed; hence, the plagues are not poured out till after probation has ceased. 3. Under the seventh plague it says, "There were voices, and thunders, and lightnings; and there was a great earthquake. . . . and there fell upon men a great hail out of heaven." Chap. xvi, 18-21. 4. These plagues will destroy those who have destroyed the earth. 5. So, also, at this time the saints will be rewarded.

Thus we see that the events which occur under the sounding of the seventh trumpet, are the same as those which occur in connection with the pouring out of the seven last plagues. Hence we understand that none of the plagues are poured out till the seventh trumpet begins to sound.

But, says one, verses 12-14 show that we are now under the sixth plague. It reads thus: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three noisome spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils," &c. This work of the spirits, it is agreed, is modern Spiritualism, which is now working in the land; therefore, we are now under the sixth plague. At first sight, this argument seems to be conclusive; but let us look a little closer.

At the time when the work of these spirits is noticed in the prophecy, they are seen "coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." These beasts represent governments. How can anything be said to come out of the mouth of a government? Manifestly when that government speaks to its subjects by the proclamation of its laws. It can mean nothing else. The prophet saw the spirits come out of the mouths of these three governments; that is, the spirits had so far gained control of these governments as to speak through them in their laws. Evidently, this is what the prophecy means. Now has Spiritualism done that yet? No; the spirits must first get into the body before they can come out of the mouth. This is what Spiritualism is now doing. It is working, and spreading, and rapidly making converts among all nations. At length they will become numerous and strong enough to control political parties; then they will issue laws to snit themselves; then will they "come out of the mouth" of the beast, but not before. So according to this proof, we are not yet under the sixth plague.

Then, from all this evidence, I conclude that the plagues are yet future, and that by them God will at last destroy every living thing on the earth. God has said, "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea." Zeph. i, 2, 3. All things in the air, on the earth, and in the sea, must be destroyed. Will the seven last plagues do all this? They will; for some of them are poured upon the earth, some upon the sea and waters, and some into the air. Read them. By these means, then, God will destroy the earth.

The above facts suggest a few practical thoughts to my mind. It is not only necessary that we should know that the Lord is soon coming, and that the world is soon to be destroyed; but it is also necessary that we should know the nature of that destruction; that is, how it will be accomplished. If we simply know that a destruction is coming, but do not know the nature of it, nor how it will come, how shall we prepare ourselves for it? "Oh! trust in the Lord, and he will save you," says one. But faith in God is always active. It teaches us to move out and do something, and trust in God for help to do it. The case of Noah exactly illustrates my idea. The Lord warned Noah that he was about to destroy the world. He believed the Lord, and went out and warned his fellow men of the coming destruction. But was that all that he did? Did he then simply trust in God, and wait for the awful event? No; he went to work preparing for the coming destruction. But suppose he had simply known that this destruction was coming, yet did not know how it was coming, how could he have prepared for it? The Lord not only told him that he would destroy the world, but that he would do it by a flood of water. Now Noah understands what to do. He must prepare to save himself from a flood of water. Hence he built the ark, and was saved. His faith in God taught him that the world was soon to be destroyed, and that it would be done by a flood, and that he must save himself from that destruction by building an ark. His was an active faith. It led him out to do that in which there was no sense unless the flood was coming.

So of Lot. He was not only warned that Sodom was about to be destroyed, but he was told how to save himself; viz., by fleeing from the city. An ark would not have saved him, any more than fleeing from a certain city would have saved Noah. So at the destruction of Jerusalem. Christ not only informed his disciples that the city would be destroyed, but he told them how it would be done; viz., by an army. Luke xxi, 20. Then he told them to flee into the mountains. This, and nothing else, would save them. They not only knew that the destruction was coming, but they knew how it was coming. This enabled them to prepare for it.

Now I believe that the same will be true with respect to the destruction which is coming on the world at the coming of the Lord. The Lord is about to destroy man and beast, the fowls of heaven, and the fishes of the sea. Zeph. i. God's people will be on

the earth, the same as Noah was, while this destruction is going on, till just before the pouring out of the last plague. Rev. xvi, 15-17; Ps. xci. But these plagues will not touch them any more than the waters did Noah. Ps. xci, 7-10. Now is it not reasonable to suppose that the people of God will know the nature of the destruction which is coming, that they may be prepared to stand amid these plagues? If the example of Noah, Lot, &c., teaches anything, it is reasonable. "As it was in the days of Noah," so it is to be when Christ comes. But looking at the nature of the seven last plagues, we see that God will destroy every living thing by "plagues," "noisome and grievous sores," turning the water into blood, scorching men with heat, &c.; also, by famine and pestilence. Joel i; Rev. xviii, 8; Ps. xci. These, then, are what we are to prepare for. This I understand to be the ultimate object of the health reform. But those who believe that the plagues are nearly all now in the past, and that no such things are coming on the earth, but are simply looking for the Lord to come, are they not overlooking the very preparation they will need, so that that they will be found unprepared when the wrath of God is poured out? I fear this is so. May the Lord help us to know what is coming, and prepare for it. Amen.

D. M. CANRIGHT.

FREEMASONRY.—XI.

Freemasonry Imposes on the Ignorant by Many False Representations.

In what is called the "Sublime Degree of Master Mason" there are the following gross misrepresentations worthy of notice.

First, Hiram Abiff is represented as going daily into the Most Holy place for secret prayer; whereas the Bible representation is that no one was allowed to enter the Most Holy place except the high priest. Neither Solomon nor Hiram were allowed to enter it. And the high priest was allowed to enter it only once a year, and that on the great day of atonement—"not without blood, which he offered first for himself, and then for the errors of the people."

Again, this Hiram is represented in Masonry as having been murdered by three ruffians, who demanded of him the Master's word.

As he refused to give it, they murdered him, and buried him at a distance from Jerusalem, in a grave "six feet deep perpendicular," where he remained fourteen days.

Then, after a great deal of twaddle and misrepresentation in regard to the supposed circumstances of his murder and burial, Solomon is represented as raising him from this depth in the earth by the Master's grip—and that "upon the five points of fellowship," which are, "foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear."

It is no wonder that infidel Masons should ridicule the credulity of professed Christian Masons in crediting such a ridiculous story as this.

Again, Masonry goes on to represent that, after Hiram was thus raised from this grave, six feet deep—"foot to foot, knee to knee, breast to breast, hand to back, mouth to ear"—he was brought up to Jerusalem, and buried under the Most Holy place in King Solomon's Temple. I will quote from the lecture of this degree, as found in the first edition of Bernard, p. 81: "Question [speaking of the body].—What did they do with the body? Answer. Raised it in a Masonic form, and carried it up to the temple for more decent interment. Q. Where was it buried? A. Under the sanctum sanctorum, or holy of holies, over which they erected a marble monument, with this inscription delineated thereon: A virgin weeping over a broken column, with a book open before her; in her right hand a sprig of cassia; in her left, an urn; Time standing behind her, with his hands infolded in the ringlets of her hair."

Now, observe, this burial was under the Most Holy place in King Solomon's Temple; and the marble monument was erected over it, and consequently must have been in the Most Holy place itself. Does not every careful reader of the Bible know that this is false? We have a minute description in the Bible of every-

thing relating to the Most Holy place: its form, size, embellishments, and of every article of furniture there was in it. No such statue was ever there, and the whole story is a gross falsehood.

But let me quote a little further from this lecture, continuing on page 81: "Q. What does a Master's lodge represent? A. The sanctum sanctorum, or holy of holies of King Solomon's Temple. Q. How long was the temple building? A. Seven years; during which it rained not in the day-time, that the workmen might not be obstructed in their labor." This is a likely story! Is there anything of this kind in the Bible? And does any one believe that a miracle of this kind could have been wrought without having been recorded in the Bible? But, again: "Q. What supported the temple? A. Fourteen hundred and fifty-three columns, and two thousand one hundred and six pilasters, all hewn from the finest Parian marble." Where did they get this? Again: "Q. What further supported it? A. Three grand columns or pillars. Q. What were they called? A. Wisdom, Strength, and Beauty. Q. What did they represent? A. The pillar of Wisdom represented Solomon, king of Israel; whose wisdom contrived the mighty fabric." But the Bible represents Solomon as having received the whole plan of the temple from David, who received it directly from God. Solomon never contrived the building at all. 1 Chron. xxviii, 11, 12, 20.

Again, on page 82, we have the following: "Q. How many constitute a Master's lodge? A. Three Master Masons. Q. Where did they usually meet? A. In the sanctum sanctorum, or holy of holies of King Solomon's Temple." Now this misrepresentation is kept up; and in the work of making a Master Mason they make the lodge represent the Most Holy place in King Solomon's Temple. A masonic lodge in the Most Holy place of King Solomon's Temple! What an absurd, unscripural, and ridiculous representation is this! And yet this is seriously taught to the candidate whenever a Master Mason is made.

But, again, this whole representation in regard to Hiram Abiff is utterly false. If any one will examine the fourth chapter of 2 Chronicles, he will see that Hiram Abiff finished the work for which he was employed; and so far as we can get any light from the Bible, he must have lived till after the temple was finished. Where and when he died we know not, as he no doubt returned to Hiram, King of Tyre, who sent him to assist Solomon. But that he died in the manner represented by Freemasons, that he was buried in a grave six feet deep, and raised upon the five points of fellowship, that he was then buried again under the Most Holy place of King Solomon's Temple, and a marble monument erected in the Most Holy place to his memory, is a glaring falsehood.

Again, Masonry teaches that the Master's word could only be given by three persons, standing in a peculiar attitude, and each one repeating one of its syllables. That this word was known at the time by only three persons, Solomon, Hiram, king of Tyre, and Hiram Abiff; and that, consequently, when Hiram was killed the word was lost, as they were under oath never to give it except in that particular manner.

Now, in the Royal Arch Degree, Masonry professes to give an account of the manner in which that word was received.

Some men, it is said, were employed in digging about the temple, and discovered a stone, which proved to be the key-stone of an arch covering a vault deep under ground, constructed, as it is said, by Hiram Abiff, in which they found the Ark of the Covenant.

On pp. 78, 79, of Richardson's "Monitor of Freemasonry" we have their explanation of this pretended discovery as follows: On p. 78. "Principal Sojourner. Most Excellent, in pursuance to your orders, we repaired to the secret vault and let down one of our companions. The sun at this time was at its meridian height, the rays of which enabled him to discover a small box or chest standing on a pedestal, curiously wrought and overlaid with gold. . . . We have brought this chest up for the examination of the Grand Council. High Priest [looking with surprise at the Ark].—Companion King, this is the Ark of the Covenant of God. King [looking at it].—It is undoubtedly the true Ark of the Covenant, Most Excellent. High Priest [taking the

Ark].—Let us open it, and see what valuable treasure it may contain. [Opens the Ark, and takes out a book.] *High Priest to the King.*—Companion, here is a very ancient looking book. What can it be? Let us read it. [Reads the first three verses of the first chapter of Genesis.]

After reading several other passages the High Priest says: "This is a book of the law—long lost, but now found. Holiness to the Lord! [He repeats this twice.] *King.*—A book of the law—long lost, but now found. Holiness to the Lord! [Scribe repeats the same.] *High Priest to Candidates.*—You now see that the world is indebted to Masonry for the preservation of this sacred volume. Had it not been for the wisdom and precaution of our ancient brethren, this, the only remaining copy of the law, would have been destroyed at the destruction of Jerusalem." After several further misrepresentations, on p. 79, we have the following: "Looking again into the Ark, the High Priest takes out four pieces of paper, which he examines closely, consults with the king and scribe, and then puts them together so as to show a key to the ineffable characters of this degree. After examining the key, he proceeds to read by the aid of it the characters on the four sides of the Ark. High Priest reading first side: Deposited in the year three thousand. Second side: By Solomon king of Israel. Third side: Hiram, king of Tyre, and Hiram Abiff. Fourth side: For the good of Masonry generally, but the Jewish nation in particular." If any one will consult the ceremonies just as they occur, and as they are recorded by Richardson, he will see to what an extent the candidate is misinformed and deceived in this degree. And the same in substance may be learned from "Light on Masonry." Now, observe, Masonry teaches in this most solemn manner that in Solomon's time the Ark of the Covenant, with its sacred contents, was buried in a vault by Solomon and the two Hirams.

Solomon was only the third king of Israel. And when did he have this Ark buried? Did it not stand in the Most Holy place during his own reign? Was not the Ark of the Covenant, with its sacred contents, in the Most Holy place in the temple after Solomon's day? What reader of the Bible does not know that this representation of Masonry is false? Again, the candidate is also falsely taught that the world is indebted to Masonry for preserving the book of the law; that but for this discovery of the Ark with its contents in that vault, no book of the law would have been preserved, as this was the only copy in existence. But this, again, is utterly false. Masonry teaches that, but for the discovery of this volume, the Bible would have been lost at the destruction of Jerusalem. But there is no truth in this; for copies had been multiplied before the first, and still further multiplied before the last, destruction of Jerusalem.

The following examples I extract from Prof. Morgan's report: "It is alleged that, in consequence of the murder of Hiram Abiff, a particular keystone failed of its designation; but that Solomon caused search to be made for it, when it was found by means of certain initial letters which Hiram had employed as a mark. These letters were the initials of the English words, *Hiram, Tyrian, widow's son sent to King Solomon.* These initial letters are now employed as the mark of the Mark Master's Degree. Masons sometimes wear a seal or trinket with these letters on it. I have seen them exhibited in a picture of a seal or badge in a widely-circulated Masonic manual. Here we have Hiram, who never could have known one word of English—the English language not existing till thousands of years after his time—employing the initials of eight English words as his mark. And, in honor of his employing them, Mark Masters display them as their mark, and thus display the ignorance or imposture of their craft."

Another alleged historical fact is given in Richardson's "Monitor of Freemasonry," p. 155—the Gold Plate story. "In the ceremonies connected with the degree of 'Grand Elect, Perfect, and Sublime Mason,' the Master says: 'I will now give you the true pronouncement of the name of the Deity as revealed to Enoch; and he engraved the letters composing it on a triangular plate of gold, which was hidden for many

ages in the bowels of the earth and lost to mankind. The mysterious words which you receive in the preceding degrees are all so many corruptions of the true name of God which was engraved on the triangle of Enoch. In this engraving the vowel points are so arranged as to give the pronunciation thus: YOWHO. This word, when thus pronounced, is called the Ineffable Word, which cannot be altered as other words are; and the degrees are called, on this account, Ineffable Degrees. This word, you will recollect, was not found until after the death of Hiram Abiff; consequently, the word engraved by him on the Ark is not the true name of God.

"Here we have a most ridiculous piece of imposture, more than parallel with the gold-plate imposture of Mormonism. Every Hebrew scholar of the most moderate attainments knows that the vowel points, here alleged to have been used by Enoch before the flood, did not even exist till six or eight centuries after the birth of Christ. Besides, the merest smatterer in Hebrew, with very little thought, would know that the name of God could not, by any proper arrangement of vowels, be pronounced in this way.

"The story could impose only on the grossest ignorance or most careless inconsiderateness."

To quote all that is scandalously false in its teaching and pretensions would be to quote these books almost entire. We hear professed Christians, and even ministers, claiming that Freemasonry enables them to better understand the Bible. Can it be that they are so ignorant as to believe this? But this is often urged as an inducement to join the lodge. Indeed Masonry claims that, to this day, none but Freemasons know even the true name of God. After Enoch's day, the Divine name was unknown until recovered by Freemasons in the days of Solomon, and that this true name of God is preserved by them as a Masonic secret. Of course, all others are worshipping they know not what. So, this is Masonic benevolence and piety, to conceal from all but their craft the name of the true God. How wise and benevolent Freemasonry is! I wonder how many ministers of the gospel are engaged in keeping this secret! They only of all ministers know the true name of God, and have joined a conspiracy to conceal it from all but Masons!—C. G. FINEY, in *N. Y. Independent*.

GAL. V, 18.

"But if ye be led of the Spirit, ye are not under the law." The reverse of this declaration is, If ye be not led of the Spirit, ye are under the law.

If the phrase, under the law, means condemned by the law as its transgressors, there is no difficulty in understanding the text. Those who are led of the Spirit are forgiven their transgressions, through faith and obedience, and are thus released from condemnation, while the others are not, the law still holding them under its just condemnation, and demanding the execution of the penalty.

But if it means that those who are led of the Spirit are under no obligation to keep the precepts of the law, while those who are not led of the Spirit are, we come to the strange conclusion that common sinners are held to moral duties that Christians are not; and consequently if the former fulfill their obligations, they will exhibit a better character than the latter! This puts me in mind of an expression I once heard. A friend was complaining of the unjust dealing of certain professed Christians, and contrasting with it the fair and upright dealing of some who made no profession. Said he, "I have sometimes thought that sinners were the best Christians!"

Those dishonest Christians probably held that they were not under law, but under grace. N. F. C.

WILL YOU BE HELPED?

SOME of the brethren in railroading their way to the camp-meeting were carelessly carried some two miles beyond the place where they should have been left, and they had to plod their way back, on foot, in the dusk of evening; passing a bridge all open, stepping from timber to timber, over a deep ravine. All but one of the number walked over it with comparative

ease; but this one, being unpracticed, was too timid to venture, and tried to get around; but this was more dangerous still. He knew not what to do, and laid down his bundle.

The brethren, seeing his difficulty, came back. One took his sachel, two others took hold, one of his right, the other of his left hand, and kindly and courageously addressing him, essayed to lead him across. The thing seemed impossible to the timorous traveler; but nerving himself, he thought, I will try it if I fall in the attempt; and so, holding his teeth tightly together, he crossed, quickly and safely, not only this, but a second one, still more difficult to walk upon; but it was only with a strong and determined will, and the help of his fellows, that he overcame a dizzy faintness in so doing.

I have thought to moralize a little upon this incident. The Christian comes to a difficulty in life. He cannot overcome it. He stops, and tries to go around it; but he cannot—the way around is still more precarious. He lays down his burden. His brethren and good angels come to his rescue. He hesitates. It is too dangerous. He finally sees that his brethren are too much in haste to wait. What will he do? Already his kind brother has shouldered his bundle, and has passed halfway across the bridge. He nerved himself. He says, These are good angels; they are kind brethren; if I die in the attempt, it will be better than to die a deserter, a victim of fear. I will let these good brethren lead me. He overcomes.

Again he comes to a like difficulty. He is half broke in. His brethren know what to do. They lead him safely across. What if he had doggedly, sullenly refused to be led? Had gone back? Brethren, let us go on with the body. If we faint, let us be willing to be led. Soon we will not need so much help, if we are willing to learn how to overcome.

JOS. CLARKE.

THE BLESSING.

"BLESSED is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

These words spoken so long ago, by the angel, and clothed with obscurity, now seem covered with light. The sacred pages have gathered brightness. Like Aaron's rod, if I may use the expression, they have budded, blossomed, and brought forth fruit.

Hath the Lord spoken, and shall he not do it? The words of our Saviour seem to have a significance here: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

The beloved Daniel inquired diligently. He earnestly sought of God that he might understand the vision; but it was said to him, Go thy way. . . . for the words are closed up and sealed till the time of the end. This blessing was reserved for us, "upon whom the ends of the world are come." The vision has been opened. Light has sprung up. The blessing has come down. He that runs, may read. Our eyes have seen it, and our ears have heard proclaimed with a loud voice the near coming of our dear Saviour. "Prepare ye the way of the Lord; make his paths straight." Is my robe clean and spotless? or shall I be ashamed in that day, without one word to offer in my defense? Prepare me, gracious God, to stand before thy face. F. C. ROSS.

WHO ARE JEWS?

IT is not uncommon for the enemies of truth to call the law of God an "old Jewish law," and those, "Jews," who are, through divine grace, striving to fear God, and keep his commandments. When the saints first have a view of "the bride," or heavenly city, I wonder if any of them will call it an "old Jewish city," and turn away from it with contempt; There will be seen upon its foundations the names of the twelve apostles of the Lamb, who were Jews; and upon the gates of it, will be seen inscribed the names of the twelve tribes of Israel; and those who are permitted to enter the city, will see there the prophets and apostles of the Lamb, who were all Jews; also, the glorious Light of the city, the Redeemer, by whom we must be saved, and he a Jew. All who enter there will be "the children of Abraham." Gal. iii, 7.

I am not ashamed of the name. Lord help us to become Jews inwardly, the true Israel.

W. S. FOOTE.

Pendleton, O.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 29, 1868.

URIAH SMITH, EDITOR.

REMARKABLE FULFILLMENTS OF THE VISIONS.

THERE have occurred within the cognizance of those who have been acquainted with the visions from the commencement, many remarkable fulfillments of their predictions, and striking instances of their supernatural foresight and knowledge. Vol. ii, of *Spiritual Gifts*, which gives the "Christian Experience, Views, and Labors" of the author, "in connection with the rise and progress of the Third Angel's Message," gives many such instances. In addition to these we refer to the remarkable instances given in *REVIEW*, Vol. 29, pp. 32, 62, 104.

The following lame effort to nullify the overwhelming force of the facts as there presented, betrays some trepidation on the part of the objector in view of them, and a conscious inability to account for them. He says:

"It is nothing remarkable for clairvoyants to correctly tell things that have transpired, or to discover the state of a person's mind; and since this is a well-known fact, something more than such items should be adduced to prove the visions of divine origin. . . . My hand is now upon a work by A. J. Davis, the celebrated clairvoyant; but shall I conclude that he is one of Heaven's seers because he has told some things correctly that were not within the range of his natural vision? When the mesmerized man correctly tells the situation of a family one thousand miles away, how many are sick, and what the well ones are doing, can I ignore the fact that the same principle can exhibit itself in a clairvoyant of a religious order? We say, 'To the law and to the testimony;' if they contradict this, they are to be repudiated, even if they can tell a few such things as other clairvoyants tell."

But this writer knows, or might know, that there is nothing in common between the things seen by a clairvoyant, and the things shown in the visions. Matters are not shown to Sr. White simply as a test that she sees things "not within the range of the natural vision." "The situation of a family a thousand miles away, how many are sick, and what the well ones are doing," which he says the mesmerized man can correctly tell, are not matters in which the visions deal at all. Their testimony is to reprove sin and correct wrong; and by their fruits, says the Saviour, we shall know them. This writer has such miraculous discernment that he can even see facts which do not exist; but this plain principle he could not possibly perceive. Now we have yet to learn of the first instance in which a mesmerized subject, even once, much less uniformly, as in the case of the visions, has brought to light hidden iniquity, and exposed sin and wrong. This would be Satan against himself, which is not the policy he pursues.

This is just the difference between the two manifestations; and the trouble with those who find trouble with the visions here is that they are not able to discern between the true and the false. Ever bear in mind that the work of the visions is to correct errors, restrain from sin, expose hidden evils, and tear self-deception from the sinner and the careless professor, and then say if you can that they are the work of mesmerism, or of demons. In this case, again we say, it is Satan divided against himself; which we can assure our friends, on the authority of Christ's own words, is something which never has been, and never will be.

A PROPHETIC PICTURE.

THE following description of the moral condition of our country, from the *Evening Mail*, presents not a very hopeful picture except to those who are waiting for the consolation of Israel, who know that there will be no moral improvement in this state of things, and that all that remains, is for earth to fill up her cup of iniquity, and be destroyed, preparatory to the setting up of God's kingdom of righteousness and peace. Since this

is the only way through to that condition of things for which the whole creation now groans and travails, we can only say, Let the moral leprosy develop itself; let iniquity prevail; let sin and crime hold high carnival, and the sooner accomplish the remainder of their short career; and oh! let the eternal days of purity and glory soon be ushered in. Come, Lord Jesus, come quickly. The *Mail* says:—

It is a startling thing to reflect that the nation derives its greatest income from a tax on whisky; that gold is creeping up higher and higher day by day, just in proportion as our foreign trade increases, which consists almost entirely of an importation of luxuries which we should learn to do without; that there is no such thing as public integrity or official honor; that most of our books and newspapers are trash, unfit to read; that heartless fashion and vain display are the ruling sentiments of the day. A people which allows such a state of things to continue, is doomed to destruction. Nothing but a radical change in each individual, will save the nation. Already we see the elements of our own destruction daily increasing in our midst—the decay of the native population of New England; the increase of celibacy; the light regard in which the public integrity is held; the frightful height of intemperance, sweeping to the grave the highest and the lowest; the frequency of divorces; the general dishonesty which prevails."

"Nothing," says this writer, "but a radical change in each individual, will save the nation." Now we ask, Can the most sanguine, even those intoxicated with the idea of a temporal millennium, suppose that there ever will be a radical change wrought in one-fifth, one-tenth, one-twentieth, or even one-fiftieth, part of this nation? Then on this authority, where is the hope of this country? There is only one hope which is not doomed to disappointment, and that is the hope that is built on God's word, and which looks to the coming dispensation alone for the better state of things.

TRIP WEST.

[SINCE Bro. White left for the western camp-meeting, we have received from him the following line, which may have been intended for a private note; but as it will be of interest to all the readers of the *REVIEW*, we give it.]

BRO. SMITH: In an hour after we left you and the friends at Battle Creek, the excitement of packing up and getting on the train passed away, and we found ourselves very weary. These visits to Battle Creek, where we find so much to do in a short time, are wearing to brain and nerve. If frequently made, and attended with so much labor, our work will be quite as wearing as if we were located near where we could perform a more temperate amount of work each day.

We reached Chicago at 8 in the evening, and stopped at the Massasoit House, near the Great Union Depot. I called for a retired, well-ventilated room, and good bed, and found as good as we ever occupied, and at reasonable cost. We never slept better at a hotel, and are refreshed.

We are now passing the open prairie, in full speed, toward the place of meeting. The day is fine. The sun is shining brightly, and the cool breeze comes in at the open window as I write. Its refreshing influence is in wide contrast with the fire-heated air in yesterday's car, which made us all faint and languid. When good air is so cheap, and so necessary to life and health, what a shame that car-travelers must be deprived of it.

I find in this car a widowed lady of middle age, from Ohio, with her son and daughter, who has often entertained my brother that is a Methodist minister in that State. Our conversation has been agreeable. I have given her tracts, and wish I had a copy of *Life Incidents* for her. I have handed each of the children a copy of "Little Will," the sweetest little book for children ever in print; and they are all reading.

A lady living at Morrison, Ill., by some reason learning that we were to stop there, made such inquiries of Bro. Andrews as led him to state that we were going to camp-meeting near her place. He has invited her to attend, giving her books. While I write, she is reading.

I question the propriety of going through the cars,

and handing our tracts to all. But the close, discerning observer will find in every car, more or less who will gratefully receive our tracts, and will converse candidly upon important points of Bible truth. This is a delightful field of labor. How pleasantly and swiftly pass the otherwise tedious hours of travel.

In our haste in leaving you, we did not take a full supply of tracts and books to give to fellow-passengers. This is often the case with us, and we as often resolve to take more the next time. JAMES WHITE.

THE HYPOCRITE.

A BETTER illustration of the final exposure of the hypocrite, we think we have never seen than in the following anecdote:

"The hypocrite by long acting the part of piety, may at last believe himself such a one whom at first he did but counterfeit; deceiving even himself, he may be so infatuated as to conceive himself no dissembler, but a sincere saint. But he cannot escape exposure. God here knows, and hereafter will make hypocrites known to the whole world. Ottocar, king of Bohemia, refused to do homage to Rodolphus the First, emperor, till at last, chastised by war, he was content to do him homage privately in a tent; which tent was so contrived by the emperor's servants that, by drawing one cord, it was all taken away, and so Ottocar presented on his knees doing his homage to the view of three armies in presence. Thus God at last shall uncase the closest dissembler to the sight of men, angels, and devils, having removed all veils and pretenses of piety; no goat in a sheepskin shall steal on his right hand at the last day of Judgment."

DISTRIBUTION OF TRACTS.

I WAS traveling in the cars. I had a package each of "God's Memorial," and "Law and the Gospel." "It is tedious traveling in the night," said I, to two young men who sat behind me. To this they responded in a very gentlemanly manner; when I asked if they were fond of religious literature. Receiving an answer in the affirmative, I gave them each a tract, and received a promise that they would read them carefully, at their leisure, and then give them to some other persons who had not read them.

I made it a point to converse with as many as I could before giving a tract, obtaining a promise, generally cheerfully, but sometimes reluctantly given, that they would carefully read them, and hand them to a friend. To the latter I would remark, that I did not wish to give a tract to one who would not read it, as I thought it would do no good, but that I believed every man a gentleman, and that if he promised to read it I felt sure he would do it; the promise was most always cheerfully made.

Some read constantly by the dim light of the lamps, rendered still more difficult by the incessant motion of the train, until the loud voice of the brakeman announced the several stations where they left the cars, to be seen or heard of by me no more, probably, till the resurrection of the great day; but the good seed, perhaps, was taking root. May God give an abundant increase.

A young lady read attentively in the cars, and when she left I saw her walk away with the tract open in her hand.

One whom I knew by his physiognomy to be a Jew, took his seat beside me. I knew he would be a hard case to manage. After vainly trying to draw him into conversation, to all my advances receiving only monosyllables in reply, I asked, Do you not belong to the Israelitish people? He replied in the affirmative. You then keep the Sabbath, said I. We pretend to, said he. I keep the Sabbath, too, said I, because God so commanded in the law he gave to Moses. He seemed a little interested. After some reflection I said, I have some tracts here, treating upon this Sabbath question; if you would be so kind as to take one of them, and cause it to be sent, or deliver yourself, for me, to the Methodist minister in the village where you live, you will do me a favor. You may read it yourself before delivering, if you choose. To this he assented cheerfully; and when he left the cars politely bowed, and bade me good night.

"Yes," said one to whom I gave "Destiny of Man," "I will read that, for I want to know what is to become of me."

One large family to whom I gave a tract last winter, are now taking the REVIEW, and *Instructor*, and they will, I believe, ere long keep the Sabbath.

Some would not read the tract at all, and others would read and return them, refusing positively to read any more.

But whether men will read or forbear when these silent messengers are within their reach, they are doing their work faithfully and surely, and the mighty result will be known only in the great day of the Lord.

"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both alike shall be good." ADOLPHUS SMITH.

WHICH IS THE TRUE VIEW?

THE following extracts are from different articles in the same paper:

"[The Bible] does not treat sin as a venial offense, a constitutional infirmity, or a physical, and therefore excusable, necessity; but as a wanton and appalling criminality involving all the elements of guilt and personal ill-desert."

"It is furthermore an earnest that hereafter vice is to be regarded a misfortune deserving sympathy, rather than a fault deserving punishment. When we have become sufficiently wise to make a similar application of the broad, general law, herein suggested rather than written, to all that society now calls crime, our prisons will be transformed into industrial schools; criminals will be treated as persons intellectually deformed; and the much-wished-for social millennium will not then be far distant."

These two extracts seem to view sin in a widely different light. Which is the true one? Bible students will hardly be prepared to dispute that the writer of the first has stated the Bible view as it is. Crime is crime in the sight of God, and deserving of punishment. Still God is merciful; he pities the sinner, and would have him turn from his evil ways, and live; but if he will not turn, if he persist in his rebellion, retributive wrath will inflict deserved punishment.

How should we view sin? In the same light in which God views it. We should view it as a crime justly deserving punishment; but, like God, we should pity the sinner, and greatly desire his salvation, in the way God proposes to save him; but if he prove incorrigible, we should acquiesce in the just judgment of God against him.

But another question arises. How should we treat criminals? as God does? We are not prepared to do this. "Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him." We should not, because God threatens to burn up the wicked, anticipate his judgment, and set about the work of burning up those we esteem to be his foes, as persecutors have done in the past.

There is another consideration which ought to incline "the powers that be," to leniency toward the criminal, and that is, that all have sinned, and God might justly consign all to death. It, certainly, becomes those who would obtain mercy, to show mercy to their fellow-sinners. "Blessed are the merciful; for they shall obtain mercy." "Let him that is without sin, cast the first stone."

It may be well to treat criminals something in the spirit of the second extract; not, however, because sin is a misfortune for which we are not to blame, but because it becomes those who are under like condemnation, to be merciful to others, perhaps no worse in the sight of God than themselves. It does not become sinners to cast out, and consign to vengeance, their fellows.

But shall we, because when we condemn sin, we condemn ourselves, take the position that vice is a misfortune and not a crime? In other words, that sin is not sin? Is "the much-wished-for social millennium" to be founded on the idea that man is "intellectually deformed," and, therefore, not responsible for his actions? Deliver us from such a millennium! We had thought that those who hold the doctrine of a temporal millennium, expected the conversion of mankind to the high and holy standard of the law of God, and have wondered how they could, amid the abounding iniquity of our times, see any signs of the approach of

that day. But if in that millennium, sin is to be tolerated, palliated, excused, as an infirmity for which no one is to blame, and the distinction of right and wrong in human actions is to be obliterated, we shall no longer deny that the signs and "progression" of this age indicate that it is near at hand. Is this the much-wished-for millennium? R. F. COTTRELL.

REPORT FROM BRO. MATTESON.

WITH our dear brethren in Battle Creek I found a friendly home while I rested a couple of weeks before the camp-meeting. God is still with his people in this place; not to make them great before the world, as perhaps some would like, but to chastise, instruct, warn, and lead them in the way of holiness. Now, brethren, we must receive this as a fixed principle: If we follow wholly after the Lord, we shall be counted fools by the world. But those who court the friendship of the world, will be enemies to God.

We had a pleasant journey of two days with the brethren from Battle Creek to the camp-meeting. The intervening night they pitched their tents and lodged in the woods. I am thankful for the privilege I had of sharing their hospitality and company.

The camp-meeting was a perfect success in point of order, decency, and regulations. We did also receive the blessings of God's Holy Spirit in a great measure. A good work was done for many brethren, who will long remember the vows they made, and obtain meekness enough to faithfully carry out their determinations. I will strive to do so for one. And I want especially to remember one sentence out of all that I heard: "It is a terrible thing for a man to have his own way." Yet that is what most everybody wants. And yet they expect to be saved. What consummate folly! Our only chances stand thus: Submit to God, and live; or, refuse, and be condemned. Brethren, we must receive salvation on God's own terms, or else give up, and perish. Who does not know this? Yet, how many act accordingly? Few, very few.

I think it was made plain at this meeting that we are living in the last watch. It is the last hour before day. There is much weariness on account of the long waiting and watching. A terrible drowsiness has fallen upon the people of God. Now it is time to awake, or never. If we wait a little longer we will be too late for the kingdom. We will awake, to be sure, by the shaking of the visible things; but only to lament and weep bitterly, when the summer is past, and the harvest is ended.

The Spirit of the Lord is directing Bro. and Sr. White to labor with God's people now, that we may sell, and give alms, and lay up a treasure in Heaven. Our present duty on this point, I have summed up for myself in the following way: It shall be my plan to study how little property I can hold in this world, and yet fulfill my duty toward God, my family, and fellow-men. If I can live economically, and save something, I have no trouble in finding places where it will do good. I have, generally, four or five places on hand before I get means. "For the poor always ye have with you." What say you, brethren? Is it not time now to study how we can begin wisely and consistently to reduce our property, and continue so to do, until all of it shall be transferred to Heaven? The coming of the Lord is nearer than we are aware. Cut loose from the world. Get ready for translation.

I am now with Bro. Maynard, Fairplains, where I find a good home for a weary pilgrim. Next week, the Lord willing, I will begin to labor among our Danish friends in this county. Pray for us, that the Lord may work with us for his own glory, and the salvation of precious souls.

My address is Greenville, Montcalm Co., Mich.

JOHN MATTESON.

"IT IS COURT WEEK."

At the camp-meeting at Wright we heard many excellent ideas, all leading us to repentance, to consecration, and zeal, in our endeavors for everlasting life.

One idea was this: Bro. White, in enforcing and illustrating the fact that probation is near its close, that the living are soon to have their cases come up in re-

view before God, that our cases, as individuals, are soon to be decided, made this illustration.

You have a case in court. It is to come on during a certain week called court week. You summon your witnesses, and employ your attorney. You are on the ground, all prepared, on Monday morning; for you do not know but your case may be tried on Monday; you may have to wait day after day. You wait with expectation, and perhaps you wait till the last of the week. But wait you must until your turn arrives, when perhaps toward the close of the week your trial comes on.

It is court week with us. We have a case in court, in the court of Heaven. It is court week. Who realizes this? that a dread account is to be settled with each of us soon? Alas! how many are sleeping! Who will awake and attend to his case? Brother, are you covered up with the dust and filth of earth? Arise, and see to your case. Jesus is noticing you. He pleads to be heard. He is pleading for you. He cannot now wait. See, he looks upon you. Will you awake, and attend to your case? Be zealous, and repent. Consecrate all. I wish I could write as it was proclaimed there. It is court week!

JOS. CLARKE.

ROMANISM IN THE UNITED STATES.

It is an encouraging fact that large numbers of good and thoughtful men are giving increased attention to the assumptions and aggressions of Romanism in our country. When the conclusion is reached that something must be done to check and crush this arrogant power, a great point will be gained. We shall then be in a condition to consider what our resources are, and how they may be used to the best advantage. The condition of the European nations, and the state of affairs in our own country, indicate that the next great battle for liberty of conscience, and for civil and religious freedom, is to be fought on American soil.

Slavery, in its worst form, is hardly a more malignant and dangerous enemy to human progress and the rights of men than is the Romanism of to-day, as it exists in the United States. And the emissaries of the Pope are thoroughly united and determined in their efforts to perpetuate and extend the power of the church to which they have sworn allegiance. Confronted as we are by these facts, a class of amiable and excellent persons see in the signs of the times only a oall to modest stillness, or to the greatest tenderness, in dealing with Romanism. According to their theory, we must abandon all "less direct hostility" to this system of arrogance and oppression. By kind and loving endeavors, we must lead the members of this apostate church to Christ, and to a better life.

We are told that when this is done the Catholics will give us no further trouble. One writer of marked ability insists that in this work we must begin with the priests; and that we can hope to accomplish but little until we have gained the ear and heart of the spiritual guides of the Romanists. This goodish kind of talk is exactly of a piece with what South-side conservatives said about slavery twenty-five years ago. When pointed to the abominations of slavery, and the aggressions of the slavery-power, their ready reply was: There is but one way of dealing with this question. All agitation must be avoided; nothing must be done to irritate the slaveholder. Send ministers, and Bibles, and the good books published by the American Tract Society, to the South, and all will be well.

And these good men dozed, and dreamed, and uttered their pious platitudes, until the thunder of rebel artillery compelled them to open their eyes. Then, for the first time, they saw that slaveholding church-members and ministers were ready to deluge the land in blood, rather than lift their heel from the neck of the bondman. The slaveholder cared nothing for gentle words or missionary efforts, so long as he grew rich by oppression, and was permitted to mature his plans for the overthrow of our government. And Romanism laughs to scorn the efforts that are made to convert her priests and bishops, while she moves steadily toward the political control of our country. It is not with popery as an ecclesiastical system that we have chiefly to do.

Efforts for the moral and spiritual improvement of the members of the church of Rome cannot be too highly

commended. But these evangelistic efforts do not cover the whole field of duty. If all the immoral and vicious persons in the country could be converted into intelligent and consistent Christians, we should have little need of prisons or officers of justice. Sunday-school teachers and ministers of the Gospel are doing a better work than sheriffs and jailors. But it does not follow from this that we are to do nothing to restrain crime, or protect ourselves against the reprobates who trample the Gospel under their feet.

We are called just now not only to labor for the benefit of Romanists, but also to efforts to save ourselves and our country from the machinations of the false and persecuting church to which they belong. When the "friends" of Horatio Seymour swept like a whirlwind through the streets of New York, leaving behind them a track of fire and blood, the first question with every good citizen was not, How may these cut-throats be conciliated and converted? but, How may this mob be dispersed, and life and property be protected? *Rome* aspires to the political control of our country, and will secure it unless her efforts in that direction are counteracted. Her most devout and spiritual members regard themselves as doing her service while engaged in efforts to destroy any institution that stands in the way of the aggrandizement of holy Mother Church. The Pope claims to be not only head over the church, but to be the king of kings, and supreme over all rulers. He has never renounced the right to depose potentates, and to release subjects from their allegiance, at his pleasure. His last allocution makes a noise more like the bleating of a calf than the roar of a bull; but is of the same breed with the bovines that have been wont to push with their horns in time past. Rome is just as ambitious, tyrannical, and unprincipled as she was five hundred years ago. It is hardly more than twenty-five years since she struggled hard to revive the horrors of the Inquisition in Spain; and recent events show that she would establish the institution, or its equivalent, in the United States, if she had the power to do so. However tolerant she may be, from the force of circumstances or as a matter of policy, give her the way, and she has still the will to lay a heavy hand upon schismatics and heretics. She knows how to prate of "charity" and "freedom" in words that are "smoother than butter" and "softer than oil," while she reads once a year in all her churches the following anathema against all who refuse to bow to her authority: "*We place under ban, and pronounce accursed, on behalf of God the Almighty, the Father, Son, and Holy Ghost, and by virtue of the authority delegated to the sainted apostles, Peter and Paul, as well as to ourselves, all Hussites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, etc., as well as all other heretics.*" It is passing strange that intelligent Protestants do not see with what adroitness—and success, too—she is now manipulating the political affairs of our nation. She aspires to rule the country by securing a controlling influence in the great cities and chief centers of power. Look at what she has already accomplished in Baltimore, St. Louis, and New York. It is not often, Mr. Editor, that I have occasion to quote from your columns in my communications to *The Independent*. But a recent article of yours contains some truth on this subject that should be repeated and reiterated until it reaches the ear and heart of every Protestant in the country. You say, in speaking of the Empire City:

"No man can hold any office in this city unless he at least professes to be in favor of slavery; but he must in addition be an Irishman, and a Roman Catholic. . . . New York is governed by an Irish-Roman-Catholic-Democratic-pro-slavery majority, which will permit no one who does not either belong to its ranks or subscribe to its doctrines to hold any office whatever, either in the county or the corporation. New York is, in reality, a foreign city on American soil. The majority of all the city officers are Irish Romanists. The sheriff is an Irishman, the comptroller is an Irishman, the county clerk is an Irishman, the city chamberlain is an Irishman, and all the judges are either Irishmen or in the interest of the Irish party. There is one part of New York that has an American look; it is orderly, elegant, economically administered, and is the boast of all New Yorkers as well as the admiration of all strangers. It forms the strongest possible contrast to all other parts of the city. It has never been under the domination of the Democratic party, nor of the Irish Roman Catholics. It is called the Central Park; and what that is all the rest of the city might be, but

for the remorseless rule of the party which Mr. O'Gorman represents."

We are reminded on reading these words, of the threatening of Jehovah: "Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it, both his ears shall tingle." And for the removal of this evil something more is needed than efforts for the conversion of Romanists. I yield to no man in my veneration for God's word, or in my confidence in the truth and power of the gospel. But, if a wheat-field is to be harvested, one of Marsh's reapers is better for that purpose than a shipload of Bibles. It is no disparagement of the gospel to say that it is no substitute for broad-axes in hewing ship-timber.

Here we have among us a politico-ecclesiastical organization banded together and bound by oaths and obligations, such as are known in no other sect or society. With the precision of trained battalions, they are moving right onward to the subversion of our liberties. The great mass of them are almost impervious to any moral influence we can bring to bear upon them—far more so than the heathen of India or Japan. Shall we sit apinely until Rome is in a condition to treat us as she has treated Spain and Mexico? "Eternal vigilance is the price of liberty." Whatever trading politicians, or Rip Van Winkle conservatives may say, the aggressions of this formidable power must be confronted and repelled. And God in his mercy will, I am confident, prepare his people for this work, and make them successful in it. He is against the false prophets who see only visions of peace, and who "sew pillows to all arm-holes."—*Hafield, in N. Y. Independent.*

To the S. B. Treasurers within the Maine State Conference.

DEAR BRETHREN: Again we are compelled to call your attention to the duty of making quarterly reports. You have seen, through the REVIEW, that our next annual meeting is already appointed to be held Oct. 8. It will be necessary then for us to ascertain our financial standing. But this will be a very difficult task unless you forward us immediately the statistics of your s. b. accounts for each quarter of the present year. I presume you are all furnished with blanks, and certainly it is but a small job to fill them out as required by our constitution. As this is undoubtedly a new business with many, I will state that our conference year commenced Nov. 1st, 1867. The 1st quarter ended Jan. 31st, 1868. The 2nd ended April 30th. The 3d quarter ended July 31st, and the 4th will end Oct. 31st, 1868. This is the order in which the money should be paid and reports made.

Then state the different items as follows: 1. Amount pledged for said quarter. 2. Amount paid out to ministers of the Conference, giving their names, &c. 3. Amount sent in to the State Conference treasurer. 4. Amount on hand at date of report.

Those who have not made their reports will please to fill one out for each quarter, and forward to the State Conference secretary as soon as possible. Pledges should be paid up to the first of October, and all funds on hand belonging to the Conference sent in to the meeting by the respective church delegates. By order of the Committee.

H. C. WINSLOW, Secretary.

Topsham, Me.

Temperance at the National Capitol.—It is said the cause of temperance is progressing in Washington, D. C., and we think if there is any place in the country where temperance reformation is needed, it is there. The nation is cursed and disgraced with drunken Senators and Congressmen, who spend much of the time that should be employed in legislating for the good of the country, in dissipation and its attendant evils.

Valuable time is lost, wicked and unconstitutional laws are passed, and millions of the people's money squandered through the influence of rum-maddened brains. It is a shame that drunken gamblers, and bloated blackguards are permitted to sit in the councils of the nation. The bloody tribulations through which our beloved country has passed are partly attributable to dissipation. When will the people learn wisdom enough to repudiate drunken candidates for high official positions?—*Temperance Vindicator.*

Conference Department.

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

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

From Sr. Hale.

DEAR BRETHREN AND SISTERS: As the twilight shadows were deepening to-night I threw aside my work and took up the REVIEW, which had just come, eager to read the latest news from the war that is raging between truth and error; the powers of light and darkness.

My eye fell upon the report from the Iowa tent, and joy thrilled my heart, and tears filled my eyes. Words of praise sprang to my lips as I read how God is working through his faithful servants. I was carried back, in thought, three years, when these truths were proclaimed for the first time in Norridgewock, Me., and I enlisted under this glorious banner, esteeming the reproach of Christ greater riches than the treasures of Egypt.

How invincible is our weapon, the sword of the Spirit, which is the word of God. Right will be victorious in the end; the truth will triumph.

I am glad I am in this army. I love to hear of others who are joining its ranks. My heart is with those who are obeying the command, Go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Isa. lxii, 10.

But oh! the immense amount of work to be done. How important that we should all be at our post, with our armor on, all ready for action. The Lord help us to be faithful, each in our place, that at last we may hear the plaudit, "Well done."

Our salvation cometh. How our hearts bound at the thought! His reward is with him. How the fair vision dazzles our eyes with its splendor! All earthly glory pales before it, and all this the reward of a few days of faithfulness here.

What if we suffer now? These light afflictions are but for a moment, and work for us a far more exceeding and eternal weight of glory. 2 Cor. iv, 17. Danger is on our track; perils thicken around us; turn not to the right hand or the left; there is safety only in the narrow way, and there is safety there. Thank God. His angels encamp around those who fear him. I know this is true. We shall all learn it by experience, I think.

But how weak we are! How liable to be led off from the track! Perhaps we do not realize it, at first; but we will surely learn it, if in no other way, by a few sad falls.

"In the hour of trial,
Jesus, pray for me,
Lest by base denial,
I depart from thee.

"If thou seest me wander,
With a look recall;
Nor for fear or favor,
Suffer me to fall."

Oh! how we love this blessed Jesus, who is so loving and forgiving to his erring children. We rejoice that we can show our love to him by keeping his commandments.

Dear brethren and sisters, may the Lord bless you, and bring you off conquerors through him who hath loved us, and given himself for us, is the prayer of your sister.

ANNA H. HALE.

Worcester Co., Mass.

From Sr. Shepard.

BRO. SMITH: I wish to say a few words to the praise of the Lord for what he has done for me. The point of which I wish to speak more particularly is the reform dress. Being a teacher in a public school in the city, I had fears of losing my situation if I adopted a style of dress so peculiar and unpopular, and in case I lost it I did not know but my family might suffer want. Then I reflected on the dealings of God with me in the past. When I have fearlessly walked

out by faith to do what I knew was right, the Lord has always been with me, and not forsaken me; but when the fear of man has governed me, my course has been unsteady, and disastrous consequences have followed.

The health reform is a part of the third angel's message, and the reform dress is an important part of the health reform. Being satisfied of this, and knowing that the Lord is no respecter of persons, I concluded that he was just as willing that I should enjoy its blessings as that his other daughters should. So faith took the place of fear. With satisfaction I lift the cross, following Jesus, and I feel that as I lift the cross the cross lifts me. Yes, my sisters, ours is a high and holy calling. Can we not all choose to wear a style of dress approved of Heaven, and be very thankful for it? Oh! how good the Lord is. I believe he is leading us as much as if I could see the pillar of cloud by day, and the pillar of fire by night. This work can be no other but the work of God. Step by step, higher and higher he is leading us. I will not, dare not, falter; I must go through. I must see the heavenly Canaan, and dwell there.

But we have many precious promises for this life, all on conditions of obedience; if we seek first the kingdom of God, and his righteousness.

My neighbors and friends were displeased and sorry to see me wearing this dress, and were sure that I should not get the school again. But the Board of Education voted me the school again for the coming year. To the Lord be all the praise. I know that it is because he rules that I am permitted to live here as I do. I hope he will enable me to walk humbly before him. I want my brethren and sisters to pray for me and my children, that we may not be overcome of evil, but be overcomers continually.

C. M. SHEPARD.

Dodge Co., Wis.

From Sr. Gotfredsen.

BRO. SMITH: We are a few lonely pilgrims in this place, who meet together on the Sabbath of the Lord. We cannot see brethren and sisters in other places, but our spirits run together with theirs, and we rejoice to hear that the cause is onward in other places, and how God's children are cleansed and sanctified, preparing for the kingdom of our soon-coming Lord. I desire to strive, and do everything that is the will of God, as far as I can understand. Oh! that I may be more like Jesus. I am so sorry to see the many imperfections that still make me unlike my Saviour. I cry, Unclean, unclean. But there is a Fountain where I can wash; and there I will continue to wash until I shall reflect Jesus' lovely image. I am very thankful to God that his Spirit still leads me, and I long for the day when I shall be satisfied in the enjoyment of Jesus' love, and be gathered with the dear saints of all ages, to dwell for ever in the kingdom of God.

LAURENTINA GOTFREDSEN.

Denmark, Wis.

From Sr. Rasmussen.

BRO. SMITH: I am sorry that my circumstances would not allow me to go to the camp-meeting in Mich. I love such meetings. But though absent, my heart is with God's remnant people, and my prayer is daily for the success of the cause. May God lead his little flock till we shall gain the glorious victory. I have received letters from my youngest and oldest brothers. One is in Minnesota, the other in California. One dwells on the heavenly riches, and is striving to obtain those; the other is working and planning for that which is 500 feet below the surface of this earth. May the Lord strengthen us all to strive earnestly for the crown which Jesus will bestow when he shall appear.

ANNA RASMUSSEN.

Raymond, Wis.

SISTER A. M. HUDSON writes from Grant Co., Wis.: Through the preaching of Bro. Sanborn, nearly two years since, my husband and myself became convinced that we were worshiping God through the traditions of men, and keeping a Catholic holiday in place of the true Sabbath. We soon commenced, with several others, to keep the Sabbath according to the commandment. Most of those that started with us found it so inconvenient that they soon gave it up. We have kept it ever since, and have no desire to give it up, but we

greatly desire to keep it more perfectly, also to grow in grace and the further knowledge of the truth, and try to overcome everything contrary to the word of God, that we may have a right to the tree of life, and enter through the pearly gates into the New Jerusalem.

SISTER N. J. LUCAS writes from Maine: I thank God for what he has done for me, and is still doing. I thank the Lord that he has shown me where I was transgressing his holy law, and that I can say now in the language of the apostle, "I delight in the law of God after the inward man." The Sabbath is a day of sweet rest to me. Its holy hours bring joy and peace. Peace fills my heart in anticipation of that glorious rest that remaineth for the children of God. Although cares of this world may weigh heavily upon us at times, and we sigh and mourn over sorrows of earth, yet we have but to look away to the heavenly sanctuary and there we find light and glory.

Dear brethren and sisters, the morning will soon dawn, be of good cheer. Probationary time is closing. Deliverance is coming. The pearly gates of the New Jerusalem we soon shall see, and rest where living waters flow. Let us be strong in the Lord, and strive to live a life here that will adorn our profession, and when Jesus comes we can say, Lo! this is our God; we have waited for him, and he will save us.

SR. L. PARCOAST writes from Clark Co. Ohio: I deem it a privilege and duty, as I am one of the lonely ones, to speak to you through the REVIEW. I feel that I am unworthy of the privilege. My heart is often made to rejoice by reading the cheering testimonies in the paper, which are very encouraging. It has been nearly a year since I first heard preaching from the Adventists. I was led through curiosity to the Bowersville tent, thinking I would care nothing about the preaching; but when I got there and heard it, I found it far different from what I had expected. I heard from Brn. Waggoner and Van Horn, and from the books, many truths that I had long desired to understand; truths for which I am very thankful. I now delight in the present truth. I was soon convicted, and felt that it was my duty to keep the Sabbath, but living fifteen miles from Bowersville, I was entirely alone in my convictions of the truth after I came home. I labored some three or four Sabbaths under a guilty conscience, through dread of the cross. The more I read and thought, the more guilty I felt. I knew I was violating the commandments; but if I kept them, I feared all would be against me, as no one gave me any encouragement. I was laughed at if I spoke of keeping the seventh day.

I then read the Thoughts on the Revelation, which explained the seal of God and the mark of the beast. After reading this work, I felt that, others do as they might, I would obey the truth. And I found when I commenced keeping the Sabbath, that the cross was much lighter than I had expected. Then I could rejoice in the Lord, feeling that I was, at least, trying to keep the commandments of God and the faith of Jesus. I now love the Advent name. It is blessed news to hear of Jesus' soon coming.

SR. K. M. JORGENSEN writes from Pine River Wis.: I desire hereby to acknowledge the receipt of \$20 from the Benevolent Association, for which I am very thankful. I am a widow, and have several small children. I bless the Lord for his fatherly care, and, above all, for the blessed hope that he has given also to me, a poor unworthy worm. May the Lord bless the kind donors, and grant that we may meet in the heavenly kingdom.

SR. L. CONLEY writes from Wood Co., Ohio: I have been reading my last REVIEW, and it has cheered and encouraged me to renewed efforts to be an overcomer, as its weekly visits ever do. I thank the Lord for his mercy to me in helping me to obey his commandments, and I do not find them grievous.

I am determined from this day, the Lord being my helper, to live nearer to him, and commence with this and discharge every duty day by day. I have been too half-hearted in the cause, at times forgetting I have a work to do.

There are a few willing to read my paper. Pray for them that they may embrace the truth, and for me that I may not be weary in well-doing.

BRO. A. J. COREY writes from Oceana Co., Mich.: The truth is still precious to us, and we intend to strive to live it out, and be overcomers. We are almost alone here in keeping the Sabbath. We moved here one year ago last December, by the request of a brother that had just come, who has now moved away. There is another family here who observe the Sabbath. This is quite a new place, yet a good farming country and a good place for fruit. There is quite a large society of civil and very intelligent people, mostly Americans. We feel very anxious to have some messenger come to this place this fall, and deliver a course of lectures. We will try to pay his expenses, and do what we can. We have a commodious school-house in which to hold meetings. Some have expressed a desire to hear, and I think there would be a good attendance. I would acknowledge the receipt of books ordered, besides some not ordered, which were all gratefully received. I have given them to those who wish to read.

Disfellowshipped.

THE Seventh-day-Adventist church of McKean Co., Pa., at a meeting held at Eldred, Aug. 9, 1868, took into consideration the case of John Barrows, elder. Evidence being shown that he has broken the seventh commandment, and as he has left the place, and gone, we know not where, therefore,

Resolved, That we withdraw the hand of fellowship from him.

HOMER HOWE, Deacon,
D. V. WINNE, Church Clerk.

GET thy spindle and thy distaff ready, and God will send the flax.

Obituary Notices.

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

DIED, at Elmore, Vt., Sept. 3, 1868, of congestion of the lungs and inflammation of the midriff, after an illness of two days, Bro. Almond Fife, aged fifty-seven years and six months, leaving a wife and son to mourn his loss.

Bro. Fife had been a devoted Christian nearly thirty-five years. For fourteen years, up to his death, he had kept the Sabbath, and been a believer in the present truth; and during the twenty-six years that he was a resident in Elmore, had been admired by all his acquaintances on account of the even temperament and the gentle and quiet disposition which he possessed. In his last moments, he exhorted his dear companion and his son to be faithful in serving God; and he died, saying, "Seth, promise to meet me in the kingdom."

On Sunday, Sept. 6, a funeral discourse was given on the occasion, by the writer, in the Congregationalist meeting-house, at Wolcott, to about three hundred attendants, from 1 Thess. iv, 13, 14.

A. C. BOURDEAU.

DIED, in Kinzua, Warren Co., Pa., of consumption, Alzina R. Stattard, daughter of Richard and Diantha Morrison, aged 25 years and 5 months. She heard the truth preached about four years ago, but did not make a public profession till a few weeks before she died, and then she found Jesus precious to her soul. She leaves a husband with three children, and a large circle of friends to mourn her loss; but they mourn not without hope. May this affliction be sanctified to their good, that when the Lifegiver comes, they may meet their loved one to part no more.

A discourse was delivered by Eld. Horton, Methodist, from Rev. xxii, 1, 2.

D. A. SIMMONS.

DIED, in Shelby, Oceana Co., Mich., August 23, 1868, of dysentery, Charles Corey, son of A. J. and A. E. Corey, aged one year and eight months. Also, an infant son, Sept. 8, of cankered sore mouth, aged two weeks. Funeral services by a Freewill Baptist preacher.

We feel as we lay those innocent ones away to rest, that it will be but a short time before the Lifegiver will come, and they will come forth glorified.

DIED, in Jefferson, near Waukon, Iowa, Sept. 3, 1868, Albert S., only child of Bro. John P. Farnsworth, aged about 8 months. It was buried beside its mother in the Waukon graveyard, there to slumber till the Lifegiver shall come.

"Weep not for the treasure longer,
Taken from life's care and woe,
Ere its infant steps could wander,
Or its heart could sorrow know.

"Sleep, sweet babe, till Jesus calls thee
From thy lowly resting-place;
Kindred, then, where naught befalls thee,
Clasp thee in their fond embrace."

C. A. WASHBURN.

Waukon, Iowa.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 29, 1868.

Yesterday, Sabbath, Sept. 26, we were favored with very practical remarks from one of the messengers, who chanced to be with us, embracing the following points which we insert for the good of the brotherhood abroad:

1. Speak evil of no one.
2. Indulge in no unkind words.
3. Bear all things patiently.
4. Avoid frivolity and lightness.
5. Have a forgiving spirit.
6. Return good for evil.
7. Judge no one.
8. Allow no evil imaginations.
9. Give a tenth of all received.
10. Do everything to the glory of God.

The reader will find the present number of the articles on "Freemasonry" to be of a very interesting character. President Finney is doing the American commonwealth a great favor by their publication. Every article, thus far, has been very instructive, but the present one is like the stroke of a mighty sledge against that system of covered iniquity. What a mess of silly palaver about Hiram Abiff and the Most Holy place! Surely no one who enjoys a ray of light in regard to the work of our Great High Priest in the heavenly sanctuary, and the nature of the earthly ministration connected with the temple service, will be misled by such contemptible twaddle. Let there be an eternal ban placed on these secret organizations. "Say ye not a confederacy," are the words of the prophet.

The Ohio Conference Committee, in a recent letter to the Office, on learning of the appointment of the Conference at Bowling Green, Oct. 16-18, extend a cordial invitation to the brethren and sisters of the State, in behalf of the church at Bowling Green, to turn out to that important meeting. Those coming by rail will stop at Tontogany. Teams will be there on Thursday and Friday to meet the brethren.

Read and ponder carefully the article on another page, "Romanism in the United States." How long will it be before this nation will be prepared to say, "Let us make an image to the beast," if things go on as at present? Things are working.

The restoration of the "lost cause" is now the hope of those who were so lately in rebellion. It is the spirit and animus of the excitement now rising all through the South. And should these leaders be restored to power what would be the effect? This question the *Methodist* thus answers:

"But with this spirit, what would be the effect of restoration of power to the leaders of the late rebellion? What would be the form in which the lost cause would appear at its resurrection? We answer promptly: 'In substance, slavery.'"

Question.

"Is it right for Christians to vote? or ought we as Sabbath-keepers to vote for the President at the coming election?"

This question has been proposed for the consideration of the Bible Class. Several similar ones have been sent in. As the Bible Class has not been held, on account of meetings for several weeks past, we take the liberty to make a remark in regard to it, here.

We think the brethren cannot be too careful against drinking into the spirit of the exciting political campaign now upon us. Keep aloof entirely, share not in its excitement, join none of its clubs or organizations. But if any one, free from party feelings and a spirit of strife, chooses to vote, we do not think his brethren should condemn him; while if any one chooses to have nothing to do with politics whatever, it is certainly his privilege to take this safer course. So far as we can learn the brethren here are uniform in their purpose not to vote this fall.

A. B. WARREN: We send your query to Bro. Cornell.

LIFE INCIDENTS.—The binder has not been able to furnish this work fast enough to supply the demand. Brethren will please accept this as an excuse for the delay in their orders. We have sent one thousand copies East, to be bound to supply the demand in that section. And we expect to receive enough from our binder this week to fill what orders we have at the Office. Let the orders continue to come in. The work is worthy of the extensive patronage it is receiving, and should be placed in the hands of every honest seeker after truth in the land. We hope hereafter to be enabled to fill orders as soon as received.

E. S. W.

"What Shall Be Done?"

MANY of the subscribers for the *REVIEW, Reformer, and Instructor*, have failed to pay for these papers. They enjoy them, but fail to pay the publisher. What shall be done?

The butchering business is terrible, any way. But of all slaughter, for publishers to put the knife to their lists of subscribers, and cut off a portion, this is the most painful. They call for subscribers, and with great satisfaction enter new names upon their books. And when these get behind, they wait, and wait, and call for their pay, and wait. And, finally, have to use the knife with feelings of sadness.

Oh! this is too bad. The subscribers want the papers, need the papers, and should have the papers. And the publishers need to be sustained by large lists of patrons. But in most cases for want of a little care and energy many papers have to be stopped. I repeat it, to say the least, this is too bad.

Now, delinquent friends, take the advice of an old friend of the cause, and pay up. Don't give up either of the papers named above. Send in the pay for them. Then when you read, you will have the satisfaction of reading your own paper.

The question was asked me yesterday, "What shall we do with delinquents? Shall we cut them off?" My reply was, Hold on. Yes, the brethren at the Office will hold on a reasonable time. I shall plead for you, delinquent friends, and shall plead with you, till you come nobly up to the help of the Lord against the mighty. Those few dollars you owe are just what is needed at this time. Let them come in immediately. Put them all together and they would amount to thousands. Send them in. The publisher must have them.

JAMES WHITE.

"Life Incidents."

I HAVE received the book, and read that portion of it which I had not read before as it appeared in the *REVIEW*. The whole is deeply interesting to the believing heart. It is not so much a biography detailing the incidents of the life of the writer, as a history of the Advent movement, closing up with a brief, but lucid, view of our present position and prospect in the Advent faith.

It will do much good. We have no book better calculated to lead the inquiring mind into the investigation of present truth. I would that every candid person might have the benefit of its perusal.

But it cannot accomplish its object and mission on the book shelves at the office. Who will share in the good it is destined to do? Brethren and sisters, though we could not write it, we may share in the profits. We can circulate it. We can get it into the hands of those who will read it, in the various ways already suggested. With much less labor than the writing of the book, we can get it into the hands of those who may be benefited and saved through this instrumentality. Who is there that believes the truth of this last message, and does not wish thus to share in the profits of this work?

Time is short. This book has not appeared too soon. Let those who would have the Advent movement presented in its true light to their friends and neighbors, and vindicated from the aspersions of its enemies, and the false and prejudicial light in which it is held by many that bear the Advent name, exert themselves to get this work into their hands. Our labor is not in vain in the suffering cause of the Lord.

R. F. COTTELL.

R. D. TYSON. As the appointment you send in for Monthly Meeting is the same time as the Iowa camp-meeting, we presume you would prefer to have the Monthly Meeting postponed.

Bro. E. Engles, residing in Freeport, Ill., invites any brother passing through that city to share his hospitality.

Appointments.

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

PROVIDENCE permitting, we will meet with the church in Salem Center, Ind., Sabbath and first-day, Oct. 17, 18; South Bend, Oct. 20; North Liberty, Oct. 24, 25.

Will Bro. J. Locke meet me the 16th at Bro. Hendrie's, or at Orland, Ind? JOSEPH BATES.

PROVIDENCE permitting, the next Quarterly Meeting of the Seventh-day Adventist church of Waterloo, Grant Co., Wis., will commence Friday evening, with the Sabbath, Oct. 17, and continue over Sabbath and first-day. We hope to meet all the scattered brethren and sisters from Brodsville and Tafton, and hope for a good representation from Sand Prairie church, and all others who can come.

We hope the Waterloo church will make special efforts to get their neighbors and friends to attend all these meetings; and it is desirable that Eld. R. F. Andrews should attend, if possible, and continue a protracted meeting. I will be there, the Lord willing. I. SANBORN.

PROVIDENCE permitting, Bro. Byington will meet with the church in Parkville, Sabbath, Oct. 10, 1868. The report of the committee concerning matters recently under investigation in that church will be presented at that time. All the members are particularly requested to be present. MICH. CONF. COMMITTEE.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED IMMEDIATELY—Two experienced journeymen tailors. Also, ten ladies to make fine custom coats, pants, and vests. Sabbath-keepers preferred. None but First Class workmen need apply. E. O. FISK & CO.

Battle Creek, Mich., Sept. 25, 1868.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

M. J. S.: We are out of Testimony No. 12.

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. C G Daniels 33-1, J W Marsh 33-1, H G Stevens 33-13, C N Pike 33-13, Mrs R Bourn 32-13, A Bourn 33-13, L Owen 34-13, P G Lord 33-13, C B Dickenson 33-1, J Althous 32-1, M S Merriam 33-1, H Spaulding 34-14, M Abbott 34-14, H Abbott 34-14.

\$1.50 each. E Talmadge 31-5, G P Bailey 33-7, D Dabbin in full of account.

\$2.00 each. G Parsons 33-1, J H Grandy 33-2, J Hitchcock 32-14, J Walton 34-1, A J Rogers 34-14, E A Belknap, 32-9, E G Doud 34-1, David Perry 34-13, M Wilkinson 34-1, E Lanphear 34-13, Wm Kelley 34-13, N Ward 34-2, E P Butler 34-14, R Curtis 34-1, L Hazen 34-6, H J Allen 34-14.

\$3.00 each. W Weaver 37-5, P S Stoddard 33-9, L S Hopkins 34-8, N Chase 34-21, K A Bates 35-13, Ezra Odell 35-1.

Miscellaneous. Margaret Tiers 32-75 33-7, Andrew Jones 1.00 on acct, Emily J Clark 3.50 35-1, G R Barber 3.50 33-1, T G Bartlett 4.00 in full of acct, Mrs C Paul 1.10 34-1, J W Blake 2.25 34-6, Lucinda Locke 4.00 33-1, S G Davis 3.50 33-14, C F Worthen 2.50 33-11, C Tosh 25c 32-14.

Cash Received on Account. G P Bailey for J E Titus \$1.00, H W Lawrence 27c, S B Whitney 6.88.

For Review to the Poor.

Daniel Carpenter \$5.00.

Books Sent by Mail.

R H Gammon 87c, I G Soule \$1.35, L Schellhous 1.00, G W Gordon 1.12, J A Demill 30c, Geo Smith 30c, A S Gillett 30c, Mrs M Barwell 45c, M Dennis 45c, J T Mitchell 2.00, A Rasmussen 50c, A Udel 15c, C M Langer 15c, C W Bisbee 15c, R Brown 15c, Eliza Root 25c, O B Thompson 1.35, A Gutches 1.12, Mrs S Lovell 1.34, E Metcalf 30c, S Glascock 15c, Mrs B Landon 85c, J W Leiter 50c, L M Cowles 2.75, E J Clark 10c, W Weaver 1.49, B Graham 15c, T A Myers 15c, H Abbott 20c, L S Hopkins 1.33, W F Crous 30c, E E Sturges 1.10, S Vincent 45c, L Owen 25c, Mrs C Paul 30c, S B Doe 87c, M J Steward 1.26, C Miller 87c, B Carter 15c, E Odell 1.27, I N Pike 25c, W Kelley 25c, A E Dart 45c, W Coon 20c, D Briggs 25c, R J Foster 1.52, W Carpenter 30c, S G Davis 1.00, L M Carr 2.60, C F Worthen 15c, W P Andrews 1.50, H W Lawrence 75c, S B Whitney 30c, H Hillard 1.05, G H Mathews 60c, Mrs O L Taft 55c, H M Wood 30c, P Alvord 25c, C Stanbro 30c, M E Armstrong 45c, C Tosh 25c, A Thompson 45c.

Books Sent by Express.

D T Shirkman, Marion, Iowa, \$5.00.

Michigan Conference Fund.

Church at Vassar \$30.00, Allegan 65.00.

Received on Book and Tract Fund.

A sister in Wisconsin \$1.50, A J Stover 1.00.

Receipts for Benevolent Fund.

Nettie McDorman \$5.00, H Loop 50c, C A Ffield 25c, S F Nichols 1.00, Henry Bunce, 5.00, A sister in Wis 2.00, Daniel Carpenter 10.00, J H Morrison 1.00, M Oimstead 2.00, A B Williams 5.00.

For California Mission.

Henry Bunce \$5.00, K A Bates 2.00, A sister in Wis 2.00, Daniel Carpenter 5.00, L S Carpenter 5.00, A B Williams 5.00.