

# ADVENT



# REVIEW

## And Sabbath Herald.

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

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

#### THOUGHTS OF HEAVEN.

No sickness there—  
No weary wasting of the frame away,  
No fearful shrinking from the midnight air,  
No dread of summer's heat and fervid ray;  
No hidden grief—  
No wild and cheerless vision of despair,  
No vain petition for a swift relief,  
No tearful eyes, no broken hearts are there.

Care has no home  
In all the realms of ceaseless prayer and song.  
Its billows break away and melt in foam  
Far from the mansions of the spirit throng.  
The storm's black wing  
Is never spread athwart celestial skies;  
Its wailings blend not with the voice of spring,  
As some too tender flow'et fades and dies.

No night distills  
Its chilling dews upon the tender frame;  
No moon is needed; for the light which fills  
That land of glory, from its Maker came.  
No parted friends  
O'er mournful recollections have to weep;  
No bed of death enduring love attends,  
To watch the coming of a pulseless sleep.

No blasted flower  
Or withered bud celestial gardens know;  
No searching blast of fierce descending shower  
Scatters destruction to a ruthless foe.  
No battle word  
Startles the sacred host with fear and dread;  
The song of peace creation's morning heard,  
Is sung where holy angel minstrels tread.

Let us depart,  
If scenes like this await the weary soul.  
Look up, thou stricken one; thy wounded heart  
Shall bleed no more at sorrow's stern control.  
With faith our guide,  
White-robed and innocent, to lead the way,  
Why fear to plunge in Jordan's rolling tide,  
And find the ocean of eternal day?

*Selected for Review.*

#### REPORT FROM CALIFORNIA.

SINCE writing our last report, we have given eight more discourses, making twenty-three in all; yet we consider that our work is but fairly begun. We have now sold sixty-three dollars' worth of books, and have given away seven dollars' worth besides. The History of the Sabbath and Thoughts on Revelation are in good demand. Thirteen Thoughts and ten History of the Sabbath have been taken. We have canvassed nearly the whole of the Sabbath question, and still the interest holds good. While some of our hearers are leaving us, others are coming in from the country; so that we have good congregations. One of our hearers has commenced keeping the Sabbath, and others are deeply interested, and are gradually drawing toward us and the truth.

Last Sunday evening, two discourses were given in this place on the change of the Sabbath: one by Eld. McClaferty, a Baptist preacher, and the other by Eld. Lippitt, a Methodist minister, who is said to be the

ablest speaker in the county. These discourses were reviewed the next evening by Bro. Loughborough, before a large and attentive congregation.

Both of these ministers taught that the Sabbath was made at creation; that the fourth commandment required the observance of only one-seventh part of time; that the Sabbath was changed to the first day, or from one-seventh part of time and no day in particular to a particular day; viz., the first day. In trying to prove the change of the Sabbath, Eld. McClaferty said, "We have no commandment, no 'thus saith the Lord;' but a thus doeth the Lord, and thus do the apostles, is equivalent to thus saith the Lord." Of course, Bro. Loughborough did not fail to show the fallacy of these positions by proving, among other things, that the fourth command enjoins the observance of the particular day on which God rested, and which he blessed and sanctified; that without the particular day, the Sabbath could not exist; that we may as well say, A god, and no god in particular, and slide off to an idol god, as to say, A seventh day, and no day in particular, when the commandment says, "The seventh day is the Sabbath [or rest] of the Lord thy God; in it thou shalt not do any work;" that it is impossible to enforce the observance of a particular day by a commandment that only enjoins the observance of one-seventh part of time and no day in particular; that, if the fourth commandment is thus indefinite, we observe it as well, to say the least, as our first-day friends; that we not only have no commandment, and no "thus saith the Lord," for the first day, but that we are not even furnished a thus doeth the Lord and the apostles, in favor of first-day keeping; that those texts which speak of the first day, never call it the Sabbath, Lord's day, or Christian Sabbath, nor show that God ever blessed and sanctified that day, or that he ever changed the Sabbath from the seventh to the first day of the week, or that Christ and his disciples ever kept that day as a Sabbath. But the reverse is seen; viz., that Christ and his apostles and followers observed the seventh day, while the first day, even the day on which an evening meeting was held at Troas, Acts xx, with reference to Paul's departing the next morning, being Sunday morning, was employed as a laboring day.

Eld. Lippitt made more of a labored effort than the Baptist preacher, only to have his theory lowered in the eyes of the candid, in proportion to its exaltation by human wisdom. He stated that as the first seventh-day was not said to be composed of the evening and the morning, it must represent more than a literal day, and cover the whole period employed in the work of redemption, in which God is now resting. From this position he concluded that we are to keep only one-seventh part of time. Strange conclusion this! Should he not rather have reasoned thus: We are to imitate the Creator in resting on the seventh day; therefore, God made a mistake in commanding the people in past ages to keep the seventh day because he had employed that day in resting; and therefore it is premature to keep the Sabbath before the work of redemption is completed. To prove the premise of the elder false, it was only necessary to quote Gen. ii, 2, and the Sabbath law, where we learn that God "blessed the seventh day and sanctified it because that in it he had rested." The rest was in the past when the Sabbath day was blessed and sanctified.

Time would fail us if we should undertake to notice some forty statements made by Eld. Lippitt, and the answers to the same by Bro. Loughborough. Suffice it to say that victory was complete on the side of truth, and that the opposition to the truth with the victory that followed, raised the interest still higher. The elder purposes to give a history of Adventism, showing its errors and tendencies. We say, Let the wheel roll. They can do nothing against the truth, but for the truth, if we stand in the counsel of God, where he can use us to his glory. If we had Bro. White's Life Incidents, it would be of use to us in giving a history of true Adventism. We hope to have it in a few weeks.

We feel the tremendous weight of the cause at times, yet have reason to take courage. Health improving. Trying to make a good use of the strength the Lord gives. Pray for us.

[Since the foregoing was in type, we have received the following additional particulars:—ED.]

According to previous announcement, the opposition to the Sabbath and Advent doctrine was continued by Messrs. Jenks and Lippitt last Sunday evening; the former making a special effort to prove a change of the Sabbath, and the latter pretending to give a history of Adventism, evidently with the design of counteracting our preaching on the speedy return of Christ.

We reviewed Mr. Jenks' discourse on Tuesday evening; and Bro. Loughborough reviewed the discourse of Mr. Lippitt the next evening. We had good congregations, and both enjoyed unusual freedom. We felt that the good Spirit was present, to help defend the truth, expose error, and powerfully to convict our hearers of the truthfulness of our position.

On Tuesday evening, both of our opponents were present, and were quite prominent in whispering, etc., thus disturbing and surprising some of our hearers. Had we done the same when listening to them, and taking notes, would we have been excused? By no means. Then why should not these men, as examples for the flock, and patterns for the world to follow, manifest good manners, to say the least?

Mr. Jenks had had an opportunity of perusing our works on the Sabbath, and of hearing the reply to Mr. Lippitt's discourse on that subject, by Bro. Loughborough, and, therefore, was, in some respects, more cautious than Mr. Lippitt had been. Yet all his care and wisdom could not cover the weakness of his position, nor produce evidence from the Scriptures to prove that God ever changed the Sabbath. To do this, it would be necessary to add a new text to the Bible. But we must confess that he took some very strange positions.

For instance, he took for his text the following words of the apostle: "I speak as to wise men; judge ye what I say," 1 Cor. x, 15, and immediately stated that he did not wish to have a controversy, alleging as a reason that the majority of hearers would be unqualified to determine the truth from the multitude of texts, quotations, etc., and that they should rely upon the piety and learning of their pastor.

He led out on the Sabbath by saying, "When Christ came, the seventh-day Sabbath was kept. This observance is traced, not to commandments of men, but to a command of Jehovah." To which we said, Amen. He thus showed, that if the fourth commandment enjoins the observance of the seventh day—the day on

which he rested, and that he sanctified and blessed, it certainly cannot be made to teach that we should keep another day. But he tried to offset against the fourth commandment Eze. xliii, 26, 27: "Seven days shall they purge the altar, and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God."

He claimed that the eighth day spoken of in this passage was equivalent to the first day of the week, and that here we had the same as an express command by Christ to keep the first day. In reply, we proved that the Lord, through Ezekiel, was showing the rebellious house of Israel the form and fashion of a house that they would have, with the altar, etc., pertaining thereto, if they reformed, or were ashamed of what they had done. Verses 9-11. The priests would be seven days in purifying the altar, and in consecrating themselves; and from the eighth day and onward, or "so forward," they would offer burnt-offerings and peace-offerings upon the altar. The time when the seven days to be employed in purifying the altar, etc., should commence, is not given; and therefore it would be unreasonable to conclude that the eighth day would be the first day of the week. All that we can learn from this text is that the purification of the altar being completed, the priests would offer sacrifices thereon. What do we see here about the Sabbath, or a change of the Sabbath? Where is the command for the first day, that will compete with the Sabbath law? In fact, no command whatever exists for that day; and "where no law is," says Paul, "there is no transgression."

Again, those who keep the seventh day are accused of going back to Judaism. But must not those who use this text as proof that we ought to keep Sunday, go back to "the priests, the Levites that be of the seed of Zadok," and offer literal sacrifices as the Jews did?

Again, if we are Jews because we keep all God's commandments, are not those nine-tenths Jews, who believe that nine of the commandments are binding? But in keeping the ten commandments, we only do what the churches teach. For they publish the ten commandments just as they stand in the decalogue, and we conform to the fourth in our practice. How, then, can we be blamed? Are not those rather to be blamed who, while publishing the ten commandments for the world, as does the American Tract Society, composed of nearly a score of Protestant denominations, refuse to keep the Sabbath of the fourth commandment, under the plea that it has been abolished? How much more consistent it would be to live up to our own principles by walking in the light as it shines on our pathway.

Mr. Jenks tried to lessen the confidence of the people in our position by stating more than once that those who adhere to it are ignorant; and in dwelling on Acts xx, 7, he remarked that the Greek showed that it was the custom of the disciples to meet on the first day. In answering him under this head, we remarked, that though learning and a knowledge of the arts and sciences were to be prized, yet we did not believe that an understanding of the word of God depended on one's going through a regular course of studies, and being learned, in the common acceptation of the term. If it did, then Christ was the wrong one to select to be the founder and great teacher of the Christian religion; and Christ made a grand mistake in selecting, as a general thing, unlearned men to preach his gospel; and this error was often run into in Old-Testament times. And we hoped that we would not be so puffed up under the idea of learning, that we would feel above the truth when it was presented to us.

As to Mr Jenks' pretensions on the original of Acts xx, 7, we admitted that sometimes the Greek shed light on the Scriptures; and as he and others present were versed in the languages, we had two Greek Testaments on the stand, that were at their disposal, that they might teach us a lesson on the Greek of that text, and make their statement good; for it would not answer to be making assertions continually without proving them. But as no one came forward, we challenged any one present or any preacher in the place to pro-

duce a lawful rendering of the Greek, that would convey the idea that the disciples met more than once at Troas on the first day of the week, and that it was their custom to meet on that day. It was a farewell meeting. They met to break bread, and not to keep the Christian Sabbath; for that Sabbath was not then known. And, as Mr. Jenks acknowledged, the light part of that day was spent by Paul and those who accompanied him, in traveling on their way to Jerusalem. And as we were ignorant, and our opponents learned, they could very easily expose our ignorance before the people; therefore we invited them to occupy our stand, and affirm that the Scriptures teach that the Sabbath has been changed to the first day of the week; and we would deny. We believed that the cause demanded this, that our hearers might see that we were prepared to prove our affirmations by the word of God. But our opponents were silent.

After stating that Paul commanded the Corinthians and the churches of Galatia to lay by them, or at home, in store for the poor saints on the first day of the week, 1 Cor. xvi, 1, 2, Mr. Jenks added, "The day was hallowed by acts of benevolence." Then Christians sanctified the day, and not Jehovah. But who says so, Mr. Jenks? According to this text, they must be at home on the first day of the week. And, as we will show hereafter, here is a system for supporting the gospel, which dispenses with donation parties and religious lotteries and gambling.

In quoting from the epistle of Barnabas, he said that this epistle was not written by Barnabas, but that it was written in the second century; yet it was true as a history. In this he was a good step in advance of Mr. Lippitt, who had previously quoted a portion of this epistle as authentic. But query: Who can leave the Protestant rule of faith, "The Bible, and the Bible alone," to adopt an epistle that bears a lie in the very face of it—purporting to have been written by Barnabas, when it was not—and stating glaring falsehoods, such as the assertion that a certain creature "every year changes its kind, and is sometimes male, and sometimes female"? If this epistle will lie on some subjects, may it not on the Sabbath question?

Again, Mr. Jenks says, "The guide must be the church, the company of believers in the world, the entire church;" and again, he adds, "Three hundred millions of Christians are agreed on this subject." This, of course, includes the Roman Catholic church. If it has come to this, that this church must compose a fractional part of our spiritual guide, pray tell us where will be the stopping place in apostatizing from the Bible. This position is too absurd for a Protestant to accept.

In his discourse on the history of Adventism, Mr. Lippitt stated, among other things, that there had been Adventists, even from the first century, who had believed in the immediate coming of Christ, and had been disappointed; that there was but one text in the Old Testament that taught the second coming of Christ, or, in other words, all the texts in the Old Testament that teach the coming of Christ, excepting one, were fulfilled at his first advent; that those who believed in the coming of Christ were groveling and ignorant, and there were no wise men among them; that they were material and sensual in all their ideas; and that the kingdom for which they looked, was a Mahometan paradise of houriis. He also told the congregation that they remembered the groveling character of Adventism, as illustrated by their preparing and putting on ascension robes.

In replying to these statements, Bro. Loughborough made the following points:

1. What if Adventists have looked for Christ, and been disappointed, in past ages? Does this prove that we should not expect him when we have reached a period in which we are authorized by the Scriptures to look for him, and believe that he is near, even at the door? We find some who believed that the day of the Lord was at hand even in the days of Paul, who corrected them by saying that that day should not come till there come a falling away, and the Man of Sin, which we understand to be the Papacy, be revealed, exalt himself above God, sitting in the temple of God and saying that he is God, etc. All those, therefore,

who looked for Christ before this was fulfilled, were premature in their expectations. But now that the Papacy has arisen, fulfilled these specifications, and occupied the long period that was allotted to it; and now that we have reached the time of the end, when knowledge was to increase, and the wise were to understand, and the leading signs of the advent have been fulfilled, Dan. xi; xii; Matt. xxiv, may we not understand the things that belong to our peace, and consistently believe, yes, "know," that Christ's coming is right upon us?

2. Seven texts were quoted from the Old Testament that must apply to the second coming of Christ, and others besides were quoted from memory, referring to the same event; whereupon it was asked which of these texts Mr. Lippitt had reference to.

3. If those believing in the coming of Christ and a literal kingdom on earth, are groveling, ignorant, material, and sensual, then such men as Wesley, Clarke, Benson, Isaac Newton, and a host of others, are guilty of these charges; for they were believers in these doctrines. But what was there groveling and sensual in the dominion that God gave our first parents? Again, think of applying these vulgar epithets to the saints possessing the earth when it is restored to more than its Eden glory.

4. As to the charge of Adventists' putting on ascension robes, Bro. L. called upon those present to make it good by giving good evidence that they had seen this done; but no such evidence was produced. But what if some had been silly enough to do this (which is by no means true), what would it prove against the Advent doctrine? Have not some arisen in connection with every genuine reform, who have brought the truth into disrepute by their extremes? Our tracts, entitled "Ascension Robes," were taken quite freely at the close of the meeting.

The efforts of these preachers only reacted against themselves, and served to open the eyes of many in regard to their positions and the nature of their work. There is still another opposition sermon to be given, on the errors and tendencies of Adventism, next Sunday evening. This will doubtless include an attack of our views on immortality, which we are now setting forth before the people. A few have commenced keeping the Sabbath. We will hold our first Sabbath meeting to-morrow.

Upwards of ninety dollars' worth of our books are being read. We do not see the end of our labors here yet. We do not expect a very large ingathering of souls at first. The nature of the work is such that it will take some time to do our duty here. Many of those who are interested, are scattered, and live at a distance, so that they do not attend every meeting; and we must necessarily repeat and visit much.

More soon.

D. T. BOURDEAU.

Petaluma, Cal., Sept. 11, 1868.

## FREEMASONRY.—XII.

### Freemasons against Freemasonry.

THROUGH all the Masonic degrees the pretense is kept up that Masonry has always been one and the same; and that its degrees are ancient, and all its principles and usages of great antiquity. Let any one examine the books in which it is revealed, and he cannot help being struck with this. Furthermore, in the orations, sermons, and puffs, that are so common with Masons on all occasions on which they show themselves off, they flaunt their very ancient date, their very ancient principles and usages; and they pledge their candidates, from one degree to another, to conform to all the ancient rites, principles, and usages of the order.

But what shall we, at the present day, say of these pretensions? I have before me the *Masonic Monthly* for October, 1867, printed in Boston. It will not be denied, I suppose, that this is one of their standard authorities. At any rate, whatever may be said of the editor of this paper, it will not be denied that the authorities quoted in the discussions in this number are high, if not the very highest, authorities in the Masonic fraternity. If I had space to quote nearly this entire number, I should be very happy to do so; for it is occupied almost entirely, from beginning to end, with



exposing these pretensions to which I have alluded. It appeals to their own standard authorities; and insists that Speculative Freemasonry, in all its higher degrees, is an imposture and a swindle. It quotes their great historian—Steinbrenner, of New York—to show that Speculative Freemasonry was first established in London, in 1717; and that at that time, Masonry consisted, probably, of but one degree. That about 1725, a Mr. Anderson added two degrees; and, as the writer in this number states, began the *Christianizing* of Freemasonry. There is, at this day, a great division among Freemasons themselves, the point of disagreement being this: One party maintains that the Christian religion is of no more authority with Masons than any other form of religion; that Masonry proper does not recognize the Bible as of any higher authority than the sacred books of heathen nations, or than the Koran of Mohammed; that Freemasonry proper recognizes all religions as equally valid, and that so far as Masonry is concerned, it matters not at all what the religion of its adherents is, provided they be not Atheists. The other party maintains that Masonry is founded upon the Bible, and that it is substantially a Christian institution.

This controversy is assuming extensive proportions, and it is very interesting for outsiders to look into it. I say *outsiders*—and I might say it is important, and would be very creditable for the members of the fraternity to understand this matter better than they do; for I doubt if one in twenty of them is posted in regard to the real state of this question among the fraternity themselves. Mr. Evans, who is the editor of this *Masonic Monthly*, takes the ground, and I think sustains it fully from their own authorities, that all the upper degrees of Masonry are an imposture.

He goes on to show where and by whom, in several important cases, these upper degrees were manufactured and palmed off on the brotherhood as ancient Freemasonry.

For example, he shows that Mr. Oliver, one of their most prolific authors, asserts that one of the grand lodges in London gave charters, about the middle of the eighteenth century, to the Masonic lodges in France; and that in France they immediately betook themselves to manufacturing degrees and palming them off on the public as of very ancient origin. They proceeded to manufacture a thousand of these degrees in France. Many of them they asserted they had received from Scotland; but the Grand Lodge of Scotland denied ever having known of those degrees.

It is also asserted in this number that the Royal Arch Degree was at first but an appendage to a Master's lodge, and had no separate charter, and for a long time was not recognized as all as any part of Freemasonry. And it informs us when and by whom the Royal Arch Degree was manufactured. This number also shows that many of the Masonic degrees have originated in Charleston, S. C.; and that a man by the name of Webb, in Massachusetts, manufactured the Templars' degrees. In short we find here their own standard authorities showing up all the higher degrees of Masonry as having been gotten up and palmed off on the fraternity in order to make money out of them; and is not this a swindle? I wish to call the attention especially of the fraternity to these statements in this number of the *Masonic Monthly*.

Indeed, it is now common for the highest and best-informed Masons to ridicule the pretense that Speculative Freemasonry is an ancient institution, as a humbug and a lie, having no foundation in correct history at all. Now will Freemasons examine this subject for themselves?—for they have been imposed upon.

I am particularly anxious to have professed Christians, who are Freemasons, thoroughly understand this matter. They have regarded Freemasonry as entirely consistent with the Christian religion, and have professed to see in it nothing with which a Christian cannot have fellowship. In the Third or Master's Degree we find the story of Solomon and Hiram Abiff introduced in Masonry.

Now this number of the *Monthly* charges that this class of Freemasons went on to construct all the subsequent degrees of Freemasonry from the Bible, by ransacking the whole Old and New Testaments for

striking passages from which they could construct new degrees, thus leaving the impression that Masonry was a divine institution founded upon the Bible.

If professed Christians who are Freemasons will really examine this subject, they will see that a Masonic lodge is no place for a Christian.

But suppose it should be asked, May we not innocently take those degrees that are founded upon the Bible, and that recognize the Christian religion as of Divine authority? I answer, Christians cannot be hypocrites. Let it be distinctly understood that all these higher degrees are shown to be an imposture; and that this Christianizing of Freemasonry has consisted in heaping up a vast mass of falsehood, and of palming it off upon the fraternity as truth and as ancient Freemasonry.

Can Masonic orators be honest in still claiming for Speculative Masonry great antiquity, divine authority, and that it is a saving institution? Masons are themselves now showing that the whole fabric of Speculative Freemasonry is an enormous falsehood. Stone Masonry, doubtless, had its simple degree, and its passwords and signs by which they knew each other. It also had its obligations. But upon that little stem have been engrafted a great number of spurious and hypocritical degrees.

This does seem to be undeniable. Now will Freemasons be frank enough to acknowledge this, and to say frankly, that they have been imposed upon? Will they come out from all fellowship with such an imposture and such a swindle?

It has then come at least to this, that the highest authority among Freemasons has taken the ground, that the Freemasonry which has been so eulogized throughout the length and breadth of the land, and which has drawn in so many professed Christians and ministers, is nothing less than an enormous cheat. That those behind the curtain, who have manufactured and sold these degrees—those Grand Chapters and Encampments, and Commanderies, and all those pompous assemblies—have been engaged in enticing the brotherhood who had taken the lowest degrees, to come up into their ranks and pay their money, that they may line their pockets. Now remember that these positions are fully sustained by Masons themselves, as their views are set forth in this number of the *Masonic Monthly*.

I do most earnestly entreat Freemasons to inform themselves on this subject; and not turn around and tell us that they, being Freemasons, know more about it than we do ourselves. The fact is, my friends, many of you do not. You do not read. I have myself recently conversed with a Freemason who admitted to me that he was entirely ignorant of what was being said in Masonic periodicals on this subject. I do not believe that one in twenty of the Masonic fraternity in this country is aware of the intense hypocrisy with which all the higher degrees of Masonry have been palmed off upon them and upon the whole fraternity. Can men of honor and of principle allow their names and influence to be used to sustain such an enormous mass of false pretensions?—C. G. FINNEY in *N. Y. Independent*.

#### LIBERTY.

THIS age boasts of its liberty, and the American people, above all others, boast of their liberty. This is a natural result of causes. One extreme always follows another. The Americans have come from the iron rule and despotism of Europe. Here they have obtained their freedom, and it has nearly intoxicated some. They think that freedom means liberty to do as they please in everything.

The same spirit has been partaken of largely by different religious classes. As they have come out of different creed-bound churches, and obtained their liberty, they have carried their ideas of freedom to an unreasonable and unscriptural length. There are no bounds to their ideas of religious freedom. They are "God's free men," and no man has a right to dictate to them. All restraint, all authority, all subordination, and all rules, are "bondage" to them, a yoke which they cannot bear. Neither ministers, nor elders, nor deacons,

nor church authority, are entitled to reverence from them. Their notions and whims and fanatical ideas are of more consequence than all the faith, experience, and judgment of the whole church.

Such ideas as these are peculiarly prominent among certain classes of Adventists. Its effect has been lamentable. It has nearly demoralized them. They find themselves, as a body, almost entirely unmanageable. What Paul reproved in the disorderly Corinthians, is equally true and equally merits reproof in them. "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." "Let all things be done decently, and in order." 1 Cor. xiv, 26, 40. Let us cherish and promote order, and the means which God is using to secure this in his church. It is one of the greatest blessings which God has granted to the church in these perilous times.

D. M. CANRIGHT.

Amherst, N. H., Sept. 15, 1868.

#### SPIRITUAL SONGS.

I HAVE sometimes felt that to write a few little scraps of song and rhyme for a paper was small work to be doing in God's vineyard; but a reminiscence of by-gone days came to my relief, when a little snappy song of Jesus' love reached my stony heart, through God's grace, and caused its desert soil to bud and blossom, which the logical sermon had failed to accomplish.

But we cannot have too much of speaking to the Lord in psalms and spiritual songs in our hearts. These gems should not be reserved for display or cam meetings merely, but home should be gladdened with such morning warbles of pure devotion. Sing to the weary, sing to the children, but all to the Lord. Better sing than scold. A little song of Jesus' love unbends the mind from toil, and calms the troubled spirit and knotted brain. It is almost a well-spring of health. Invalids, try it! And, finally, when men and women and children, with immortal fingers, touch their golden harps in Heaven, united with Jesus and his angels, may I be there.

VESTA N. CUDWORTH.

Springfield, Mass.

#### GRATITUDE.

THIS morning is surpassingly beautiful, and as I look out upon the clear blue sky and bright sunshine, and feel the balmy breeze that gently moves the verdure without, all nature seems alive with beauty. My first thoughts upon this lovely sight were, if there are yet scenes upon this sin-cursed earth that so fill our hearts with gladness and gratitude, while our souls drink in the lovely inspiration, "Oh! what must it be to be there!" Oh! what shall then be the measure of God's love if he so blesses us now? Oh! what has our Father prepared for those who love him and keep his commandments? Mortals cannot comprehend, neither could they endure, in this present state, that which God has in store for his glorified ones. I cannot sufficiently express what I feel this morning of gratitude in my heart for my dear Saviour, who has by the shedding of his blood opened a way for unworthy me, and kindly bids me come to his home.

"Fountain of Mercy! whose pervading eye  
Can look within, and read what passes there,—  
Accept my thoughts for thanks; I have no words.  
My soul, o'erfraught with gratitude, rejects  
The aid of language—Lord behold my heart."

A. F. STANSELL.

Kent Co., Mich., Sept. 13, 1868.

#### Entire Consecration.

SAYS Pres. Edwards: "I claim no right to myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, of its members—no right to this tongue, these hands, nor feet; no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away."

I pray God, for the sake of Christ, to look upon me as a self-dedication, and to receive me now as entirely his own, deal with me in all respects as such—whether he afflicts or prospers me, or whatever he pleases to do to me, who am his. Now henceforth I am not to act in any respect as my own."

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 6, 1868.

URIAH SMITH, EDITOR.

### GETTING READY FOR THE MARK.

A SERIES of articles on the Sabbath, by J. M. Stephenson, has just been concluded in the *Herald of the Coming Kingdom*. In his conclusion, Mr. S. says:

"We are required to be in subjection to the powers that be, as far as possible without violating the law of Christ. . . . In the absence of any precept for the observance of one day above another, we are left to the law of the land, and the example of Christians as our guide. No man has a right to ignore the claims of civil law, unless it requires a clear and palpable violation of the law of Christ; and he who shall do so, will violate some of the plainest precepts in the Christian constitution."

Eradicate from the minds of men the idea that God has any requirement in reference to the Sabbath, as Mr. S. is laboring to do, and, of course, they are ready to yield to the requirements which any power, however antichristian, may set up in reference to this institution. So far as his teaching shall be received, men will be prepared to receive the mark of the beast, prepared to take a course by which they will render themselves subjects of the most terrible threatening ever uttered against men in this mortal state. Fearful thought! God has told us, in language that cannot without a great effort be misunderstood, which day is his Sabbath; and he requires us to remember it to keep it holy. The great antichristian power of this dispensation has undertaken to set aside this institution of Jehovah, and erect in its place a rival one of its own; and this, if we interpret the prophecy aright, is to be enforced by the civil law. Now it matters not on what ground men yield to such a law, in opposition to the requirements of God. Whether they do it with a clear conviction in their own minds that God requires something different, and commands them not to yield to the opposing requirements of men, or whether they do it with the belief that God has no law upon the point, the result is the same: the institution of Jehovah, in the face of the plain precept by which he has guarded it, is ignored and set aside, and the authority of that power which has thought to exalt itself above God, and has endeavored to change his times and laws, is revered and obeyed. To openly break the law of God, in deference to the requirement of men, under a full sense and conviction of what they were doing, would involve a degree of presumption of which we may charitably believe that not many professed Christians would be guilty; hence it is more natural to suppose that they will do it after first having made themselves believe that God has no law upon the point, and hence that their practice in this respect is a matter of complete indifference. In this case, why should they not yield to the civil law, whatever its requirements may be? And to this point, Mr. S. is laboring to bring all those to whom he can find access; and he is not content with simply attempting to show an absence of any precept for the Sabbath, but he even seems to anticipate the enactment of the civil law, and counsel obedience thereto, under the divine sanction of Christianity. Who can fathom the responsibility of such a course!

Of his arguments for no Sabbath, we need not speak particularly. They are such as he has himself a thousand times refuted, if, before his apostasy from the Sabbath truth, he became at all posted on the subject, or if he ever defended it with any degree of ability.

As a specimen of his present dealing with the question, let us look at his remarks on Rev. i, 10. "I was in the Spirit on the Lord's day." He says, "The thousand years is called the Lord's day." "There is no difference," he asserts, "in the import of the phrases, 'Lord's day,' and 'day of the Lord;'" and adds, "John was carried forward in spirit, or vision, to the thousand years' reign of Christ."

Unfortunately for him, the text does not assert anything of the kind, but just the contrary. John does not

say, I was carried away in the Spirit to the Lord's day, as he says concerning the woman in chap. xvii, 3, but, I was in the Spirit on the Lord's day. The first, natural, and only conclusion to which the disinterested reader can come on this passage, is that it is given to denote the time when, just as the previous verse gives the place where, John's vision was given. It was in the isle of Patmos on the Lord's day. The word rendered "on," is *en* (ἐν), and signifies time when; it is not *peri* (περί), which means about, concerning, or in reference to. Now if John had meant to say that he had had a vision concerning the day of the Lord, he would have used the word *peri*. What he does mean to tell us is, on what day he had his vision, and hence he uses *en*, which just expresses it. Mr. S. offers no criticism on this word. He professes great candor in his treatment of the subject. But any candid criticism on that word is fatal to the view he advances. In not one of the many hundred times of its occurrence in the New Testament, is it translated about or concerning; and from none of the definitions can we draw a meaning which we should have to assign it, according to Mr. S., in this construction.

This text is one of great importance. It settles forever the question that there is a day in this dispensation which the Lord has set apart to himself, and calls his day; and at our peril, we use that day for common or secular purposes. This day cannot be the day of Judgment; for John could not, in the year 96, have a vision on that day, which was many hundred years in the future. It cannot be the gospel day; for John would not be guilty of the folly of stating that his vision was in this dispensation, sixty-five years after it had commenced, as though his readers would not be aware of that fact. It cannot be the first day of the week; for the Lord has nowhere spoken of that day, nor set up any claim to it whatever. It must be the seventh day of the week; for the Lord, in the Old Testament and the New, in the former dispensation and the present, has expressly claimed that day as his.

Connected with the no-Sabbath theory, there is a certain anomaly everywhere noticeable. The logical deduction from that theory is, that the observance of the seventh day is a matter of complete indifference; it does no hurt, it is as good as any other day, and does not mar, in the least degree, our acceptance with God. Yet they will labor and declaim against it, with all their energies, as a fatal and damnable heresy. Thus Mr. S., even within the compass of one article, makes the following assertions. On the question of whether one day is to be observed more than another, he says: "Paul meets this issue fairly. He affirms that *every* day, in contrast with *one* day, is *alike*; and that whether a man observes one day above another, or every day alike, he is equally acceptable to God." Mark the close of this declaration, and contrast it with the following, which we find only nine short paragraphs further on: "We leave the subject with the reader, hoping the foregoing articles may be instrumental in opening the eyes of some who we believe have imbibed a great error, and of preventing others from embracing this erroneous doctrine."

Imbibing great error, embracing an erroneous doctrine, and yet "*equally acceptable to God!*" Strange theology. Why not permit people to embrace and practice it, if they can thereby better satisfy their own conscience, and are equally acceptable to God? Why? Because the human heart, in spite of the theories and asseverations of its possessor will persist in bearing witness to the truth of Paul's declaration in Rom. viii, 7.

### WANING.

THE Episcopal bishop of Michigan writes to the archbishop of Canterbury a gloomy account of the state of religion in this country. Of the churches not Episcopal, he says:—

"A rapid process of disintegration is going on among them. They are fast slipping away from all their standards of faith; and, as a necessary consequence, must sooner or later fall into infidelity. This is emphatically the case in those States in which Puritanism prevailed. My own opinion is that unless the church can step in and direct men to the truth as it is

in Jesus, preserved and handed down to us by the catholic church, they will be under the dominion and power of Rome within less than half a century."

Prophecy will be fulfilled, though it takes opposite events in different countries to do it. Thus in one section the power of the Papacy was to be taken away, and destroyed; and this we see fulfilled in the waning away of its power in its ancient European strongholds. While in another portion of the earth, it was to manifest sufficient vitality to secure worship from another power, though in its youth and vigor. See Rev. xiii, 12. And this we see drawing toward its fulfillment in our own country. While in Europe its power is declining, in this country it is increasing. Prophecy requires both these phases; hence their exhibition before us. The same thing we are taught in the light given through spiritual gifts. All these things admonish us to be ready for the end.

### THE CAUSE IN THE WEST.

THERE is a great work to be done for the brethren in the West. The love of the things of this world, the cares of this life, and the deceitful power of worldly gain, have a fearful influence over many. For this reason our meeting at Clyde was not attended by some in Illinois, and many in Wisconsin, who most needed the benefits of just such a meeting. Such an effort was our last remaining hope for such. As they have not availed themselves of this opportunity, we have reason to fear for them.

It seemed almost impossible to wake up those who were in attendance at the Clyde meeting. And it was not till near the close that the brethren seemed to feel their lost condition without decided change. Confessions were made by many, and a good degree of freedom came. But the thought is painful indeed, that brethren living from thirty to one hundred miles from that meeting excused themselves from attending it because home matters seemed to them urgent. They could have attended the meeting by sustaining a little pecuniary loss. They chose to avoid this, and let the spiritual blessing go. This is a sad mistake. A few such may learn this when the Master rises up, unready to have their account closed.

In proportion as our brethren take on the spirit of this world, and reach out for more land, do they lose their interest in the circulation of books. Some seem to have done caring for the cause. They respond to but few, if any, of the calls for means. They have no idea of laying up a treasure in Heaven as Christ commanded, and feel at full liberty to lay up treasure here, which he positively forbade. God save them from utter ruin! They are asleep, and it is not so easy to wake them to a consciousness of their terrible condition.

In proportion as our brethren awake to their real condition, do they take hold of the book enterprise. At the Wright Camp-meeting I sold and gave away more than a ton of books and tracts. At that meeting more than \$600 were pledged to assist in giving to those who should have our books. At Clyde I sold and gave away nearly half a ton of books and tracts, and received pledges amounting to nearly \$300. This important branch of the work must be pushed ahead. While the world is terribly cursed with erroneous and mean books, let us bless some at least with those that are true and good. From this fund I circulate, and give ministers to circulate, at the lowest rates, such works as Life Incidents, Law and Gospel, God's Memorial, Review of Objections to Spiritual Gifts, and Little Will. As it shall increase, the catalogue will also be increased. I shall appeal to our people here upon this subject, and report the result.

JAMES WHITE.

Pilot Grove, Iowa, Oct. 1, 1868.

### CONVOCATION MEETING AT CLYDE.

THIS meeting, according to appointment, convened Sept. 23, and continued until Sept. 28. During nearly the whole period of the meeting the weather was cloudy and chilly, with seasons of rain. But the last two days of the meeting we were favored with fine weather. We cannot, however, express regret that the weather was thus unpleasant for so considerable a por-



tion of our meeting. Our camp-ground was close to the meeting-house of the Clyde church. We were obliged to be somewhat crowded, but were, nevertheless, very well accommodated in this house while the wet weather continued.

Our meeting was one of deep solemnity. The burden of the meeting pertained to the condition of the brethren. Our congregation during the wet weather being mainly composed of our own people, there was an excellent opportunity to reach them with heart-searching truth.

We have certainly had a meeting of great solemnity and interest. Our business has been to discover and to correct existing faults and evils in our midst. We have felt it a matter of the utmost importance that we should see our own cases in the light in which we shall appear in the great day of final accounts.

Bro. and Sr. White have spoken with great freedom, and their testimony has been listened to with deep interest. A spirit of humiliation, confession, and repentance, rested upon our brethren and sisters. The scenes of the Judgment seemed present to our view, and the greatness of the preparation for that great event was deeply impressed upon our minds. We believe that there will be lasting good fruit of this meeting. We trust that works meet for repentance will be seen in many lives, and that worldly-mindedness, overreaching in deal, carelessness in business transactions, foolish talking and jesting, and envyings, jealousies, and evil speaking, and unbrotherly conduct, shall be with many who have attended this convocation, forever laid aside.

Quite a good attendance of the people in this section was present on the first day of the week, which was indeed the first day of fair weather. Good attention was given to the preaching of the word, and candor and solemnity characterized the people present.

Among the closing events of the meeting was the baptism of some 8 or 10 persons, and the ordination of Bro. T. M. Steward. The meeting closed with words of solemn exhortation, and with deep feeling in many hearts that the future shall be filled up with deeds of usefulness and devotion to the cause of Christ. Happy will it be if the vows here made to God are faithfully paid by our lives of piety and self-sacrifice.

A serious accident happened to Bro. Brister, of Elkhorn Grove. He was kicked in the forehead by his own horse, causing a severe and dangerous fracture of the skull. This has been treated by surgical operation, and it is hoped that he is in a fair way to recover.

J. N. ANDREWS.

Clyde, Ill., Sept. 29, 1868.

#### TO THE CHURCHES IN OHIO.

Those who attended the camp-meeting at Wright were astonished at the amount of labor performed by Bro. and Sr. White; and as calls came in, their minds seemed to be directed to the West, and we gave up all idea of receiving a visit from them in Ohio this fall, for it did not seem possible for them to pass through the two camp-meetings in the West, and labor as they did in Michigan. By this you may judge of our surprise and gratitude when we learned that they intended to attend the Ohio Conference, as appointed.

It being too late to pitch the tent, it was decided to hold the Conference at Bowling Green, where we have a meeting-house, and a church large enough to entertain those who come from abroad. As the New York Conference immediately follows that in Ohio, the visit of Bro. and Sr. White in Ohio will necessarily be very brief, and we trust the friends at a distance will improve the opportunity of hearing them at Bowling Green.

We think there never was a time when the labors of these servants of God were more needed among us. Never had they a more important and stirring testimony than they are now giving. The Lord has specially committed it to them, and he is owning the work, and blessing it to the good of those who gladly hear it. All who are acquainted with their labors know that they would speedily sink under them were they not daily sustained by the hand of the Lord. We urge upon all to pray for these faithful, toil-worn servants of God, and to come up to this meeting praying for the spirit

and power of this last message to prevail among us, and renew your consecration to God, that the testimony to us may find a ready response in our hearts, that we may be benefited, and bring forth fruit to the glory of God.

Brethren, remember our request, "Watch and pray."

OHIO COMMITTEE.

#### CAMP-MEETING.

THE camp-meeting at Wright, Mich., Sept. 1-7, 1868, under the supervision of Bro. James White, and J. N. Andrews, was one of the best conducted, most orderly, and quiet meetings of the kind that I ever attended. There were twenty-two tents from the churches, and two large State tents, all beautifully arranged in a circle around the preachers' stand and seats for the congregation, in the eastern edge of a beautiful grove, a short distance from the main traveled road.

The preaching of sixteen discourses, eleven by Bro. and Sr. White, four by Bro. Andrews, and one by Bro. N. Fuller, was convincing, pointed, and soul-stirring, and accompanied by the Holy Spirit of God, which aroused the dormant feelings of his professed people, and sent conviction to the hearts of the listening multitude. It was indeed meat in due season to all that were waiting for their coming Lord.

When the social meetings commenced, of which we probably held more than twenty, it was evident that the great mass of the people were reined up to labor for God, and give themselves to work in his vineyard as they have not heretofore.

When the invitation was given for those who wished to be prayed for, the scene was truly affecting, to see parents and children, husbands and wives, by hundreds, making their way to the anxious seats, that in answer to the fervent prayers of others they might be forgiven for all their transgressions, and find peace and pardon through their crucified Lord, and soon-coming Redeemer. And then the voice of thanksgiving and praise to God from many, for what he had done for their souls, was additional evidence of his gracious work in our midst.

In addition to these were also the social morning and evening meetings in all the family tents, after the meetings closed at the stand, until the signal for silence was given by the ringing of the bell at nine. Thus as this series of meetings continued, the Lord owned the effort of his people in confessing and putting away their wrongs to draw near to him. His Spirit graciously rested upon us, and many were strengthened and made glad.

Most prominent among the truths presented was the startling fact that we are now in the fourth or morning watch, (Mark xiii, 35,) and the return of our Lord from the wedding (Luke xii, 36,) is not his coming in the clouds of heaven, as has been supposed, but his return from the Most Holy place, where he went as a bridegroom to the marriage in 1844, back again to the Holy place in the heavenly sanctuary.

As this coming is sudden and we know not at what hour he will come, we are commanded to watch, "lest coming suddenly he find us sleeping." Let us arouse from our slumbers, and watch, for at his coming we must be ready to open unto him immediately.

Among the books eagerly sought for at the bookstand was Bro. White's work, "Life Incidents," just from the press. This book treats of subjects of deep interest. We hope that every lover of Bible truth will furnish themselves with at least one copy. All that were interested in the great movement of 1844 and onward, will be deeply interested in perusing this work. From it all may learn the grounds of difference between S. D. Adventists and other classes of Adventists. Also that the Advent movement from its commencement, by following down the track of prophecy, leads directly to the position now occupied by the S. D. Adventists. We recommend a perusal of this work to all who are interested in the salvation of their fellow-men, and are in earnest to find a resting place in Heaven.

JOSEPH BATES.

Battle Creek, Sept. 24, 1868.

Idleness is the sepulcher of a living man.

#### REPORT FROM BRO. VAN HORN.

SOME time has passed since writing my last report, and I wish to say that I have not been idle, even though I have been silent. Since closing my labor in Croton, as seen by my last report, I have been laboring in the town of Casnovia, Muskegon Co., Mich., where I have been engaged the most of the time for ten weeks. Nearly two weeks of this time, however, I spent at Wright at the time of camp-meeting. There was no religious society here of any kind, and only a very few who made a profession of religion. The minds of most of the people were either skeptical or in darkness and ignorance upon many portions of the word of God. It was a neighborhood in which but few meetings had ever been held, and where all forms of religion had long ago been laid aside.

The Lord has helped to set the truth before this people in its beauty and power, and it has affected the hearts of some. There has not been much opposing influence at work against us, and, though there was some prejudice, the result of our effort here is full as good as could be expected. I have given sixty discourses, besides holding a few other meetings. I have disposed of about forty dollars' worth of books, sold and given away, which, I trust, will help to carry on the work. Fifteen have fully decided to keep the Sabbath, with the rest of the commandments, and try to lead Christian lives the few remaining days of their probation.

Last Sunday, the 19th, I closed my labors in this place for the present. It was a good day to us all. In the forenoon, I spoke upwards of an hour, with much freedom, on the subject of baptism. An audience of nearly a hundred listened with good attention. Immediately after the discourse, we all went about a mile to a beautiful place where twelve, obedient to their Lord, were buried in baptism, and, we have reason to believe, have arisen to walk in newness of life. One of the number was Silas, the son of our much afflicted Sr. Fox. God is blessing her efforts to serve him, in giving her sons to go with her to Mount Zion. May her last days be full of peace and joy in the Lord.

This baptismal scene was the first of the kind that had ever transpired in this place. Good order prevailed on the occasion, and a feeling of solemnity rested upon nearly all who witnessed the scene.

In the evening, I spoke with good freedom on the ever-inspiring theme of the saints' eternal glory. By faith we took a view of the heavenly land, and we felt to take courage and press onward, believing that a home in that blest abode will be worth more than all the sacrifice we can make to obtain it.

I have reason to believe that the little company here appreciate the truth they have heard. One good feature of the work in this place is, that where the truth has taken hold, whole families have received it. May the Lord bless them, and continue to work for them, until they shall have made thorough work, and shall stand with their palms of victory on Mount Zion. Be faithful in your duty, dear friends, and the victory is certain.

I. D. VAN HORN.

Casnovia, Mich., Sept. 21, 1868.

#### REPORT FROM BRO. MATTESON.

SABBATH, Sept. 19, I met with the brethren at Orleans. A goodly number were present, and we had a profitable meeting. We realized that the Lord was with us, and felt encouraged to press forward. First-day, I went to the town of Montcalm, and commenced preaching to our Danish friends. I obtained a small school-house to preach in, and have now had four meetings with them. The house has been well filled, and the hearers very attentive. Deep solemnity has been over us, and some hearts have been moved by the blessed news of our Saviour's soon coming. This is truly a new field to labor in, for these people are generally ignorant of the first principles of religion. Worldliness, swearing, and quarreling, are common, and with all this a strong tendency to believe that they will be saved because they are Lutherans. They have had a Danish priest here from Wisconsin a few times to sprinkle their children. He preaches one sermon, receives about thirty dollars, and turns right

home again. They have tried hard to get one to settle among them permanently, and in a week from next first-day the same man will come again, and has promised to bring another, a beginner in the office, with him, to remain here. I am anxious that all who will come to our meetings should be prepared for that time, for he will try all his powers of persuasion to keep the people away from the truth. Pray for us that our meetings may be characterized with solemnity, and the deep movings of God's Holy Spirit, that sinners may be converted to God. Four are now trying to obey the truth, and others are convinced already. May the Lord bless for the glory of his own great name.

JOHN MATTESON.

Greenville, Mich., Sept. 24, 1868.

#### REPORT FROM A. C. BOURDEAU.

On Friday Aug. 14, 1868, in company with Bro. N. Orcutt, I started on a trip to hold meetings in Stowe, Braintree, Sutton, and Irasburgh, Vt. I had not visited these places for several months, yet my object in visiting them was not merely to have a good time with the brethren and sisters, but it was especially to set things in order, to assist the churches in these localities to be in readiness to report their standing to the coming annual session of the State Conference, &c.

I would here say, that ever since I have been connected with the cause, I have endeavored to labor, as far as circumstances would permit, where I thought I could accomplish the most good. Hence I have never deemed it expedient, or profitable to the cause, to leave a church where I was laboring, at home or abroad, that needed special help, to go and visit churches that could very well get along without my help, even though by so doing I might not meet with some churches for months, or years.

Sabbath, the 15th, we held a good meeting at Stowe. We each spoke once, had a good social meeting, and at half past 5, P. M., had a profitable season with the church in attending to the ordinances of the Lord's house. The church here are prompt in coming up to the figures on s. n., and are firm believers in the present truth on all points; yet I noticed here, as I have in other places, that old Sabbath-keepers are generally slower to adopt all the principles of health reform, especially the reform dress, than those who are young in the truth. We visited several families, and we think that our time was not misspent in this direction.

We reached Braintree, Aug. 18, visited a few families, regulated the church records, and s. n. book, held an evening meeting in a school-house near Bro. E. Cram's, and Sabbath, the 22nd, met with the church at Bro. Dompier's. Bro. and Sr. Hutchins were present. In the morning Bro. H. spoke, to edification, on the messages of Rev. xiv. In the afternoon I followed on our duty to each other as a people. The social meeting which followed was cheering to all present, and we were blessed in attending to the ordinances of the Lord's house.

Sunday morning, at 9 o'clock, arranged figures on s. n., received one into the church, and raised nearly \$5.00 for benevolent purposes, and through the day held two preaching meetings in the village for the benefit of the friends from without, who turned out well, and heard us gladly.

On Thursday, the 27th, met with the few at Sutton, Vt. Several of the neighbors attended this meeting. Bro. Orcutt led out in preaching. The social meeting was encouraging. The church were prompt in paying up their advanced figures on s. n. for last year, and showed a willingness to pay as much the ensuing year.

The next day we visited our afflicted brother, William Barrows, at Barton Landing, Vt., who had been sick, nigh unto death, of inflammatory rheumatism, and was then a great sufferer caused by a severe blow that he had received in one of his eyes. We were glad to find Bro. and Sr. B. trying to hold on to the truth whereunto they have attained.

Aug. 29, we attended the Quarterly Meeting held with the church at Irasburgh. Brethren and sisters were present from Sutton and Charleston, Vt., and from Compton, C. E. Bro. and Sr. Hutchins also at-

tended. Meetings commenced at half past 10, A. M., and continued till 9, P. M. All appreciated the word spoken, and felt to take new courage in the good work. At the business meeting more than \$50.00 were pledged for benevolent purposes.

The day following we traveled forty miles to Enosburgh, and on reaching home we learned that Eld. J. Byington, of Michigan, had just held a two-day's meeting with the church in this place; and found the brethren and sisters feeling well on account of this visit from our venerable brother, accompanied by Bro. Hilliard of New York.

Through the week I met twice with the church here. Was sorry to find that a spirit of fault-finding, and of casting off the erring, had crept into the hearts of some. I realized that it needed wisdom to check this spirit, and to help the erring at the same time. In our effort in this direction we were quite successful. To God be all the praise.

Testimony for the Church, No. 16, has just come to hand. I have read the article "To Ministers" with deep interest. Hope to profit thereby, and will endeavor to heed its timely warnings and instructions.

A. C. BOURDEAU.

Bordoville, Vt., Sept., 1868.

#### THE GIFT IN THE CHURCH.

In studying the history of the third message, we find that from the first the gift of prophecy has been intimately connected with the work. All along the pathway of this people light has been received which has led the way to investigation, and progress has thus been made. While without this gift discord and contradictory views would have obtained, to a greater or less extent, and long ago we, as a people, would probably have been scattered wide asunder.

It seems to me that one of the greatest sins of this people is ingratitude to God for this precious gift; and often I am filled with surprise that men can receive this truth and yet oppose and despise the very means God ordained to bring it to their ears. It seems like a man who is starving for food, and gladly receives bread from a friendly hand, yet denies credit to the agent who is sent to dispense the precious substance.

I often, when a youth, used to wonder in my own mind why God did not deal with his people now as anciently. But to my joy I find it the sin of unbelief that has hindered this work. I do not rejoice that unbelief exists, but that God exists as of old, and the change in the condition of God's people is not in him but in them, so that now we have only to change our position and all will be well.

Skeptics gravely tell us that the Bible is sufficient. So it is; and this is the very book which guarantees to the church not only these gifts which the church anciently possessed, but an increase in their power. Do you ask me to prove it? I answer, It has been many times proved from Scripture in the columns of the Review, and may be found in different publications of the S. D. A. Publishing Association.

The object of this article is not to prove the divine nature of the gifts existing among us, but to show that it is greatly undervalued by many, and I fear most of us are very unfeeling and hardened in respect to this gift. Volume after volume has appeared, and some sixteen numbers of the Testimonies have been issued, yet they make but a feeble impression. In fact, but a part of the readers of the Review read them at all, and of these how many with hesitation and doubt? And when an appeal was made to spread them among all, how feeble was the response.

I cannot find language to express my gratitude to God for this help we have had in our dangerous journey thus far in this path; and there are some others who value these testimonies. But, alas! how many neglect and despise them, and of these who are thankful to God for these reproofs and instructions, how many can say, "We have heeded them?"

For one, I confess my fault here; but now I find much help in reviewing these works. Brethren, let us read these testimonies daily; they are to us what the manna was to Israel. A day's neglect may make work for repentance. Let us read them as from God, not

from an erring mortal. We do not worship Paul, but we worship the God who inspired him, and we highly esteem his accredited and approved agent.

I would not be too positive, but it is my deliberately-formed opinion that the low appreciation in which these testimonies are held by many is the great cause of the present lukewarmness in the church.

The importance of this gift, probably, is overlooked by some who preach the third angel's message. And let me reverentially ask, How we came by an understanding of this truth? How have we progressed thus far? Will we put the argument or theory before the spirit which dictates it? Will we exhibit the skeleton and withhold the beautiful outlines of the truth which only the Spirit of God can dictate? And only by an intimate knowledge and diligent study of these testimonies can any one fully estimate and appreciate the third message, or proclaim it to others.

Here is the great cause, no doubt, of the lethargy now upon us. We have not fully appreciated nor valued these works, nor could we, while so underrating them, have heeded them. First, let us consider the value of the gift, then heed its instructions.

JOS. CLARKE.

#### The Accident at Clyde.

For the satisfaction of the brethren and sisters that attended our Camp-meeting, and know of the serious accident that befell our dear Bro. N. Brister, I would say that he still lives, and though he is insensible and very restless, most of the time, yet we hope in God that his life will be spared.

Bro. Wick's daughter who was taken down with fever during the meeting, is still in a very critical condition.

May the afflicted be remembered at the throne of grace.

R. F. ANDREWS.

Clyde, Ill., Oct. 2, 1868.

### Conference Department.

Exhorting one another, and so much the more as ye see 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. Austin.

BRO. SMITH: Life Incidents came to hand promptly, and as I have perused its pages, some of them over and over again, I could but say, Thank the Lord for putting it into Bro. White's mind, and giving him strength to sketch some of the incidents in his own life and in the history of the Advent cause. How cheering to believers in present truth to look back and see how clear the light from Heaven has shone on our pathway in the past, and how brilliantly it lights up the present and the future. Surely, the path of the just is one that shineth more and more unto the perfect day.

How important that we walk in the light, and keep pace with it. How much reason we have for heartfelt gratitude and thankfulness to our Father in Heaven for his patience and longsuffering with us, in giving us time to learn the truth, and opportunity to cleanse ourselves from every wrong, and become pure in heart, holy in life and conversation, so that he can sanctify us wholly, soul, body, and spirit, and preserve us blameless unto the coming of our Lord and Saviour Jesus Christ.

How can we close our eyes to the solemn realities of the judgment hour, or sleep over the fact that each of us has a case pending in the court of Heaven, for eternal life or death, and the decision of that case depends on our own course of action.

Is not all Heaven interested in our salvation, and can we not see the love of God, and feel the watchcare of holy angels in showing us the wrongs in ourselves, while there remains time to correct those wrongs? And when we feel the crushing weight of the sins of one heart, can we not realize, in a faint degree, what the Lord of life and glory suffered for us when the sins of the whole world were laid upon him, causing him to sweat, as it were, great drops of blood falling down to the ground? And can we not have confidence to bring our burdens to him, knowing that he still pleads with his Father to spare us a little longer, and is calling us



to come unto him, all weary and heavy laden as we are, with the promise that he will give us rest?

What a blessed privilege, that when all this load of guilt that has been accumulating during our whole life, rises up before us and calls for vengeance, we can bring it to the great Burden Bearer, and he will free us from it, and teach us how to live in order to have the testimony that we please God. Oh! what a privilege it is, that we may have this testimony, and that Jesus and the holy angels are ever ready to help us obtain it!

May God help all his dear people to overcome all the temptations, and escape the wiles of the Wicked One; and whatever conflicts arise, or trials we meet, may our walk be so close with God that heavenly help shall ever be by our side; and whatever burden may oppress, let us remember to "take it to the Lord in prayer," knowing his ear is ever open, and his heart is full of pity. He remembereth our frame; he knoweth we are but dust; yet he desires us to form such characters that he can change these vile bodies, and fashion them like unto Christ's most glorious body, and stamp us with immortality and his own name, with the name of his city, give us a right to all its privileges, and bring us to dwell with him where we shall see his face, and go no more out from him forever.

Yours, hoping to be one of those whom the Lord when he cometh, shall number for his own, and save for Jesus' sake.

C. R. AUSTIN.

Berkshire, Vt.

From Sr. Nelson.

DEAR BRETHREN AND SISTERS: It is Sabbath morning, and as the storm will prevent us from going to meeting, I would like to bear my humble testimony through the paper, and tell of the goodness of the Lord to me. Although I am very unworthy, yet I trust that I enjoy some of his presence, and have tasted some of his salvation this morning. It is sweeter than honey, or the honeycomb. I long for more; I think I can truly say that I hunger and thirst after righteousness.

I must confess that I have been in a lukewarm condition for some time past, though I have, through the blessing of God, realized it from time to time, and have tried to be zealous and repent, yet have not fully done so. Still the Lord is extending his love to one so unworthy, in sending sweet answers of peace and pardon in answer to prayer; and methinks I hear the sweet voice of Jesus saying, I will be with thee, I will fold my arms around thee, and protect thee on every side. I will be thy strength, thy guide, and counsellor, and lead thee safely through to Mount Zion. Oh! who would not trust in such a friend and guide, "for he knoweth our frame; he remembereth that we are but dust." He has been tempted in all points like as we are, and is able to succor those who are tempted. He is a mighty Saviour, able to save to the uttermost all who come to God by him. Let us be whole-hearted in this great work of overcoming. The reward is all over glorious. It exceeds all the pleasures and honors of this poor, sinful world. "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." He has given us an earnest of our inheritance. Oh! who that has tasted the sweets of redeeming love, does not, with the beloved apostle Paul, wish to know its height and depth, its length and breadth, and to be filled with all the fullness of God.

I thank the Lord for the union I have with the way he is leading his people. I love the reforms in all their bearings. The health reform is a great blessing to me. I am trying to walk in the light of present truth, that I may be sanctified through it, and fitted up for translation with the people of God.

Yours in hope of eternal life when Jesus comes.

M. M. NELSON.

SR. E. E. STURGES writes from Connecticut: The fifty-two Sabbaths, with which the years are interspersed, are welcomed with unspeakable joy by the weary pilgrim plodding his lonely way Zionward, as a sort of resting place, where he may renew his wasting strength for time and for eternity. God blessed and sanctified the holy Sabbath; and why have not Sabbath-keepers abundant incentives to exert themselves to admonish the world to keep God's perfect law? Shall we, standing on the very threshold of eternity, remain at "ease in Zion," and behold honest souls perishing for lack of food that we are abundantly able to bestow? Is all done for our poor fellow-mortals that lies within our power to do? Sad indeed will be our cases with all the light we have been blessed with on present truth, to fail when not far from the kingdom. Brethren and sisters, little can we appreciate how the tender Spirit of the Lord has been grieved these many years by wicked and perverse generations

teaching and following for doctrine the commandments of men, trespassing upon the sanctity of his holy day, prophesying a lie in the name of the Lord. The day is surely coming, we are already entering its shadows, when redemption's work shall cease. Then will God take vengeance on the nations that have dishonored him by trampling under foot his righteous law, and the help and pity of man will be of no avail. But to whom the Sabbath is now a delight, even now do they anticipate with joy the glad hour when redeemed from every peril, and borne on the bosom of a favored tide, they shall safely moor their bark in the haven of eternal rest.

SR. H. L. DREW writes from Steuben Co., N. Y.: Of all the people on the earth, we have the greatest reason to rejoice, not over our enemies, but that our eyes have ever been opened to see these glorious truths. The word of God is a lamp to our feet, and a light to our path, if we take it, and square our lives by its divine teachings. We need not faint by the way; for Jesus has said, Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of Heaven. Rejoice, and be exceeding glad, for great is your reward in Heaven; for so persecuted they the prophets which were before you. The true church of God in all ages has been a persecuted people; and are we to be discouraged, because we are evil spoken of, and because the finger of scorn and derision is pointed at us? and even though our nearest friend or kinsman according to the flesh turns against us? No; we are to rejoice that we are counted worthy to suffer persecution for Christ's sake; and to lift up our heads, knowing that our redemption draweth nigh. Oh, glorious hope! of soon seeing the King in his beauty. Lonely ones, fear not; the scoffing time of the wicked will soon be over. They will soon call for the rocks to fall upon them, and for the mountains to cover them. The mandate will soon go forth from the King of kings: Let the filthy be filthy still, and the holy be holy still. Come, ye blessed; and depart, ye cursed. Yes; the dread scenes of the Judgment are just before us. Lord, increase our faith, and confirm our hopes.

Jesus is about to leave the most holy place. I can say like one of old that I fear sometimes I myself shall be a castaway. Better had I never known the way, than to make shipwreck of my faith, or depart from the holy commandment delivered unto me.

SR. S. L. IRISH writes from Erie Co., N. Y.: On reading Bro. White's sermon on the fast which the Lord requireth, a fast consisting in benevolence to the poor, I was forcibly impressed with the idea that this is the people of God; and at the same time my conscience convicted me, because I do not know of any good that I have done to the poor. Although we are poor ourselves, yet we ought to do something in this way.

I want to be of God's remnant people, and it is my determination to do the will of the Lord concerning me, as far as I know what my duty is. In the Scriptures we read that the heart is deceitful above all things and desperately wicked. What a thought, that even our own hearts are liable to deceive us, making us think that we are about right when we are all wrong. Let us pray for the Spirit of God, and search our own hearts diligently to see whether we are in the faith or not.

BRO. WM. GATCHEL writes from Cumberland Co., Me.: As I have been much interested in reading the testimonies in the Conference Department of the REVIEW, I feel that I want to add my testimony with yours, and tell you of my hopes and fears, my joy and my sorrows, my afflictions and consolations. I have never written but once before; but it has not been for lack of interest, but because of bodily infirmities. I have suffered much for the last four months. I have not been able to do more than four days' work in that time. I have been so weak that I could not move my feet more than four inches at a time.

Some five weeks since, I was taken with such pain and anguish, it seemed that my senses would leave me. The doctor pronounced it the neuralgia. The pain caused such weakness in my eyes that I had to stop reading altogether; but the Lord has sustained me through it all. Oh! what should we do in such times, if it were not for the everlasting consolation and good hope through grace, given to comfort and sustain us in all our tribulations. I have suffered much from disease these many years. Sometimes the Lord's hand has been heavy upon me, and I have been severely chastened; but none too much for my good; for I feel that my Heavenly Father has done it in love. "For whom the Lord loveth he chasteneth, and scourgeth every son he receiveth." If it had not been for these afflictions, I might have been proud, high-minded, forgetful of God, striving to accumulate a treasure that

in a short time will do me no good, and neglecting my eternal interest instead of enjoying much of the sweet consolation of religion, a calm, peaceful trust in God, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, and having that confidence in him, that we can say, Though he slay me, yet will I trust in him. We are quite aged, and my companion is somewhat infirm, yet she has had all the household duties to perform, both indoors and out, besides taking care of me. But the Lord has sustained her wonderfully in bearing up under her burden.

We have been in the habit of reading the Bible through once a year, and though she has been pressed down with cares, she has not neglected to read a portion of the word daily, and it has been a great comfort to me since I have been deprived of the privilege of reading for myself. Then again, we are glad to have the REVIEW come to us every week; for I have not been able to get out to meeting but twice since May; and my companion manages to read it through in the course of the week.

It is a great comfort to me to hear the sermons and other good pieces read, while confined to the house. The testimonies often cheer my heart; while I think there are others who can feel for our infirmities, and though we may be far apart in body, yet in spirit we may be near, to sympathize and pray for each other, that the Lord may sustain us in all our afflictions.

We are poor, but the Lord has provided for us so far, and we believe that he who hears the young ravens when they cry, will also hear us when we ask him for our daily bread.

Since taking the stand that I have in keeping the Sabbath, I have lost the sympathy of some; still I would rather obey God than man. I love God's holy law. It was by that law I found I had need of a Saviour; for by the law is the knowledge of sin. I have had much time to meditate on the goodness of God for what he has done for me in giving me the light that he has; and in view of my own unworthiness, I would lie low at the feet of Jesus, in the depths of humility. We have much sympathy from the brethren of like precious faith, here; and those who live near have called on us often, and cheered our hearts with words of comfort and consolation, and prayed with, and for, us, for which we feel very thankful. We bless the Lord that he has raised up a people that can feel, and feel the right way, for those who are in trying circumstances.

We ask the prayers of all those who are striving to gain an inheritance which is incorruptible and undefiled, and that fadeth not away, that we may be able to overcome every obstacle, through the blood of the Lamb and the word of our testimony, and win a home in that better land, where we shall be clothed with immortality, and be forever free from pain; and with all the host of Israel's God stand on Mount Zion, and behold the King in his beauty.

SR. P. J. JESSIP writes from Grant Co., Wis.: It is but a short time since I embraced the third angel's message. I feel to press forward for the mark of the prize. I never had the privilege of enjoying the meetings till Bro. Sanborn came here last fall, and commenced the work of the Lord in this place. May God give him strength to go on with the good work.

Soon the solemn sentence will go forth, He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still. Let us, therefore, keep in the straight and narrow way; for blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

## Obituary Notices.

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

DIED, Sept. 18, 1868, in the county of Gratiot, Mich., in the 83d year of her age, our beloved aunt, Sophia Palmer. Her last sickness was dropsy, by which she suffered much, since April last. She made profession of religion at the age of 18, and united with the Congregational church with whom she walked till she came to this State in 1834. Since then she has not had the opportunity of meeting with the people of her first choice. She was never married, but was ever doing good among her friends, scattering blessings upon all in her reach. She came to live with us last February, since which she embraced the Sabbath. She died in the blessed hope of eternal life. Funeral discourse by Eld. Lawrence from the comforting words of St. Paul in 1 Thess. iv, 13-18.

FRANCIS NELSON.  
DEBORAH NELSON.

Died, of typhoid fever, Sept. 12, 1868, at his residence in Daviess Co., Missouri, our dear brother, L. M. Morrison in the 32d year of his age.

His consistent course of life endeared him to many warm and sympathizing friends, who, with his family, deeply mourn his loss, yet not without hope of meeting him again at the resurrection of the just.

J. H. ROGERS.  
Victoria, Sept. 21, 1868.

## The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 6, 1888.

On page 107 current volume of REVIEW, a correspondent speaks of the opposition in Iowa, to the effect that they are united in nothing but opposition, and that their leaders are gone, and are going, into Spiritualism. We have received a letter from H. E. Carver and M. N. Kramer, elders of that church in Marion, asking a correction of this as a misstatement, affirming that they are united on the great leading doctrines of the Bible summarily contained in the commandments of God, and faith of Jesus, and that though a member of their church has gone into Spiritualism neither of the leaders mentioned by our correspondent, has. We have not room for their letter, but give them the benefit of this statement, as we do not wish to represent any one in a light which may seem, even to him, to be unjust.

In the terrible earthquake of the 13th of August, in South America, it is estimated that \$300,000,000 worth of property was destroyed, that 32,000 people perished, and that 30,000 more were made homeless. The details in the various papers are most horrifying.

After the ending of the 1260 years of Papal supremacy, which expired in 1798, the power of the Little Horn was to be taken away and consumed unto the end. Dan. vii, 26. How strikingly has this been fulfilled in the waning of the Pope's power in the various countries of Europe. What is most marvelous is that it should be the case in Italy itself. Yet a New York paper speaking of the Italian priests says:

"All these priests, we are assured, reject unhesitatingly the infallibility of the Pope, as well as the infallibility of the Roman Catholic Church. Some of the prominent Italian statesmen are in full sympathy with the movement. All this indicates that the Church of Rome is greatly undermined in Italy—more, perhaps, than in any other Papal country in the world; and that there is reasonable hope that a large portion of the Italian people may ere long emancipate themselves from the spiritual rule of the Pope."

LOVING AND HATING.—This one thought in the following beautiful extract, "Why war against a mortal who is going the same road with us?" should be sufficient to cause all envyings, jealousies, and bitter strifes, to cease forever among us. We are traveling the same road with our fellow mortals. We are all going to the great assize, the final Judgment. Why spend the time of our pilgrimage thither in warring and contending with each other? Rather let us live continually in view of the great issue we are to meet, and commit all questions of a personal nature to the decisions of that great day.

"If you love, love more. If you hate, hate less. Life is too short to spend in hating any one. Why war against a mortal who is going the same road with us? Why not expand the flower of life and happiness by learning to love, by teaching those who are near and dear the beautiful lesson: Your hands may be hard, but your hearts need not be. Your forms may be bent or ugly, do you not know that the most beautiful flowers grow in the most rugged, unsheltered places? The palace for care, the cottage for love. Not that there is no love in the mansion; but somehow, if we are not very careful, business will crowd all there is of beauty out of the heart. This is why God has given us the Sabbath, that we may leave business in the office, and have a heart-clearing."

### The Right View.

BRO. C. G. DANIELS writes from Ohio: I doubt not but that some good brethren have written for the REVIEW, and on account of their communications not appearing in the paper have thought themselves badly slighted, and perhaps thrown down the pen forever, or sunk down in discouragement or given up to a rebellious spirit. To such let me say, If your letter does not appear in the REVIEW, ask yourself the question, Was it suitable for publication? and then write again,

and let our good brethren at the Office know that you are not offended because your letter does not appear. We love our paper as it comes to us from week to week richly laden with so many good things; but what would the REVIEW be if everything was put into the paper that is sent to the Office for that purpose?

### Difference of Opinion.

SOMETIMES an error is placed by a single sentence in a brilliant light which shows its absurdity more effectually than could be done by a long and labored argument. Such we consider the following remark by a correspondent of the *Scientific American*, which, as with a single flash, reveals all the absurdity of condemning our fellowmen to the lake of fire, for a mere difference of opinion. Speaking of the furnace rooms of the Collinsville, Ct., manufacturing company, he says:—

"Within these inner shops are sweating laborers, a whole regiment, forging the weapons wherewith the farmer and pioneer are to subdue Nature from her rebellious moods. Here they swing tuns of crude metal into place; here they dodge to and fro in the blaze of an awful furnace, grimly suggestive of the quarters which I trust have been prepared in the nether worlds to swallow up hereafter all who don't believe as I do."

The italics are ours. But just imagine a person's gazing into those glowing furnaces, and entertaining seriously the thoughts here expressed with such keen irony, and if we have not a vivid picture of the bigotry and intolerance so prevalent in reference to some theological questions, we know not where it could be found.

### An Extract.

"CHRIST as a formula has been retained in our creeds; he kept his place there all through the dark ages. But Christ as a life, Christ as the truth, Christ as the way, has been little known amongst us. The world is as little able to bear his doctrine to-day, in its actual application to actual evils, as it ever was. We may cry, 'Repent!' in general—we may tell men that they are sinners, in general—we may even say, as a dogmatic truth, that they are totally depraved by nature—we may go further and add, that they are not only depraved, but utterly helpless—we may shout it out till the welkin ring, and if people have been educated to expect this style of doctrine, they receive it as a matter of course, without taking the slightest offense, and go about their business the next day, as placid and comfortable as ever. But if we proceed, in the calm and quiet way in which Jesus taught, to define minutely the particular sins of which they ought to repent—to unfold the separate layers of evil in which their souls are enwrapped, to show them the precise defects of their characters, there is an immediate recoil. There is no congregation that will bear to have the whole and the exact truth told of themselves."—*Holy Land*, p. 516.

We are not, of course, with indiscriminate, certainly not with vanity, and still less with a kind of spiritual selfishness, to go about and make known our own experiences in such a way as to keep ourselves before ourselves, and before our fellows. There is great danger in all attempts to instruct or comfort one another out of our own experiences, of falling into a self-exhibitory spirit, which is productive of great mischief.

R. F. C.

### Sale of Tracts.

ABOUT six weeks since, the Association published an edition of 5000 copies of a little tract of 4 pages, called, "Which Day do You Keep? and Why?" To-day we have orders for more of these tracts than we have copies to supply. This is mentioned merely to show what a sale of tracts we have been having for a few months past. Edition after edition of our standard tracts have run out, been re-printed, sold, and some of them are now all gone. The above is a very encouraging feature of this great work. Let the cause move on, brethren; and let these little messengers, like wings and voices, fly to every part of the great field.

G. W. A.

THE clergy of Lyons, France, lately appointed an earlier hour than usual for the Sunday services in order to allow the people who wished to attend the races, which were to occur on that day.

### To Correspondents.

E. ENGLIS. We think the new birth, of John iii, 3, is the change to immortality. On the other question we refer you to John viii, 58; xvii, 5.

H. C. MILLER: The Septuagint make the pronoun "it," in Isa. lxxv, 8, refer to the "cluster."

J. C. PARKER. The best light we have on Rev. v, 8, is given in "Thoughts on the Revelation."

### Notice.

My P. O. address, till about the 1st of November, will be Lamont, Ottawa Co., Mich.

I. D. VAN HORN.

## Appointments.

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

Our Monthly Meeting in Rhode Island for October will be held with the Green Hill church, the 17th and 18th. Meeting the 16th at 7, p. m., in the Washington school-house. Those coming by rail will stop at Shannock depot, where a team will meet them on arrival of p. m. trains the 16th.

P. C. RODMAN.

THE next Quarterly Meeting of the Seventh-day Adventists of Princeville, Ill., will, Providence permitting, be held Sabbath and First-day, Oct. 17 and 18. Any wishing baptism will come prepared.

H. C. BLANCHARD.

### 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.—A man to take charge of a farm, one who is a good manager, and able to make a good disposition of produce. Must be a consistent commandment-keeper, and a thorough health reformer. For further particulars address H. J. HARTSHORN, M. D., Amherst, N. H.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

MARTIN KITTLE: The book has been sent. If you do not receive it let us know.

### RECEIPTS.

#### For Review and Herald.

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

\$1.00 each. C Bertelson 33-14, H Miller 33-14, C W Martin 32-14, H Witter 34-1, A Hoff 32-1, L D Newton 32-7, C W Stanley 32-12.

\$2.00 each. A Amburn 34-16, Mariah Harper 32-10, D P Biebee 34-14, Mrs W Williams 34-14, A M Smith 34-15, J Rousha 34-14, Leah Leonard 34-15, D Hugunin 34-17, E Tucker 34-17, P B Ferrin 34-1, O H Pratt 34-13, C H T St Clair 34-5, G L Holliday 33-21, M Brister 34-15, M Boushey 34-15, D Blanchard 34-11, Julia A King 34-14, S M Abbott 34-13, J L Hartford 34-13, Mary C Hodges 33-22.

\$3.00 each. J B Brooks 35-1, J Hoff 32-1, F Kundert 33-9, S Walker 34-23, M W Keras 35-15.

Miscellaneous. C Nelson \$2.50 33-14, N Gibbs 2-48 34-15, B Chaffee 4-50 35-1, John E Johnson 1-50 34-14, Mrs E McFadden 1-50 34-14, H C Winslow 3-78 34-12, Wm Caviness 1-25 33-1, R S Durfee 4-00 34-8, S L Gilbert 5-00 34-17, L Mc Nitt 1-50 35-1, L H Davis 5-00 35-14, A Shepard 1-50 32-10, I Carpenter 1-50 33-8, Mrs T D Varney 1-50 33-1.

#### For Review to the Poor.

O Mears \$10.

#### Donations to Publishing Association.

S A Craig \$10.00, Harriet J Wescott 5.00, W H Kynett 1.88.

Cash Received on Account.

Thomas Patten \$4.50, S H Marshall 50c.

#### Books Sent by Mail.

C Nelson \$1.04, Nancy Gibbs 52c, S M Abbott 25c, L R Chapel 6.00, D P Biebee 15c, W J Mills 15c, M Aldrich 15c, G A Thomas 1.25, A T Oxley 1.00, J Hoffer 15c, A S Hutchins 15c, Mrs A McFadden 92c, Mrs R B Hart 92c, Mrs W Williams 92c, S H Burlington 1.14, W Livingston 1.34, J M Miller 1.50, S L Downer 1.00, S O Winslow 2.00, Jas A Clark 5.00, H Witter 62c, M S Burnham 1.00, N B Cole 50c, A M Smith 3.00, H C Winslow 1.72, T Patten 1.50, S H Bonfoey 15c, H Smiley 2.00, Mrs M B Bronson 60c, C E Shepard 15c, J M Elliott 1.50, M E Ferry 22c, B G Allen 1.00, S D Smith 20c, W H Kynett 5c, W R Norton 7c, H C Whitney 50c.

#### Books Sent by Express.

Eld Jas White, Washington, Iowa, \$65.38, Joseph Bates, Hillsdale, Mich., 11.93, H F Phelps, Pine Island, Minn., 28.93, H Nicola, Washington, Iowa, 4.20.

#### Received on Book and Tract Fund.

Sarah H Burlington \$1.50, Jemima E French 1.00, Mary C Mace 5.00, O Mears 10.00.

#### Receipts for Benevolent Fund.

Sarah H Burlington \$1.50, A Norton 10.00, J Hunter sen. 2.00, Wm Kelly 1.00, J F Ballinger & wife 5.00, Jemima E French 10.00, E O Hammond 2.50, I Bostwick 2.50, Mary C Mace 5.00.

#### For California Mission.

J M Ferguson \$5.00, Rufina Ferguson 5.00, Sarah H Burlington 3.00, Wm Kelly 1.50, J F Ballinger & wife 10.00, Carrie St Clair 75c, Wallace St Clair 50c, Jemima E French 1.00, D Blanchard 1.00, E O Hammond 5.00, I Bostwick 2.00, A Bostwick 1.00, W Vancil 50c, O Mears 25.00.

#### Charitable Fund of the Institute.

A friend \$25.00.

#### On Shares in the H. R. Institute.

Leander Kellogg \$10.00.