

# 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*.

#### THE LAST PRAYER-MEETING.

No speechless ones there, as far out on the darkness,  
Echoes prayer after prayer from the far mountain height;  
Together they bow till in wails of wild anguish,  
In one awful chorus their voices unite.  
Oh! hide us, ye rocks, fall upon us, ye mountains,  
We fain would be crushed, ere the terrible gleam  
Of that eye, in its anger, gleam fiercely upon us,  
Oh! cover us, rocks, from the wrath of the Lamb.

Here, side by side, enemies kneel with their neighbors,  
As the white locks of age blend with beautiful curls;  
And dainty feet range with the vilest of sinners,  
No grades of refinement now trouble their souls.  
The drunkard and thief, with the bold Sabbath-breaker,  
The priest with his flock he has led on in sin,  
All pray in deep sorrow, but not to their Maker,  
No! fall on us, mountains, and hide us from him.

VESTA N. CUDWORTH.

Springfield, Mass.

### The Sermon.

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

#### WISDOM.

BY ELD. STEPHEN PIERCE.

TEXT.—"Wisdom is the principal thing; therefore get wisdom." Prov. iv, 7.

It may be that the vast depth, or profound comprehensiveness, of this subject, has deterred the most of men from introducing it before the minds of the people, either orally or by writing.

If, however, the importance of the subject is commensurate with these qualities, is it befitting that all remain silent respecting it, even although they may realize their inability to do it justice? The imperative language made use of by inspiration, in many places, to enforce upon us the necessity of this exalted gift or attainment, might induce some, however incompetent they might feel themselves to be, to try to present some of its excellences before the people, many of whom may possess far more of its desirable elements than themselves.

As to the meaning of the term, many have considered it synonymous with knowledge. Had it been so, in a Scriptural sense, there would not have been two spiritual gifts, one called the word of wisdom, and the other the word of knowledge, by the same Spirit; but instead of this, both would have been one. And in this case, it would not have been said, "To one is given the word of wisdom, and to another the word of knowledge;" for the person who possessed one of these gifts must have possessed the other also.

The first human definition is, The right use or exer-

cise of knowledge. And this is in harmony with one of its inspired definitions: "The tongue of the wise useth knowledge aright." Prov. xv, 2. Here we have it defined on general principles, both by human and divine authority. But we see they are the same, philosophically considered, as cause producing effect. To illustrate, we will introduce two men: One with a great share of knowledge pertaining to financial affairs, bends all the energies of his mind to use that knowledge so skillfully in the acquisition of wealth, that he acquires a great fortune in a short time. The other, with an extensive knowledge of divine truth, makes such a wise use of it that he accomplishes the greatest possible good to his fellows by its dissemination. This one may have made himself despised, and poor as to the things of this life, while the other is surrounded with wealth and honor. In this case, both have accomplished their objects respectively, and have proved themselves to be wise men, by using their knowledge aright for the accomplishment of their respective designs. One is possessed of *worldly*, the other of *heavenly* wisdom.

It is true, wisdom cannot exist without knowledge; but knowledge may, to some extent, exist with very little, or no, wisdom. It is more nearly allied in sense, scripturally, to understanding than, perhaps, to any other word. Prov. xiv, 23. "Wisdom resteth in the heart of him that hath understanding." Prov. x, 23. A man of understanding hath wisdom; *i. e.*, wisdom carries out practically what a good understanding dictates.

The term in the Scriptures, as well as in other writings, is used in various other shades of sense. For instance, it was said of Bezaleel and Aholiab that they were filled with the Spirit of God in wisdom, and understanding, and in knowledge, and in all manner of workmanship, to devise cunning works. Possessing such mental organizations as would enable them easily to acquire a fund of such knowledge as, when rightly used, would render them remarkable for their mechanical skill.

Also, it was said of Moses, "He was learned in all the wisdom of the Egyptians;" *i. e.*, his mind was the most thoroughly disciplined in all that varied learning which would the best qualify him to occupy successfully the most elevated place in that nation. This might not be considered the most sordid kind of worldly wisdom, but a species of human wisdom the least exceptionable, which may have laudable ends in view, and the best means to accomplish them. At least, we believe God designed Moses should pass through all that disciplinary, mental cultivation, that he might possess such refinement, aptitude, and vast resources of thought as are indispensable in taking the control of a nation, and be well furnished with all that mental strength necessary, to bear up under all those mental burdens he had to endure the last forty years of his life.

But what is most strikingly opposite to heavenly wisdom is that which is called earthly, sensual, devilish. James iii. And this seems to be the lowest, most censurable, and even degrading, species, of which the mind can conceive. Is it not rather a sarcastic irony, to show the wretchedness of the principle of action just introduced? For all must see how distressingly inju-

rious, if not destructive, envy and strife must be to any enterprise against which they are exercised. The injury being commensurate with the strength of these evil dispositions exhibited—especially when within the same fraternity. And what have the agents in this work gained? Nothing but the injury of those they hated, and whom they should have loved; and the prevention of the spread of those excellent principles they should have exhibited in all their lives. They have also gained the displeasure of God and the approval of wicked spirits and that class of men whom nations shall abhor. Prov. xxiv, 24. Ah! who would want such gain as this? Instead of gain, they will find too late, that 'tis only a loss too great for finite minds ever to estimate.

There is another striking and mysterious sense, in which the word wisdom is made use of, in 1 Cor. i, 24: "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." In a particular sense great strength and consistency of argument must be brought into requisition in order to convince the stumbling Jew, so that he could reverse all his prepossessions respecting the works, position, and character, of his expected King, and embrace his gospel. And great wisdom was necessary in order to win the Greek away from that wisdom which he so long had cherished as the very height of excellence, to the unpretending simplicity of heavenly wisdom, and the humiliating doctrine of the cross of Christ.

Doubtless, however, if it should be applied as above, it should also especially be applied in a general sense: as requiring great strength, or power, of mercy and love, and unsearchable wisdom, to win back a world of disloyal, rebellious subjects to their original allegiance and love for their Creator, his government and laws. Hence the only participants in the councils of Heaven devised a plan, the most efficient, to accomplish this glorious object, making use of the only efficiency existing, which could accomplish anything, to manifest such matchless depths of love combined with infinite wisdom, as had been unheard of by all the world, and all the universe besides. We think, then, in the sense of a co-operative agent, Christ is said to be the power of God, and the wisdom of God. There was something in all this that had greater power to convince, and wisdom to win the affections of men, than all else that could have been devised.

We now come to the most important definition of the word, so far as it respects our course of action. "The fear of the Lord is the beginning of wisdom." Prov. ix, 10. "The fear of the Lord, that is wisdom." Job xxviii, 28. Or we may reverse it, to make it more plain: Wisdom, that is the fear of the Lord. Now God is very careful of our best interests, and condescends to give us such a supply of definitions, that there is no need of being under any mistake in regard to the meaning of his truth. Hence he continues to define his own definitions, and tells what the fear of the Lord is. He says it "is to hate evil." Prov. viii, 13. And if we wish to know what evil is, Paul tells us that "evil communications corrupt good manners." 1 Cor. xv, 33. Thus we see that evil is what corrupts good manners or any good and moral principle whatever. This may be objected to because it is said that

the Lord creates evil. Isa. xlv, 7; Amos iii, 6. But this is evil in another of its senses; such a sense as that in which Job used it, when he inquired, Shall we receive good at the hand of God, and shall we not receive evil? The sense here, evidently, is that of affliction. Again, we may take it in the sense of sin in general, as in Rom. vii, 21; James i, 13. Then sin is defined as being a transgression of the law. 1 John iii, 4. And here we come where there is no chance to err in regard to the meaning, unless we do it willfully.

It is in this last sense of the term wisdom, that we so often find such immense importance attached to it as we frequently see given it in the Scriptures of truth. Hence the language of the text: "Wisdom is the *principal* thing, therefore get wisdom." If it were anything of an earthly nature, inspiration would not call it the *principal* thing; nor would the Spirit of the Lord enjoin upon us so imperatively to get it. Hence we conclude rather that it is the pearl of great price, which when a man has found, he goes and sells all that he has, and buys it. Many have done this, and even given their lives in addition to all else, to obtain the inestimable treasure.

And here we will try to present some of its winning attractions and excellent qualities.

1. The pleasantness of her paths. "Her ways are ways of pleasantness, and all her paths are peace." Prov. iii, 17. Not that the wise have any pleasure in contemplating, or even beholding, the wayward absurdities of the wickedly foolish. Far from it. Rather he can say in such a case, "In much wisdom there is much grief; and he that increaseth knowledge, increaseth sorrow." Eccl. i, 18. And we may know by the preceding verse that it is when we give ourselves to know madness and folly, in connection with wisdom, that it causes grief and sorrow.

But on the other hand, the clear conviction that we have done what we could to secure her heavenly guidance, the consciousness of covenanting to make the purchase in full, and of having already commenced to fulfill its stipulations, the conscious evidence of purposed innocence and of gracious favor from above, and more than all these, the multitude of precious promises inseparably connected with this heavenly attainment, —all unmistakably tell how pleasant it must be to walk in such paths. "She is the tree of life to them that lay hold upon her; and happy is every one that retaineth her." Prov. iii, 18.

2. Her protection. "Forsake her not, and she shall preserve thee; love her, and she shall keep thee." Prov. iv, 6. "Keep sound wisdom and discretion; so shall they be life unto thy soul and grace unto thy neck. Then thou shalt walk in the way safely, and thy foot shall not stumble." Prov. iii, 21-23. "When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." Prov. iv, 12.

There is no one, except such as are puffed up with pride or vanity, who does not realize the necessity of a superior guardian power to defend us against the many dangers and perils to which we are exposed in this world of sin, evil, and temptation. This blessed attainment of wisdom calls to our aid the power which is adapted in all respects to give us this defense. We read of a defense which is called the "munition of rocks." Isa. xxxiii, 16. Ah! who would not covet such a boon as this?

3. The near relation she sustains to those who choose her ways. "Say unto wisdom, Thou art my sister, and call understanding thy kinswoman." Prov. vii, 4. A relation somewhat similar to what Jesus claimed to those who did the will of his Father: "The same is brother and sister and mother." Matt. xii, 50.

4. The righteousness of her principles. "Hear; for I will speak of excellent things, and the opening of my lips shall be right things. For my mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them." Prov. viii, 6-8. These are the principles which captivate and lead the minds of those who have been suitably affected by the Spirit of the Lord. And instead of those fearful forebodings of sin's awful, ultimate end, there will be discovered such a distressing lack, or defect in the lineaments of our moral characters, as will be a source of such pungent grief, and as will produce

such constant longing for this deficiency to be made up, or, in other words, such a hungering and thirsting after righteousness, as will have a tendency to bring about a radical reformation in our lives and characters.

5. Her affectionate call to the children of men. "Doth not wisdom cry, and understanding put forth her voice? She standeth in the top of high places by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart." Prov. viii, 1-5. Then inspiration goes on to the close of the chapter to describe her inimitable attractions and incalculable wealth, in language as attractive as Heaven's endearing accents can make it; to enlist our affections for the attainment of those glorious excellences and riches there so beautifully described.

"Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the opening of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my Spirit unto you; I will make known my words unto you." Prov. i, 20-23. Here we have the above in language as inviting as the voice of love and mercy can make it; and lest our affections might be so perverted by a course of sin and folly as not to give heed to these winning invitations, we have the following verses to the end of the chapter, to deter us from such a neglect. Please read them. Prov. i, 24-29.

6. What she does for those who love and seek her. "I love them that love me, and those that seek me early shall find me." Prov. viii, 17. Here, we understand is an especial and sure promise to those who make choice of wisdom's ways, in youth, while all the faculties are susceptible of the greatest expansion, and quite as susceptible of growing up into a far more refined and elevated sphere of moral action. As proof of this, we all know the susceptibility of the youthful mind to acquire any kind of knowledge; while the same mind, in advanced life, is not only insusceptible of acquiring, but is even incapable of retaining what it had previously acquired.

As further proof of the greater susceptibility of youthful minds, than that of those of more advanced life, we have the example of the Israelites passing from Egypt to Canaan. We learn from the record of that event, that all from twenty years old and upward when they came out of Egypt, except two, perished through unbelief or disobedience before they arrived there. But those under that age went through into the promised land. This should be the greatest encouragement to the youth of this age; because the Israelites in the wilderness were the type, and we are the antitype. "Now all these things happened unto them for our examples [margin, types], and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. x, 11.

We have wondered at the manifest unbelief of some of the youth in this message, when we see from the concurrent testimony of many scriptures that they are the ones who can consistently exercise unflinching faith, more than any other class; especially, as soon as they are enabled to see this type stand out in all its clearness. "Now, therefore, hearken unto me, O ye children; for blessed are they that keep my ways." Prov. viii, 32.

7. Her bestowments. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors; for whoso findeth me, findeth life, and shall obtain favor of the Lord." Prov. viii, 34, 35. If life and favor from the Lord are not sufficient inducements to cause us to labor for this glorious achievement, we will bring before the minds of those who aspire after riches and honor one more inducement only, for their consideration: "Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness in the midst of the paths of judgment, that I may cause those that love me to inherit substance; and I will fill their treasures." Prov. viii, 18-21. Paul gives us a

striking idea of the same inexpressible things in 1 Cor. ii. After contrasting at some length earthly wisdom with heavenly, he introduces the following: "Howbeit we speak wisdom to them that are perfect; yet not the wisdom of this world; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." The princes of this world by their wisdom sought to retain their present, elevated position here, in preference to rescuing the innocent Son of God from the most distressing and ignominious death; but the wisdom of God in his dear Son, and in all the martyrs, led them to pursue a course which exposed them, all their lives, to the most bitter persecution and death. This, doubtless, is one of the most difficult points of difference which it becomes necessary for us to discover, in order to pursue a course which will finally end in safety; because we naturally love, and dote too much upon, the happiness of the present time; while heavenly wisdom prompts us to forego the pleasures of the present, to secure the best interest of the future.

The final inexpressible riches and honor resulting from that wisdom which Paul says that none of the princes of this world knew, is seen in the following verse: "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." Could they have seen these things, had they been portrayed before their minds in all their indescribable loveliness and incalculable richness, with a comfortable hope of securing them, how would they have put forth their best efforts to execute the wisdom of the just, to make them sure, even though it had stripped them of their crowns, thrones, and scepters, and left them but a mere pittance of earthly comforts here. The most wealthy here frequently undertake arithmetically to make an estimate of their possessions. But who has ever undertaken to bring out the solution of a problem in which is involved the value of an inheritance incorruptible, undefiled, and that fadeth not away?

The great Newton, commencing in infidelity, searched into the obscurity of other worlds; proved the measurement of their immense bodies, and the trackless paths of their various revolutions, by theorems peculiarly his own; weighed their ponderous masses in scales of his own mysterious invention; measured their relative positions in their respective spheres, balancing their gravities and distances by problems incomprehensible to other men; but when he came to one that involved the estimate of an "eternal weight of glory," he shrank back without any effort, knowing there was no mathematical process or arithmetical computation that could reach infinity. And here he felt and saw his littleness, as others have seen theirs, and afterward exhibited the humility of a little child; and none so humbly bowed before his God; for none so well his greatness comprehended.

Think of a rural possession in a land where there is no blight nor curse, sickness, sorrow, pain nor death, no danger of loss or misfortune, no storms nor even clouds, but such as beautify the heavens, nothing but what is the most congenial to the sensibilities of all its blest inhabitants. Think also of a mansion within the dazzling splendors of a city of pure gold, like unto clear glass, walls built of jasper, embellished with all manner of brilliant gems, such as glitter upon the diamonds of monarchs, arranged in such skillful order as infinite wisdom shall see fit, to produce the most happy effect on all the blest intelligences that behold it.

Make an estimate of all these, then take into consideration such personal possessions as those bags that wax not old, filled with treasures recognizable at the bank of Heaven, with all the vast productions of a land where there are no weeds, thorns, nor thistles to prevent the exuberance of their growth, and consequently a multitude of every variety of innocent, happy, living creatures, as a luxuriant ornament of that glorious realm, with nothing in all the scenery around but what delights the vision with beauteous forms and colors, no sounds but such as fall upon the ear with the most enrapturing accents conceivable.

Then add to all this the exalted honor of being the

sons and daughters of the Lord almighty, having garments of righteousness that outdazzle the sun, crowns of victory, such as earth's monarchs have never worn, being joint heirs with Jesus Christ, God's dear and only Son, and by this adoption receiving a white stone, having in it a new name written which no one knoweth save him that receiveth it. Then be made kings and priests unto God, and reign on the earth.

And after all this, we have reached just the starting point in our estimate. But could we multiply all these by a series of infinite ages, where is the finite mind that can comprehend their worth?

These are the inconceivable riches and honors which wisdom brings to those who have sought and obtained her guidance; and of such we can truly say, She has caused them to inherit substance, and hath filled their treasures. Who, with a view of these immense interests before them, will be so unwise as not to concentrate all their energies in a direction to secure them?

8. How shall this heavenly wisdom be obtained? Let inspiration answer this question. 1. "My son, if thou wilt receive my words, and hide my commandments with thee, so that thou inoline thine ear unto wisdom, and apply thine heart to understanding, yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." Prov. ii, 1-6. Hence we see it is obtained by seeking for it.

2. We should cherish a love for it, and seek without delay in order to obtain it. "I love them that love me, and those that seek me early shall find me." Prov. viii, 17. Also, "Love her, and she shall keep thee." Prov. iv, 6. Keep constantly searching into the blessed characteristics of this heavenly treasure, and see if anything is there in the least degree repulsive or unlovely. Yea, rather see if everything in those divine lineaments is not the most lovely and attractive, and so keep cultivating an affection for its loveliness; for what we cultivate most carefully will surely grow; and thus we can obtain its excellent presence and divine aid.

3. There is another thing still to be done, more than intimated by the parable of a treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. There was one dear young man who went away sorrowful from the requirement of such a purchase. "All like the purchase; few the price will pay." Some, however, better appreciate the immense value of the treasure purchased, and do it with joy.

4. It is obtained by prayer. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. Oh! that that we poor Laodiceans may lay all these to heart, and move forward with such a commendable zeal that we shall obtain the blessing. Amen.

#### WHAT IS TRUTH?

"SANCTIFY them through thy truth; thy word is truth." This was the prayer of Jesus for his chosen ones; and he adds, "Neither pray I for these alone, but for them also which shall believe on me through their word." Jesus therefore prayed to his Father that believers at the present time, as well as in past time, should be sanctified, not through the traditions and commandments of men, but *the truth*. It is in vain to talk of sanctification outside of *the truth*. How necessary it is then that we understand this very important and significant question, "What is truth?" in order that we may be sanctified through it, and be fitted up for translation. Some seem to think that *the truth* is of but little consequence, that they must fellowship almost everybody, even at the expense of the truth. They try to cultivate a good spirit, and pass along smoothly with apostates and hypocrites, without persecution and reproach for Christ's sake. Tell us, are such in the straight and narrow way to life, where there are but few travelers? or are they with the many in the broad road to death?

What we want is *the truth*, which brings freedom to

the soul, and gives light and life. The psalmist, in describing the great day of the Lord, and the protection of the saints in that day, says, "He shall cover thee with his feathers, and under his wings shalt thou trust; his *truth* shall be thy shield and buckler." St. John, the beloved disciple who dwells so much on the subject of love, says, "I have no greater joy than to hear that my children walk in the truth." Again he says, "I rejoice greatly, that I found of thy children walking in truth."

Oh! how important it is that we know the truth, and after having obtained a knowledge of the same, have our hearts warmed by the love of God, so that we shall be willing to obey it, and thus be sanctified through it. It is a lamentable fact that the large mass of mankind have no disposition or ear to hear the word of God, but, thank Heaven, there are those who have an ear to hear the truth, and we say of such, "Let them hear." Those whose hearts are not hardened in sin, who have not understandingly rejected the glad tidings of the coming kingdom, and who can feel the power of truth, "let them hear." "He that hath an ear to hear, let him hear" *the truth and the whole truth*. God forbid that we should lower the standard of truth to suit the unbelief of any one. Nothing short of plain truths, truths which demand humility, a letting go of the world and clinging to the Lord, will ever draw out the *real* children of the Lord, and separate the precious from the vile.

In view of the above we inquire, "What is *present truth*?" It is the great fact that we are living under the sounding of the third angel's message of Rev. xiv, 9-12, which says, "If *any* man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation," &c. From the solemn declaration of the third angel, we see that it is of the utmost importance that we clearly understand what the beast is, and what his image is, and what is his mark, and what constitutes his worship; in order that we may avoid their worship, and their mark, and escape drinking the wine of the wrath of God.

Would God put forth such a solemn declaration, attaching such a great penalty to be inflicted upon all who worship the beast and his image, and then leave us to guess what these things mean? Such a position would charge God with folly, and injustice. The clear truth most certainly exists on this point; and it is not only the privilege but the duty of all who profess to be God's children, to search and ascertain the clear truth on this point. May the Lord help us to learn and know this truth, that we may live in accordance with it, and thus escape the storm of his indignant wrath that is about to burst with all the fury of a sin-avenging God, upon the heads of all who have the mark of the beast and his image.

If it is the truth that the third angel, of Rev. xiv, 9-12, is now saying, "If *any* man worship the beast and his image," &c., and if it is the truth that this warning is for those to whom the message is given, and if we are not to be left in darkness in regard to what the beast and his image represent, may we not safely conclude that we who denominate ourselves Seventh-day Adventists, have the truth on this all-important subject? We believe that the observance of the first day of the week is to constitute the mark of the beast, when the line shall be drawn between the worshipers of the beast and his image, and the worshipers, or servants, of God. We believe that in the hour of final conflict, the time of trouble such as never was, when the mark of the beast shall be enforced, none will be able to stand, and bear the distinguishing sign or seal of God, only those who are sanctified through *the whole truth*, and are washed from all sin by the blood of Christ. May the Lord prepare those who profess to be living in accordance with the truths of the third angel's message, to stand in that time, and bear the seal of the living God. After they keep all the commandments, and repent before God of past transgressions of his holy law, their only hope of salvation is through faith in the atoning blood of Jesus, that is able to cleanse from all sin.

Christians who have conscientiously observed the

first day of the week in time past, whose minds were never called to investigate the Sabbath question, certainly did not receive the mark of the beast. But after the true light on this subject shall be given, and that period of anguish when the mark of the beast shall be enforced shall have come, and the division made between the worshipers of God and the worshipers of the beast, then will be the danger of receiving the mark of the beast. In view of that decisive hour, the third angel is now proclaiming his warning message, that we may be prepared to stand, and not receive the mark of the beast instead of the seal of the living God. It is evident that the proclamation of the message of the third angel is being attended with the special blessing of the Lord. This is no small evidence in favor of the correctness of our position; yet it would be extremely unsafe for us to settle down on this evidence alone, without being able to give from the Bible the reasons of our faith. Our only safe position is based upon the word of the Lord; and it is the duty of every brother and sister to search the Scriptures, and know the reasons of their faith. No means will be left untried to turn you from the truth. Every objection that can be raised against it you will doubtless hear sooner or later. And there is a scene of anguish before us that will try men's souls, and will shake everything that can be shaken.

Brethren, let us have our feet upon the rock. Let us know why we believe. Stand fast; be strong, and always ready to give the reasons of our faith with meekness, and in the spirit of the gospel. It is not our work to judge or pass sentence upon any one. Some have greatly erred here. But let us speak "the truth" in the spirit of Jesus, with all boldness, and let that do its work upon the heart. I know that when we do this, we are at once judged as having a lack of charity, and of judging others. But we cannot stop here. Let others plead charity and we will preach *the truth*. True charity ever rejoiceth in *the truth*.

CHARLES P. WHITFORD.

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#### JOHN II, 10.

"AND saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

Many might suppose that by the expression "well drunk" in the above is conveyed the idea of intoxication; indeed we think we have heard commentators explain it as the custom to offer good wine at first, and when they became so intoxicated as to be unable to detect the difference, substitute a bad quality. And the infidel is ready to charge the Saviour with assisting at a drunken carousal by furnishing still more wine when the supply failed, instead of rebuking their folly. We find the following comments on this text:

"When men have well drunk." Doddridge, "drank plentifully." Campbell, "largely," or "freely," which last term seems best." The LXX uses the same words in Gen. xliii, 34; Cant. v, 1; Hag. i, 6. In none of these does it imply intoxication. [Cottage Bible.]

"The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methuo* from *methu*, wine, which, from *meta thuein*, to drink after sacrificing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verb is used in the Septuagint, Gen. xliii; Cant. v, 1; 1 Mac. xvi, 16; Eccles. i, 16. And the prophet Isaiah chap. lviii, 11, speaking of the abundant blessings of the godly, compares them to a well-watered garden, which the LXX translates *hos keepos methuon* (*ὡς κήπος μεθύων*), by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having a drop too much or too little."—Clarke.

Verse 15. Some may have made merry over the picture of a Saviour in anger whipping men out of the temple. Says the commentary to Cottage Bible: "The common idea that Jesus scourged the money-changers is unfounded. The scourge as is evident from the original was used only in driving the sheep and oxen from the temple."

H. C. MILLER.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 13, 1868.

URIAH SMITH, EDITOR.

### THE BREATH OF LIFE.

THE Methodist minister, in a discourse last Sunday, stated that in the passage, "He breathed into him the breath of life," instead of the singular, life, the Hebrew is in the plural, he breathed into his nostrils the breath of lives. Is this so? J. PHILO.

Stanton, Montcalm Co., Mich.

ANSWER.

Such is said to be the meaning of the Hebrew. To English readers commentators give the expression thus: "*Nishmath hayim*, the breath of lives." And granted that this is so, what follows? The purpose for which commentators dwell upon this peculiar expression is very apparent. They wish it to appear that man is endowed with a double life; life of the body and life of the soul, or temporal life and eternal life. We reply that if this proves immortality for man, it proves the same for the lower orders of animals. In Gen. vii, 22, a still stronger expression is used and applied to beasts and creeping things: "And all flesh died that moved upon the earth, . . . all in whose nostrils was the breath of life." This expression Jacobus translates thus: "All which had the breath of the spirit of lives in their nostrils." And he gives the Hebrew as follows: "*Nishmath ruah hayim*." Here we have the *nishmath hayim* of chapter ii, 7, all that is expressed there, and *ruah* in addition. And since the expression is thus applied to all the animals that move upon the earth, it is spoiled for the use which divines endeavor to make of it in favor of man.

We believe it will be found true that every argument to prove the immortality of man drawn from the record of his creation, will prove the same for all breathing animals. Not that man is in no respect above the lower orders of animals; he is vastly superior to them in his organization and powers of mind; but none of the terms used to describe his formation, or to enumerate his endowments, are sufficient to prove him immortal.

### REPORT FROM SOUTH LANCASTER, MASS.

ACCORDING to appointment, our meeting began at this place Thursday evening, Sept. 24. By perseverance the brethren succeeded in getting the hall all ready for the meeting. This made us a convenient and comfortable place of meeting. It will accommodate about 150 persons. This we shall regularly occupy for the future. About 30 brethren and sisters came in to our first meeting. It rained all night, and most of the next day, which hindered many from coming to the meetings that day.

In the morning, Friday, we were glad to see Bro. A. C. Bourdeau among us. He afforded us good assistance during the meetings. Bro. Rodman was also present, and assisted in preaching, &c. At 9, A. M., Friday, we had a prayer and social meeting. It was a very sweet, encouraging season for us all. Not a moment was lost, but all took part freely. During the day others came in from all parts of New England, so that there was a good representation from each State. Yet our numbers were only about 80 in all; but we considered this a large meeting for the scattered state of the Sabbath-keepers in these parts. During the meetings there were nine sermons preached with very good liberty, which encouraged, comforted, and instructed the friends of truth. We had four prayer and social meetings. I know not how they could have been much better. They were perfectly free; not a moment was lost in all the meetings. There was not one discordant element during all the exercises. A union, not forced, but free and from the heart, such as the truth alone can make, prevailed throughout. The prayers and testimonies were calm, deep, and self-abasing.

Some who began the meeting discouraged, and in darkness and trial, found deliverance and came out rejoicing in the Lord. Many expressed themselves as greatly strengthened and encouraged to go home and walk more closely with the Lord.

Sunday morning, at sunrise, seven were baptized. Among them was our dear Bro. Layton, of Boston, for whom we have felt so deep an interest. The Lord blessed him in the act, and may he bless him still. Eight were received into the church. The Lord has greatly encouraged our hearts, at Lancaster, this summer, by a number of additions, and by other things. For this we are thankful.

Those who attended the meeting showed their interest in the truth by obtaining a good supply of books and tracts for themselves, and to distribute. Life Incidents, Bro. White's tracts, Testimony No. 16, &c., &c., went freely. We hope to see a good work done in this way.

They also gave us, to help pay for the expenses of the hall, about \$40. Bro. Haskell accidentally had his carriage broken during the meeting. In about ten minutes we raised \$36 for him to make it good.

Although there are but few of us at L., yet we enjoyed the privilege of taking care of those who came. We felt that this was the beginning of better days for us. A couple who attended we expect will go home and begin to keep the Sabbath. On the whole, we were much encouraged by this privilege. We hope to have meetings like this occasionally, either here or with other churches. Those who miss of attending them know not how much they lose. May the Lord stir us all up to do our duty in this matter.

From this meeting I go to attend the Vermont and Maine Conferences. Duty seems to point this way. I shall stay only a few days, and then return to my field of labor. Pray for me, and the rest of us.

D. M. CANRIGHT.

St. Albans, Vt.

### TUSCOLA MONTHLY MEETING.

THE Monthly Meeting in Tuscola was held the third Sabbath in September. I was very glad of the opportunity of meeting again with the friends in that county, though the state of my health was such as to give little encouragement that they would be much profited by my labors. Besides this, it was decided that in my letter announcing the time and manner of my coming, I did not mean what I said, and therefore I was not met at Saginaw as agreed upon. This left me some 8 or 10 miles travel on foot. By the kindness of a teamster I was permitted to put my satchel on his heavily-loaded wagon, and so passed my journey with comparative comfort.

I think I can say, of a truth, that our meetings were very profitable. There seemed to be an earnest desire to arise, and get more heartily into the work. A spirit of lightness had prevailed among the young, which had almost destroyed their spirituality. I hope their resolutions to overcome may be carried out. Another danger I saw, which is prevailing to a considerable extent, that is, young believers, especially young females, forming unscriptural alliances in marriage. It is enough to make the servant of God weep to see how little effect the most faithful warnings have in this matter. But I know a father's heart, and have been made to realize the evil, and I gave a faithful testimony on the subject. While speaking on this, and kindred evils, there was much weeping, and I hope some were benefited. Oh! that the young would be admonished, and shun the snare of the enemy of their souls!

Monday, the 21st, held meeting at Watrousville, and Tuesday I baptized six at Vassar, at 1, P. M., and commenced our meeting at half past two, which held till in the evening. I left there early on Wednesday morning. It would have given me pleasure to tarry with them longer, but circumstances prevented. I have always enjoyed my opportunities in Tuscola County, and this brief visit has still more endeared them to my heart. I believe there is a general desire and determination to get more fully into the work. They have felt too much as though they were afar off, outside of the field of active labor. I hope they will throw off this feeling, and realize that their responsibilities are just

what all of God's saints have to bear, and they are as near to a throne of grace as any spot on earth, if they will only improve their privileges.

J. H. WAGGONER.

### MEETINGS IN WISCONSIN.

SINCE my last report a great change has been produced in the interests of the people here, by the use of the stay-away argument, which caused the congregation to become very small for two weeks past; yet there was some interest to hear. I closed my labors here last evening, having spent nine weeks with this people. Yesterday six were baptized. There are twelve keeping the Sabbath, and a few others that I hope will yet obey and keep all the commandments of God. Had it not been for the peace-and-safety criers here, there is no doubt but many would be keeping the Sabbath who probably never will.

We trust and pray that the Lord may keep the little company here faithful, and add to their numbers such as shall be saved. They have their weekly and Sabbath prayer-meeting, which I trust they will keep up faithfully with their family devotions, and that they will thereby be doers of the word, and not hearers only, deceiving themselves. I hope to be able to return again in the spring, and labor some more with them; for I think that by that time there will be others that will be ready to hear and obey the truth, if the little flock will only be faithful in the service of God, and let their light shine.

I go now to other fields to labor. Pray for me that the Lord may give me wisdom.

I. SANBORN.

Oct. 5, 1868.

### REPORT FROM BRO. MATTESON.

WE have continued our meetings in Montcalm with good interest. Some prejudice is overcome, and the number of people in attendance is increasing. The habits of the people are so gross, and their minds so dark, that it will truly be a great wonder if they are ever transformed to become fellow-citizens and of the household of God; yet the Lord is with us, and the word has had good effect as far as it has been presented. There has been solemnity, and tears have been freely shed in the meetings.

This place is in the town of Montcalm. It is in the pine woods, yet the soil is very fertile. The land yields more wheat to the acre than most other places in Michigan; and the people are very industrious and good farmers. But their industry borders on the extreme, and they work themselves to death. Oh! that there was as much eagerness to work for heavenly riches. Fruit does well here. The peaches are mellow and nice. Greenville is a good marketplace. And I could say much more in favor of the place; but I know, dear brethren, that the sons and daughters of Adam have become very unstable in this generation. Many of our brethren long for the fruits of Michigan, and think they must try to get there before the Lord comes. Well there is one kind of fruit in abundance here which you don't like. Some call it fever and ague. It flourishes this fall in Greenville and vicinity. When I came to this town I stayed one week with a family where all four were down with it. The man's sister came there to help them. Now she is taken violently with the same. In the house where I am now one is sick abed with the ague, and another half sick. In the next house I went to visit two women and two children who were sick with the same disease. In the fourth house the woman had just got about. The doctor had been successful in changing the ague into a swollen head, with which she now suffers terribly. In the fifth place the man had been sick about a year, with the rheumatism, and a poor woman, with two little children, had well nigh used herself up trying to take care of him. In another place the man was about to die. The medicine had cured his ague into a disease that is likely to prove fatal. Shall I speak of more cases? I forbear. Many who would like to go to meeting cannot come, for they are sick. They have fruit, to be sure, but what good does it do them, when they can't eat it?



Health reformers may fare better here, it is true; yet health reformers have also been dangerously sick in this vicinity, with the same malady. I do not deny that this year is worse than usual, yet it is my opinion, from personal experience, that the climate of Michigan is not so healthy, in general, as that of Minnesota; and that there is no country on the face of this old, trembling earth, that has not got more curses and inconveniences than blessings. But in the kingdom of God all blessings are combined without the slightest touch of the curse. That is the land for me. That is the land of fruit, rich and sweet; and pleasures, pure and eternal. It is the goodly land which we are now soon going to possess. Let us try to get as many with us as we can, brethren, before the door of mercy closes.

JOHN MATTESON.

Greenville, Montcalm Co., Mich., Oct. 1, 1868.

#### REPORT FROM CALIFORNIA.

We have held two Sabbath meetings, and given thirteen more discourses since closing our last communication for the Review. Also two opposition sermons have been reviewed by Bro. Loughborough; one given by Eld. Lippitt, on errors and tendencies of Adventism, and the other by Mr. Charles Mock, a leader of an Independent church in this place, against our position on the Sabbath question.

At our Sabbath meetings some thirty were present. About ten have embraced the Sabbath, and others are deeply convicted, and seem to tremble at the cross. May they have grace and decision to take it up with cheerfulness. Some have doubtless waited to see what the preachers would have to say to build up the Sunday institution; but until now the efforts of the preachers in this direction have been very futile, and have rather turned in our favor, in giving us an opportunity to further vindicate the truth, and oppose error.

In his last effort, Eld. Lippitt repeated much of what he had said on ascension robes, and Adventists' being sensual; scoffed at the idea of the New Jerusalem being let down from Heaven; represented us as believing that God and Christ were no more than men; that God was simply a lump of clay, with the breath of life in it; and said that he had a thousand times rather be a Spiritualist than to believe these things. How the Professor could make such false statements with our works before him, was a query to our minds. Had he heard a discourse on the atonement, given in the tent three hours before, he might have been prepared to set forth our views in a different light, unless he was determined to misrepresent. Such kind of preaching may satisfy those who do not want the truth; but such as desire the truth, will not receive mere scoffing for a candid refutation of our arguments.

He tried to make a point on the idea that Christians had been blessed so much on the first day of the week. How could this be if the Lord did not sanction the observance of that day? Query: Was there no other reason why the Lord should bless the church on Sunday? Would he not bless them for worshiping him on any day of the week? Have not Christians been blessed on other days of the week? Then how can men say that Christians have been blessed on the first day, because they kept that day as the Sabbath, especially as the observance of that day as the Sabbath has no foundation, or support, in the Scriptures, and supplants the ancient Sabbath of the Lord, which is enforced by the fourth commandment?

Again, he said, How did it happen that the church was prospered and blessed while breaking one of the ten commandments? To which it was replied, that God winked at those times of ignorance, that he would not have favored his people if they had sinned in the light, and that now he commands men everywhere to repent.

He used but one text in support of the doctrine of man's consciousness in death, and that was the one setting forth the case of the thief on the cross. Luke xxiii, 42, 43. After giving our position, which was a complete refutation of his, he referred to the original, and said that there was a contrast between *ὅταν* and *ὅτε* upon which he based his argument. But what does this amount to? He might as well have said there is a contrast between "when" and "to-day,"

without referring to the Greek; for this is as true of the English rendering, as it is punctuated, as it is of the Greek, with its punctuation.

The contrast between the request of the thief, Lord, remember me *when thou comest in thy kingdom*, and the promise of Christ, as it stands in the text, depends wholly on the strength of a comma in the Greek as well as in our English version. But the comma did not exist in the original nor in the English language until the eighth or ninth century; so that it is not a sacrilege to remove it to produce a harmony. In the Greek, and in the English version, the comma is before to-day, making Christ promise the thief that he would be with him in paradise that very day, and thus producing a contrast, or opposition, not only between the promise of Christ and the request of the thief, but also between the promise of the Saviour and his own declaration to Mary, three days after, that he had not yet ascended to his Father. Jno. xx, 17. But by placing the comma after to-day, you make Christ promise the thief that day, that he should be with him in paradise, in the future, according to his request, and all is harmonious. Punctuated thus, the original reads literally, "Amen, I say unto thee to-day, With me thou shalt be [future tense] in the paradise."

Prof. Lippitt still clung to the Fathers, making the epistle of Barnabas the connecting link with the first century. This made it necessary for Bro. L. to read further from that epistle, and to bring out facts which, because of their vulgarity, indecency, and incredibility, we had never felt free to read before a congregation. Of course the responsibility was thrown on Prof. L. This turned the scales in our favor, and ended a long controversy on the Fathers. We do not expect to meet Prof. L. again, as he promised to no more speak on the subject.

Mr. Mock's main position was, that the precepts to love God with all the heart, and to love our neighbor as ourselves, were so much greater than the ten commandments, that they superseded them; that the law was binding on sinners, but that believers were far above it; that the precepts to love God with all the heart, and our neighbor as ourselves, were only a dead letter among the Jews; that because we were not justified by the law, and were not under the law, it had no binding force upon us, &c. In reply, Bro. L. showed that it was in keeping the commandments that we proved the genuineness of our love to God and man, 1 Jno. v; that there was danger of outgrowing the holy law of God too soon; that if the law of love superseded the ten commandments, they were not binding on the Jews; for they were commanded to love God with all the heart, and to love their neighbor as themselves, and God never gave them dead laws; that no righteous law could justify its violators; and that therefore no law should be kept, if Mr. Mock's position was correct; that to be under the law was to be guilty, and shut up under the penalty of the law, which state could not exist if there was no law, &c. Mr. M. speaks again next Sunday afternoon; or, rather, he will then read from Paley's evidences, and from the discussion between Elders Waggoner and Stevenson.

Our congregations are not large, but the interest is increasing with our hearers; and we intend to remain weeks longer, as we have many more subjects to present in order to be thorough in our work. We visit much. The political excitement will forbid our pitching our tent again this season. We were happy to meet with Bro. Dr. Kellogg last Sabbath, on his return from the East. His heart is in the work, and he appears willing to do anything that the Lord may require him to perform to advance it, even if it should be to work with his hands to provide a home for preachers, and to furnish means to support them. He is at work at his trade for the present, and seems to be like a minute man, ready to help us at a moment's warning. We now expect that he will enter with us in the tent enterprise next spring. This will certainly be a relief to us, and give us a better opportunity to visit, and give ourselves more fully to the work of the ministry without being confined so much to the tent, as one of us must necessarily be, when we have no tent master.

We had hoped that some preacher would meet us on the immortality theme, as some are halting on this question. One was preparing to defend the doctrine

of natural immortality, but concluded, upon the whole that it was wiser to let the subject alone.

D. T. BOURDEAU.

Petaluma, Cal., Sept. 24, 1868.

#### ROM. VI, 14, 15.

"For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid!"

"Sin is the transgression of the law." Those who are not under the law are not under the dominion of sin; because they have pardon and favor through Jesus Christ. Those over whom sin still has the dominion, are not under grace. Sin has the dominion over them, and holds them under the law—under condemnation to death.

Who are the persons addressed, that are not under the law, but under grace? All that were in Rome, "beloved of God, called saints." Chap. i, 7. They were not under the law. Is the law abolished? Would it be right for them to transgress its precepts? Shall they transgress the law, because they are not under the law, but under grace? The apostle answers most emphatically in the negative: "God forbid!" The law, then, remains just as it was before the Christians at Rome found grace or pardon; and it is still sin to transgress it. If we yield to sin, we are its servants—under its dominion—and cannot claim to be under grace. See verse 16. There is still such a thing as sin; and it has not become the transgression of the gospel. The apostolic definition of sin is, "The transgression of the law."

R. F. COTTRELL.

#### "NEARER, MY GOD, TO THEE."

To the soul that panteth after God, as the hart panteth after the water-brooks, there is a peculiar sweetness in the hymn commencing with these precious words. How often do we sing it, and how frequently express, in prayers and exhortation, a desire to get nearer to God.

But how many of us, from day to day, live in our families as though we really felt the necessity of being nearer to him? How many, by a holy, watchful, and prayerful life, convey conviction to those with whom they associate, that they are earnestly striving to come into a closer communion with the Most High? Does all our intercourse with the world, in buying, selling, and exchanging worldly goods, manifest that we would do unto others as we would be done by? Does self-denial, gentleness, meekness, and goodness, characterize us, as it would if we knew that we must get nearer to God, or be lost, forever lost?

Do we, in all these, and in the development of other Christian graces, *live* nearer, my God, to thee, as well as exhort, sing, and pray, thus? In the Judgment it will avail nothing that we may have said, "Lord, Lord," if we have not done his will. Is, then, dear brethren and sisters, our motto, Nearer, my God, to thee? If so, he will come near unto us, to bless us. "Draw nigh unto God, and he will draw nigh unto you." Oh, precious promise! soul-reviving assurance! "The Lord is with you while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

Oh! if we get nearer to God, we shall save many sad mistakes. Save, it may be, many unkind, unguarded, and uncharitable expressions. When at a distance from God, how apt we are with our tongues to wound and grieve tender hearts; hearts that sigh for sympathy, and words of love and kindness. And who can tell the depth of these wounds, or the severity of their pain? Show pity Lord, O Lord forgive. Teach us, O Lord, to be gentle with each other, "even as a nurse cherisheth her children."

We sing,

"Nearer, my God, to thee,  
Ev'n though it be a cross  
That raiseth me;  
Still all my song shall be  
Nearer, my God, to thee."

But does "all" our life show this to be the language of a heart fixed to be nearer to God, even though some great cross must be taken up, and daily borne? Oh!

how many have thus sung, whom we fear are withholding their hearts and service from God, on account of the cross! We hope they will yet take it up, and prove their earnestness to get nearer to God.

In the Scriptures we have an account of two brothers, who were desirous of sitting with Christ in his kingdom. Instead of making them a direct promise that they should be thus favored, the greatest possible honor that could be conferred upon one, he raises the question, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" They say unto him, "We are able." And their subsequent lives showed that they were not of that class who say, but do not.

In view of the crosses which lie before us, as commandment-keepers, and health reformers, how many of us, beloved brethren, can say, with John and James, We are able? To all such we say, Come, let us join in singing, in actual life, Nearer, my God, to thee.

We invite you, too, sisters, to join with us in the sacred melody, for we remember that you have a cross to bear, which it seems hard for some to take up. Indeed, some of you seem to walk around the cross in the reform dress, as though it were a matter altogether immaterial. Do you really feel thus? We hope not.

Again, we say, Let us raise the tune, and carry it through in our lives, Nearer, my God, to thee. And may we finally sing the glorious song of the triumphantly-happy victor, on the other side of Jordan. May we

"Enter the place all free from sin,  
Where life's pure waters gently flow."

A. S. HUTCHINS.

#### SLEEPING.

We are warned in the Scriptures of the danger of stupor, insensibility, and lukewarmness, in the service of God; and the term "sleep" is used to convey an idea of this condition.

What is this sleep spoken of? Certainly the term is figurative. It is best understood by applying it to temporal matters.

A farmer leaves his farm in the care of his hired man, for a time. Soon as the owner is absent, the hand becomes neglectful of business, the weeds grow on unmolested, the fences become dilapidated, the bars and gates are left open, the whole premises immediately show neglect. Cattle and other stock roam at large, or, in some cases, die for want of care. Crops are neglected, or gathered with waste and damage; and suddenly the owner returns, to find himself involved in pecuniary difficulty. What is the matter? Ah! his hired hand has been asleep; that is, he has been neglectful, idle, unfaithful.

To apply this illustration: The farmer who leaves land in the care of his servant, may represent the Creator, who entrusts us with the care of our own souls' interests, and the spiritual welfare of those who are more or less under our influence, or care. We neglect to keep our hearts, neglect watchfulness and prayer, or practice them so negligently that Satan comes in unawares; and evil thoughts, worldly plans and interests, come in and fill the soul. The Bible becomes a dry study; heart-work becomes tedious; prayer becomes a form; and watchfulness is hardly practiced, unless it is to watch for gain, and self-interest. All at once we are aroused by the voice of our employer, who calls us, by his servants, to awake. What have we been doing? Ah! the great trouble is, we have neglected our work given us by the Master, and Satan has come in, and taken the authority. He takes advantage of neglect, and directs those who should have obeyed the rightful Lord.

Now how shall we awake? By doing our first works. First, by thorough repentance of past neglect and sin, and renewed consecration to God. Next, by going forward in duty, strengthening the things that remain, and are ready to die all around us; by watchfulness and prayer; by alacrity in the performance of every duty of life; religious duties first, let us remember, and temporal labors always secondary; awake, that is, awake to see and appreciate; to obey, to labor, to watch, with ear, and eye, and heart, and soul,

the workings of God's Spirit in ourselves and in others; to be lively and zealous, yet prudent and discreet; to see that the ear is sanctified, so that we may discern and reject the words of those who lead astray; and to accept the words of the Good Shepherd; to see that the eye is sanctified to discern what is displayed to seduce and charm us away from the path of rectitude, and to accept the influence of such displays of God's works and power as are calculated to elevate the soul; that our eyes may be turned away from beholding vanity; to see that the tongue is sanctified, that no word of evil may be uttered, and thus Satan be served; but that words of purity and wisdom may be uttered by this ready means; to see that the heart is sanctified, that no evil may lurk in its hidden depths, no evil passions, nor low desires, but high and holy thoughts of God and Heaven, and love to our neighbor. Thus may all the five senses be sanctified, and holy; and all will subserve the Master's work.

Awake; that is, be alive to our Master's work, attentive, ready, devoted, sincere, honest, pure from lust of gain. Oh! let us not mix the love of money with holy labors. Separate the secular from the religious, the common from the profane. Awake; that is, to study to do our duty, study to know it. I have not begun to tell you all it means. JOS. CLARKE.

#### DOING FOR CHRIST.

WHERE are we living? In an age of awful soul-deception, even to some of God's elect, I fear; in the deeply solemn, closing moments of time, when each hour and moment of our lives is making a decision of vast, solemn, and eternal consequences; when occurs the "coming suddenly," Mark xiii, 36, or bringing up of our individual cases before the judgment of final accounts. By the power of the Spirit of God, and the proclamation of his holy word, the heavenly "crier" announced that on the tenth day of the seventh month, A. D. 1844, the court of final accounts in Heaven had opened for the investigation of all the cases of God's children.

Among the first comes the case of righteous Abel. No shaking of the heavens, or convulsions of the earth, or sounding of a message, announces to him that his case is on the stand. But he sleeps, and his case is tried.

Not long does it take the heavenly court to decide the cases of all the righteous dead, then comes the righteous living. Pause, O my soul! let this thought rest with full weight upon thee; for in a few days hence thy case and the cases of thy brethren may come upon the stand unannounced. In every other instance when God moves to bring his children into the immortal kingdom, he announces the fact to them; but not in this, else there would be utter and endless confusion. But this thou knowest: thy case is immediately impending, and Christ has bought thee with his blood, and all thy thoughts, words, and actions, are so many witnesses, either for or against thee, that thou art doing or not doing for him.

My dear brethren, are we doing for Christ? Perhaps you answer me by asking, What are you doing for Christ? Answer, I am resolved to seek a daily conversion to the truth, and a fresh baptism of the Holy Spirit by wrestling with him, and continuing in secret prayer.

I can help to keep up family worship. I can speak and act kindly and sympathizingly to my companion, and so receive the same in return. I can be particular to speak kindly to, and set a good example before, all the youth and children, interesting myself in all their little minds by helping them in all that is innocent, by giving them the *Instructor*, or some instruction that will lead them to Jesus. I can work or study industriously through the day, and have my "conversation in Heaven"—a sure and profitable way of becoming perfect. James iii, 2. I can seek a meek and teachable spirit, and an addition of all the heavenly graces. I can regularly help in the Sabbath school and Sabbath meetings. I can give some of the means the Lord has given me, however little or much, to help spread the publications, and support the preached word.

I can live out the health reform to the best of my ability, and help spread the light on the same by get-

ting subscribers for the *Reformer*, by referring them to the Bible, How to Live, Tract on Dress Reform; and in the Spirit of Christ help remove their prejudices. I can do good to all, but especially to my brethren and sisters. I can help the lost, discouraged ones of the flock; and I can win souls to Christ.

All of the above I desire to do better than I have done; but cannot only through Christ strengthening me. Then can I come out like the beaten and torn and bruised grain, the "finest of the wheat," or "stand in my lot" in this great day of final and irrevocable accounts.

My brethren, do we want "the spirit and power of Elias" to help "make ready a people prepared for the Lord?" Then let us raise our cry to the God of Heaven, and be mightily stirred and strengthened to do for Christ.

H. G. BUXTON.

Mansfield Center, Conn.

#### HONOR.

MAY we not learn a lesson from the Grecians, who in their games and combats gave the victors as their reward only a crown of olive leaves? Yet in preparing for these contests the combatants would subject themselves to the strictest discipline to obtain that honor that comes from men. What, then, shall not Christians submit cheerfully to do, if it only fits them the better to run the Christian race, and fight the good fight of faith, with the promise that we shall, if we strive lawfully, be crowned with glory, honor, immortality, and eternal life?

We lose nothing in denying ourselves and bearing the cross here. If it subjects us to suffering we have the promise that we shall also reign with Christ if our suffering is caused by our love and obedience to the truth.

If in obeying the Lord we are made poor in this world, we may be rich in faith, an heir of the kingdom which he has promised to them that love him.

If we are less honored by men by being servants of Christ, Jesus has said, "If any man serve me, him will my father honor." John xii, 26.

So if father, mother, brother and sister, wife and children, houses and lands, all have to be abandoned, yea, and even life itself, there is this consolation, that we shall receive an hundred fold in this life with tribulation, and in the world to come life everlasting. What an honor to receive such a boon! What! to live as long as angels, Christ, and God, and in the society of such as Abel, Enoch, Job, Daniel, and a host of others, and see God? Truly we must be pure in heart, and if in heart we shall be in conduct, conversation, and all.

What! to reign with Christ on his throne, shall we not need to be meek and righteous indeed? Shall we not need to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, that we may prove what is that good and acceptable will of God?

Dear brethren, be not deceived. God is not mocked. Whatsoever a man soweth that shall he also reap. And to reap approval of God and be honored of him at last, we must sow to the Spirit. In doing this, we shall be led into *all truth*, obeying it because it is truth, and we shall receive all honor at last when error and sin shall be among the things that were. Think you that any one that is made immortal will regret the self-denial it cost, or the cross borne to obtain such an end?

When I see some so unwilling now to obey the truth, I fear they do not appreciate the sufferings of Jesus in their behalf. Think you his feelings governed him in the garden, or on the cross? or his appetite or pride in the hour of temptation in the wilderness?

Reader, how are you governed? by the law of God and of your being, or are you still lawless in some degree? If so, do take hold anew in the work of seeking honor, immortality, and eternal life, remembering we are not crowned except we strive lawfully. Let all strive to form characters that they may be honored to stand on Mount Zion with the Lamb. See the characters of such described in Rev. xiv, 4, 5. "These are they which were not defiled with women; for they

are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."

P. C. RODMAN.

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

#### ALMOST HOME.

A LITTLE while longer, only a little while longer, and then this mortal shall put on immortality. This sweet thought has been making music in my heart to-day, and I have often whispered the words, Only a little while longer, and then shall we reach our heavenly home in the paradise of God. Farewell, then to sorrow and sighing. No tears in that blessed land, no weary, burdened hearts, no broken friendship, no more scorn and reproach when we enter the pearly gates of the New Jerusalem, and hear the joyful welcome, Well done. Oh! how sweet will be the rest that remaineth for the people of God, who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and lead them unto living fountains of water. And God shall wipe away all tears from their eyes.

How cheering to my heart are these sweet promises, as I see by the signs on every hand that we are nearing the beautiful city of our God. Time's career is closing. Probation will soon end. How solemn the thought. Jesus will soon say, "He that is filthy let him be filthy still, and he that is holy let him be holy still. O my soul, what preparation art thou making to receive the king of glory? Art thou redeeming the time because the days are evil? Art thou robing thyself in bridal array? Hast thou the tried gold and the eyesalve? Alas! alas, the great day of his wrath is coming, and who will be able to stand. We must work while the day lasts. These golden opportunities will soon be past. Our cases will soon come to Judgment, and pass the solemn test. Awake, O thou that sleepest, arise, and shine, for thy light is come. Break the strong fetters with which Satan has bound thee. Come away from earth's vain allurements. Lift thy thoughts homeward. View those bright mansions which Jesus has gone to prepare for all those that love his appearing. 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, and even here, by faith, we catch glimpses of our heavenly home, and sigh to be there. Oh! let us be vigilant, for our adversary goeth about, like a roaring lion, seeking whom he may devour; but Jesus is a strong tower into which the righteous run and are safe. Let us remember, help is laid on one that is mighty and able to save, even to the uttermost, all that come unto him. Will you come? Will you listen to the sweet invitation of Jesus? Whosoever will let him come and partake of the waters of life freely. Oh! praise the Lord, Heaven is free to all that will come. Oh! let us make sure work for eternity. Let it not be said of us, dear reader, He is joined to his idols, let him alone. Oh! dreadful state of deep despair to wake when it is too late. Our eternal destiny will soon be sealed.

Oh! may we all be ready and waiting when our glorious Deliverer shall come, and hear him say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

L. E. MILLNE.

Shabbona, Ill.

It is said there are fifty thousand persons out of employment in the city of New York.

The crops have failed in Russia, and a famine, more terrible than that of last winter, is expected.

The Roman Catholics have appropriated \$600,000 for their church-extension projects in the south.

The latest innovation in New Orleans is a lager beer saloon for ladies, which is said to be well patronized.

If the beer houses in London were put together, it is said the row would be a mile long. What an ocean of frothy filth issues from that mile in a day.

## Conference Department.

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

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

From Sr. Chase.

BRO. SMITH: I ever want to stand in my lot and place. And I have been encouraged and cheered so often by the testimonies in the REVIEW, that I have thought I would like to say a few words in return. It has been about five years since I started to try to keep all the commandments of God; and I can truly say that I delight to do the will of God. Yet I find another law within me that wars against the law of God. I find that often when I would do good evil is present with me. I often feel to say, Who shall deliver me from the body of this death? But thanks be to God who giveth us the victory through our Lord Jesus Christ.

How wonderful is the goodness of God! For when we were sinners, and condemned by the law, and the penalty was death, God so loved us that he gave his only Son to die for us, the just for the unjust. He came and took upon himself the nature of man, that he might bear all the temptations, sufferings, and trials, that man could suffer; and yet he sinned not. He did not transgress God's holy law, therefore he fulfilled the law. It had no condemnation for him, therefore he was a fit sacrifice for man. The claims of the law were fulfilled in him, and man's redemption purchased. There is, therefore, now no condemnation to those which are in Christ Jesus, who walk not after the flesh but after the Spirit. Wherefore by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned. Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

I love to think and meditate upon the precious truths of the Bible, and especially upon the plan of redemption and salvation for man. Oh! that man would praise the Lord for his goodness, and for his wonderful works to the children of men. Let us hold fast the profession of our faith without wavering; for he is faithful that promised, and so speak, and so do, as they that shall be judged by the law of liberty.

Your sister in the hope of redemption through Christ at his coming.

MRS. WM. W. CHASE.

Waushara Co., Wis.

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SR. MAHALA JACKSON writes from Livingston Co., Mich.: Nothing has ever given me so much light on the Bible, and so much comfort, as the REVIEW. I feel very thankful for it, and hope my eyesight will so improve that I can read it again soon. I feel very lonely, as there is no one around here who keeps the Sabbath, and I have no meetings to go to.

SR. L. M. LOCKE writes from Salem, Ind.: I have of late meditated much on the loving kindness of our Heavenly Father toward his remnant people in granting them the light of present truth. And as they endeavor to walk in the truth, the light increases and shines brighter and brighter. The light on the health reform is a precious blessing to those that walk in it; the dress reform is a blessing to those that receive it; and the plan of Systematic Benevolence proves a blessing to such as walk by the rule given. They find that there is that scattereth, and yet increaseth; and those that do not walk by the rule given, find that there is that withholdeth more than is meet, but it tendeth to poverty. And in addition to all these blessings, our Heavenly Father is granting unto us the gift of the Spirit. Precious blessings indeed! Truly, we can say with the Psalmist, The Lord is crowning us with loving kindness and tender mercies. Oh! may these blessings prove a savor of life unto life to each of us.

BRO. S. TREAT writes from Bangor, Me.: I can assure you that I have never felt a deeper interest in the present truth than at the present time. Within the last year, adverse winds have blown so that I have had about as much as I could do to stem the current, and make any progress in the divine life. But, thank God, my interest for the truth has not abated in the least. I love God's word, and I love the ADVENT REVIEW better than any other paper; because it adheres more strictly, as I think, to the teachings and principles of the Bible, than any other in the land. I think the REVIEW harmonizes the Bible in all its parts; and as I

read the cheering testimonies from the brethren and sisters scattered abroad, my soul rejoices, and I praise the Lord for what he is doing in various places. The Lord reigns, let the earth rejoice.

BRO. L. MARTIN writes from Bennington, N. H.: No doubt, the perils of the last days are upon us. May all God's dear people understand their duty to him, and to each other. I have thought much of the California mission, and I have felt to ask God to bless that mission abundantly. This, I suppose, was well enough so far, but faith and works should go together. I therefore enclose a dollar for the California mission. May we all prove faithful, and finally meet in the everlasting kingdom of God.

SR. C. E. COLE writes from Marshall, Mich.: Oh! what condescension on the part of God to do so much for his remnant church! He brings us near by the way of the cross. I know it sometimes looks heavy to us lonely ones. We are as a wonder unto many. We often feel as Job felt, when he said, My friends scorn me, but mine eye poureth out tears unto God. But the thought that we are on the Lord's side, cheers our fainting spirits, and gives us courage to continue in the path of duty. I feel that I am wonderfully indebted to God for his longsuffering and mercy toward me. I would that it were in my power to return to him suitable offerings. All I have given him is simply nothing but a sinful heart to make pure.

Words cannot express how much I thank him for preparing my heart to receive present truth, that I may be hid in the day of the Lord's anger. When the great day of his wrath is come, who shall be able to stand? The overcomer will be able. I must overcome. I have feared that the Lord would become weary of me, because of this continued cry of unworthiness. I confess I am still unworthy, but now he reminds me of his pity. Bless his holy name. Yes, like as a father pitieth his children, so the Lord pitieth them that fear him. For knoweth our frame; he remembereth that we are dust.

"Precious promise! how I love thee!

I will claim thee as my own;  
For I need thee—greatly need thee,  
Since I cannot stand alone."

SR. M. RISINGER writes from Renville Co., Minn.: I would be truly glad if some of our Seventh-day Advent brethren and families who are needing homes, and who are strong and capable of adorning our precious faith as it deserves, would move out here while chances are good.

Our neighborhood is being settled up with families from the Eastern States who are making rapid improvements, and who are intelligent and well-to-do kind of people. The Presbyterians have an organized church here. They know but little about our people. I have given the REVIEW to several of their leading members to read. One man said the sermons in our paper were better than their ministers preached on Sundays.

It would be a great privilege to me to attend one of our meetings once more; but I feel to mourn that I have lived so far from duty. I have prayed that my sins might be forgiven, and I have the sweet assurance that my Saviour hears my prayer.

## Obituary Notices.

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

DIED, of dysentery, Aug. 26, 1868, at Richmond, Washington Co., Iowa, Emma Augusta, daughter of Jesse and Miranda Tomlinson, aged 11 months and 13 days. A discourse was delivered, for the encouragement of the surviving friends, by Bro. J. T. Mitchell. We sorrow without hope.  
JESSE AND MIRANDA TOMLINSON.

DIED, in Brunswick, Me., March 16, 1868, Harry Mansfield, only son of Geo. E. and Harriet S. Chase, aged 1 year 4 months and 20 days. Discourse by Eld. Smith.

"Yet again we hope to meet thee,  
When the day of life is fled,  
Then, in Heaven, with joy to greet thee,  
Where no farewell tear is shed."

S. WALKER.

DIED, at Vassar, Mich., Sept. 5, 1868, of typhoid fever, Sarah, second daughter of A. L. and E. A. Malin, aged 29 years. The deceased embraced the truth under the preaching of Elders Van Horn and Canright, three years ago, and being naturally endowed with a meek and quiet spirit, she was beloved by all who knew her, especially in the church to which she belonged, always conducting herself like one who expects to give an account. And while we mourn her loss, in common with her parents, brother and sisters, we shall live in the confident hope of meeting her in the first resurrection.

A discourse was delivered by Bro. Stoddard, of Tittabawassee, from John xiv, 3.  
JOHN WALTON.

DIED, Aug. 7, 1868, at Denmark, Tuscola Co., Mich., Samuel, youngest son of Matthew and Ann Wilkinson, aged two years and ten months.

Praise God for the promise that the children "shall come again from the land of the enemy."  
JOHN WALTON.



## The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 13, 1868.

Satan is still at his original work of contradicting the declarations of God; and in this degenerate age he finds plenty of men and women to act as his advertising agents. In a description of a Spiritualist gathering, which we not long since read, occurs this declaration: "The balconies were tastefully decorated with mottoes, among which were, 'The fear of the Lord is the beginning of folly.'" Also a specimen from "Christian Psalms Improved," was given, as follows:

"Broad is the way that leads to life,  
And thousands walk together there;  
But Error shows a narrow path,  
With here and there a traveler."

We can account for the fact that men will utter declarations so bold and blasphemous as the first, and change a hymn to so utterly contradict common sense and our every-day observation, only on the ground that we have reached that perilous period in the last days, when men should be given over to strong delusion, and be left to believe a lie, and all the lies, and the boldest lies that Satan can invent. Has not the blasphemy of apostates and skeptics about reached its height? "Walk while ye have the light lest darkness come upon you."

Just after we had put our last paper into the mail, we received the following note from Bro. Rice, of Morrison, Ill., dated Oct. 2, 1868:

"Our dear Bro. Brister is dead. He died this evening at the going down of the sun. Also Bro. Wick's daughter is in a critical condition. The parents ask the prayers of all God's children."

S. M. Ives; We understand that Jude 6, and 2 Pet. ii, 4, plainly speak of the fall of the angels, whereby they became evil or fallen angels; and of these angels the Devil is chief, or prince: "The Devil and his angels." The circumstance of their fall is mentioned as proof of the certainty of God's judgments against evil-doers. If he spared not the angels that sinned, those exalted beings, assuredly he will not spare human beings who work evil in his sight.

### To the Brethren in Ohio.

In consequence of the urgent wants of the cause in this section it became necessary to postpone the Conference in your State. This was done by writing to every post office where our brethren receive their REVIEWS.

Here is a large number of persons who have become deeply interested in the truth through the labors of Brn. Cornell and Butler. Duty plainly demands further labor at this time with this people, and hence the postponement. We regret the necessity, but trust that none will be dissatisfied with this action.

GEN. CONF. COM.

### Caution.

SOME of our friends speak incautiously in the REVIEW, of our labors. They may wish to help us, and yet their incautious words hurt us. A recent writer, speaking of the Wright camp-meeting, after saying much of the labors of Bro. and Sr. White—perhaps, quite as much as could be said of two mortals without giving to them glory which belongs only to the Author of divine truth—spoke of Bro. Andrews as having labored with Bro. and Sr. White till he had caught the same spirit.

Bro. Andrews is a man of God. He is a close Bible student. He walks with God, and shares largely of the Holy Spirit direct from the throne.

Bro. and Sr. White, especially when groaning under responsibilities and trials, often find relief in counseling with Bro. Andrews, and listening to words of wisdom from his lips.

Again, a still more recent writer in the REVIEW speaks of Bro. and Sr. White's bearing a testimony to the brethren to sell, and give alms. This is a sensi-

tive question. It is a subject which should be treated with caution.

We have too much caution and care for the flock to introduce such a question without carefully giving our reasons, lest the bare statement should raise prejudice. We have designed to give the readers of the REVIEW the reasons for our suggestions that the waiting time is the period in which our earthly treasures should decrease instead of increase. Our kind friends do not help us or the cause, by getting in advance of us with such statements. We would suggest that the editor of the REVIEW would be acting in harmony with the duties of his position, if he were to strike such incautious expressions from all articles. Those who deal with holy things should be wise.

JAMES WHITE,  
ELLEN G. WHITE.

### All Sold!

Less than eight weeks since, we printed a ten-thousand edition of the two 16-page tracts, "The Law and Gospel," and "God's Memorial." To-day we have but 400 copies of each, and orders for many times that amount, which cannot at present be filled. This is mentioned to show how our publications are being sold. Also the two tracts, "Wicked Dead," and "Sin of Witchcraft," are all out. The Office is now ready to re-print any and all of the above as soon as the authors send us the copy.

G. W. A.

### Critics and Criticism.

THE standards of criticism in this our world are as varied as possible. The Chinaman has his; the Japanese has his; the Russian and the Turk, the Pagan and the Catholic, the sectarian and the infidel, the German, and the Frenchman, and the Englishman, all have a standard of their own, each differing from the other.

The American lectures in 1868, upon subjects which interest the present time; old subjects and issues are forgotten, and new ideas are called for, often at the expense of truth and common sense; and a good, old-fashioned lecture, upon history and facts, would be criticised out of society, out of date, out of being. Standards change and revolve with the changes of public opinion.

What unerring standard will we choose, that which will bear the test of ages, and the criticism of eternal, changeless, unerring wisdom? Ah! that is the standard which stoops to no public opinion, has no longing for popular applause; which points to the throne of God, and exults in victory most when it wears a crown of thorns; and appears most lovely when the nails pierce its hands and feet.

Jos. CLARKE.

### MICHIGAN CENTRAL RAILROAD.

On and after July 1, 1868, Passenger Trains will run on this road as follows:

#### GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:45 A.M.	9:30 A.M.	5:25 P.M.	9:10 P.M.
Battle Creek,	12:45 P.M.	2:15 P.M.	11:30 P.M.	2:00 A.M.
Chicago, Arive,	7:40 P.M.	8:00 P.M.	6:30 A.M.	8:50 A.M.

#### GOING EAST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	5:00 A.M.	8:00 A.M.	5:15 P.M.	9:30 P.M.
Battle Creek,	12:08 P.M.	1:48 P.M.	11:30 P.M.	3:37 A.M.
Detroit, Arive,	5:55 P.M.	6:30 P.M.	3:40 A.M.	8:25 A.M.

THESE trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

**Terrible Resurrection.**—Gen. Kilpatrick reports a singular and horrible circumstance which took place at Arica, on the south side of that city, during the earthquake. As the earth opened and yawned, there came up five hundred mummies, who stood in long lines facing the sea, every one of the skeletons in perfect preservation, the hands doubled up, and supporting the chin, the knees drawn up, and the feet supporting the fleshless body. This must have been one of the most frightful sights possible, and quite beyond description. The spot where these mummies now stand was once an old cemetery, some ninety years ago, it is said, and these skeletons are doubtless the fabled Incas and Indians who either buried themselves alive or were interred in this manner. They correspond exactly to the old mummies of the Incas.

## Appointments.

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

THE next Quarterly Meeting of the church at Avon, Rock Co., Wis., will be held October 17 and 18, 1868. We would invite brethren from Monroe, Albany, and Rockton. Come brethren, praying that the Lord may meet with us.  
E. O. NELSON.

THE next Quarterly Meeting of the Seventh-day Adventist church at Hundred Mile Grove, Wis., will be held October 24 and 25.  
We hope the church will come prepared to pay their s. b. dues.  
N. M. JORDON.

THE next Quarterly Meeting of the S. D. A. church at Sand Prairie, Wis., will be held at their meeting-house on the last Sabbath in October and first day of November. We invite all of our brethren and sisters to come up and join us in the worship of the Lord, that we may be strengthened to stand in the counsel of the Lord, and get ready for the soon appearing of the Son of Man. Cannot some preaching brother be with us.  
In behalf of the church.

THOMAS DEMMON, Church Clerk.

THE Deerfield church will hold their Monthly Meeting at Steele Center, Minn., the first Sabbath in November. We hope to meet all the scattered brethren and sisters at this meeting.  
HARRISON GRANT.

THE next Quarterly Meeting for the churches of Clyde and Elkhorn Grove will, the Lord willing, be held at Elkhorn Grove, Sabbath and first-day, Oct. 24 and 25, 1868.  
R. F. ANDREWS.  
It will not be possible for me to attend the meeting at Waterloo, Wis.  
R. F. A.

### 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 work by the month or year that is a Sabbath-keeper. Good wages will be paid. Please address, H. C. S. Carus, Walled Lake, Oakland Co., Mich.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

J. L. LOCKE: You will find the credit you speak of, in No. 9 of present volume of Review, with \$5.00 more handed in by Bro. White.  
B. A. BRONSON sends \$1.00 for Review for six months, but neglects to give address.  
P. ROBINSON: Where is Amos Johnson's Review sent?

### RECEIPTS.

#### For Review and Herald.

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

\$1.00 each. J. Althouse 33-1, A. Marrion 34-16, Z. S. Robinson 33-20, C. Dunsha 32-1, S. Martin 33-8, J. Pruden 33-16, J. Warren 34-10, C. M. Joslin 33-15, M. Haughey 33-16, H. S. Clark 34-16, A. M. Holcomb 34-16, H. C. Whitney 33-1, F. Walker 33-17, H. L. Foster 33-17, F. Woodard 33-17, F. Wheeler 33-1, C. D. Blakeslee 33-17.  
\$2.00 each. Mrs. Wm. Pratt 35-1, J. Broeze 37-1, Mrs. A. A. Foss 35-1, C. E. Spear 34-16, A. E. Hurd 34-1, N. Hanson 34-17, C. A. Washburn 34-1, Mrs. M. Demill 34-1, G. Butcher 34-17, T. Lane 34-14, E. Walworth 34-14, L. Locklin 32-10, S. Means 34-21, L. Darling 34-12.  
\$3.00 each. F. T. Wales 35-8, D. Wilcox 35-2, I. Gardner 34-1, A. Butler 32-1, J. P. Chapman 33-14, Mrs. E. Coy 34-1, I. C. Vaughan 32-17.  
Miscellaneous. D. C. Bronson \$4.50 35-1, D. Crumb 50c 33-4, F. H. Howland 75c 32-16, Mary Aderton 1.75 32-15.

#### For Review to the Poor.

E. B. Clark \$2.00.

#### Instructor to the Poor.

Eliza B. Clark \$1.00, O. Mears 5.00.

#### Donations to Publishing Association.

G. L. Demill (S. B.) 40c.

#### Books Sent by Mail.

Mrs. Symonds \$2.58, Mrs. M. Thompson 2.24, D. C. Bronson 20c, P. Sickles 1.50, Mrs. A. W. Nourse 45c, H. G. Buxton 2.70, B. T. Bell 25c, W. Livingston 50c, Z. S. Robinson 1.12, B. E. Merrick 60c, M. P. Martin 60c, Lovina Butler 18c, Wm. Downing 13c, R. Wells 13c, P. Harris 13c, W. S. Clymer 13c, M. V. Marsh 13c, A. H. Glymer 4.17, Susan Needles 13c, M. J. Dennison 1.00, B. F. Bradbury 1.30, W. H. Littlejohn 1.00, S. W. Hickok 2.00, Z. Brooks 50c, H. Hunt 50c, P. Robinson 50c, F. Carlin 15c, R. A. Jeffries 25c, Mrs. O. W. Bisbee 25c, J. B. Pratt 3.25c, N. Hanson 30c, H. C. Whitney 15c, T. P. Finch 80c, S. B. Craig 1.10, H. Grant 50c, F. W. Morse 2.15, W. Dawson 1.27, B. B. Warren 3.00, I. M. Gates 1.00, J. D. Brown 40c, S. Burlingame 7.40, Mrs. W. Williams 72c, Mrs. E. McFadden 87c, Mrs. C. Bee 1.00, J. Du Bois 15c, J. Williams 3.00.

#### Cash Received on Account.

J. L. Locke \$2.00, T. V. Canright 92c, J. A. Demill 80c.

#### Michigan Conference Fund.

Church in Convis \$30.00, Hillsdale 37.00.

#### Received on Book and Tract Fund.

Mrs. M. Thompson 26c.

#### Receipts for Benevolent Fund.

Alida Brown \$10.00, J. P. Chapman 2.00, C. E. Chapman 50c, Nelie Boynton 1.00, M. Scott 10.00, Lucretia Day 90c.

#### For California Mission.

Sarah C. Bourdeau \$5.00, Julia Brezee 2.00, E. Macomber 1.00, J. Williams 25c, L. P. Williams 25c.