

ADVENT REVIEW



And Sabbath Herald.

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

VOL. XXXIII.

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

NO. 5.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, J. M. ALDRICH, Battle Creek, Michigan.

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

ARE WE WAITING?

Are we waiting for our Saviour
With the angel band?
Coming to redeem his children
From a dying land.

Coming in the clouds of heaven,
Waiting ones to save;
Coming to restore our loved ones
From the lonely grave.

We shall know no more of sorrow,
Know no more of pain;
When on earth redeemed in glory
Jesus comes to reign.

Are we waiting, surely waiting,
Striving every day,
To overcome the sins that cluster
Round our earthly way?

Are we patient 'mid the trials
Of our daily life?
Are we rendering good for evil
In a world of strife?

Are we waiting, surely waiting,
Working while we wait,
To arouse our fellow mortals
From a sleeping state?

Precious time is flying swiftly,
We've a work to do;
Let us careful be, while waiting,
Lest we're sleeping too.

C. P. A. W.

New Bedford, Mass., 1869.

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.

THE GUILT OF THOSE WHO CAUSE OTHERS TO STUMBLE.

BY ELD. J. N. ANDREWS.

TEXT. Matt. xviii, 6, 7: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"

Luke xvii, 1, 2: "Then said he unto the disciples, It is impossible but that offenses will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

THESE words of our Lord are calculated to fill us with the strongest emotions of fear. Surely the Lord Jesus was not one of those preachers that speak words of comfort to the sinners in Zion. The thunders of Sinai itself are not more awful than this declaration of Him who is to be the Judge of quick and dead. All who read this word of warning are in danger of incur-

ring this terrible woe; some who read it, have it already hanging over their heads.

The sin which the Saviour so solemnly threatens, is one of no minor consequence. It is no less than the eternal ruin of those who otherwise might have secured an entrance into the city of God. It is the causing of others to stumble and to fall. It is the turning of men out of the path of life. It is the hindering of them in the race whereby their final failure is rendered inevitable. It is even the destruction of those for whom Christ died.

Does the reader protest innocence of this awful sin? Let him not be too certain that even his hands are not stained with this terrible blood—guiltiness. Let him be more anxious to know the exact truth than to maintain his own cause, and to vindicate himself from blame. Deep anguish must follow the discovery of this sin. But we had better learn the truth before mercy is succeeded by strict justice. Possibly we can undo some of the evils which we have already well nigh accomplished.

Some men deliberately undertake the ruin of Christ's disciples. They study how to overthrow them. They weave snares with which to entangle their feet. They manage to perplex, dishearten, and confound them. They place before them temptations exactly adapted to the peculiar weakness of the individuals with whom they are engaged. They flatter their vanity, they excite their fears, they pervert their judgment, and they turn their eyes from the light of Heaven to the deceptive influences of the Evil One. They sleep not unless they cause some to fall. Such was Elymas the sorcerer; such was Alexander the copper-smith; and such are the false apostles and deceitful workers who, though ministers of Satan, are transformed into apostles of Christ. Prov. iv, 14-19; Acts xiii, 6-11; 2 Cor. xi, 12-15; 2 Tim. iv, 14, 15.

This class of foes is numerous and formidable. The amount of ruin which they have caused can never be estimated till the great reckoning day shall show every man how many he has been the means of saving or of destroying. It does not appear that Christ or Paul addressed words of exhortation to this class of evil doers. We may well doubt whether there can be any forgiveness, and whether this is not a sin unto death, for which we should not pray. 1 John v, 16.

Would to God that this dangerous class of foes was the only one that the disciples of Christ have to fear. Would that of their own number men did not arise to do the evil work of Satan. Alas! there are plenty of persons who have themselves learned something of Christ, who suffer Satan to use them as the means of destroying the disciples of the Lord.

There are men who have been called of God to preach his word who fall into the snare of Satan, and then become the occasion of the ruin of many. They commit some sin which to them seems small. Perhaps they trade horses. In doing it they take advantage of the confidence reposed in their piety, so that without uttering a single falsehood in words, they are able to change a poorer horse for a better, and perhaps get something also as boot. By and by the man who has been cheated discovers the true character of the transaction. Perhaps he was a candid, serious inquirer after Christ and the truth. When he finds that a man

of high reputation for piety, and one filling the position of a minister of the religion of Jesus, is lacking in the first principles of honesty, he concludes that religion is all an imposition and a cheat. He decides to give no further heed to its solemn teachings, and to pay no more attention to eternal things. The blood of this man is upon the hands of this minister.

Perhaps his trade was with a young or inexperienced disciple. When such persons find themselves deceived by ministers of the gospel, the cases are not infrequent that they are so stumbled by the unlooked for villainy, as to renounce the cause of Christ entirely. And generally those who thus stumble can never be recovered. It is also the case that the persons who are directly concerned in the loss are not the only ones who are stumbled by it. These persons have a circle of friends, all of whom have the case set before them, and among these are candid inquirers and weak disciples who perhaps stumble to their final ruin. Woe to the man who has this record to meet in the day of Judgment.

Sometimes the minister of Christ falls into shameful sin. Alas! what words can express the measure of his guilt? What pen can portray the ruin that he causes. Not only the persons directly led into sin by him are involved in ruin, but, such is the publicity that scandal always secures, a multitude is poisoned by the pernicious influence of the wicked deed. Souls, for whom Christ died, and who had perhaps just set out in the way to life, or who were on the point of doing this, or who were tender upon the subject of religion, are, by this great wickedness, stumbled to their eternal ruin. They conclude that religion is all a farce, a sham, a cloak of lasciviousness. What a mercy to this man had his enemies, while he was yet innocent, been suffered to sink him with a millstone in the depths of the ocean. Oh, ruined souls! Oh, wounded cause of Christ! Oh, sin-avenging judgments of God!

Other ministers cause many to stumble to their final ruin by preaching smooth things to men going on in sin, or by taking off the edge of the sharp reproofs which everywhere appear in the book of God, or when they preach the truth without perhaps smoothing its words they do it in so indifferent a manner that their hearers cannot believe that even they themselves attach any importance to it. Perhaps they are indolent and dilatory, though professedly bearing a message of life and death. Perhaps they bridle not their tongues, but give way to levity and mirth. Perhaps they are not discreet and prudent in their manners. Perhaps they are not exact in their business transactions. Perhaps they are not circumspect in their walk. For any or all of these sins let there be great searchings of heart. They do not merely prevent the preacher from doing good, but they make him the actual cause of ruin to some. The day of Judgment will discriminate exactly between the faithful servant and the unprofitable servant; and while it shall manifest how many the one has led to the gates of Paradise, and how many the other has caused to stumble to their final ruin, it shall reward each man according to his works.

But ministers are not the only ones who are guilty in this great transgression. There are persons redeemed by the blood of Christ, who have tasted the

good word of God and the powers of the world to come, and who have learned the way of truth, and identified themselves with those who are the bumble disciples of the Saviour, who seem afterward to live only to be a stumbling-block both to saints and to sinners. Some of these persons are ready to sell Christ, or the truth, or their conscience, or the Holy Spirit, whenever by some sharp trade a few dollars, or even a few shillings, can be made. And it is not merely a single instance when under the influence of powerful temptation that they are overcome, but it has become a habit which all the warnings and entreaties of their brethren cannot change.

Then there are others who give themselves up to Satan, to walk in immorality and licentiousness. It is not merely once or twice that these persons fall into sin; they follow it as a steady habit of life. They know the stain that their course of life has brought upon the cause of Christ. They know the anguish which they have caused the people of God. They know the occasion which they have given scoffers to mock the servants of Christ. They know that their life is a stumbling-block to those who are weak in faith, and that it is the means of hindering many who otherwise would turn to the Lord. But they dare to go on in sin with all these terrible consequences plain to their view. They regard not the grief of the people of God, nor the reproach of the cause of Christ, nor the ruin of souls, nor the anger of the just Judge, nor the retribution of the great day. They regard not the anguish which they cause to those who should be dear to them. They tremble not for the ruin of the cause of Christ. The thought that certainly some, perhaps many, will, by their wicked example, be caused to stumble never to rise again, has no power to restrain their evil conduct. Some who will read these words are the examples of the very wickedness here portrayed. Sinful men, you have gone far enough. Stop in your course of presumptuous sin. You have already treasured up wrath till it is ready, even before the great day of wrath, to burst forth upon you. Retrace your steps if you can. But whether the past can be forgiven or not, let not the ruin of another soul be chargeable to your wicked example.

But these outbreaking offenders are not the only sinners in Zion who need to hear the voice of warning. There is a large class of respectable backsliders who have been the absolute ruin of many. They have a name to live, and yet they are dead. The example and influence of this kind of Christians has proved fatal to many young converts who once bid fair to make their way to the city of God. The blood of souls that will not wipe off is on their garments. Their lack of devotion, their unconsecrated lives, their careless manner, their idle words, their selfish spirit, their lack of interest in the cause of Christ, their love of ease, their neglect of watchfulness, their impatient, murmuring spirit, their bad example in their families, their neglect of the prayer-meeting, their unbridled tongues, their half-hearted testimonies and prayers, these have been as fatal to the inexperienced who have come under their influence as to the travelers are the poisonous hot winds of the desert, that they must refuse to breathe if they would escape sudden death.

Oh! that this class of sinners in Zion might repent. Oh! that they could be aroused before the blast of the trump of God. Oh! that these death-sleepers might awake and call on God for mercy and pardon, and for deliverance from blood-guiltiness.

It is a terrible thing to be lost. No tongue can express the unutterable horror of despair that shall seize men when they find that mercy is clean gone forever. But if we could perish alone, and not by our evil example and poisonous influence drag others to perdition also, the case would be less fearful than it is.

How awful are our Lord's words! The man that causes others to stumble, better have had a millstone tied to his neck and been drowned in the ocean. This is indeed an awful death, but it is no comparison to the second death. Let those who think that the wicked shall never be awakened to the retribution of the day of wrath, explain our Lord's words if they can. But let them beware how they explain them away. Woe to that man, says our Lord, that causes

the ruin of others. That woe shall reach every such transgression. The fate of such men shall be more awful than that of the man sunk by a millstone in the mighty deep. Let the sinners in Zion take warning before the terrors of the day of God shall seize them. Amen.

CHRIST THE LIFE.

THINKING upon the words of our Saviour, "I am the way, the truth, and the life," my mind rested painfully upon the fact that a majority of Christians quietly, yet almost completely, ignore the truth of Christ as the life. Not but that a part of this truth is recognized, that our religions, spiritual life comes through Christ; but this is Christ as the way,—the way of access through him as mediator unto God. According to the apostle's assertion, "There is none other name given under Heaven among men; whereby we must be saved." Acts iv, 12. None can be Christians, therefore, without accepting this elementary truth; for it carries conviction as it goes. But I wish now to illustrate: Christ is the life from the grave, which comes also through him, as emphatically the Lifegiver, at his return, when "all that are in their graves shall bear his voice and come forth." John v, 28. That this is the life intended, is clearly shown by Jesus' words to Martha, John xi, 25. In fact, he explicitly says so: "I am the resurrection" (first, and then) "and the life." It is this life to which Peter looked forward when with joy he exclaims, "Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Pet. i, 3. This re-suming again of his own life, was sure pledge of ability to impart it again to those who sleep in him, according to Paul's teachings in 1 Cor. xv.

Moved by these thoughts, I sought a sermon of Spurgeon's upon the resurrection; and found sentiments which I so fully endorse, that I will quote from him some undeniable truths that will be more appropriate coming from him than for one like myself to express them.

"Reflecting the other day upon the sad state of the churches, I was led to look back to apostolic times and consider wherein the preaching of the present day differed from the preaching of the apostles. Surprised was I to find that the very staple of the apostles' preaching was the resurrection from the dead. . . . This is a doctrine we think we fully believe, but which we too seldom preach or care to read about. It has been set down as a well-known truth, and has therefore never been denounced. Heresies have never risen up respecting it. It would almost be a mercy if there had been; for whenever a truth has been contested by heresies the orthodox fight strongly for it, and the pulpit resonates with it continually. I am persuaded, however, there is much power in the doctrine."

Would that religious teachers everywhere would realize this power, and as Paul exhorts, "Come to know the power of his resurrection," and the kindred or underlying doctrine of the coming of our Lord. Through the gospel the resurrection was brought to light in the most excellent and explicit manner. Throughout the teachings of Paul, there was one continuous flow of these doctrines; and it is marvelous that there should be such departure from the steadfastness of this faith so long as there is an abiding adherence to these very scriptures that set it forth.

If it were better, as suggested in the quotation, that heresies should have arisen concerning the doctrine, we are in a fair way to have it tested by the "Bible Repository," and others advocating the non-resurrection of the wicked. Unscriptural as this theory may be, it is, perhaps, less to be deplored than the prevailing Spiritualist's view that causes the ignoring of the scriptural view, and by which the necessity of the resurrection is completely superseded. But I will again quote from the sermon on which I have already drawn; for I find him using stronger language than would seem proper for me, even though scriptural proof was adduced; for it is human to look for authority from high earthly positions, and I am glad so to do, when it is in accordance with the higher authorities of God's word:

"There are very few Christians who believe in the resurrection from the dead! You may be surprised to hear me say that, but I should not wonder if I discovered that you yourselves have doubts upon the subject. By the resurrection of the dead it means something very different from the immortality of the soul. The doctrine is, that the actual body in which I now exist is to live with my soul; that not only is the 'vital spark of heavenly flame' to burn in Heaven, but the very censer in which the incense of life, which smoke is holy unto the Lord and is to be preserved forever. Many of you believe you will have a body in Heaven, but think it will be an airy, fantastic body, instead of believing it will be a body like to this—a solid, substantial body which has started up from the grave. But if you are Christians as you profess to be, you believe that every mortal man that has ever existed shall not only live by the immortality of the soul, but his body shall live again, that the very flesh in which he now walks the earth is as eternal as the soul, and shall exist forever. This is the peculiar doctrine of Christianity."

Concerning Enoch and Elijah, Spurgeon discourses thus: "In the Old Testament scriptures we are told of two men who left not their bodies food for worms; one 'was not; for God took him,' and Elijah was carried to Heaven in a chariot of fire. Each in his mortal frame—changed and glorified, doubtless—they ascended up on high." And surely we do not forget the many instances of life given back, recorded in the New Testament. Enough certainly to vindicate Christ's words, "I am the life," and forever to establish the fact of life again from the dead.

But when we hear the notion of "disembodied spirits" taking precedence of the resurrection, what wonder is it that a matter-of-fact age begin to look upon every thing connected with the theory as a vain "speculation" of no profit, and there is developed, as we ourselves witness, an outgrowth of infidelity? But let the Bible doctrine of the resurrection of the dead through the life which shall be given by Christ, the life, be brought to view, and there is a conscious change of base at once. All is substantial and abiding. The Bible must be set aside to refute it, and, happily, comparatively few are prepared to take that position. Then let it be sounded forth by every pulpit, and every pen; "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv, 22. Then will mankind have anxieties for the future. Then will be an end of that religious apathy so painful to witness. All will then feel that they have a personal, vital interest in the question, "How shall we escape if we neglect so great salvation?" Heb. ii, 3. Apostolic preaching having returned, apostolic results will be witnessed, and souls will be rescued.

MARY W. HOWARD.

January, 1869.

ARE WE INFIDELS?

IN No. 14 of the REVIEW the question was asked, "Who are Jews?" Seventh-day Adventists are sometimes called so by latter-day scoffers, because they are trying to fear God, and keep his commandments, and the testimony or faith of Jesus; and because they will not make dyspeptics of themselves by eating swine's flesh, which the Lord, "who is the same yesterday, to-day, and forever," is pleased to call an "abomination." Lev. xi, 7; Dent. xiv, 8; Isa. lxxv, 4; Isa. lxvi, 17.

Some, who are frequenters of grog shops, and other places esteemed more sacred, are pleased to call us infidels." Webster says that "an infidel is one who denies the divine origin or authority of Christianity."

We believe that the great Author of the Christian's faith will soon "come in the glory of his Father, and all the holy angels with him; and then he shall reward every man according to his works." Matt. xvi, 17. "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28. We believe also that the Lord means just what he says in Isa. lxvi, 5: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Any infidelity in this?

We believe that God has given us what is called the moral law, or ten commandments, as a rule of moral action, and that he that offends against it in one point is guilty of all, and thus makes himself a transgressor of the law, or a sinner. We believe also that sin un-

repented of will condemn us, not to everlasting life in misery, but to devouring fire, as the Bible declares. "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," Mal. iv, 1; or, as Isaiah says, in chap. x, 18, "Both soul and body." Are we infidels on account of believing these things?

Are we heterodox in sentiment because we believe that "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him?" 1 John ii, 4. Are we infidels for the reason that we believe that our Lord and Saviour Jesus Christ was slain on Calvary for our sins, was buried, and rose again for our justification, and is now pleading before his Father's throne, and there offering for us his merits and intercession?

Our religious faith not only takes in the idea of salvation through the blood and righteousness of Christ, but full belief in the promises and threatenings of the word of God; also giving full credence to the statement that "all Scripture is given by inspiration of God, and is profitable." Is there any infidelity in this?

To conclude we wish to say to our antinomian friends, who sometimes accuse us of denying the divinity of Christ, that we believe him to be God manifest in the flesh, the promised Messiah, our Elder Brother, our Saviour (for we cannot save ourselves); and out of gratitude to God we pray daily that we may have grace to keep all his commandments; "for not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii, 13. Unprofitable servants as we are, and compelled to say, with old Mr. Wesley, "I the chief of sinners am, but Jesus died for me," we hope soon to hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Does all this make us infidels? W. S. FOOTE.

Pendleton, O.

TRUE RELIGION.

I BELIEVE that the Seventh-day Adventists are the people of God, and enjoy his blessing above others; but have we heeded the counsel of the faithful and true Witness, who says, "I know thy works"? Have we not depended too much on a form of religion, and acted as though we were rich and increased with goods, when we were poor, and miserable, and blind, and naked. Some of us act as though we thought that if we only made a profession, attended Sabbath meetings, prayed and spoke, had family worship and secret prayer now and then, paid s. b., and argued the truth with our neighbors, that this was the sum total of religious duty. Thus we have settled down like still water, till stagnancy and foul weeds threaten to destroy all vitality, and leave us miserably selfish in our feelings, importuning the Lord to have mercy on us, to pardon us, to lead us, to save us, till we have nearly forgotten poor sinful souls all around us, who can be helped—perhaps saved to shine like stars in our crowns if we make an effort for them. A few tracts or the REVIEW judiciously distributed with fervent, unselfish prayer for the blessing of God upon the effort, might turn many a sinner from the error of his way, and save a soul from death.

This selfish kind of religion that thinks only of being saved ourselves, and morbidly dwelling upon our feelings and frames of mind, will never help us to walk in the narrow way, nor add one star to our crown. Mourning and moping over our faults and shortcomings for days together will not bring God's blessing; we must stir around to see what good we can do, what desponding soul we can cheer up, and cause joy and sunshine to chase away the furrows of sorrow and care. If we do this, sunshine will come into our hearts also.

All around us are poor, forsaken objects of charity, who seldom have one ray of sunshine in their hearts, who are heart-broken, or nearly so, tottering feebly toward the grave. They should be visited, their most pressing wants be supplied, while Jesus and his pardoning love should with tears be recommended to them. Let us thus live to do others good, and selfishness will soon be rooted from our hearts.

Says Jesus, "I know thy works;" he knows our

profession also, and our narrow-minded, selfish religion. While we act as though we were to be judged by our feelings and frames of mind; yet in this time of the judging of the people, Jesus says, "I know thy works." Jesus is soon coming to separate the sheep from the goats, to reward the just with everlasting life, and to punish the wicked with everlasting death. The reward of the righteous is to be, not according to the feelings they had while on earth, but according to their works. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. That day will be a "day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Rom. ii, 5, 6; Matt. xvi, 27. The works and deeds spoken of in the above texts do not consist in a little cheap talk every Sabbath in meeting. Pure and undefiled religion does not consist in talk, but to visit the widow and the fatherless in their afflictions; not the stiff, formal visits of the world, to chat about fashion and dress, and eat up their little stock of good things, but to gladden their hearts by little acts of kindness, to comfort the mourner with the consolations of the Bible, and bind up the broken-hearted with the religion of Jesus Christ, opening your purse, as well as heart, to relieve distress. To do this is to be a good Samaritan indeed, and to walk even as Christ walked. Oh! how much better that our visits be of this character, than to visit the proud and rich, to display fine apparel, and talk to no profit. How much better to be like ministering angels to the poor and afflicted, than to be equals with the rich and proud.

But what kind of works will the Judge approve in the great day? Hear and ponder his answer: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Such are the deeds our Lord will accept. Nor is the great amount done taken into the account, but the feelings or spirit in which we do it. Such a welcome the righteous did not expect, and they feel that they do not deserve it; for they look back on their past lives, and see but little, if any, good. They remember no acts but such as the common dictates of humanity required; and in surprise ask, "When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The genuine Christian will imitate the example of his Lord. Jesus went about doing good. He visited the poor and needy. His tears flowed when he saw human woe. The afflicted never sought unto him in vain. Let us imitate him. If God has given us the blessing of health and the comforts of life, let us with cheerful hearts and willing hands dispense them upon the afflicted, and thus lay up a treasure in Heaven, and have our Lord's approval in the great day.

E. B. SAUNDERS.

HUSBAND AND WIFE.

PRESERVE the privacies of your house, your marriage state, and your hearts, from father, mother, brother, sister, and all the world. Between you two let no third person come to share the secret joy or grief that belongs to yourselves alone. Do you two, with God's help, build your own quiet world, not allowing the dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed and forgotten in after moments and years of faithful, devoted love; but never let the wall of another's confidence be built up between you and your wife's or husband's heart. Promise this to yourselves, and to each other.

Review the vow at every temptation; you will find your account in it; your souls will grow as it were together, and at last become as one. Ah! if many a young pair had, on their wedding-day, known this all-important secret, how many marriages would have been happier than, alas, they are!—Sel.

BOOKS OF AMUSEMENT.

In tracing some of the causes of that lightness and frivolity of character, and that disinclination for the exercise of the reflective powers, so lamentably common in the present day, one cause I find which is certainly capable of producing such a result. This cause consists in the number, and character, and cheapness, and peculiar mode of publication of the works of amusement of the present day. In all these respects the change is great, and extremely recent.

The works of amusement published only a few years since were comparatively few in number; they were less exciting, and therefore less attractive; they were dearer, and therefore less accessible; and not being published periodically, they did not occupy the mind for so long a time, nor keep alive so constant an expectation; nor, by thus dwelling upon the mind, and distilling themselves into it, as it were drop by drop, did they possess it so largely, coloring even, in many instances, its very language, and affording frequent matter for consideration. The evil of all these circumstances is actually enormous. The mass of human minds, and much more of the minds of young persons, have no great appetite for intellectual exercise; but they have some, which, by careful treatment, may be strengthened and increased. But here, to this weak and delicate appetite, is presented an abundance of the most stimulating and least nourishing food. It snatches it greedily, and is not only satisfied, but actually conceives a distaste for anything more simple and more wholesome. That curiosity, which is wisely given us to lead us on to knowledge, finds its full gratification in the details of an exciting and protracted story; and then lies down, as it were gorged, and goes to sleep. Other faculties claim their turn and have it. We know that in youth the healthy body and lively spirits require exercise; and in this they may and ought to be indulged; but the time and interest which remain over, when the body has had its enjoyment, and the mind desires its share, have been already wasted and exhausted upon things utterly unprofitable; so that the mind goes to its work hurriedly and languidly, and feels it to be no more than a burden.

The mere lessons may be learned from a sense of duty; but that freshness of power which, in young persons of ability, would fasten eagerly upon some one portion or other of the wide field of knowledge, and then expatiate, drinking in health and strength to the mind, as surely as the natural exercise of the body gives to it bodily vigor—that is tired prematurely, perverted and corrupted; and all the knowledge which else it might so covet, it now seems a wearying effort to attain. That an unnatural and constant excitement of the mind is most injurious, there is no doubt; that excitement involves a consequent weakness is a law of our nature than which none is surer; that the debility of mind thus produced is, and must be, adverse to quiet study and thought—to that reflection which alone is wisdom, is also clear in itself, and proved too largely by experience, and that, without reflection, there can be no spiritual understanding; and therefore childishness and unthoughtfulness cannot be light evils. Whatever is to us a hindrance in the way of our intellectual, moral, and spiritual improvement, that is in our case a positive sin.—Dr. Arnold.

The One Cherished Sin.

OFTEN from my window, on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible enchains it, and will not let it go. Now, stationary Christian, see here your state, the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by Sabbath tide, and again they sink; but no onward, Heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail and waft you onward over the ocean of life, to the haven of everlasting life.—Ex.

The Review and Herald.

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

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

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II. (CONTINUED.)

VERSE 19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of Heaven. 20. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are his; 21; and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding. 22. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. 23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Whether or not the answer came while Daniel and his companions were yet offering up their petitions, we are not informed. If it did, it shows their importunity in the matter; for it was through a night vision that God revealed himself in their behalf, which would show that they continued their supplications, as might reasonably be inferred, far into the night, and ceased not till the answer was obtained. Or, if their season of prayer had closed, and God at a subsequent time sent the answer, it would show us, as is sometimes the case, that prayers are not unavailing though not immediately answered. Some think the matter was made known to Daniel by his dreaming the same dream that Nebuchadnezzar had; but Matthew Henry considers it more probable that "when he was awake, and continuing instant in prayer, and watching in the same, the dream itself and the interpretation of it were communicated to him by the ministry of an angel, abundantly to his satisfaction." The words, night vision, mean anything that is seen, whether through dreams or visions.

Daniel immediately offered up praise to God for his gracious dealing with them; and while his prayer is not preserved, his responsive thanksgiving is fully recorded. God is honored by our rendering him praise for the things he has done for us, as well as by our acknowledging through prayer our need of his help. Let Daniel's course be our example in this respect. Let no mercy from the hand of God fail of its due return of thanksgiving and praise. Were not ten lepers cleansed? Where are the nine?

Daniel had the utmost confidence in what had been shown him. He did not first go to the king, to see if what had been revealed to him was indeed the king's dream; but he immediately praised God for having answered his prayer.

Although the matter was revealed to Daniel, he did not take honor to himself as though it was by his prayers alone that this thing had been obtained, but immediately associated his companions with himself, and acknowledged it to be as much an answer to their prayers as to his own. It was, said he, "what we desired of Thee," and thou hast made it "known unto us."

VERSE 24. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

Daniel's first plea is for the wise men of Babylon. Destroy them not; for the king's secret is revealed. True, it was through no merit of theirs or their heathen systems of divination that this revelation was made; they were worthy of just as much condemnation as before. But their own confession of utter impotence in the matter was humiliation enough for them; and Daniel was anxious that they should so far partake of the benefits shown to him as to have their lives spared. Thus they were saved because there was a man of God among them. And thus it ever is.

For the sake of Paul and Silas, the bands of all the prisoners were loosed. Acts xvi, 26. For the sake of Paul, the lives of all that sailed with him were saved. Chap. xxvii, 24. These are but specimens of the countless instances all along the track of time in which the wicked have been benefited by the blessings of the righteous. Well would it be if they would remember the obligations under which they are thus placed. And what saves the world now? For whose sake is it still spared? For the sake of the few righteous persons who are yet left. Remove these, and how long would the wicked be suffered to run their guilty career? No longer than the Sodomites were suffered, after Lot had departed from their polluted and polluting presence. Yet the wicked will despise, ridicule, and oppress, the very ones on whose account it is that they are still permitted the enjoyment of life and all its blessings.

VERSE 25. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

It is ever a characteristic of ministers and courtiers to ingratiate themselves with their sovereign. So here Arioch represented that he had found a man who could make known the desired interpretation; as though with great disinterestedness in behalf of the king, he had been searching for some one to solve his difficulty, and had at last found him. In order to see through this deception of his chief executioner, the king had but to remember, as he probably did, his interview with Daniel, verse 16, and Daniel's promise, if time could be granted, to show the interpretation thereof.

VERSE 26. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; 28; but there is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed are these.

Art thou able to make known the dream? was the king's doubtful salutation to Daniel, as he came into his presence. Notwithstanding his previous experience, the king seems to have questioned Daniel's ability, so young and inexperienced, to make known a matter in which the aged and venerable magicians and soothsayers had utterly failed. Daniel declared plainly that the wise men, the astrologers, the soothsayers, and magicians could not make known this secret. It was beyond their power. Therefore the king should not be angry with them, nor put confidence in their inefficient superstitions. He then proceeds to make known the true God who rules in Heaven, and is the only revealer of secrets. And he it is, says Daniel, who maketh known to the king Nebuchadnezzar what shall be in the latter days.

VERSE 29. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. 30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Here is brought out another of the commendable traits of Nebuchadnezzar's character. Unlike some rulers who fill up the present with folly and debauchery, without regard to the future, he thought forward upon the days to come, with an anxious desire to know with what events they should be filled; doubtless that he might the better know how to make a wise improvement of the present. It was for this reason that God gave him this dream, which we must regard as a token of the divine favor toward this king; as there were many other ways in which the truth involved in his dream could have been brought out, equally to the honor of God's name, and the good of his people at that time, and the benefit of subsequent generations. Yet God would not work for the king independently of his own people; hence, though he gave the dream to the king, he sent the interpretation through one of his own acknowledged servants. Daniel first disclaimed all credit for himself in the transaction, and then to modify some-

what the feelings of pride which it would have been natural for the king to have, in view of being thus noticed by the God of high Heaven, he informed him indirectly that, although the dream had been given to him, it was not for his sake altogether that the interpretation was sent, but for their sakes through whom it should be made known. Ah! God had some servants there, and it was for them he was working. They are of more value in his sight than the mightiest kings and potentates of earth. Had it not been for them, the king would never have had the interpretation of his dream, probably not even the dream itself. Thus, when traced to their source, all favors upon whomsoever bestowed, are found to be due to the regard which God has for his own children. How comprehensive was the work of God in this instance. By this one thing of revealing the king's dream to Daniel, he accomplished the following objects: 1. He made known to the king the things he desired. 2. He saved his servants who trusted in him. 3. He brought conspicuously before the Chaldean nation the knowledge of the true God. 4. He poured contempt on the false systems of the soothsayers and magicians. And 5. He honored his own name, and exalted his servants in their eyes.

(To be continued.)

SACRED NOTIONS. No. 1.

PARDON me for the title. I only mean certain religious notions or fancies which are esteemed sacred by those who hold them. Almost every person has some of them, and they stand right in the way of the reception of the truth. The truth would be embraced if it only harmonized with the various notions of individuals—mere fancies which they hold as fixed facts and established doctrines. But if the truth is fully embraced, these notions have to be parted with, though the yielding of them be as painful as the pulling of eye-teeth.

My early religious education was a cross between the doctrines of Seventh-day Baptists and those of the denomination calling themselves Christians. The true Sabbath was taught me from my infancy, and I thank God that I never have been tempted to give it up; but in other doctrines my bias was toward the Christian denomination, so that my proper appellation would have been Seventh-day Christian.

A leading feature of the Christian denomination was the rejection of all human creeds. This I heartily embraced, and believe to this day that it is a sound plank in the platform. But it is the policy of Satan, when people are embracing truth, to mix in some error, some mere notion, which they may hold with all the assurance and pertinacity with which they hold the truth. And so it happened that with this truth a mere notion was connected, which was esteemed equally sacred with the truth. A motto with me was, "No creed but the Bible, and no name for Christians but such as is found applied to them in the Bible." This connecting a mere whim with a truth so self-evident, was the cause of the difficulty in my mind in regard to choosing an appropriate name for ourselves, suggestive of the peculiar and important doctrines which we hold. It would have been a bad thing for me, though it would have pleased Satan well, had I gone down to perdition because I could not relinquish a mere notion which I had connected with truth, and esteemed equally sacred.

I am well pleased with the name, Seventh-day Adventist. It tells at a breath what we profess, and what the church of Christ that are to be translated, will be. When you tell an inquirer that you are a Seventh-day Adventist, if he knows the meaning of these simple words, you have suggested to him your faith and practice. It may lead him to a volume of reflections. But had we taken the name of Christian, Disciple, or Church of God—Bible names, but already appropriated to themselves by factions—after giving our name, to make it intelligible we should have to go through a long circumlocution of our faith and practice. I like our name, and like to tell it to the inquirer. And as it was not wrong for the disciples to be called Christians first at Antioch, some years after the commencement of the proclamation of the gospel

of a risen and glorified Saviour, so it is no more wrong for the remnant of God's people, "who keep the commandments of God and have the testimony of Jesus Christ," and are to be translated at the second advent, to be first called Seventh-day Adventists while they are embracing the last prophetic message of the gospel, and preparing for that advent. We can prove from the Scriptures that those Christians who will be found living upon the earth at the second coming of Christ, will be Seventh-day Adventists; for they will keep the commandments of God, and be found waiting for his Son from Heaven. Rev. xii, 17; xiv, 12; Isa. xxv, 9; Heb. ix, 28; Matt. xxiv, 46; Luke xii, 36, 37.

But this article is long enough for the space it should occupy; therefore I must reserve further thoughts for a second number.

R. F. COTTELL.

GOD IS NO RESPECTER OF PERSONS.

It is strange how blind men will become in their opposition to God and his word. The other day a man brought up to me this objection against the word of God, viz., It says that God is no respecter of persons, and in another place it shows that God was a respecter of persons; for he destroyed the Canaanites and preserved the Israelites alive. So he loved Abraham, and communed with him; but had nothing to do with the heathen nations around him. Hence it follows that God was partial, and a respecter of persons. But let us see in what sense God is a respecter of persons; whether it means that he respects alike both good and bad, saint and sinner, the pure and the vile, or whether it means something else. The whole passage reads thus: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x, 34, 35. Peter was a Jew, and had been taught that God loved the Jews above all other people, and that he did not respect the Gentiles. But when he saw that God was with Cornelius, a Gentile, he exclaimed as above that God equally respected and accepted in every nation him who feared God, and worked righteousness. It is these qualifications that God respects in every person of any nation. It does not assert that he respects alike both righteous and wicked.

God destroyed the Canaanites because of their abominable wickedness. Deut. xviii, 9-12. He loved and blessed Abraham, "because," says God, "that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi, 5.

If we first misrepresent God's word, or misunderstand it, then it is easy to find contradictions in it. But when the great day of God shall reveal every secret, and expose every falsehood, then, even the lost will have to say, "True and righteous are thy judgments, Lord God Almighty." May we say so now.

D. M. CANRIGHT.

REPORT FROM BRO. VAN HORN.

AFTER spending about two weeks at Battle Creek, resting, and preparing for winter, I started Dec. 4, to visit my parents and other relatives near Jackson. The 5th, I attended the Monthly Meeting at Jackson. We had a good meeting. Friends from Parma, Tompkins, and Leslie, were present. All were encouraged to press on and obtain the victory.

Sabbath, the 12th, I spent in Tompkins. It brought many pleasant reflections to my mind to be in the society of those once more with whom I first united in church fellowship. I think my visit among them was not in vain. The following Sabbath I enjoyed a good meeting in Leslie. Brethren and sisters came in from Tompkins and Bunker Hill, and there was a much larger attendance than I had expected. The Lord gave freedom while we tried to impress on their minds the solemn times in which we are living. We traced down the prophetic periods, and showed definitely that the hour of Judgment began in 1844. We then examined the sanctuary question for a few moments, and as we saw that Jesus was now cleansing the heavenly sanctuary, we all felt the importance of being on the watch, lest the Lord coming suddenly find us sleeping. My visit at Leslie I trust has been for the good of the cause, and the encouragement of its friends.

On Monday, Dec. 21, I started north to follow up my work in Blendon and Casnovia. On arriving at Blendon I was glad to learn that those who had accepted the truth were still holding on. I spent a week here, holding meetings almost every night, which gave new encouragement to all. On the Sabbath, three sleigh-loads of the brethren and sisters from Wright came over and met with us. The blessing of the Lord was with us, and we enjoyed a good meeting. There are a few here, who have lately accepted the truth, that love it, and are trying to carry it out. May the Lord help them.

On my way to Casnovia I spent the last two days of the old year in Wright. I held two meetings with them. These were well attended, and we had freedom in declaring the word of truth. We made arrangements for monthly meetings to be held alternately with the churches in Wright, Blendon, and Casnovia. The first was appointed to be held at Wright, the 16th and 17th of Jan., 1869. The great object for which these meetings are established, is that the brethren of experience in the cause at Wright might be a help to those who have lately embraced the faith.

New Years' morning we rode through a heavy snow-storm twelve miles to Casnovia. I was pleased to learn that nearly all that had taken hold of the truth, still remained firm. I labored among the friends here two weeks; during which time I gave twelve discourses, held four prayer and social meetings, and one business meeting. All these meetings were well attended. Many who have not taken hold of the truth, had not lost their interest to hear. We have hopes that some will yet accept the truth, and join the little band of believers here. In our business meeting we organized a church of twelve members. This was a good meeting. The Lord sanctioned the work by his blessing. Bro. E. Higley was chosen and ordained their elder. We organized s. b. to the amount of \$127.40 per year. They all express their hearty acceptance of this plan. May the Lord be with and bless them, and may they make sure work for the kingdom.

Friday, Jan. 15, we came back to Wright to attend the Monthly Meeting. Most of the friends from Casnovia came with us, and there were some over from Blendon. We had four meetings, and the interest increased to the last. The Lord was with us. We all felt encouraged as one from Casnovia made a start to keep all the commandments of God. We all feel to praise the Lord for his goodness to us.

I. D. VAN HORN.

LABORS IN MICHIGAN.

SINCE our last report, we have been laboring among a society of United Brethren, in the town of Chester, Eaton Co., Mich. Were cordially received by this people, who became much interested in the truths we presented. Our lectures were listened to with good attention, conviction evidently reaching the hearts of many. With these encouraging prospects, we gave seventeen discourses, which brought us to the time of their regular Quarterly Meeting. Had passed the testing points of our faith, and were not disappointed in our expectations of opposition at this time.

I will here mention that Bro. Burrill was called away on account of sickness in his family, his place being supplied by Bro. Gage, who arrived during the closing discourse of their meetings, just in time to hear a volley of abuse from a professed minister of Christ. Many false statements were made concerning us as a people. Bro. G. deemed it necessary to correct one of the worst, and, as the result, was openly charged with dishonesty by the elder.

Notwithstanding our right to the church in which we were laboring, was secured by paying a liberal rent, we were refused the house, that they might hold a protracted meeting; but the people were so much displeased with their arrangements that they finally took up their appointments. Had this concluded our difficulties, we should have felt quite fortunate; but at our next appointment, we were challenged to debate several leading points of our faith. This challenge was substantiated by a unanimous vote of the people. Bro. G. therefore accepted. His opponent, a presiding

elder of the United Brethren society, also member of our State Legislature, having discussed some of these questions with Bro. R. J. Lawrence, was prepared to move very cautiously, keeping as clear as possible of the vital points of the orthodox views; therefore much that he advanced, was foreign to the subject, making it very difficult to meet him in debate. These discussions were attended by a crowded house, and the spirit manifested by the disputants seemed satisfactory to all. The judges not being willing to decide these questions, each person was left to decide for himself.

We continued our labors some time after, giving twenty-nine discourses. A few have decided to obey the truth. May God help them to prove faithful, and at last be prepared to meet him with joy and not with grief, at his appearing.

A. O. BURRILL.
E. B. LANE.

DEERFIELD QUARTERLY MEETING.

THE Deerfield church held their Quarterly Meeting according to appointment Dec 5 and 6. This church has been reduced by the members moving to other parts; yet quite a little company assembled, most of them coming from four to twelve miles. Eld. Stephen Pierce was present and gave three discourses. His words of exhortation, and faithful warning took good effect in the hearts of those that heard. Tears flowed, and some who had long held out against the Lord broke down and began to seek the way of life. Bro. Pierce seemed to have renewed his age, and was stirred with new life in the work of the Lord. We felt that he was God's ambassador, doing his work for the final Judgment, so soon to close in sentence upon all mankind. We hope that the long roads and dreary winters of Minnesota may not destroy his health, but may he still be spared, a father to the churches.

Our social meetings were marked by confessions and resolutions to move forward with God's people; yet some still seemed indifferent. How much longer can the sinner safely put off repentance? How long before the lukewarm will be spued out? God knoweth. Let us beware.

The little flock were much encouraged. One brother said this was the best Quarterly Meeting he had ever attended. The careful method of reading the Scriptures, introduced to us by the preacher, was worthy to be remembered. For example we are told by the apostle, If any man speak, let him speak as the oracles of God. What are the oracles? Stephen declares that the lively oracles were received by the fathers to give unto us, referring evidently to the law of God. Acts, vii, 38. And Paul claims this to be the chief advantage of the Jews. Rom. iii, 2. Thus we find the exhortation of the apostle, agreeing with the words of the prophet. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Isa. viii, 20. By these scriptures we are admonished to frame our words according to the law of God.

The subject matter of the discourse was quite similar to what has already been reported. There is however one point which I desire to notice. In Zeph. ii, 1, 2, the people of God are exhorted to gather together before the decree bring forth. This decree is usually styled the decree of the image. Rev. xiii, 15; but our brother objected because that decree will never bring forth. He took the ground that this decree referred to the final closing sentence of the present session of the court of Heaven, which will soon bring forth in fearful consequence upon all mankind. "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still, and he that is holy let him be holy still. Rev. xxii, 11.

1. Notice it does not say before the decree goes forth, but before the decree bring forth; that is, before the result of the decree or its execution be realized.

2. God does not warn men to fear and tremble at the decrees of men; but on the contrary the Saviour says, Be not afraid of them that kill the body.

3. The fierce anger of the Lord is spoken of in close connection as the result of the decree, and of not heeding the warning to gather into the unity of the faith, and to seek meekness and righteousness.

4. The fierce anger of the Lord is of far greater consequence to the people of God while on probation, than the wrath of man; and it is a duty to seek to escape the one; while it would be only foolish, at the present time, to be trying to evade the other.

E. W. DARLING.

Faribault, Minn.

MEETINGS IN MICHIGAN.

OUR last report was from St. Charles. From thence, Dec. 3, we came to Tittabawassee, Saginaw Co., where we were very kindly received and cared for by brethren and sisters in the Lord, who had recently commenced the keeping of the commandments of God and faith of Jesus in the third angel's message, and erected a commodious and convenient house to worship in, under the labors of Bro. M. E. Cornell. From the 3d to 9th, we held eight meetings with them and one in Midland. They were encouraged, and many declared their determination to wait and watch for the return of the Lord from the wedding. Some had waxed cold, but resolved to press forward with the church and overcome.

From Dec. 9 to 23, we were holding meetings with the four churches in Tuscola Co., namely, Tuscola village, Centerville, Vassar, and Watrousville. At Vassar our place of worship on the Sabbath was crowded with Sabbath-keepers from three of the above-named churches. At Watrousville, the following Sabbath, the brethren had so far completed their house of worship that nearly all the Sabbath-keepers in the county, with many of their friends, were pleasantly accommodated and interested in the meetings. Many were manifestly strengthened and encouraged while at the meetings, and in celebrating the ordinances of the Lord's house, and professed an anxious desire to be "waiting and watching for the Master's return, who is to bring the morning." God grant that they may be found ready in that day.

Centerville, the county seat, is increasing its population so fast with strangers from abroad, the brethren are anxious to have a messenger give a course of lectures in the village, and they will endeavor to sustain him.

Dec. 24-28, we were visiting from house to house, and holding meetings with the church in Holly, Oakland Co. Two were added to the church. Brethren from Tyrone, Fentonville, and S. Genoa, came to the meetings. Many testimonies were borne in our social gatherings to the edification and encouragement of those present. How encouraging to hear the people of God declare their ardent desires to be in a waiting, watching position for the return of our Lord from the wedding. Our prayer is, that not only these and all which we have so recently visited, but all the remnant people of God, everywhere, may strive most earnestly to get into this important position.

To strengthen and encourage our hearts to press forward unwaveringly in this heavenly work, let us bring to remembrance the work of the great camp-meeting gathering at Wright, the first week in September last, where this startling truth was presented to the waiting congregation by Bro. and Sr. White, and Bro. Andrews, and set home to our hearts with power by the Spirit of the Holy One; and also Bro. Smith's report of the same in REVIEW for Sept. 15, 1868, particularly the following extract from the last paragraph in the first column:

"Prominent among the the truths presented was the startling fact that the return of the Bridegroom from the wedding, is his coming out from the most holy place, whither he went in to the marriage in 1844. In what a solemn position does this place the church—waiting, not for the appearance of the Lord in the clouds of heaven, which is not to come unheralded; but for the time when his work in the most holy shall close, and the day of probation end. And this coming is to take place—at what hour we know not; this coming is to be sudden; at this coming we are to be ready to open unto him immediately."

Again, we would especially call attention to Testimony for the Church No. 16. From page 93-104, this startling fact is presented to the church, and their duty shown in relation to it. To help the minds of some who do not readily understand this position, I will here give a few extracts, beginning with page 93.

"Jesus has left us word, 'Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.' We are waiting and watching for the Master's return, who is to bring the morning, lest coming suddenly he find you sleeping."

"What time is here referred to? Not the revelation of Christ in the clouds of heaven to find a people asleep. No; but his return from his ministration in the most holy, laying off his priestly attire, and clothing himself with garments of vengeance, when the mandate goes forth, He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still."

"When Jesus ceases to plead for man, the cases of all are decided forever. *This is the time of reckoning with his servants.* Those who have neglected the preparation of purity and holiness, fitting them to be waiting ones to welcome their Lord, their sun sets in gloom and darkness, and rises not again. Probation closes. Christ's intercessions cease in Heaven, and it is finally sudden upon all, and those who have neglected the purifying of their souls by obeying the truth, are found sleeping." Page 94.

"The Master has come, and instead of their being ready to open unto him immediately, they are locked in a worldly slumber, and are lost at last."

"A company was presented before me in contrast with the one described. They were waiting and watching. Their eyes were directed heavenward, and the words of their Master were upon their lips, 'What I say unto you I say unto all, Watch.' 'Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping.' The Lord intimates a delay before the morning finally dawns. He would not have them give way to weariness, nor relax their earnest watchfulness, because the morning does not open upon them as soon as they expected. The waiting ones were represented to me as looking upward. They were encouraging one another, repeating these words, 'We are in the third watch, waiting and watching for the Master's return. There remains but a little period of waiting now.'" pp 95, 96.

"The passing of the second watch has brought us to the third, and now it is inexcusable to relax our watching. The third watch calls for threefold earnestness. To become impatient now would be a loss of all our earnest persevering heretofore. The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have his people perish, has been the reason of so long delay. But the time of the coming of the morning to the faithful, and the night to the unfaithful, is right upon us. By thus waiting and watching, God's people are to manifest their peculiar separate character from worldlings. By our watching positions we are to show how truly we are strangers and pilgrims upon the earth." pp. 97, 98.

From the foregoing statements we learn that we are in the closing up of the third watch, (Mark xiii, 35,) which brings the morning, and the coming of said morning is now "right upon us." Then our Lord returns from his ministration in the most holy place, and probation ceases forever. And also that "this is the time of reckoning with his servants." "Blessed are all those servants whom the Lord when he cometh shall find watching."

"Watchmen on the walls of Zion,
What, O tell us, of the night?
Is the daystar now arising?
Will the morn soon greet our sight?
O'er your vision shine there now some rays of light?"

"Light is beaming; day is coming!
Let us sound aloud the cry;
We behold the daystar rising
Pure and bright in yonder sky!
Saints rejoice now—your redemption draweth nigh."

JOSEPH BATES.

Monterey, Mich., Jan. 8, 1869.

P. S. In REVIEW for Oct. 6, 1868, p. 197, column 2, 6th paragraph, I made an error of a few words relative to the watches, which I wish to correct, that it may read as follows: Most prominent among the truths presented was the startling fact that we are now in the closing up of the third watch which brings the morning (Mark xiii, 35); and the return of our Lord from the wedding (Luke xii, 36,) is not his coming in the clouds of heaven, as has been supposed, &c.

J. B.

THERE is no salvation of the soul, no hope of everlasting life, but in the Cross.

REPORT FROM BRO. MATTESON.

I LABORED one week in Ashley before I went to Stanton. The Baptists had the entire control of the neighborhood, so it was impossible to get a fair hearing. Yet there was an aged couple in that place who did gladly receive the truth. I stayed in their house while there, and they kept one Sabbath with me. Their hearts were made glad by the truth, and they wanted to prepare for the coming of the Saviour. This brother is eighty-three years old. He has used tobacco since he was twelve years old; but when he understood that we must cleanse ourselves from all filthiness of the flesh if we would meet Jesus in peace, he at once quit the use of the filthy weed. I feared that he would be sick for a while. "John," said he, one morning, "I feel better every day since I left that filthy habit." How did you get rid of it so soon? "The Lord has made me whole; I hanker after tobacco no more, but rejoice in the Lord." Brother Tobacco-cuser, go thou and do likewise. I have lately heard from these aged friends that they are firm and rejoice in the truth.

Our Danish brethren in Montcalm Co. are also doing well. Two more have embraced the Sabbath since I was there. They have interesting Sabbath-meetings. I have no greater joy than to hear that my children walk in truth.

Last Monday evening I finished my meetings in Stanton for the present. I have labored there seven weeks. In the school-house we have had a very convenient place for meeting. A strong effort was made to shut us out, but did not prove successful. Some of the most influential men in the place stood up for equal rights. There has been a strong current of opposition in private. Baptists and Methodists have tried hard to keep people away from meeting; yet some of their own members would attend to the last. The tongue of slander has been very busy. Miserable stories have been peddled about Sr. White and S. D. Adventists in general. Stanton is a bad place for such things; yet we have had a good hearing. The attendance has varied from 40 to 100. Much prejudice has been overcome, and the last meetings were best attended. There were six Sabbath-keepers in the place before I came. Twelve more have decided to keep the commandments, and others are investigating, who we trust will come along. We have had very interesting prayer and Sabbath meetings, where all felt the influence of the Holy Spirit.

A lawyer in the place, who is a member of the Baptist church, has attended most of the meetings. He tried twice to oppose; first the immortality question, and afterward the Sabbath. The last time he got so divided against himself that he recalled some of his own statements. Last evening he again requested to speak. He said he was afraid some had become unsettled on general truths of the gospel, and he wanted to warn them against it. He was invited into the stand. Requested to open by prayer, but excused himself. Received permission to occupy the time first. Spoke nearly half an hour. Stated what S. D. Adventists believed concerning the second coming of Christ, state of the dead, immortality, destruction of the wicked, and the Sabbath. Said that none of these theories, except the Sabbath, effected our practice. Reasoned so much in our favor that it left quite a good impression on the people. Said he himself was unsettled about the Sabbath. If the seventh day was still holy, we certainly ought to keep it, by all means; but if the first day was holy we ought to keep that; yet no direct testimony was found in the Bible for keeping the first day.

I spent a few minutes to try how much light there was in him on the law and the testimony, and then went on to preach a parting discourse to an attentive and interested congregation. Then we had a class-meeting. About 30 stayed. Many solemn and affecting testimonies were given.

Brethren Hodges and Philo are appointed to lead the meetings. We have organized a Bible Class, and their regular meetings will be as follows: Prayer-meeting every Wednesday evening, and Sabbath, 10, A. M., Bible Class Sabbath, 2, P. M. We would be glad to have brethren from a distance meet with them when

ever you can do so consistent with other duties. Then please keep in mind two things when you go: Be *punctual*, and do not come and disturb the meeting one hour after it has commenced. I think this would be well for all our brethren to remember and put in practice at all meetings. Come to *take part* in the meeting, that you may encourage others by your own *lively* hope. If you have not yourself got a lively hope as yet, try hard to get one; it is high time. Hasten to make sure of the immortal inheritance before Jesus leaves the heavenly temple.

May the Lord help and bless the brethren in Stanton, and help them to live for eternity.

I intend next to labor in Alaedon as long as the interest demands, commencing about the middle of January. My address will then be Mason, Ingham Co., Mich. Till then, I will rest and try to be ready for another effort.

JOHN MATTESON.

Eden, Ingham Co., Mich., Dec. 31, 1868.

MEETINGS IN WOODSTOCK, ME.

As I have left Norridgewock for a few weeks, to labor with Bro. Howard here in Woodstock, I would express a word in regard to present prospects.

We had Bro. Waggoner with us Jan. 2, 3. His labors were instructive and spiritual. The church with the exception of a few who are halting to hold counsel with Sanballat and Tobiah, are coming up unitedly in the good cause of present truth. A number have started this winter. While Bro. Waggoner was with us, Bro. Barker and Haines were ordained to execute their offices as deacon and elder, by the laying on of hands. At the last prayer-meeting before I left, our long-prayed-for Sr. Rogers came out, and took her stand with us.

In regard to the work here in Woodstock, it seems that the Lord is working, although opposition is now springing up to impede the work. A number came forward last Sabbath, and joined our cause. Among them were two gray-haired men, who expressed their desires for religion. One has erected the family altar, and that night after he had arisen from his knees, he bade adieu to his tobacco and pipe. A number of others made a good start, and others came forward for prayers. We ask your prayers, that there may be a mighty rallying around the standard of truth, and that many may be gathered here, to prepare for the marriage supper of the Lamb.

WM. W. PUTNAM.

PRAYED HOME.

THEY that go down to the sea in ships, that do business in the great waters, these see the works of the Lord, and his wonders in the deep. In such circumstances man learns his helplessness as he learns it nowhere else; and there in times of extremest peril God reveals himself as the Saviour of the tempest-tossed, and the ruler of the storm.

Ah! God only knows how many prayers go up from fathers and mothers, and wives and children, who shudder at the howling of the midnight tempest, and fly for shelter to the covert of Jehovah's wings, beseeching his mercy upon those who are beset with mortal peril and distress far out upon the raging deep.

And many a man, prayerless though he may be himself, yet feels and knows at such times the value of a mother's prayers, and rests in confidence like that which led the poet to write,—

"Sleep soft, O wearied mariner,
Rocked in the cradle of the sea;
The ear of Heaven bends low to her,
He comes to port who sails with me."

A writer in the *Presbyterian* says, "A minister tells us of a weather-beaten sailor who, on his homeward journey, encountered a dreadful tempest. His mother, who had expected his return, was waiting with deep anxiety to see her son. During the raging of the storm she trembled, as she sat in her cottage, for her beloved child's safety; and with strong faith in God she earnestly prayed for his preservation.

When night came, she and her husband retired to bed; but not to rest. They were far too anxious to sleep. As the morning dawned, the winds were hushed, and all was calm. Presently the little gate in front of their dwelling turned on its hinges, the door opened, and their son, their beloved son, for

whose life they had feared, stood before them. The vessel had been driven into one of the many harbors on the coast, and was safe. "Mother," said he, as tears ran down his rugged face, "I knew that you'd pray me home."

Mother, pray on. The boy may be far away. Storms may beset him, and dangers surround him, but God hears prayer. And many a tempest-tossed and sorely-troubled soul, shall greet a mother in the paradise of God, and say, "Mother, you have prayed me home."—*The Christian*.

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. Sturges.

DEAR BRETHREN AND SISTERS: I never realized the great responsibility that rests upon me as a Seventh-day Adventist as I have within a few weeks past. I have been trying to live out the truth for two years; but I have not seen the fruit that I could wish. I have found by searching my own heart that I have lacked the zeal of a true and faithful laborer. I am determined by the grace of God to press deeper into the work.

In the good providence of God I have enjoyed another privilege of meeting with those of like precious faith. The meetings of South Lancaster and Curtis Corners were of great profit to me. I have long desired to see Bro. and Sr. White. God has permitted me to see them. I was not long in forming a personal acquaintance with them, and as they gave me a place in their hearts, I felt that I had truly found a father and mother in Israel. I parted with them feeling that

"If our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know,
When round his throne we meet."

I have renewed my covenant with God and will strive to be among the faithful when Jesus comes. Bro. and Sr. White have toiled hard among us here in the East. Let us not suffer them to bear burdens that belong to others; but let us come up to the help of the Lord against the mighty. Look at the work. The end of all things is at hand. May God in mercy stir us up to immediate action or the enemy will completely overpower us. Brethren and sisters, is all done that can be done? Are there not souls around you, whose blood, if they are lost, God will require at your hands? God will bless every honest effort to save souls. Keeping one hand hold of his almighty arm we cannot fail of success as we with the other reach out after the perishing. God lives and is mighty to save every member of his little flock who faithfully keeps his commandments. Do not get discouraged, the end is drawing nearer. I expect to see Jesus, to behold him coming with power and great glory. It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him, as he is. Yes, the day of the Lord is rapidly approaching. Shall we all be found waiting and with joyful hearts welcome the return of the Son of Man? I am determined that nothing shall separate me from the love of God, but with the little remnant I intend to go in to the marriage supper of the Lamb.

Yours, earnestly striving for eternal life.

EMMA E. STURGES.

Fairfield, Conn.

Sr. M. Rood writes from Roxbury, Vt.: It will be nine years next spring since I was convinced of the true Sabbath of the Lord. I was very sick at that time, no one thinking that I would live but a short time. I began to think about the Sabbath. I knew there were a people that kept the seventh day; but never had read any of their publications. I felt that I must know the truth. I covenanted with the Lord that if he would give me strength I would search the word of God, and know the truth. I thought if the apostles kept the first day, it was the Sabbath day. I began to gain not far from that time, which has always seemed to me in answer to prayer. When I got strength so I possibly could, I took my Bible and the Sabbath Manual, which teaches that the first day is the Sabbath, and also that the apostles kept the first day. I searched the New Testament through, and found nothing of the kind—nothing to sustain the first-day Sabbath. Then I hastened to fulfill my vows, al-

though it was a great cross. I never have been sorry, although I am entirely alone here in the Advent faith. No one lives anywhere near to speak words of comfort.

Through the goodness of God and his people, I have the paper to encourage and comfort me in my lonely hours, for which I feel thankful. I need more grace to sustain me through all my trials and troubles, which I sometimes think are more than I can bear. May it be for my good. I am striving to overcome. I write to ask an interest in your prayers.

Sr. L. E. SUTLIFF writes from La Crosse Co., Wis.: As the old year is in the past, and another new year has commenced, I would renew my covenant to be more faithful in the future. I believe that it is our privilege to live so near the Saviour that we may have the evidence that our names are written in the Lamb's book of life.

My heart is sad when I call to remembrance the vast multitudes that are going the downward road to destruction. The times in which we live are truly perilous. How important that the people of God watch unto prayer!

I believe the precious truths advocated by the S. D. Adventist people. I love them more and more, for the light is shining brighter and brighter. I think I can understand the Bible better than ever before. Very soon, I believe, we shall witness an end of this dispensation. Oh! for strength to gain the victory at last.

Bro. Wm. GULICK writes from St. Charles, Mich.: I am thankful to God for his great goodness to me in sending me a message of reproof and instruction. I have found it to be of great value to me. I am now of good courage to go forward in the work of overcoming. The heavenly Jerusalem attracts me. I want a right to enter that beautiful city. To get ready for translation to Heaven will require strong, energetic, and persevering efforts. I desire to be "steadfast, unmovable, always abounding in the work of the Lord."

Bro. and Sr. COCHRAN write from South Vineland, N. J.: We are still trying to hold on, and live out present truth. We love the REVIEW and the doctrines it advocates. We are circulating the books and papers, and there are some that have a mind to search; but the ministers are busy trying to put darkness for light. We are confident that God has a people in Vineland, and that in his own good time he will move upon some one of his servants to come over and help us. For this we are praying. There would be no trouble in procuring a place for meetings.

Bro. D. D. HAINES writes from Haverhill, Mass.: I feel to praise the Lord for his loving kindness and tender mercies toward us. I have not grown weary in trying to walk in the narrow way, but am still striving against the world, the flesh, and the Devil, and I hope to overcome them all through the grace of God, and dwell in that world where there will be no such foes to contend with. The way looks bright, and the promises of God through Jesus Christ, very precious to me. I am willing to suffer with Jesus, that I may reign with him. Spiritual Gifts I love, and through the blessing of God they have been a great help to me. I feel determined to be zealous and repent of my wrongs and bring forth fruits worthy of repentance, and strive to live up to the light of the truths of the third angel's message. I believe these precious truths will triumph in the sanctification and salvation of the people who are truly the children of God, who are determined to do his righteous will.

My heart was moved in reading Bro. Waggoner's experience from the book of Psalms, in Vol. xxxii, No. 23. It was just my mind. How perfectly true that the book of Psalms stands unrivaled for the spirit of devotion, of praise and trust. These holy and precious truths have encouraged and sustained me in some of my greatest trials and afflictions. I love all the truths of God's word, and see a beautiful harmony through all parts of it.

To speak ill upon knowledge, shows a want of charity. To speak ill upon suspicion, shows a want of honesty. To know evil of others, and not speak it, is sometimes discretion. To speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.

MARK the reason which the apostle assigns for gentle reproof. Consider thyself, lest thou also be tempted.

The Review and Herald.

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

THE Association has just issued in pamphlet form a concise argument on the mark of the beast by J. H. Waggoner, being a reply to I. C. Wellcome on that subject. It is specially adapted for circulation in New England, but will be of interest anywhere. Appended to the argument, are "God's answers to man's excuses for not keeping his Sabbath," also a collection of scriptures sustaining six important facts concerning the law of God. 16pp. Price \$1.00 per hundred.

Lovers of flowers, do you wish to know where you can obtain good reliable seeds for all the varied and beautiful productions of the floral kingdom? Send ten cents to James Vick, Rochester, N. Y., for his "Illustrated Catalogue, and Floral Guide for 1869," from which you can make up an order for any amount and any variety of flower or vegetable seeds, at moderate prices, which unlike many seeds offered in the market, will persist in growing if properly planted. Mr. Vick has gained an almost world-wide reputation for furnishing seeds which are genuine and full of life. We do not think that any one who will patronize him, will be disappointed in the returns which he will receive.

"Make your home beautiful—bring to it flowers,
Plaut them around you to bud and to bloom;
Let them give life to your loneliest hours,
Let them bring light to enliven your gloom."

BIBLE STUDENTS, ATTENTION!—A question book on the Key to the Chart, and Thoughts on Revelation has been prepared, and is now ready for delivery for the use of Sabbath Schools and Bible Classes. A wide field of truth and a most interesting portion of the word of God, is covered by these lessons. Send for the book, and make these glowing themes of truth the subjects of earnest and prayerful study.

E. ENGLS. We understand Micah iv, 3, to be what the people say, not what God says. It is fulfilled in the false prophecy of the temporal millennium, invented by the great Father of error within the last hundred years, to lull the ease-loving into a false and fatal security as time draws near its close.

C. SEAWARD. It is our design to go through the entire book of Daniel in the way already commenced. Therefore, the text you mention will, nothing preventing, come under notice in due time. We should be much pleased if a minister could visit your section; but where are the men?

E. VAN DEUSEN. Your questions will come under consideration as we progress on Daniel.

READING THE BIBLE THROUGH.

It has become quite a custom of late to read the Bible through by course. All right so far. But with some it is becoming a kind of mechanical operation; with some it is a matter of strife to see who shall read it through first; and I have heard one spoken of who read it through five times in the year 1868; at least, so it was said.

Perhaps that person had nothing else to do; or perhaps he had a superior mind to comprehend and retain truth; but as for me, to read the Bible in that manner would be an unprofitable performance. I have never been very successful in my efforts to read the Bible by course. Frequently in attempting to read a chapter my attention will be arrested by a verse, or a particular expression, which directs my mind to a parallel or kindred expression some where else, and before I am aware I have been looking over many other chapters in tracing their connection. This makes slow work in reading through the book, but I have found it sometimes very profitable and gratifying in its results.

Paul said he had rather speak five words with his understanding than ten thousand words in an unknown tongue. This is a great difference in numbers, but the profit of the first will overbalance the great number of the last. It might be well for some of us to apply this rule to our reading, that is, to read a less number of chapters, but with the understanding. Generally it may be a good plan to read the Bible through once a year; but with many, who have many other duties to attend to, it may not be as profitable as to read more slowly. No rule should be arbitrarily followed, but let each strive to read to edification, to instruction, and to God's glory. J. H. W.

Topsham, Maine, Jan. 10, 1869.

WHAT IS YOUR LIFE?

James iv, 7: "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away."

If there is anything immortal to man it is the principle of life. This he has from God. But it is not a conscious being that once lived with God, and by God's direction comes to live with men; then returns to live with God. No; by no means. It is that principle which makes man alive. When man has lost it he returns again to dust. The man did not live till he had it from God; he does not live after God has taken it back. The great error in all this subject is in supposing that the real man is alive after God has taken back that life which he gave him. Was he alive before God gave life to him? If not, can he be still alive after God has taken it back to himself? The life is not the man. If so, the man existed once in Heaven with God. But God made the man of earth and gave him that life. Just as long as the man retains the life that God gave, so long he lives; when that is given up the man is dead. If the man went to God also when the life is taken back by the Almighty, we might perhaps think the man retained his life and continued to live. But when God takes it man has it no longer till God gives it again. The period that man possesses it is the length of time that he lives. Is not this the truth? Then how forcible the words of James: "What is your life? It is even a vapor that appeareth for a little time and then vanisheth away."

Did James believe that we have within us an immortal life? If we have, could he compare it to a vapor, lasting only a little time and then gone? Surely, we want a longer, better, and more elevated life, than our present one, which is in duration only a hand breadth. Instead of contending that we have immortality now, our true wisdom is to reach out after, and lay hold on, immortality when God gives it to the just.

J. N. ANDREWS.

Reading the Word.

As the year drew to a close I finished my first course in reading the Bible through. I count it among the blessings that have been renewed day by day by the Lord unto me. Truly my soul has been watered. My love for the Bible has grown. Views of God's justice, mercy, love and faithfulness, have been presented therein such as to cause me to love him more, and to desire to be a faithful servant. I have now a greater desire to again read it, in order to have a more copious refreshing from its stores of truth and light.

H. C. MILLER.

The moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.

Note from Bro. Cornell.

We are now engaged in a course of lectures in the Disciple house in Paris, about twelve miles from Brighton. Have given ten lectures, and the interest is good. The house is crowded most of the time. When Bro. Butler left, it was thought advisable for me to remain in the vicinity of Brighton for the present. We had another season of baptism after Bro. Butler

left; and the whole number who have united with the church at Brighton is forty-four. Several more will go forward when they have convenient opportunity.

Our address for three weeks is Valley P. O., Washington Co., Iowa.

M. E. CORNELL.

Jan. 15, 1869.

Appointments.

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

PROVIDENCE permitting, I will meet with the churches of Iowa as follows: West Union, Sabbath and Sunday, Feb. 6 & 7; Laporte City, Feb. 13 & 14; Marion, 20 & 21; Pilot Grove, meetings commence Feb. 27, and hold as long as duty seems to require. The meeting at Laporte City is to commence Thursday evening, the 11th, and the Marion meeting, Tuesday evening, the 16th.

We desire to make an effort to arise, and be more in earnest in the work of God. We hope all will attend these meetings who can do so, and give a little time to the service of God.

Geo. I. BUTLER.

The next Monthly Meeting in the Northern District in Maine will be held with the church in Norridgewock, the first Sabbath and first-day in February. We hope to see a full attendance. Come with a mind to work, and if there are any backslidden ones in the church, take them with you; for it is time that every soul of us wake up and put on courage. Pray for the missionaries.

CHAS. STRATTON.

The next Monthly Meeting at Johnstown Center, Wis., will be Feb. 6 and 7, 1869. Will Bro. T. M. Steward meet with us. It will be necessary for those coming to come prepared to take care of themselves as far as possible.

A. B. WILLIAMS.

The next Monthly Meeting of the churches of Wright, Casnovia and Blendon, will be held at Blendon, Sabbath and Sunday, Feb. 13 and 14, 1869.

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 and a woman by the month or year; the man to work on a farm, and the woman to do all kinds of housework. Address A. C. WOODBURY, Darlington, Wis.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Mrs E Hurburt 34-1, L D Lawson 35-5, H Kramer 35-5, L E Sipe 34-1, W P Martin 34-1, B M Hubbard 34-1, R Hutchins 34-4, C Buck 34-7, Mrs A Lay 35-4, Mrs H Gardner 35-1, A Robinson 34-1, M Ganson 33-8, G Zobst 34-4, H D Cory 34-1, E I Treat 34-1, E L Bascom 34-1, S E Sutherland 34-1, Amos M Hamlin 34-4, Mrs Van Kirk M A 34-4, L E Burdett 34-4, M D Knight 34-5, A Wilbur 34-9, J Wilbur 34-5, Mrs L C Wardell 34-1, A Chase 34-1, Miles Pepper 34-5, Jesse Wilmut 35-1.

\$2.00 each. T F Johnson 34-1, O A Olson 35-1, A G Hart 33-3, Mrs C Miles 35-5, Wm Merry 35-1, J Hackett 35-1, P Sanborn 35-1, J P Lewis 35-16, S A M Pherson 34-10, Jorusha Cole 34-1, E Stafford 33-1, S A Rowland 34-1, G T Lay 36-1, J B Ingalls 35-1, V M Gray 34-1, H Huntington 35-1, N G Sanders 35-1, B Chute 34-1, S H Hewes 35-1, Lizzie Grant 35-4, L Richer 34-4, J P Rathbun 34-14, W Livingston 34-1, H T Hawley 35-1, D Curtis 35-1, L A Green 35-1, Emily Payne 35-1, C Van Horn 34-1, Mrs A Westbury 34-9, L L Glover 34-20, W Stewart 33-18, R A Worden 35-5, L H Winslow 35-9, E Miner 35-4.

\$3.00 each. Mary Parmerter 36-4.
Miscellaneous. E Higley \$1.50 35-4, J Boyd 5.00 35-9, S Davis 75c 34-4, J Hammond 75c 34-1, C Davis 75c 34-4, W S Dunham 75c 34-1, E M Benson 75c 34-4, N Hodges 2.75 35-20, I J Andrews 2.32, 30-1, S F Grant 4.00 35-1, M Wolf 1.50 35-1, H Wheeler 2.50 35-15. Advertising 75c.

Books Sent by Mail.

H C Hayden 30c, L Smith 10c S O Winslow \$1.50, A G Hart 45c, C D Cook 45c, J Hackett 25c, W P Martin 1.00, M J Olds 1.10, V M Gray 25c, L A Huntington 50c, A Pegg 25c, L M Fuller 1.12, A Robinson 25c, A T Leach 1.00, P W Baker 25c, J P Rathbun 75c, S T McAllister 50c, A D Marsh 1.00, L J Clarke 2.68, H C Winslow 1.00, T G Soule 2.00, J M Erick 3.00, Wm Cottrell 1.00, C Smith 35c, J Matteson 2.00, L H Winslow 50c, M E Cornell 2.77, Jas Loudon 1.00.

Michigan Conference Fund.

Church at Newton \$2.00, Church at Vassar 25.00, Church at Oneida 5.00.

Receipts for Benevolent Fund.

B—— \$5.00, Noah Hodges 10.00, Abbie Hodges 10.00, L B Hoyt 5.00, Jas Loudon 3.00.

For California Mission.

Noah Hodges \$10.00, Abbie Hodges 0.00, L B Hoyt 2.00.

Received on Book and Tract Fund.

L B Hoyt \$3.00, Jas Loudon 1.00.