

ADVENT



REVIEW

And Sabbath Herald.

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

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

"PRAY FOR GUIDANCE."

FATHER, I would be guided by thy hand;
Lead me, oh! lead me through this "vale of tears,"
Until I reach that bright and heavenly land,
Beyond the confines of these rolling years.

Lead me from sin, and from temptation far;
Nor let me wander from the narrow way
That leads to climes where saints and angels are,
Where life flows on through realms of endless day.

Oh! guide me safe o'er all life's stormy tide;
Be thou beside me when the tempest roars;
Soothe the rough billows as I onward glide,
And bring me safely to the farther shore.

The paths of sin lie thick on every hand;
Guide me, and keep me safe where'er I go,
And grant that in thy strength I may withstand
The fierce assaults of every secret foe.

Oh! keep me, Lord, nor let a single sin
Blight all my hopes, and wither all my joy;
But may my heart, all purified within,
Be filled with love and peace without alloy.
J. A. GREGORY.

A TEST OF CHRISTIAN CHARACTER.

WHEN a man is building a house, which he intends shall withstand the iron tooth of time, he is very careful to have none but the most durable material used in its structure. If the building is to be of great size and weight, the stone is sometimes tested, to prove its strength and solidity, before it is placed in the building; as was the marble used in the building of the Washington Monument.

In the upbuilding of a Christian character, so many have failed in the past, it is evident to all who are in earnest for eternal life, that we cannot be too careful and severe with ourselves (not with each other), in subjecting our characters to Scripture tests, to know assuredly if we are the children of God.

The great reason for thus testing our own characters at this time is, not to adjudge ourselves outcasts from God, but to form such habits of thought, and feeling, and doing, as shall best conduce to our growth in the Christian life.

Every wrong motive of action, every wrong habit of thinking, speaking, or acting, every evil emotion of the heart, every vain thought, each and all of these are materials unfit to stand the test; while the opposite characteristics are durable and polished materials, with which to form a symmetrical, beautiful, and heavenly character.

But the particular test, to which I would call your attention now, is found in the words of David, "I hate vain thoughts, but thy law do I love." This I speak of, as one out of many to be found in the Bible; and I do it because I know that it is the delight of every Christian to subject his own character daily to the

mirror of God's holy word; not in every case because he doubts his acceptance with God; for there are a few, who have so often examined themselves, that they have arrived at excellence of character. These however are few; and for these I do not now write; but for such as in consequence of past neglect have become lukewarm, given place to Satan, and now seek to get right with God. To such I would say, Are you willing to subject yourselves to this test? If you are, may the Lord help you. If not, this article is not for you.

To this test we now apply our minds: David was a man of God. He wrote as he was moved by the Holy Ghost. His delineation of Christian character is our model. He hated vain thoughts. Do we hate vain thoughts? If we do, so far we are right in the sight of God. Reader, you say you do; but please stop and consider. Are you sure you hate all vain thoughts? Do not, I beseech of you, hastily say, *Yes, I do*, and heedlessly pass on to something else, more interesting to your taste; *stop right here*, and ponder for hours upon this matter. Be sure it is not a light affair. It is of more importance to you, than all earthly considerations, whether you do truly hate all vain thoughts; I have seen men who wore the badge of discipleship, who hated a large class of vain thoughts, but still clung to a few vain ideas, which proved their ruin. Did you ever think of this, dear reader, that one vain thought, if perseveringly held, would ruin you in the end?

Do not, I demand of you most affectionately, get tired of my perseverance in holding you to this point; I assure you, it is a theme most interesting, when you get accustomed to meditate upon it. True it may bring you great dismay and shame of soul; but it is better to shame yourself out of your sins now, while you have an opportunity of getting clear of them, and throwing them overboard, than by-and-by, when they will cling to you like oil or powder to a burning magazine.

Vain thoughts were the bane of David's life. He hated them. He hated all of them. Not one did he pet. We sometimes see men—oh! how good they are in almost everything. You cannot but love them. They are pillars in the church. But alas! there are a few things against them, and perhaps the worst of it is, these few things lie so deep down you cannot touch them; neither can any man touch them. They can search themselves, by this test, and they would find out in time; but it would in many cases require time, and much candor and plain dealing with self, to get at the root of the evil.

The beauty of dealing severely with one's self is, that God helps such by his Spirit. Ah! yes, and angels love to help such, and they build with such material as Satan cannot crush, or throw down; and the Tobiahs and Sanballats cannot get these Nehemiahs away to the plains of Ono, to discuss minor points. No, dear reader, he cannot do that.

Do not think I am getting personal, because if you do think so, you are the very person I am not writing for. I am writing for such as will like plain talk, and plain dealing. It is too late for fine-drawn distinctions. We want eternal life. That is what you and I seek. Before such a motive all personalities vanish. If I am indeed a child of God, I shall hate vain

thoughts. Now I must know what vain thoughts are, or I may shipwreck my soul on this ignorance.

What then are vain thoughts? Solomon says of this world, "Vanity of vanities, all is vanity." Ah! now we have the key to this matter: *all is vanity*; *all* of this vain earth. Another says, The Lord knoweth the thoughts of man, that they are vanity. The wicked and unconsecrated man is vain, in *all* his thoughts. His best acts are so mingled with unworthy motives that God sees no merit in them; and those not actually sinful, are, at least, vain; and how few of the best can say, I am free from vain thoughts.

It may be asserted without fear of contradiction, that the greatest task the good man has, is to watch against vain thoughts. If successful here, he is everywhere. This is the door by which Satan enters; and he, who keeps this door well, can keep the other avenues to the soul. Vain thoughts! It is shameful to open your heart to this and that foolish idea, this surmise, and that fancy; this desire, this conjecture, and that plan so founded on nothing; air castles, day dreams—or, perhaps your mind is almost void at times: no connected plan of thought; vacancy, want of order. Do you know this is just the place for Satan to work, in a heart unkept, unwashed, unswept, all full of dust of the world, so that a good thought gets smothered in a moment? But again, vain thoughts include, not only thoughts actually sinful, but all useless thoughts. Why? Because this useless timber excludes good thoughts. Have you thought of this? Will robins mate with bats, or will the thrush nest with the crow?

Do not get tired, brother, I want to hold you here. We cannot soon exhaust this subject. It is a wide field. If you are disgusted with my plainness, and my subject, then my effort is not for you.

It is the delight of the neat housekeeper to scan the remotest corners for whatever filth is there; not because she likes to handle filth; but she is desirous to rid her house of the least particle of dust, which may unhappily cling to a corner, or to any part of her domains. So the Christian delights in this duty; and while he laments the existence of evil, he is so habituated to self-examination that it becomes his delight to turn his eyes within, not only because he has this work to do, but because he finds it profitable, and edifying to his soul. In time, he builds and builds, and from frequent imperfection, he attains to some assurance, which comforts and strengthens him in times of darkness. We say he builds; yes, and he is always ready to improve his building, by removing this or that article which the test pronounces unworthy, and he is willing to subject his building to the severest tests which inspiration furnishes; and it is as great a pleasure to remove the unworthy article, as to replace it with such as will stand the scrutiny of God's wisdom. Why? Because that the removing the condemned article, is the first step in introducing the tried and sure material, durable as eternity. But to particularize a little more. It is possible for a man to cherish vain thoughts, and at the same time, think he is a very Solomon in wisdom, in this very thing, and to plume himself upon his vanity. I do not refer to men of the world, but to good men, at least those who we believe are good men; men who are at heart engaged in the work. A man may think he is such a guardian of another's virtue, that he does not suspect

his own. So those, having charge of souls, may be so burdened with other's sins, that they forget their own frailty, and become overanxious. A sort of jealousy may come in, lest some brother should sin. We may not rid ourselves of responsibility; but there is a middle ground between recklessness, and a sickly, nervous worry about little matters. There is one species of vain thoughts which weakens us, at times. I speak of general principles, which apply to myself, perhaps, as much as to any one. But apply as they may, we may not ignore them, for this is our safety, to deal unsparingly with that "pink of perfection," dear self. At the present time, a quick and rapid movement is called for in our onward march. Our Captain orders, Haste; the army is in great force upon our track. Many are too much encumbered with this world, to be reached. Only a few of the present company will reach the goal. These will have the more difficulty to break from the influence of those who have only a name to live. If one were awakened from sleep abruptly, to escape from the hungry flame, which was consuming the house, we could readily appreciate the kindness of him who gave the alarm. So we applaud the wisdom and kindness of those whom God has fitted up to alarm a drowsy church, and a sinking world. And as they bid us watch and pray, let us study continually, to see what dangers we must watch against.

In investigating this matter, all our labor will be fruitless, unless we have the eyesalve, to remove the film which sin and Satan have caused to cover our eyes. A clock might as reasonably be expected to repair itself, as for a wicked heart to seek out its own wickedness, and expel the same, of its own free will and power. We need the help of God's good Spirit in this matter; and, dear reader, let us take care to cherish the good Spirit of God, and ask such aid in all our meditations.

Let us bear in mind, that exposure is of small consequence, compared with guilt. What if men do, or do not, know of our sins? God sees them. If we can propitiate his favor, all is well; if not, ruin is sure.

To attain to the power to exclude evil thoughts, we may with propriety seek for high attainments in holiness, as the only means of permanent success. We may maintain this position of light skirmishing with the enemy, sometimes victorious, sometimes vanquished, for a century if it were possible, and Satan would be pleased. What we now want, is a complete arming and discipline, and absolute victory in every conflict. To receive this we need humility, and courage to face the foe in that fortress, the heart.

We may pray as often and as long as the Pharisees did, and unless we understand our own case, our prayers will be as vain as theirs; and every one of them will only strengthen the foe we have admitted to this important position. When we have seen the evil of this heart, as God sees it, then will our prayers ascend with power to the throne on high.

Oh! the wisdom we need in this search! Solomon was wise; but when he turned his eyes within, he failed to see the folly and madness lodged in his heart. He nursed within himself the foulest serpents and the basest thoughts. His heart once filled with divine wisdom and purity, became swinish and beastly. Alas! would it were not so; but he doubtless was fully warned by the good men of his time. Their counsel was set at naught, and the wisest man fell.

Lord, arouse us to look within, and seek out the foes which lurk in our own hearts, only to ruin us. Let all our love for these foes be turned to hatred; and renew us wholly in the temper of our minds.

O Jesus, our great Physician, let us come near to thee by our faith; and as here upon earth, thou didst heal disease by a touch, so heal us of the disease of sin. Oh! heal us most thoroughly, so that it shall be natural and easy for us to act with wisdom and discretion. Heal us, so that every tendency to evil shall be eradicated, and take away our unbelief. Heal us, so that all our impulses shall be noble, every motive pure. Fulfill in us what thou didst in Enoch, and let us move on with constant and even step, until like him we shall be admitted to see thee amid the glories of Heaven.

JOS. CLARKE.

A BRIEF LECTURE ON THE DEVIL.

Text.—"Your adversary the Devil walketh about as a roaring lion, seeking whom he may devour." 1 Peter v, 8.

Introductory. *There is a Devil.*—See text, and many other texts, for which you are referred to in almost any portion of the Bible.

The Devil is an adversary.—References as above to be studied in the light of many chapters of your personal experience.

The Devil is malevolently active.—He goeth about on the mission of destruction.

I. *He rises early.*—If you awake betimes, and think to walk forth to the accompaniment of the matin song of birds, you will be shocked, it may be, to find him in advance of you. His engines are in operation, his shops are open, his artisans are busy, his agents are abroad, his nets are spread, his incantations are wrought, his pits are digged; earlier than waiting fathers, he has made ready for their sons; earlier than praying pastors, he is in pursuit of their flocks; earlier than morning prayers, he is afoot, "seeking whom he may devour."

II. *He sits up late.*—"Nine o'clock, all's well," once chanted the pacing watchman, but when he said, "All's well," the Devil must have laughed in sardonic scorn. The redfires of his work were burning all over the crowded city.

"Ten o'clock, and all's well," and pious people said their prayers and laid down to sleep, and here, and, in this city alone, here two thousand dram-shops stood open—gay lights made them cheerful, and the Devil laughed again as he saw the sons of ministers and deacons, class-leaders, stewards, sons of very good people in the country, turning in. Well he knew for what they were in training.

"Eleven o'clock, and all's well," and yet theaters crowded with young men and women, boys and girls, lurid with the air of sin, redolent of blasphemy, the air thick with moral pollution, were in full blast; concert-cellars gathered their motley crews, dance-houses rung with wassail cheer.

The tempted turned away from honest labor, sought in vain, crouched beside the wall, and an eager, hungry look was in their eyes—the Devil must have laughed as he heard the drowsy watchman cry, "All's well," and saw good people sound asleep.

"Twelve o'clock, and all's well. Once a year, some churches hold a watch-night, and with solemn song and prayer live the old year out and the new year in. It is an event prepared for, talked of, got ready for, and remembered as an epoch!

Now go out. Midnight! Hear the billard balls as they are smitten; hark to the rattle of the dance; hear the oaths and curses of men around their card-table—the gambling hells keep watch-night, seven times each week.

Midnight! Yet through half-opened blinds streams the light of the house of the strange woman; her doors are open, and from them there is a direct and short path to the shade of hell.

On through the small hours, hot-footed, he keeps his way. Along his path is theft and arson and violence, ghastly murder, or outraged virtue—the sin-born babe is strangled—the wandering homeless wretch takes his plunge into eternity to escape the starvation or retribution of time.

III. *He takes no vacation.*—The schools are closed, for the hot summer is upon them, and then the Devil gathers the children to his schools. They are free. He never suspends for absence, nor expels for misconduct. He makes no distinction in color. All are welcome. He opens his school in the dusty street, in shade of stables and saloons, beside lumber piles and wood-yards, on the dock, by the depot—anywhere. With what a glee he sings parody on the song:

"Gather them in,
Gather the children in."

The churches are closed. 'Tis hot weather. The heat comes in through walls of thick stone, through windows of costly stained glass, and down through roofs of slate. The minister perspires, the organist sweats, the below-blower grows unctious. Let all have vacation. Shut up the house of God, four, five, or

six, long weeks—let the pastor go away—all hands for vacation!

Except the Devil. He is busier now than ever. His chapels are open, and are made more than ever attractive. The organ is dumb, but shall there be no music? The Sabbath is now to be especially worked, for Satan has it all his own way, and it will go hard with him if he does not so well improve the two months of closed churches, that he can afford to be comparatively easy during the minister's protracted winter siege.

He takes no "noon-spell," but "goes about" on his dangerous quest without cessation.

THREE LESSONS.

1. *Be sober*—thoughtful, considerate.
2. *Be vigilant*—ever watchful.
3. Remember he is "your adversary," and he goes about to destroy you.—N. W. Christian Advocate.

ONE SHORT PREPARING HOUR.

"Yet does one short preparing hour,
One precious hour remain."

I was especially impressed with these words while reading them as quoted by Bro. Lamson in a late Review. And my heart felt to respond, I, too, "want to improve it by divesting myself of wrongs, that I may have a clean record in the day of Judgment."

It is a precious light which shines upon our pathway, showing us the dangers which threaten to destroy us. It is a precious light which shines upon our hearts, revealing to us the wrongs which are keeping us from making advancement in the Christian course. Then let us, with thankful hearts, give earnest heed to the precious light; and though made sensible of this light by the sore chastening of the Lord, let us remember that a God of mercy holds the rod, and that love, or tender parent's love, prompts the strokes under which we writhe.

Reproof has made me sensible that I have a great work to do in order to be accepted among God's pure, humble children. With shame I acknowledge that pride of the worst kind, pride of self, has crept into my heart, and held me a too-willing captive. I do desire to so humble myself before God that in his own due time he will be pleased to give me some place among his exalted, purified children.

The light given has caused me to search my heart as never before; and oh! what a multitude of evils I find lurking therein. It has caused an awakening to a sense of sin, such as I never before experienced, not even when first I felt my need of a Saviour. Truly I have felt too unworthy to lift so much as my eyes to Heaven; and the poor publican's prayer has been mine. But I have resolved to set earnestly to work, and, by God's assisting grace, root out the many evils I find in my heart, and strive daily to deny self. I will try to "heed the warning," and live up to the light, hoping that our loving Father will accept me for Jesus' sake, and give me the strength I need.

Die to self! Oh! help me, Father,
Learn this lesson which I know
I must learn, or never enter
Through those gates with pearls aglow,

Soon they'll ope on glittering hinges,
And the Man of Calvary,
Who, though sinless, for poor sinners
Suffered keenest agony.

He who was a man of sorrows
Then will bid his children come,
And his voice like richest music
Bid his ransomed welcome home.

And I know that those who enter
Through those pearl-set gates of light,
Join the song of praise eternal,
And are clad in garments white.

They will all have learned this lesson,
Painful though the process be.
Father, help me now to learn it—
Die to self, but live to thee.

M. J. COTTRELL.

The greatest talkers are usually the lightest workers and possibly the smallest thinkers. No matter how much you think over any plan for good. The more the better. But let your actions speak of it to the world, rather than your lips.

THE WORLD WHEN CHRIST COMES.

It is clearly set forth in the Scriptures, that the return of Christ to Judgment will find the world anything but holy, peaceful, Christian, and happy; and that the last days will be earth's worst days, crowded with all forms of abounding wickedness, apostasy, irreligion, disorder, and sensuality. Indeed, it is one of the uniform laws of Providence, that judgment never comes in a pure and peaceful age. It is only when the blasphemies of men run highest that the Almighty strikes. When the wickedness of the old world culminated, the flood came. When the iniquities of Sodom were at their height, the day of doom dawned. When the "iniquity of the Amorites was full," the sword of Israel was upon them for their extermination. When the Jews, in their many crimes and apostasy, added responsibility for the Messiah's blood, the ploughshare of destruction overturned their city, destroyed the last remnant of their state, and entailed eighteen centuries of woe upon their children. The greatness of judgment is also graduated by the extent and turpitude of the offenses which call it down. As all divine judgments, hitherto, have been samples and earnest of the great Judgment to come; and, as that when it comes, it is to be the most universal and awful of all, we are forced to the conclusion that it will overtake the world in a condition of the most unbounded guilt and godlessness, transcending everything that has thus far marked the history of man.

To this, also, agree all the scriptural statements on the subject: "When the Son of Man cometh, shall he find faith on the earth?" (Luke xviii, 7, 8.) "As it was in the days of Noe, so shall it be also in the days of the Son of Man." (Luke xvii, 26, 27.) We know what sort of days those of Noe were. We know that they were not centuries of righteousness and peace. The testimony of God certifies to us what was the state of things. The inspired record is, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. * * * The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." (Gen. vi, 1-13.) Such is the awful portrait of those times, sketched by the Holy Ghost himself. And the word of the divine Jesus, more than once recorded, is: "As the days of Noe were, so shall also the coming of the Son of Man be." (Matt. xxiv, 37-39.) We know, too, from the same infallible source, what was the moral state of the cities of the plain at the time. They were overwhelmed. "The Lord said: the cry of Sodom and Gomorrah is great, and their sin is very grievous." Not ten righteous men could be found in all their teeming populations. (Gen. xviii, 20-32; xix, 1-17.) But the word of Jesus is, "Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed." (Luke xvii 28-30.) Paul testifies to the same effect: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. iii, 1-9.) And if this correctly portrays what is to be the prevailing condition of the professing church, what shall be said of the vulgar multitudes who make no pretensions to piety or godliness?

—Prophetic Times.

TEMPERANCE and Christianity have a wonderful power in adorning people, or improving their appearance. It gives them "a meek and quiet spirit;" and this the Bible calls an "ornament which is in the sight of God of great price." Temperance and religion make the eye look brighter, the complexion clearer, the smile sweeter, the voice softer, and everything about our person better-looking than it otherwise would be.

THIS GENERATION.

It is supposed by some that the Saviour's words in Matthew xxiv, 34, have reference only to the generation to whom he was then speaking, and that the signs just mentioned in the preceding verses, were signs only of the destruction of Jerusalem. Now although there is Scripture enough, it seems to me, to convince any one that these signs are signs of the end, and that our Saviour's words have reference to the last generation, the very generation that sees these signs, we have other testimony which goes to show that such is the fact.

These signs were to appear immediately after the tribulation of those days. Verse 29. The tribulation of those days was the Papal persecution of the saints down to about the middle of the 18th century. Jerusalem was destroyed in A. D. 70, yet neither Josephus nor Milman mentions any of these signs as preceding the destruction of that city.

Josephus mentions many other signs, attending that event; but not one of those spoken of by our Lord, are, so far as I have read, mentioned. The book of Revelation was written A. D. 96, twenty-six years after the destruction of Jerusalem. In chap. i, 1, it says that the things therein revealed must shortly come to pass. In chapter vi, 12, 13, the same signs are mentioned again, and in such close connection with the end of time, and so long after the destruction of Jerusalem, that our friends should quibble no more upon this point.

G. G. DUNHAM.

Jackson Co., Mich.

KEEP YOUR EYES ON JESUS.

WHEN the darkness and gloom of the world, with the labor and cares of life bear heavily upon us, let us keep our eyes on Jesus. See him bearing the heavy cross up Calvary, fainting by the way, while he endures, in untold agony, the penalty for man's transgressions, suffering, the just for the unjust. When persecutions are heaviest, when friends forsake, and watch us for evil, saying things falsely against us, and when they separate us from their company, and cast us out, let us remember that we are but strangers and pilgrims on the earth, and have here no continuing city. Let us then keep our eyes on Jesus. Behold him, the meek and lovely One, fleeing from place to place, spit upon, reviled, scourged, having not where to lay his head.

When oppressed with the burden of this last message of mercy, and we feel that the Lord has a great deal for us to do, let us look at Jesus, a lad of twelve years, chiding his parents for expecting him home, saying, Wist ye not, I must be about my Father's business? Follow him in his arduous labors of love and mercy, with the sins of the whole world upon him, weeping and lamenting for the sins of his people, until he finished the work his Father gave him to do on the earth.

And now where do we look for him? Dressed in priestly attire, in the holy of holies, he is now doing the last work he will ever do for us as sinners. Oh! let us not now lose sight of him for a moment. Let his blessed Spirit fill our hearts and being with the light that surrounds him. Many years He labored for us on the earth, and many years has he been pleading and laboring in Heaven to prepare a people, who, for the glory set before them, and in view of his great love and sacrifice for them, will be willing to give all for him, bear the cross, despise the shame, and fear not those who can only destroy the body, but him who is able to destroy both soul and body. When we realize all that Jesus has done for us, does the way of life seem any too rugged? Is the recompense of the just any too dearly bought? Why do we desire ease in this world? We are laborers working for an inheritance. Oh! let us work with a will, doing our Father's business, be it ever so little that is required.

Are we lukewarm? Let us not rest separated from Jesus. Let us keep our eyes upon him. He still pleads for us. He still invites us, with his sweet Spirit and loving words, to come to him. Let us be zealous and repent, and buy the gold. Oh! let us do something for Jesus, to advance his cause. This is a good way to dispel the clouds. Let us afflict ourselves, make a sacrifice unto the Lord, even that of a

broken heart, and contrite spirit. Let us be sure we draw nourishment from the true Vine. May we not be cast off as withered branches, but bear fruit to the glory of God. Soon, if faithful, he will take us home, to enjoy that "rest that remaineth."

M. P. STILES.

THE BIBLE.

Who composed the following description of the Bible was never known. It was found in Westminster Abbey—nameless and dateless:

A nation would be truly happy if it were governed by no other laws than those of the Blessed Book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done. It affords a copy for a king, and a rule for a subject.

It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as a lord of the household, and the wife as mistress of the table—tells him how to rule, and her how to manage.

It entitles honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the ruler, and authority of the master—commands the subjects to honor and the servants to obey, and promises the blessing and protection of the Almighty to all that walk by its rules.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father, and tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former, and a husband to the latter.

It teaches a man to set his house in order, and know his will; it appoints a dowry for his wife, and entails the right of the first-born, and shows how the young branches shall be left.

It defends the rights of all, and reveals vengeance to every defaulter, overreacher and trespasser.

It is the first book, and the oldest book in the world.

It contains the choicest matter—gives the best instruction—affords the greatest pleasure and satisfaction that we ever enjoyed.

It contains the best laws and most profound mysteries that ever were penned; it brings the best comforts to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way of glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confronts all errors; and a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds and unparalleled wars.

It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions.

Search the Scriptures.

How to Give.

"A few days ago," says Dr. Schwartz, the editor of the *Scattered Nation* and founder of a Christian Jewish home, "I received a letter, and on the inside of the envelope, which contained six penny stamps and nothing else, these words were written: 'Fasted a meal to give a meal.' I know not who sent this touching gift, and it matters little whether I know it or not; it is known to Christ. The gift is appreciated by Him who saw the widow throw into the treasury the two mites, and called unto him his disciples, and said unto them, 'Verily, I say unto you, that this poor widow hath cast in more than all they which cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all she had, even all her living.'"

A LOVING REBUKE.—John Howe once observed two men in a violent passion. Their mutual cursings shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice:

"I pray God to bless you both!"

This prayer so impressed the quarrelsome men that they ceased their strife, and thanked Mr. Howe for his supplication.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 30, 1869.

URIAH SMITH, EDITOR.

CONSECRATION.

WHEN God in the law directed Moses to put the blood of consecration upon the tip of the right ear of Aaron and his sons, and upon the thumbs of their right hands, and upon the great toes of their right feet, it was no idle, unmeaning ceremony. It denoted the consecration of the men in these bodily organs to the service of God.

The ear was consecrated to God by the blood of the slain victim. It implies that the priest must stand in the counsel of God, and hear every word that he should speak to him.

The right hand being thus consecrated by blood denoted that his acts should be all such as God could approve.

His right foot being in like manner touched with this blood of consecration, was a testimony to him that his feet should run in the way of God's commandments, and never be found in the path of sin. See the consecration, Ex. xxix; Lev. viii.

And can we, as Christians, be neglectful of the great truths there shadowed forth? Our whole body is to be a living sacrifice to God. Who of us are Christians after such a fashion as this?

J. N. ANDREWS.

DECEPTION.

SAYS the Proverb, "He that hateth, dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not, for there are seven abominations in his heart." Prov. xxvi, 24, 25. It is the inevitable lot of a deceitful person not to be believed "when he speaketh fair." Time and space would both fail, to point out all the testimonies in God's word against deception. A hypocrite is a most odious character in the sight of God and man. He may think he can gain something by deception; but all he gets at the last is a bad name, and will not be believed when he tells the truth. A person who *once* tells a lie is distrusted and suspected; but a deceitful person—one who has cultivated a *habit* of falsehood in both word and life, cannot be believed, and is always shunned by the honest. No sin has been more severely denounced in the Scriptures, and none more certainly brings evil consequences even in this life; because it is not only an evil in itself, but it is the refuge and hiding place of all other sins. It is the accessory of all crimes.

The case of Jacob deceiving his father to secure a blessing is well presented in Spiritual Gifts, and so as clearly to vindicate the justice and purity of God's character and government. And it is worthy of remark that Jacob suffered most severely in after life from the same cause.

When he had served the appointed years for Rachel, and "they seemed unto him but a few days, for the love he had to her," how must his heart have sunk within him to find that his ardent affections had been trifled with by the deception of Laban, who had brought one unto him whom he had never loved. We can scarcely imagine anything more cruel than this.

And again his own sons caused his heart to bleed when, with deceit and falsehood, they brought to him the coat of his dearly-beloved son, and made him believe that an evil beast had devoured him. Long years he mourned his son as destroyed, because of this deception, though Joseph was both living and prosperous. As by his own deception he was long separated from his father's house, so by the deception and treachery of his children was his son long separated from him. So his sin followed him.

But it may be asked, Why did Jacob suffer thus for his crime if he was truly penitent, and so forgiven? Because God would show his abhorrence of the sin of

deception, and let him suffer in this life, though he was granted mercy and life in the world to come.

A family in England, somewhat noted for piety, was yet very unhappy in their family relations; calamities greatly befell them. John Wesley was asked the reason of this, as it seemed to many to be a denial of the providence of God over his servants. Mr. Wesley replied that he had known them from their childhood, and that, as a family, they had been very disrespectful and unkind to their parents, and therefore the like had been meted out to them. He further said that he had often noticed that, where persons had been guilty of sins peculiarly abhorrent to God, they had been left to suffer the bitter consequences in this life, though God had accepted their repentance and given them assurance of life eternal.

Many such cases are found in the Bible, beside that of Jacob. Though king David was in all else honorable, upright, frank and generous, and repented sincerely for his crime, yet the sin of adultery was so odious to God that it could not be altogether passed over. He caused him to suffer deeply in consequence of it. Had David been of an opposite character; had he been deceitful and vain instead of being frank and humble, who can tell what might not have been the result of such a sin? But noble as he was in all his life beside, even a man to govern Israel after God's "own heart," he had to feel the rod for his departure from the commandment of God.

No sin can be so secret that God cannot see it. Deception will not avail before him who knows the heart. And though a person may flatter himself that his schemes have succeeded, and his plans been too deeply laid to be detected, he will be sure to find at last that "The way of the transgressor is hard."

J. H. WAGGONER.

Shouhegan, Maine.

HONOR THE AGED.

How reasonable and just the requirements of the Lord our God, "Thou shalt rise up before the hoary heads, and honor the face of the old man." Lev. xix, 32. Yet oh! how men, women, and children, are inclined, in this fast and selfish age, to forget, neglect, and disregard this commandment. What a pity!

In this same text stands too the injunction, "And fear thy God." How many who profess to fear God, yea, to love and obey him, remember that it is a duty clearly binding upon them to "honor the face of the old man?" How many "rise up before the hoary head," and give them the respect due unto them as they come into their presence?

God notices our neglect in this direction, dear reader. He marks it. He wants us to repent of it. He wants us to reform wherein we have been faulty. Especially does he want those of us who are daily learning more and more of the sacredness of his holy law, and its obligations upon us as commandment-keepers, to be very circumspect in all our Christian duties.

One of the ten commandments, which we trust we have a growing regard for, teaches us to honor our father and mother. Do we do this? If not, if we find it hard to honor our parents, it will be difficult to heed the text first quoted. And if we do not obey the voice of the Most High here, how can we fear him? And if we fear not God, where is the wisdom which characterizes the Christian, the man of God? We must be void of it, for his word declares, "The fear of the Lord, that is wisdom."

Dear brethren and sisters, have you parents? Then love them as you should. Are their bodies bending over with the infirmities of a long and weary life? Are their hearts pressed with care and sorrow as they realize that their mental and physical powers, once strong and active, are failing them? Has the grasshopper become a burden, and are "fears in the way?" Oh! stretch out your friendly hand to lead that aged man, that aged woman, that dear father or mother, down the declivity of time. You may not have them long. Soon they may be gone. Some of these parents have prayed for you. They pray for you now. But not long may you hear their prayers. Others, whom we love, whose venerable heads are crowned with hoary hairs, are yet living without hope in God. We

feel for them, we pray for them, and weep for them. In tears, some of them beg an interest in our prayers. God help them to come now, while mercy lingers, and know the joy of salvation.

And may we so live, so fear God, and so respect the aged, so honor our father and mother, as to win those to Christ, if possible, who know him not. And may we finally meet where death can never sever, where there will be no tears, no sorrow, nor grief, but felicity and joy will fill the ransomed soul forever and ever.

A. S. HUTCHINS.

"BE YE HOLY."

HOLINESS is not simply one moral excellence, but the harmonious and perfect blending of all. It characterizes outward acts, but if possible, still more the thought, motive and intent of the heart. These are inseparably connected. As is the one, so is the other. "Out of the abundance of the heart the mouth speaketh," No fountain can bring forth both sweet water and bitter. "Men do not gather grapes of thorns, nor figs of thistles."

Sometimes the wolf appears clad in sheep's clothing; but such instances are the exception, and not the rule.

If closely observed, the wolfish nature will soon appear, the guard of hypocrisy be thrown off, and the unholy and unsanctified character be seen in all its naked deformity; the tree bearing and known by its fruit.

Our Heavenly Father designs that his children should be assimilated to his likeness;—have their "fruit unto holiness, and the end everlasting life." The ten precepts of his perfect law are calculated to develop in us such a character. With this end in view, he invites, admonishes, even chastises us, "that we might be partakers of his holiness;" "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." He has forewarned us that without holiness no man shall see the Lord.

And the time is just before us that the unalterable decree will go forth, "He which is filthy, let him be filthy still; . . . he that is holy, let him be holy still." Oh! how important that we be prepared for that trying hour, that we be accounted holy then. Glorious consummation! A character developed in accordance with the will and purpose of Him who has said; "Be ye holy, for I am holy." At rest, beyond the reach of temptation. No more danger of defeat in the warfare. No more fears of falling through weakness, to win the prize and wear the crown.

In view of present dangers, and prospective glorious deliverance, who would not pray, "Thy kingdom come; thy will be done in earth, as it is in Heaven?" Even so, come Lord Jesus."

N. ORCUTT.

Bordoville, Vt.

REPORT FROM CALIFORNIA.

WE have now held forty meetings in this section, and the people have paid good attention to the truths spoken. We came to this place by invitation of Bro. Lyttaker, who had recently moved here from Petaluma, where he had embraced the Sabbath as the result of the tent-meetings held in that place. We came here in the heart of the rainy season, yet the people showed great interest and punctuality in attending the meetings, notwithstanding the rain and bad roads. But as the heavy rains came, the creek passing through this valley swelled so high that the bridges were either removed or covered with water, thus proving an obstruction, as the only way of crossing it was by passing over on foot on a tree which nature had graciously bent over the stream, seemingly for our accommodation. So to obviate this difficulty we appointed to hold meetings on both sides of the creek, speaking at Bro. Lyttaker's every other day, in the afternoon, and at the Blakely school-house on the other side, every evening, giving three discourses on Sunday. We continued this arrangement until last week, when we commenced labors at the Piner school-house on this side, to better accommodate the people and make the interest more general, while keeping up our meetings, half of the time, on the other side. The school-houses are about four miles apart. This gives us plenty of exercise, in connection with our visiting, as we generally travel this distance on foot several times a week.

We have met two opponents since coming to this place. Our first opponent was Mr. Kirk Patrick, who wished to speak but twenty minutes at the close of our discourse. We gave him twenty-five minutes, and Bro. Loughborough replied immediately. But the elder broke in upon him several times, showing much excitement, though Bro. L. had positively stated that as he had been silent while the elder had spoken, he wished not to be interrupted during his reply. Among the views entertained by this singular man, is the idea that Christ's personal coming will not take place till at the end of the 1000 years of Rev. xx, which, he says, are symbolic, and therefore represent 365,000 years.

Our second opponent was Mr. Crawford, a Presbyterian preacher, who gave a lengthy and written discourse yesterday (Sunday), on the change of the Sabbath, at the Blakley school-house, while I was taking notes, and Bro. Loughborough was having a good time at the Piner school-house, which was well filled with interested hearers. I replied to Eld. Crawford's discourse in the evening, before as many as the house could hold, and some outside, who were listening at the windows. The Lord gave unusual strength and freedom, and the interest was intense though I was under the necessity of speaking much longer than usual. At the close of the discourse some expressed it as their conviction, that we had the truth on the Sabbath. May they and others have courage to embrace it. We have held one Sabbath meeting, and have appointed another for next Sabbath. We know not what the result will be, but feel thankful for divine aid, and will try to do our duty, trusting in God.

After reviewing Eld. Crawford's discourse last evening, a feeling of gratitude came over us for such a work as our History of the Sabbath. May God bless Bro. Andrews in getting out the revised edition, and may we all take an active part in circulating this excellent work. We approve of the suggestion of including this work among the books to be distributed as far as practicable, at the expense of the Book Fund. Also we are glad for the forthcoming works from the pen of Bro. White, and that our works on Spiritual Gifts are to be republished. We would be lame without these. The cause demands them. We have already disposed of 13 full sets (52 vols.), of Spiritual Gifts. Our hearts beat in unison with the moves of the brethren East. We feel that the cause is one; and may God speed on the message in its work.

D. T. BOURDEAU.

Santa Rosa Creek, Cal., March 1, 1869.

REPORT FROM BRO. HUTCHINS.

At the time of my last report I was visiting and attending meetings in Roxbury and Braintree, with Bro. Evans. Remained here about two weeks. Five had decided to keep the Sabbath, while others were examining the subject with deep interest. The first Sabbath in February I was at Bro. Dompiere's in Randolph, a few miles from where we had been holding meetings, unable to get to the place of the meeting, by reason of a heavy storm and blow. So I spoke to a few here on the Ministration of Angels, while Bro. Evans made his way, with team and on foot, on to Roxbury mountain.

On the 13th, was at home, not able to attend meeting, in consequence of a severe cold. On the 17th, we left home for Enosburgh, but on reaching Johnson, could proceed no further, by reason of another snow-storm, followed by high winds. Sabbath, the 20th, spoke to two families, at Bro. Wiswell's. It was a pleasant season. I am grateful that Jesus, the blessed Saviour, says, "Where two or three are gathered together in my name, there am I in the midst of them."

When the roads became passable, it was quite a question in my mind, such was, and had been the condition of my lungs for some time, whether to continue on to Enosburgh, or to return home. Never have my lungs and throat been affected from repeated colds, as this winter, resembling the present epidemic of New England.

But as I had not been to Enosburgh since our return from the West, except to attend the State Conference, and had repeatedly disappointed the brethren

there, I decided to go in that direction, hoping and praying for sustaining grace.

We spent eleven days at Enosburgh. Our visits at Brn. Bourdeau and Orcutt's, also with some ten other families, were to us quite pleasant. Our meetings were more thinly attended than they would have been but for another Vermont snow-storm, followed by a severe blow, which have rapidly succeeded each other thus far since the first of February.

While here, our beloved aged Sr. Mary Bean, calmly and peacefully fell asleep in Jesus. Her death was triumphantly happy. Of her may it be said, "She hath done what she could." As the fatigued traveler desires rest at the end of a long and wearisome journey, so did she anxiously desire to rest, the little time intervening between this and the resurrection of the saints of God.

The first Sabbath in March, I spoke to about twenty brethren and friends at Bro. Austin's, in Berkshire. This was an unusually solemn season. There seemed to be an anxious desire burning in the hearts of the people of God to get nearer to him, and be more and more assimilated into his divine image. May they all enjoy more love and communion with the Most High. On first-day, drove about 12 miles, to East Richford, where I attended Bro. Bourdeau's meeting in the forenoon, and spoke in the afternoon on the Judgment. We were happy to meet with the old, tried friends of the cause here again. They contemplate building a house of worship here. It seems if there is union of feeling and action in this direction, this enterprise may prove successful. "Union is strength."

Last Sabbath I preached at the house of Bro. H. W. Barrows in Irasburgh. More met with us than we could have expected, considering the inclemency of the weather and the bad condition of the roads. But I think all felt richly rewarded for the pains they had taken. Truly, "They that wait upon the Lord shall renew their strength."

Reached home on the 15th inst., having as I humbly trust some realizing sense of God's goodness to us. We hope to appreciate his manifold mercies and blessings to us. Truly God is good. My health is considerably better than when we left home last. My lungs are also much stronger. So I am encouraged to hope that our New England winter will not prove as unfavorable to my health as I had feared. Yet my heart longs for that world, whose inhabitant shall not say, "I am sick."

A. S. HUTCHINS.

Wolcott, Vt., March 17, 1869.

REPORT OF LABOR.

SINCE writing my last report, Jan. 18, I have labored four weeks in the townships of Georgetown and Blendon.

In this time I have given twenty-seven discourses. The effort made in Georgetown was almost an entire failure. The people soon lost their interest to attend meetings, partly on account of their worldly affairs, and partly because of the influence of a prominent man whose faith was a mixture of Orthodoxy, Infidelity, and Spiritualism, and in whom they placed great confidence.

My labors in Blendon only resulted in confirming and strengthening those who had previously taken hold of the truth. The Monthly Meeting held in this place, Feb. 13 and 14, was not largely attended, because of the bad roads and rainy weather during the time. Considering all the circumstances we had a very good meeting. A few of the brethren were with us from Wright, which gave us some encouragement.

Immediately after the above Monthly Meeting, I went into the township of Allendale, and began a course of lectures. The Wesleyan Methodists tried hard, with their minister, to keep me out. They tried to introduce a protracted meeting after I had sent word to commence meetings there, but when an expression of the people was taken, the majority voted that I should have the house, and go on with my meetings. The Methodists soon after commenced a protracted meeting in a school-house about a mile and a half east. Notwithstanding all this, I have had a good attendance, and, after about three weeks' labor, ten have com-

menced to keep the Sabbath of the Lord, and about as many more have expressed themselves favorable. I have now been absent from them about a week, to attend the Monthly Meeting in Casnovia, but expect to resume my work there in a few days.

The Monthly Meeting in Casnovia has just closed. The blessing of the Lord was with us during the whole meeting. There was a good representation from the Wright church.

Our Sabbath meeting was of good interest, and the social meeting showed that the friends of the cause still love the truth. As this season of worship closed we all went about three miles to the water and three were baptized. They also united with the church. In the evening we went to the house of Bro. Gilbert, and enjoyed a free time in the celebration of the ordinances. The Spirit of the Lord was in our midst, and this meeting was a source of encouragement to all. Sunday morning at 9:30, we had a free social meeting. After this I spoke from the text in 2 Cor. xiii, 11. The Lord gave freedom, and as I exhorted them to remain firm in the truth, to live holy and pure lives, to make every effort in their power to advance the cause they loved so much, many of them were affected to tears.

I bade them farewell, and, should we not meet again in this mortal state, may we all meet on Mount Zion. There are three or four others keeping the Sabbath in this vicinity who will probably join the church soon. If this little band remain humble and united in the service of their Lord, he will bring others to see the light, and go with them to the heavenly kingdom.

May the Lord continually bless them.

I. D. VAN HORN.

Blendon, Mich., March 15, 1869.

P. S. My P. O. address will be Battle Creek, Mich., till after Conference.

I. D. V. H.

MEETINGS AT NEW IPSWICH, N. H.

I HAVE now held meetings at this place four weeks. The interest seems to be about as good as ever. Some have dropped off; but others have come in, so that yesterday I had more out to hear than had been out before on Sunday. I have spoken plainly on the Nature of Man, Sleep of the Dead, the Sabbath, &c. All these points have been favorably received by the most who have heard. Some would be offended on each subject and leave. But on the whole I never lectured to a more candid, intelligent class of people, than I have here. Not the least opposition had appeared till yesterday, when, I understand, the Congregational minister spoke against us on the Nature of the Soul, and the Punishment of the Wicked. They are just becoming aroused to the fact that something must be done. So now I expect opposition. Have sold a good number of books, and got a number of names for the REVIEW. Above a dozen are keeping the Sabbath, with a good prospect of more. The most of these are persons of the best character and moral worth. This encourages me. It gives us a good foundation to work on. Several others who are convinced of duty will have to make a large sacrifice, to keep the Sabbath, as they work in the cotton mills; yet we hope for them.

My strength has held out beyond what I could have expected. I feel sure that God has specially helped me here. The weather has been very fine. My family are still gaining in health. For all these things I feel very thankful to the Lord. Pray for us.

D. M. CANRIGHT.

THE MARRIAGE SUPPER.

"BLESSED are they which are called unto the marriage supper of the Lamb." Rev. xix, 9.

The above scripture suggests the following thoughts.

1. A marriage is to be celebrated. Whose? When?
2. Guests are to be invited. Who are they?
3. A blessing is pronounced upon them. What is it?

1. A marriage is to be celebrated. Who are the parties?

To this query, the phrase concluding the above quotation, furnishes in part, a reply. In the first chapter of St. John's gospel, the 29th verse, Jesus is called, "the Lamb of God;" in the 34th verse, the "Son of

God;" and in the 49th verse, the "King of Israel.

From these, and many other passages, it is established beyond controversy, that Jesus Christ, who was made flesh and dwelt among us, who took our infirmities, and bare our sicknesses, who, after his passion, ascended into Heaven, there to await the gift of the kingdom of Israel at the time appointed, is no other than the Lamb named above, whose nuptials are at some time to be celebrated, and to whom honored guests are to be invited.

The bride is in every way worthy so honored a Groom. The New Jerusalem, whose gates are of pearls, whose streets are paved with gold, and whose walls are of the most precious stones, reflecting the glory of the "Lord God Almighty, and the Lamb, who are the temple of it," is befitting One who created all things, and by whom all things consist.

When is the marriage to take place? Without offering proof on this point, I would say that it is during Christ's ministration in the holy place in the heavenly sanctuary, which we believe began in 1844, and will end at a time unknown to us, when the waiting ones will have received the seal of the living God, and the world will have become ripe for the judgments of God. Oh! who will be ready when his case will be brought in review before the Judge of quick and dead?

2. Who are the guests to be invited? No doubt all the saints of the Lord, from righteous Abel to the least of those who shall receive the seal of the living God, will participate in the marriage feast: but those only who are living in the last generation, can witness the ceremony that unites the Lamb of God to the New Jerusalem, arrayed in all the beauty and glory of Heaven.

This they do when they enter by faith the most holy place in the heavenly sanctuary, and behold the ministration of the Lord Jesus, on the great day of atonement. But this point has been discussed by abler pens than mine, and I pass on. The apostle Peter, Acts ii, in discoursing upon the promise of God in Joel, that in the last days his Spirit should be poured out upon his people, declares baptism in the name of Christ to be the condition upon which they were to receive the Holy Ghost, and adds in the 39th verse, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The gift of the Holy Spirit is for the express purpose of calling, and fitting those who are called, for the event contemplated in the scripture quoted at the head of this article.

In order that those who are called may understand the qualifications that will fit them for acceptance at the court of Heaven; the language of Canaan being too spiritual, and refined, to be understood in plain terms by man upon earth, God makes use of similes, by which to instruct us in the principles upon which our eternal felicity is based.

Among the similes thus used, I may notice as the first, that employed in the parable of the talents. "For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Matt. xxv, 14.

It were an honor to be chosen from the lowest walks of life to serve an earthly king, and become the objects of his especial favor. How much greater honor to become "servants of the most high God." But, unlike the service rendered to an earthly prince, that which we render to God, is purely for our own benefit; and whatever profit may accrue from our services, will be returned to us compounded.

We are required to labor for the Lord, not because our help is needed, but because we need the pay. Sinner, is the pay sufficient? Will you become a servant of the Lord?

There are privileges that a servant, as such, cannot enjoy. It is an honor to be made a servant of God, but the Scriptures reveal the existence of a closer relation. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." John xv, 15. Ye are my friends if ye do whatsoever I command you." Abraham was called the friend of God, because of his faith and obedience. See James ii, 23; Isa. xli, 8; 2 Chron. xx, 7.

It becomes us faithfully to comply with the conditions upon which the existence of friendship between God and ourselves is based. "Ye cannot serve God and mammon." "Whosoever, therefore, will be a friend of the world, is the enemy of God." Let us rather cultivate the friendship of God, than court the praises of the world. If we keep the faith of the Lord Jesus, we may have in his person, "a friend that sticketh closer than a brother."

As the terms "servant," and "friend," do not express the only relation we sustain to God, I will introduce another simile by a quotation from 2 Tim. ii, 3; "Thou, therefore, endure hardness as a good soldier of Jesus Christ." Clad in the armor of God, Eph. vi, 14, 17; disentangled from the world, 2 Tim. ii, 4; and engage in lawful warfare, 1 Tim. vi, 12; Eph. vi, 12; we may hope to be crowned with laurels at the court of Heaven. Who will enlist?

The last simile I shall introduce in this connection, may be presented in a quotation from Eph. vi; "Be ye therefore followers of God, as dear children." Confiding with humble, childlike faith in God, exercising brotherly love toward each other, and kindness toward all, we may rightly claim this simile as applying to ourselves.

Who has not noticed a difference in the conduct of children? Some, by their winning manners and filial piety, endear themselves to all, and, especially, to their parents. With them, what father says is relied upon without the shadow of a doubt, and mother's wish is law, securing prompt obedience.

But a mother may forget her child. "Yet will I not forget thee," is the language of our Heavenly Father.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." O disobedient, wayward child of God, lament your filial ingratitude, and return to him who is waiting to receive you.

By faith, we look forward to a time when the guests, all shall have been assembled, when the third angel's message shall have done its work, and the number of the sealed made up. The King comes in to view the guests. Judgment upon the living saints begins, when some are found without the robes prepared by royal bounty, their names are stricken from the book of life, and themselves doomed to unutterable woe. Reader, will you be one of the number; or, will you earnestly watch unto prayer, that you may be accounted worthy to stand before the Son of Man?

What is the blessing pronounced upon the invited guests?

The marriage having been consummated, the Groom comes to earth with a retinue of angels, the living saints are changed, the dead are raised incorruptible, and Groom and guests return to the capital, where the King welcomes them to an inheritance incorruptible, and eternal. The guests assemble at a board spread by the bounty of God; and joy eternal fills the court of Heaven.

Servant, accept the ample compensation proffered by the King. When you rendered aid to your fellow-servant in distress, "You did it," says Jesus, "unto me."

Friend, no more are you to part from One whose friendship you once made your boast, though it were but to suffer reproach for his sake. Jesus will not now be ashamed of you before his Father, and the holy angels.

Soldier, your warfare is now ended. You have subdued your foes. Receive at once your bounty and your discharge. Hereafter you are to enjoy uninterrupted peace, as a citizen in the kingdom of God.

Children, dear children, you are in your Father's house, you are at home. How the heart thrills at the word, sweet home. Oh! who would not be a stranger and pilgrim in this dark world, even for three score years and ten, if, at last, he but reach that blessed home,

"Where 'tis one bright summer, ever bland,
And storms do never come."

ADOLPHUS SMITH.

RIGHTEOUSNESS troubles the wicked, wickedness troubles the righteous; but there is a place where the wicked cease from troubling, and the weary are at rest.

"JESUS SOON IS COMING."

Yes, Jesus is coming the second time without sin unto salvation. Once he came to this earth a babe in Bethlehem. He was cradled in a manger. He took upon himself our nature. In childhood he was subject to his parents. In manhood, he was a man of sorrow, acquainted with grief. Guile was never found on his lips. Although tempted in every point like as we are, yet he sinned not. What an example of meekness, patience, and submission. Go to the garden of Gethsemane. Behold his agony. The sins of the whole world are upon him. See him sweat great drops of blood, then listen to his prayer, "O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." Follow him to that accursed judgment hall. Listen to the false witnesses. Behold the mockery. See the blood issue from his temples pierced by that cruel crown of thorns. Hear him condemned to death, then follow him to Calvary. Behold him fainting beneath his heavy cross. Listen as the nails are cruelly driven through his tender hands and feet. Now behold him extended in midheaven. Does he call for vengeance on his merciless persecutors? No! he only prays, "Father, forgive them, for they know not what they do." What wondrous love! Can it be that mortal man should ever be ashamed of Jesus, or crucify him afresh, and put him to an open shame? His sufferings ended, but the grave could not hold him. No, he unlocked the prison doors, and has now the keys of death and the grave. More than eighteen hundred years he has been interceding for our fallen race. Now he is finishing up his work of mercy. Soon he will lay off his priestly attire, and arrayed in kingly robes will come to claim his own. Then mercy, sweet mercy, will cease to plead for the guilty. Yes, he is soon coming again; not as a babe in Bethlehem, but as a mighty conqueror. He is coming to receive the purchased possession.

Jesus soon is coming. How precious the sound. How it cheers the heart of the lonely one as he journeys on his pilgrimage through this wilderness of sin. There all his hopes center. Then and there he expects redemption, freedom from temptation and sin, victory over the flesh, the world, and the Devil. Then will the last battle with the powers of darkness have been fought. And is it true that Jesus is soon coming?

Yes, lone, weary one, fight on a little longer, and the great Deliverer will come. Signs are thickening on every hand, that speak in thunder tones, that the great day of the Lord is near, and hasteth greatly.

Then lift up your head and rejoice, for your redemption draws nigh. Does earth look drear? Are you weary of the turmoils, perplexities, and trials, of this wicked world? Weary of the buffetings of Satan? Does your courage almost fail? Look to Jesus. Cast your eyes away from earth to the heavenly sanctuary. Still he is pleading for sinners. He is pleading for you. Hear his gracious words, "My grace is sufficient for you." Do you believe it? Then trust in him.

The third angel's message is now being given as the last merciful warning to a world lying in wickedness; and yet how few heed it. Cast your eye on the political world. It is like the troubled sea that casts up mire and dirt. Look at the religious world, and darkness covers the land, and gross darkness the people. Old earth is groaning beneath her weight of human misery and woe. Yet the sages of the day gravely tell us there is a good time at hand; that the world is growing better and better, and soon it will be converted; when the glory of the Lord shall cover the earth as the waves cover the sea. Indeed! the world is already converted, but, alas! it is to the world, and the deceptions of Satan cover the earth, not the glory of God. This indeed is the false cry of peace, peace, when there is no peace. So drunk are they with the wine of Babylon, and filled with surfeiting and gluttony, that their spiritual eyes are blinded. The god of this world has lulled them to sleep in the cradle of carnal security. Ask them, Watchmen, what of the night? You will readily discover that the prophet's predictions are literally fulfilled in them. See Isa. lvi, 10, 11. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which

can never have enough, and they are shepherds that cannot understand." But are there no true watchmen in this dark and weary night of sin and woe? Is there no chart or compass to guide the weary pilgrim through the quicksands and shoals of time's tempestuous sea? What saith the prophet? Isa. lii, 8: "Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion." Ask again, Watchmen, what of the night? You may gain a response from a few of God's chosen watchmen, "The night cometh, also the morning." A dreary night of woe awaits those who have rejected offered mercy, but a bright and glorious morning to the weary pilgrim whose very being is animated with the welcome sound, Jesus soon is coming.

"Jesus soon is coming,
This is my song,
Cheers the heart when joys depart
And foes are pressing strong."

M. E. LOCKWOOD.

Holly, Mich.

SHALL I BE THERE?

When Thou shalt call thy people home,
Thine own bright rest to share;
And some from every clime shall come,
Dear Lord, shall I be there?

When friends long parted there shall meet,
When death's cold reign is o'er,
Shall I a kindred loved one greet,
Upon that heavenly shore?

When faithful parents there shall see
Their children come again,
Will my own precious children be
Among the shining train?

And will my parents in that day,
Behold that city bright,
And walk with all that glad array,
In garments clean and white?

And brothers, sisters, in that throng,
Who Heaven's bright glory share,
And swell the last exultant song—
Dear Lord, will they be there?

M. A. HOLT.

Bordoville, Vt.

THE BEAUTIES OF HEAVEN.

TRANSPORTING theme! What pen can portray it? What tongue describe the beauties of that heavenly land. There is the beautiful city of our God, whose foundations are of precious stones, whose gates are of pearl, and whose streets are of pure gold, as it were, transparent glass. There is the pure river of water of life, clear as crystal, proceeding out of the throne of God, and on either side of it is the tree of life, which yieldeth its fruit every month. This beautiful city needeth not the light of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. The inhabitants of that beautiful land never say, I am sick; for there is known no sorrow, nor sighing, neither pain, nor anguish. There all tears are wiped away, and the rays of the Sun of Righteousness forever warm and gladden their hearts. Oh! beautiful country! Delightful land! Can we, poor, weak mortals, gain an inheritance in that heavenly land. Can we ever reach that beautiful land of rest? Shall we overcome, and inhabit that sweet home of rest,

"Where no storms ever beat on the glittering strand,
While the years of eternity roll?"

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, he shall be clothed in white raiment, and golden harps shall be given unto him, and palms of victory, and he shall inherit all things, and join that innumerable company that shall come from the east, the west, the north, and the south, in that song of praise unto Him that hath loved us, and washed us from our sins in his own blood, to him be glory forever and ever. Oh! come, let us heed the admonitions of the holy and just One, that we may have a right to the tree of life, and enter through the gates into the city.

"Let sorrow's rudest tempests blow,
Each cord on earth to sever,
Our King says come, and there's our home,
Forever, Oh! forever!"

L. E. MILLER.

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. Richmond.

DEAR BRETHREN AND SISTERS: Realizing my unworthiness and inability, I attempt to write a few words, as it appears my duty to bear testimony for Jesus, and, by so doing, rejoice the hearts of some of his faithful servants who have plead for my salvation, and exercised faith when to all human judgment my case was hopeless. Let my conversion be to all an encouragement and example to "Pray and faint not," "to labor and to wait." After long resistance, I have, by the grace of God, laid down my arms and surrendered unconditionally. "Lord, do with me as thou wilt." I am living proof of his long-suffering, and merciful-kindness; of the unlimited sufficiency of Christ's atoning blood; and the power of faithful prayer. I desire a special remembrance in the prayers of all, who, by these tokens, shall feel an interest for me; that my conversion may be thorough; that I may be as believing, faithful, and persistent in the way of righteousness, as I have been in that of sin; that "he who has begun a good work in me, will perform it until the day of Jesus Christ." My friends, let us try to walk humbly, watchfully and prayerfully, that we may be found of Him in that day;—and enter into the joy of our Lord.

MARY M. RICHMOND.

Kent Co., Mich., March 7, 1869.

From Bro. White.

BRO. SMITH: Of late I have been wonderfully blessed of the Lord, even amid afflictions, sore trials, and temptations. I am enabled to say, Praise the Lord forever and ever, for his unbounded goodness to me, an unworthy worm of the dust. Truly he forsaketh not his saints in time of trouble. The troubles of the last days are fast thickening around us. We know not whom to trust. The Devil is still on the alert, knowing that his time is short; but if we make God our friend, and trust in him, he will never, no, never, forsake us.

Of late I have taken more interest in reading the Testimonies the Lord has been pleased to give his people. I pray the Lord to increase my love and faith in them more and more. His truth never looked more precious to me than now. May the Lord help me to cleanse myself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. I want to learn more perfectly how to live healthfully. To accomplish this, I purpose to spend a short time at the Health Institute. My general health is now quite good, and I want to keep it so. My eyes are failing me somewhat.

Brethren, pray that I may overcome all my faults, that with you we may meet in that better land, where parting will be no more.

GEO. WHITE.

Durand, Ill.

SISTER DITWILER writes from Mansfield, Ohio: It is now nearly two years and a half since my attention was called to the Sabbath of the Lord, by Brn. Lawrence and Van Horn, and in searching the word of God I found that I was keeping the commandment of men, instead of the commandments of the Lord our God. I then commenced to try to keep all the law of God. It was a great cross for me to separate myself from the church that I had long been a member of, and which was endeared to me by many ties; but the Lord strengthened me in answer to prayer, and I was enabled to come out from among them, and identify myself with the little band of commandment keepers in the village of Bellville, some ten miles from this place, where I now reside. And to day I love the holy Sabbath and present truth. Not for a moment have I regretted turning my feet into this path, or wished to retrace my way. My trust is in the Lord; my prayer is that I may live near to God day by day, and set a good example before loved ones around.

SISTER B. H. MUNSON writes from PARMA, MICH.: How vain and empty this world appears when compared with the inheritance of the saints, the earth made new. How delightful the prospect of an inheritance there. Then let us bid this world adieu, and press toward the prize.

SR. S. H. BONFOY writes from VAN BUREN Co., MICH.: The cause, do I love it? It seems to me now as though I never knew a Saviour's love till since I have been in "the truth as it is in Jesus." But now I have tasted it, may it grow sweeter, till I hear the "Well done." I have longed to know that I had been the means of saving even one soul, and then many, that mine might not be a starless crown, should I be so happy as to gain one. For three years, under severe trials, have I been gaining light, and being tested, till now the Lord is working most surely in my behalf.

SR. E. M. BRANT writes from Minn.: The two great essential points of Advent faith I deem to be the keeping of all God's commandments, and waiting for the soon coming of his Son in the clouds of heaven. My faith grows daily stronger that we are living in the last days. My desires grow stronger that I may be ready to meet the Lord at his coming. As I look back upon more than fifty years in the past, it seems as if they might be all written over with the words, "careful and troubled about many things." As I look forward to the few days I may yet have to spend on earth, I want my heart directed into the love of God, and the patient waiting for his Son from Heaven.

BRO. C. D. COOK writes from Tuscola Co., Mich.: One year ago there were but three of us in this place who were trying to keep the commandments of God, and we were several miles apart. Now there are eleven of us who can meet together nearly every Sabbath for prayer and conference meetings. For this we feel to praise God's holy name. Brethren and sisters, do not forget to pray for us, that we may continue to put our whole trust and confidence in the Lord, and keep all his commandments, that we may be prepared to stand with all his people on Mount Zion.

SR. M. M. RUSSEL writes from Walworth Co., Wis.: It is twenty-seven years since we embraced the Sabbath of the Lord. Praise his holy name for this light. But for a few years past we have been hungering for additional light; but not until last summer did we have our wish in the least gratified. By going to Johnstown we obtained a little light, and our desire for more still increases. We hope never to bring a stain on the cause of the dear Redeemer, but ask an interest in your prayers.

Obituary Notices.

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

DIED, March 3, 1869, of liver complaint and indigestion, sister Mary Bean, at Bro. Lewis Bean's, her son, in Enosburgh, Vt., aged seventy-five years.

Sister Bean was born in Putney, Vt., in 1793, was the daughter of a very pious mother, embraced religion at the age of eighteen years, and married in 1818, to Samuel Bean, a pious man, son of a devoted Methodist minister. Her husband died six years ago a Sabbath-keeper; and of her five children now living, three are firm in the present truth.

Through her Christian life the deep anxiety of her soul has been for the conversion and salvation of souls. Persons are rarely to be found who are as punctual in attending to secret prayer, and speaking and praying in meetings, as this sister was. She had a lively interest in the proclamation of the first and second angels' messages. Twelve years ago she had been for six years in deep despair, from which she was then delivered in answer to prayer at the house of Bro. L. Bean, since which time she has conscientiously kept the Sabbath. Upon her dying bed she gave timely messages and warnings, and spoke precious words which will long be remembered by many.

Bro. A. S. Hutchins spoke comforting words on the occasion, from Ps. xvii, 15. A. C. BOURDEAU.

DIED, of consumption, in Green Vale, Jo Daviess Co., Ill., March 13, 1869, Caleb Bates, aged sixty-nine years one month and seven days.

Father embraced the Advent faith about the year 1835, and shared the disappointment of 1843 and 1844 with the Advent people, and continued full in the faith till his death.

In 1852 he heard and embraced the third angel's message, and since that time has been trying to keep all the commandments of God and the faith of Jesus.

He leaves a companion and children, who feel that they have lost an affectionate husband and father, but we sorrow not as those without hope; for he fell asleep in full expectation that the Lifegiver would soon come and raise him to immortality and eternal life. Appropriate remarks were made on the funeral occasion by Eld. Torrey from Heb. ix, 27, 28. J. H. BATES.

The Review and Herald.

Battle Creek, Mich., Third-day, March 30, 1869.

We have been having the past week a series of very important and solemn meetings. The plainest and most searching testimonies we ever heard, have been borne by Bro. and Sr. White and Bro. Andrews, giving us new views of the sacredness of the work, the straightness of the way, the proximity of the Judgment, and the exceeding carefulness with which we must prepare for its unerring decisions. These efforts will not be lost. We hope to give a more full report hereafter.

During the past sixteen months I have given hundreds of dollars' worth of books, pamphlets, and tracts. This has been a pleasure. But during the same period, I have trusted hundreds of dollars' worth of these publications in good faith that the pay would come in a few months. In many cases I have been sadly disappointed. I am embarrassed for the want of the many small sums which are withheld from me. This is my last call for these sums. And for the future, I shall trust none. I will sell for cash, or I will give, but I will not trust.

JAMES WHITE.

I wish to say to the many brethren who have written in reference to the property I advertised for sale, situated near Greenville, that should we sell, we must have the pay down, or very soon, in order to pay for a home elsewhere. But present indications strongly favor an immediate return to Montcalm county. In this case, we should not wish to sell at present.

JAMES WHITE.

I wish to say to those who address me upon matters relative to the Health Institute, the Publishing Association, and also address orders to me for books, that they had better address those persons who have charge of these things, and have the responsibility of them.

JAMES WHITE.

I design very soon to issue the corrected report of the Book Fund, and hope all will pay their pledges immediately. Others who have not contributed to this Fund can also take part in this good work. Friends, remit immediately, if possible.

JAMES WHITE.

There are on hand at the Office 300 copies of Spiritual Gifts, Vols. iii and iv, 150 copies of Vol. ii, and none of Vol. i. We have hoped to present the subject matter of these volumes, with additional matter, in two large volumes (the present spring; but other duties with various depressing circumstances, hinder the work so that it is indefinitely postponed. Meantime, until the new volumes are prepared, we must make the most of Spiritual Gifts in their present form. Most of these volumes must be given to the poor, and charged to the book fund. We invite those who have Vols. i and ii, not much worn, that they would wish to give to the poor, to forward the same to the Office. Or, if these volumes can be obtained of those who do not value them, and forwarded to the Office, they will be thankfully received. If any wish other publications in return, they will be cheerfully forwarded. We want 300 copies of Vol. i, and 150 copies of Vol. ii.

JAMES WHITE.

It is possible that we may very soon visit several places in New York and New England. Our minds at present are more particularly upon Boston and vicinity.

JAMES WHITE,
E. G. WHITE.

Note from Bro. Byington.

I was some in doubt as to what was duty when I was requested to attend the appointment at North Liberty, Feb. 27, in place of Bro. and Sr. White; but

duty requires us to do the best we can under all circumstances. The church there made thorough effort to rise above the disappointment. Including the social ones, we have had six meetings of worship. They have now a new meeting-house, well finished, and an increase of numbers, and I think of graces, also, in the church. Our meetings were well attended, and I trust not in vain. By request, I left home March 4, to spend a few days with Bro. Matteson in Aladon. This brother is laboring hard in this place. There are weekly additions to the number embracing the truth. The names of about twenty have been given in for church fellowship; others will be soon. A legal religious society is organized. Materials are being made ready for building a house of prayer, which will be erected early this spring.

We spent two Sabbaths with them, and the intervening time in evening meetings and visiting from house to house, talking and praying with many families. The last Sabbath a man and his wife spoke for the first time; he saying that he felt himself so great a sinner that he doubted whether there was mercy for him. That evening we had a prayer-meeting at his house. It was a heart-searching time. How much might be done if all were awake.

J. BYINGTON.

Ceresco, March 19, 1869.

Correction.

In a report from California, in REVIEW No. 4, I am made to say that for one week it had rained almost constantly, etc., but that we had improved our time in writing every day; whereas I had written, "in visiting every day," and about all the writing I had done that week, was writing the brief report here alluded to. The fact is, that the state of my health, and the other duties of the mission, forbid my writing much at present.

D. T. BOURDEAU.

Detached Thoughts.

LET not an evil speaker be established in the earth. Ps. cxl, 11. Would all of us dare to offer this prayer? Might it not sometimes return upon the one who offered it?

We dare not ask God to humble us; but we may ask his aid in seeking this virtue, humility, by leading our minds to dwell upon such subjects as will lead to humility and the fear of God.

We fill our lamps often, or they would go out; so our souls do often need to be replenished with the love and grace of God, or we dwindle and expire spiritually.

We do not think it unnecessary to take food regularly, to sustain physical life; why should we think it unimportant to apply as often to our Heavenly Father, to give us our daily spiritual food.

It is a sound maxim in worldly things, that practice makes perfect. Let us try the same principle in spiritual matters.

JOS. CLARKE.

For Sale.

I OFFER for sale my place in Battle Creek, consisting of the following-named property. 1. Four acres of good gardening land, street on two sides of it, and a living stream of soft water running across one corner of it. 2. Five acres laid out in city lots, each lot worth from 100 to 300 dollars, rated as lots are now selling around them. 3. A two-story house 22x28 feet, with a wing, making it little less than 28 feet square. Mechanics estimate that such a house could not now be built here for less than \$2500. Near the house are one hundred apple trees, young, capable of bearing from 2 to 10 bushels each, of the choicest grafted fruit. A good supply and variety of choice peach trees, thrifty and in full bearing condition, besides small fruits of all kinds sufficient for any family. The place is about 40 rods in a northwesterly direction from the Health Institute, on high ground, commanding a fine view of the city. I will sell all this at any time between this and the middle of April next, for \$4000, my object being to free myself from debt. For further particulars, Address, SANFORD ROGERS, Battle Creek, Mich.

An old tobacco chewer finds that the Bible sustains his favorite habit. He quotes: "He that is filthy let him be filthy still."

Prices of our Uncovered Tracts.

PER HUNDRED		FOR LESS THAN A HUNDRED.	
Sent by Railroad.	By Mail.	By Mail.	
4-page tracts, 25 cts. per 100.	37 cts.	At the rate of 50 cts. per 100.	
8-page tracts, 50 cts. per 100.	75 cts.	At the rate of \$1.00 per 100.	
16-page tracts, \$1.00 per 100.	\$1.50.	At the rate of \$2.00 per 100.	
24-page tracts, \$1.50 per 100.	\$2.25.	At the rate of \$3.00 per 100.	
32-page tracts, \$2.00 per 100.	\$3.00.	At the rate of \$4.00 per 100.	

Committee of Entertainment.

BRETHREN and sisters visiting Battle Creek, who are strangers in the place, will inquire for one of the following-named persons who have been appointed by the church as a committee to provide homes for such.

MYRON J. CORNELL, SANFORD ROGERS,
HENRY HEARNS, S. M. BOOTH,
THOREDOR LEWIS, ASAHIEL SMITH,
DANIEL CARPENTER.

Appointments.

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

The Monthly Meeting for the brethren in Western N. Y. will be held with the church in Rochester, the second Sabbath and first-day in April. The meetings will begin Sabbath evening, and will be held in the Lutheran school-house nearly opposite the Second Baptist church.

J. N. ANDREWS.

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 strong, healthy woman, to act as a nurse, and who is also able to do all kinds of housework. Good wages. Address, G. F. RICHMOND, Health Institute, Battle Creek, Mich.

A FARM FOR SALE—Twelve miles from Battle Creek City. A rare chance for purchasers. Farm belongs to a widowed sister and must be sold. For particulars Address A. A. DODGE, Battle Creek, Mich.

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 receipted pays, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

\$1.00 each. J J Curtis 34-14, D Cole 35-10, J Rumery 33-19, Addie Musser 34-12, Mrs M J Clark 34-1, T Coburn 35-1, Mrs F H Dibble 34-8, Samuel Francis 35-12, Maranda Brown 35-12, W S Foote 34-1, N N Anway 34-14, A L Adams 34-12, H W Furgeson 34-12, L A Kellogg 34-1, C E Cole 34-1, F A Buzzell 34-14, S W Wheeler 34-14, A A Spafford 34-14.

\$2.00 each. H Keifer 34-20, J W Carpenter 35-1, Adell Greenfield 35-1, Mrs O A Robinson 35-9, J M Lindsay 35-1, C N Ford 33-15, A S Osborn 35-1, B Farnham 35-7, A J Emans 35-4, B B Francis 35-1, H F Sprague 35-1, G H Truesdell 36-1, L G Tracy 35-1, C C Van Doren 35-1, Mrs P Birch 34-1, Josiah Dorcas 35-12, D C Porter 35-14, E W Chapman 35-14, Jas Youll 35-18.

Miscellaneous. R Ladler \$3.00 35-1, J Rawson 2.50 36-1, W C Hall 50c 34-14, R Taber 3.00 35-1, A J Terrell 3.00 35-17, Z Andrews 4.50 36-14, R L Rhodes 3.00 32-1, Emily J Clark 2.00 37-1, A Johnson 50c 35-1, R C Wellman 12c 35-1.

Books Sent by Mail.

M S Merriam 10c, L C Tolhurst 50c, J Adams 70c, Louisa Mann 25c, Dr J H Givley 10c, R Griggs 40c, A McAllister 25c, C Greenfield 1.00, A Greenfield 2.00, D Cole 30c, J Clayton 30c, M W Steere 50c, R Ladler 87c, Joseph Rawson 2.50, A Avery 25c, Eliza Fellows 15c, C N Ford 10c, J A Smith 10c, W Tompkins 25c, H Everts 25c, W C Hall 75c, I D Van Horn 2.55, M P Stiles 28c, A S Gillet 50c, P L Cornell 25c, C Wilcox 2.55, A J Emans 25c, F Morrow 35c, Mrs F H Dibble 25c, H T Hawley 10c, E B Stevenson 10c, G W Newman 1.00, R Baker 30c, Mary A Gibson 1.00, E Cobb 1.00, A B Brant 25c, W Lawton 25c, B B Francis 50c, A H Robinson 10c, Mary A Stael 25c, Z Andrews 25c, W S Foote 25c, E P Kellogg 1.00, R L Rhodes 25c, H Evans 10c, P Potter 75c, H Huntington 25c, E J Clark 1.25, D C Phillips 10c, G White 10c, D M Stiles 25c, J Sawyer 10c, E S Griggs 16c, N S Lathrop 25c, J Barrows 25c, C G Saterlee 10c, A D Smith 10c, H Dudley 25c, W A Mathews 50c, G D Ballou 10c, E M Keeney 10c, M Langdon 10c, E W Coy 25c, John White 1.00, J E Hool 1.75, H S Gurney 85c, Sarah Glascock 2.48, S C Wellman 80c, S Powers 25c, L Johnson 50c, R F Cottrell 45c.

Cash Received on Account.

H G Washburn \$1.00, O H Pratt 5.00, Joseph Clarke 10.00.

For California Mission.

Harriet Evans \$2.00, Sybil Greenman 5.00.

General Conference Missionary Fund.

Jas Youll \$10.00, Sarah Glascock 1.20.

Receipts for Benevolent Fund.

H K Rumery \$10.00, H T Hawley 5.00, P Potter 3.50.

Michigan Conference Fund.

Church at Monterey \$10.00, Church at Orange 5.00.

Books Sent by Express.

O A Olson, Ft. Atkinson, Jeff. Co., Wis., \$26.59, G H Truesdell, Warsaw, Wyoming Co., N. Y., 12.40.