

# ADVENT



# REVIEW

## And Sabbath Herald.

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

VOL. XXXIII.

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

NO. 1.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

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

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

#### CHRISTIAN CALMNESS DISTURBED.

We walked beside a tranquil stream  
The sun had tinged with its parting beam;  
The water was still, and so crystal clear  
That every spray had its image there.

And every reed that o'er it bowed,  
And the crimson streak, and the silvery cloud,  
And all that was bright, and all that was fair,  
And all that was gay, was reflected there.

And they said it was like the chastened breast  
That religion soothes to a holy rest,  
When sorrow has tamed the impassioned eye,  
And the bosom reflects its expected sky.

But I took a stone that lay beside,  
And cast it far on the glassy tide,  
And gone was the charm of the pictured scene,  
And the sky so bright, and the landscape green.

And I bade them mark how an idle word,  
Too lightly said, and too deeply heard,  
Or a harsh reproof, or a look unkind,  
May spoil the peace of the heavenly mind.

Though sweet be the peace, and holy the calm,  
And the heavenly beam be bright and warm,  
The heart that it gilds is all as weak  
As the wave that reflects the crimson streak.

You cannot impede the celestial ray,  
That lights the dawn of eternal day;  
But so may you trouble the bosom it cheers,  
'Twill cease to be true to the image it bears.  
—*Caroline Fry.*

### The Sermon.

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

#### THE RETURN OF THE SPIRIT TO GOD.

BY ELD. J. N. ANDREWS.

TEXT.—"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. xii. 7.

This text is the exact counterpart of Gen. ii, 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

One text teaches how man was first formed. The other text makes known the process of his dissolution. What God did in creating, death undoes by dissolving. How did death get the power to step in and undo the Creator's work? Man forfeited his right to live by sinning against God. Death entered by sin. Rom. v, 12. Death, then, has an evil parentage. In fact, it has a bad character in the book of God; it is not a friend, but an enemy; and so serious and formidable a foe is it that its destruction is made the subject of special promise to the people of God. 1 Cor. xv, 26. The

power of death Satan himself has controlled. Heb. ii, 14. Death came from the Devil, just as life came from God.

God gave to man life, and instructed him that if he would obey him he should continue to live. Gen. ii. The Devil telling Eve that she should, by sinning, be introduced to a higher life, brought death upon our race. Milton's idea that death is the child of sin and Satan, is strictly true.

But many at the present time believe death to be the gate to endless joys! Death, as they imagine, is the door whereby the Christian enters Heaven! By what means was this door created? By man's rebellion against God. Who was the chief agent in promoting this transaction? The Devil! What does Jesus call him because of this work? A murderer. John viii, 44. If death is the door of Heaven, Satan has filled the office of door-keeper of Heaven, for he has had the power of death.

One of the principal proofs that men reach Heaven by dying, is found in our text which is so often quoted. "The spirit shall return unto God who gave it." Does this prove that death ushers men into Heaven? Please consider before you answer. If so, please observe that this text is not descriptive of the case of the righteous only; it is spoken of death as the common lot of man. Then we get all men into Heaven by dying, whatever may become of them afterward. Can it be true that every wicked man is to enter the gates of the holy city when he dies? See Rev. xxi, 27; xxii, 14, 15.

But does not this text really teach the entrance of the righteous into Heaven at death? Not unless it does that of the wicked also; for the text is descriptive of the common portion of mankind. The infirmities of old age are first described, and then the dissolution of man in death. The fact is, Solomon is admonishing the young men to attend to the service of God before these infirmities come on which lead to final dissolution. If it were only one class spoken of, it would be rather the wicked than the righteous, for Solomon would not have a young man grow up to these infirmities and consequent dissolution unprepared.

It is the unbuilding of the man after the infirmities of old age have worn out all his strength, that Solomon describes; it is not his translation to Heaven. The Lord God formed the man out of the dust of the ground. Death causes that dust to return to the earth as it was before it formed the man. If God does the first work, it is not God that destroys it. No; indeed. An enemy is the doer of all this.

"The spirit shall return unto God who gave it." There is a record of the giving of the spirit by God. When he had formed the man from the dust, he breathed into his nostrils the breath of life, and man became a living soul. Now when death dissolves the man, this very thing which God gave to man, returns. What comes from God returns to God, just as what comes from earth returns to earth. Then what better proof can we have that men are happy with God when they die? Who can deny a blissful existence to the spirits of men in the presence of God? And what will you do now with all the texts you adduce to show that in death there is no remembrance of God; that the thoughts of men perish in death; that they sleep in

silence till the heavens pass away; that they are to be satisfied when they wake in Christ's likeness; and that if there were resurrection there would be no advantage obtained even by faithful Paul? Do not set these ideas aside too hastily; they are all ideas of men inspired of God. See Ps. vi, 5; Isa. xxxviii, 18, 19; Ps. cxlvi, 4; Job xiv, 12, 13; Ps. xvii, 15; 1 Cor. xv, 32.

But if the spirit goes back to God, must it not be happy in his presence? And must it not know infinitely more than while the man lived? Those who ask such questions overlook one point in the text, and that point is the key to the whole subject. That which goes to God once came from him. You infer that in returning to God the spirit enters upon a blissful existence in his presence. Have you well considered the point? It exists in God's presence, after it has returned, with just as conscious an existence as it had before it came from him. No more goes back than came. It is no more exalted when it leaves man to go back to God, than when it left God to come to man.

Did the spirits of the dead once live with God, then leave him and come and live with men and then return to live again with God? It would be very absurd to affirm it. Somebody ought to remember something about living once in the presence of God before living in this world of sorrows. Why not some one recollect about this?

But if that be so, how much better off to have allowed us to stay in Heaven when we were there, than to send us into this world of sorrow, pollution, and crime. To be sure if this text be rightly expounded by the popular exposition, everybody gets back when they die; but even then how much better is dissolution than creation. How much more beneficent the work of Satan in introducing death which returns us all to Heaven, than the work of the Creator which took our happy spirits all out of Heaven to live in sorrow, sin, and pain!

The reader will see that there is just as much of blissful existence for the spirit after this life as before it. What came from God to enable the man to live, returns to God when he ceases to live.

There has been one grand act of the Creator in which he bestowed that upon man which at death he takes from him. God gave to Adam, when he formed him, the breath of life, and man, thus formed, became a living soul. It even says God breathed this into man's nostrils. This was what gave Adam life. Elihu tells us that "the breath of the Almighty" gave to him "LIFE;" i. e., by giving it to the common father of mankind. Job xxxiii, 4.

What God gave to Adam was not an angel of glory to dwell in his body formed of dust. If it had been, what a misfortune to that heavenly being! No; it was simply "LIFE." Having made the man, God gave him life. When man had forfeited his right to live, God told him he must return to the ground out of which he was taken. Gen. iii. And so when Adam closed his eyes in death, the great Creator took again to his own keeping that life which Adam gave up. God designs that men shall live again. He holds all in his hand till the hour shall arrive to give them life the second time. Jesus said that he laid down his life that he might take it up again. John x. And so when dy-

ing commended his spirit, or life, to his Father's hands.

Adam had his life from God. We have ours from Adam. Adam forfeited his right to live or God would never have taken from him that breath of life by which he was made alive. That being taken from him he had just as much life as he had before it was given him, which was none at all. That which God breathed into his nostrils being taken from him by the Author of his existence, has just as much thought and knowledge as before being given to Adam, which was no knowledge at all.

He did not put within Adam a living, conscious, organized being from glory, but the man being organized out of dust, God put the principle of life in him, *i. e.*, he made him alive.

Our life is from Adam. It is not immortal life. The facts are too palpable to believe thus of ourselves. Life is transmitted from parents to children. What vast multitudes of living beings perish without ever seeing the light, *i. e.*, without ever being born. Yet they had life. And so life exists in that which precedes embryotic existence. But in all this there is no immortality. We cannot take from the first Adam what he had not to give. Nor can we find in death, which is the fruit of sin, the door back into that Paradise from which sin caused us to be expelled. But, thank God, the second Adam can give us a life that shall never end. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John v, 26. Death cannot convey us to the presence of God; but the resurrection shall show us the path of life, and "so shall we ever be with the Lord."

#### PRACTICAL THOUGHTS ON BIBLE SUBJECTS.

##### PROGRESS.

We have a journey to make to the heavenly city. It is not a trifling task to fulfill this journey. The steps to be taken are numerous, and some of them cause us pain; rather they require much painful effort and unceasing care and labor. I meet with many persons who feel certain they are making progress heavenward when I fail to discover wherein they have gained any ground in months, or perhaps years. The explanation seems to be this: The world is making a fearful rush toward perdition. The man who makes no advancement in the way to life, and who may be even slowly but steadily tending toward perdition, as he observes the world pass him with such speed in that direction, may even suppose that he is really making considerable progress toward the city of God. I may illustrate this by the fact that often when looking out of the car windows, on one side, I believe my car to be advancing when it is really standing still, and I am deceived by seeing a train that is going the other way. Looking out of the other side of the car shows me my mistake. I then see that we are not advancing at all. Sometimes that we are even losing ground. We need not be deceived. We are not to compare ourselves with others, but with Christ. Are we any more like him in any Christian grace to-day than we were one year since?

##### THY WILL BE DONE.

This is an element that forms a part of every acceptable petition. Perfect submission to the will of God must mingle with every prayer if we would have the prayers we offer ascend as incense before God. Prayer is not an effort to have God yield his preference to ours. Far from it. It is the language that the Spirit of God enables us to utter that we may spread our wants before God. Prayer is not addressed to God to prepare him to give, but it is to prepare us to receive. Prayer offered by the Son of God under the most agonizing circumstances contained this most striking clause: "Nevertheless not as I will, but as thou wilt." Matt. xxvi, 39. What an example to us!

Hezekiah is an example of the opposite. He asked to have the Lord's will yielded to his. He urged his petition till it was granted. The result is placed on record as an admonition for all coming time. 2 Kings xx; 2 Chron. xxii, 24-31; Isa. xxxviii; xxxix.

Fervent, effectual prayer is perfectly consistent with entire and unreserved submission to the will of God.

##### THE WISDOM OF GOD IN THE BIBLE.

ONE book has been given to mankind which has God for its author. This book contains such stores of wisdom and knowledge as can never be exhausted. In it God has laid up sound wisdom for the righteous. Our love for God is indicated as correctly by the love which we have for the perusal and the study of this book as by our delight in secret prayer. In the one case God is addressing us, and we in our hearts as we read are responding to him; in the other we are addressing God, and he by his Holy Spirit is communing with us.

The Bible is like Christ. Why should it not be when Christ is its Alpha and Omega? When men saw Christ as he appeared upon earth, so plain in dress, so unassuming in manner, so unselfish in conduct, so meek and lowly in heart, there was no beauty in him that they should desire him. For the same reason men in these days take no delight in the book of God. Perhaps they read a small portion now and then from a sense of duty, or from shame to be wholly ignorant of its contents, but they are glad when the task is accomplished so that they may turn to books which are more to their taste, or from which they expect greater profit. Oh! sad perversion of the mind. Oh! cruel slight of that book which contains the words of eternal wisdom. Oh! strange blindness and infatuation.

One of the old Fathers of the church made in substance this striking remark concerning the Scriptures: "In the Old Testament the New Testament lies concealed: In the New Testament the Old Testament lies open."

This remark is truthful and just. And shall such a book remain in our hands to be read in the most sparing manner, and perhaps not studied at all by us? Shall other books be loved while this one is only tolerated and endured? Other books should be read, but let the Bible have the first place. In fact the best rule that I know to determine the character of our general reading and study is that what we thus gather shall be that which in some measure better prepares our minds for the understanding of divine truth.

Our lives at the least are very short. They are even a vapor, appearing for a little time, and then vanishing away. A life so short must be wisely employed or it will indeed be an utter failure. The book of God has been sent us to make us wise unto salvation. This book teaches the way of eternal life. It shows how a life that is only a hand breadth in extent may be exchanged for one of infinite duration. It teaches us by its example of good and evil conduct not less than by its commands, prohibitions, or its warnings.

It is not given for the purpose of gratifying idle curiosity. It is not to be studied for the purpose of disputing well, or of making display. Far from this. We can never appreciate the Scriptures unless we come to their study in the same spirit that those were under who wrote them. Here are the words of eternal wisdom. Shall we not make them the theme of meditation by day and by night? Shall they not be the subject of our conversation wherever we may be? Shall we not redeem time from our business, our other reading, and even from our sleep, for the purpose of learning the things of God? And when we read shall not the truths which we learn be received by faith into our hearts? Shall not the terrors of the day of Judgment, the awful voice of God's law addressing itself to our conscience from Sinai, the tender accents of mercy and pardon from Calvary, the love of Christ, the history of our fallen world, the prophecies of its glorious future, the example of good and evil, the doctrine of divine truth, shall not these things make this the book of books to us?

##### INORDINATE AFFECTION.

THE carnal mind is represented in the Scriptures as "the old man." This old man is described as having "members," just as the "outward," or physical, man has members by which it is enabled to act. But what a catalogue of evil propensities and sins constitute the members of the old man, the ruling spirit, or carnal

mind, of natural men. Here are the "members" enumerated by the Spirit of God:

"Mortify, therefore, your members which are upon the earth: fornication, uncleanness, INORDINATE AFFECTION, evil concupiscence, and covetousness, which is idolatry." Col. iii, 5.

Inordinate affection is one of the members which pertain to the body of the old man. It is one of the elements that make up the carnal mind, or one of the evil things produced by it. It is found in bad company most certainly. Paul has classed it with the basest of human actions and principles.

Inordinate affection is an affection for any person or thing beyond that which may be properly placed on them. It is an affection for any object or person which makes them idols to us. We may know that we have this inordinate, or idolatrous, affection whenever we find ourselves unwilling to give up our friends or our possessions for Christ's sake. We may also know that to be the case when our friends are taken from us by death, and we cannot accept of the Saviour as sufficient to make up the loss. The afflicting hand of God is often stretched forth to reveal to us our idols. If we would regulate our affections by the principles of the Christian religion, we would be saved from many and great troubles. If when we see that we have failed to do this we would at once correct our faults, and yield in unreserved surrender everything to God, we might still escape his chastening hand. And if this be neglected by us till the providence of God take from us the objects of our idolatrous affection, we may even then speedily bring the controversy to a close by acknowledging the right of our sovereign Lord to the full possession of our hearts' best affections, and humbly asking him to forgive our past idolatry, and henceforth to take that place in our hearts which the idols once filled.

We may love our friends tenderly, and yet not with inordinate affection. In fact, the sanctified love which fills the breast where the Spirit of God has the control, is not only purer and sweeter, but it is even stronger, than that love which is inordinate and idolatrous. It is a love that will enable us to lay down our lives for our friends, and yet one whereby we can give them up for Christ's sake with a submissive heart. It is a love that will not resent it when our dearest friends are reproved. It is a love that did enable Abraham to offer Isaac upon the altar. It is one that holds all earthly good as something lent of God, which he has a right to recall to himself at any time. It is an unselfish love. It is kindled by the Spirit of God, and while it exists in our breasts, all is heavenly serenity and peace. Inordinate affection is selfish, idolatrous, and rebellious. We can never enter Heaven till our hearts be cleansed from this.

##### STEADFAST.

SOME Christians are just what all that profess godliness should be. They are "steadfast, unmovable, always abounding in the work of the Lord." This quality of steadfastness is something admirable. In every church of Christ there are some who possess this noble quality. They are the burden bearers. They stand to their post, especially when everything is sad, trying, and dark. Then there is a much larger number who can hardly stand at all, only as they are held up by these faithful, self-sacrificing disciples. There is the utmost reason to fear that sooner or later such will fall by the way. God gives men fair warning of their dangers, and teaches them how to fortify themselves against the power of Satan. Having done this, he suffers Satan to tempt and to put them to the test just where they are weakest. So the sieve is shaken, and the heedless are sifted out.

There is always opportunity for those mindful of the country from which they came out to return thither. Caleb and Joshua had the steadfast spirit. But nearly all the host of Israel in their heart turned back to Egypt. It is right to entreat the people of God not to love the world; not to turn back from Christ; not to harden their hearts; not to make shipwreck of the faith. All this entreaty has to be made, and sometimes with no success. But I love to meet that kind of Christians who do not need such entreaty; the kind that will not turn back, even when as a test of their fidelity they



are invited so to do. "Tarry here," says Elijah. "As the Lord liveth, and as thy soul liveth, I will not leave thee," answered Elisha. At the next place Elisha is tested in the same manner. And again the third time is the same entreaty used by Elijah, and the same answer given by Elisha. Elijah did not say this because it was best for Elisha to tarry, but that he might be proved. When the trial had thus been made Elijah says, "Ask what I shall do for thee before I be taken away from thee." And he receives the blessing of such infinite value to himself, a double portion of Elijah's spirit.

Naomi, when returning from her sojourn in the land of Moab, bade her two widowed daughters-in-law return to their own kindred in Moab, as being every way to their earthly advantage. Orpah, after withstanding sometime with tears, kissed her mother-in-law and went back. Then Naomi said to the other, "Behold thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law. And Ruth said, "Entreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried. The Lord do so to me, and more, also, if aught but death part thee and me."

Now please to read the book of Ruth. Orpah returned to her mother and to the gods of Moab. Her name is mentioned no more. Doubtless her connection with the people of God ceased here forever. But Ruth is honored with a place in the chief family in Israel; she becomes one of the ancestors of Jesus Christ; her history is preserved in the Bible as a precious legacy to the people of God; and her name, in all probability, is now in the Lamb's book of life. We have a very few in whom exists the spirit of Ruth, a much larger number, I fear, have that of Orpah. The great day will reveal the fact that only those whose hearts are steadfast, are accepted in the sight of the Lord.

J. N. ANDREWS.

#### THE JUDGMENT HASTENS.

"But," says one of my careless friends to-day, "do not all things remain as they were? The sun shines as beautifully to-day upon my head as it did upon my childhood brow. Do not all things remain as they were?" Not exactly. The infidels of the olden time dreamed that horrid dream, and were tempted, amidst their delusions, to think so. They do, in some respects, remain as they were. The judgments of God, now and then, drop here and there—the wrath of God, now and then, touches and withers a sinner's hardened heart; and so time rolls along, and the mercy of Heaven lingers and scatters its blessed influences abroad; but just now and then the Lord God strikes down a guilty wretch, that the world may be warned and impressed with the fact that God is not asleep, nor his justice dead, but that Imperial Power still sits upon the eternal throne to advocate the rights of virtue, the purity of God, and the welfare of the universe.

God has appointed a day in which he will judge the world by the Lord Jesus Christ, and that day is coming. It already, I sometimes think, flings its shadow upon the pathway of earth. I sometimes imagine I can hear the mutterings of its gathering thunders, and that the old earth trembles as it approaches the great day of the Lord. The day of the Lord will come as a thief in the night, when the heavens shall be dissolved, and the Almighty, in the tread of might and majesty, shall come forth from behind the clouds of his glory; when the universe shall veil its face from the sight of grandeur, and stand in awe while the world is judged—the righteous saved, and the wicked damned forever.

"But," says my unconverted friend, "why is this judgment delayed?" It is that God may have mercy upon you, and that all the fruits of your wickedness on the one hand, or the goodness of the good man on the other, may accumulate, enlarge, diffuse, and grow up; for bad dead men and good dead men are working hard, and, until time shall be no more, God only can tell what good a good man will do when he is in his grave, or what evil a bad man will do when he is buried, but he will meet it at the judgment-seat of Christ.

Oh! what a reckoning that will be, when the sinner will be done doing harm on earth! He will remember how he blasted the hopes of his neighbor's daughter, and how he took advantage of the weakness of the weak. It will be enough to know that he never taught his child to pray, but lived in sin, and died without hope and without God; but oh! to think that after being dead he exerted an influence for vice, and against the eternal God! The Judgment, although delayed, is coming. The harvest will be ready, and God will come forth, in the majesty of his power, to judge the world in righteousness.—*Dr. Bartine.*

#### VICTORY AT LAST.

For many years we've waited  
To hail the Prince of Peace,  
And our hearts should be united,  
And pride and strife should cease.  
And now the time approaches,  
Our trials are most o'er,  
Probation's almost ended,  
Our Lord is at the door.

CHORUS.

Is victory mine at last, Lord?  
Victory mine at last?  
O'er land and sea thy truth goes free,  
With it my lot I'd cast;  
With it my lot I'd cast, Lord,  
With it my lot I'd cast,  
For there's victory, victory, victory at last.

With earnest prayers I'll lighten,  
The trials I must bear,  
With heavenly thoughts I'll brighten,  
The road that's sometimes drear.  
For now the time approaches,  
The plagues will soon be poured  
Upon a sinful nation,  
Who have blasphemed the Lord.

CHORUS.

Oh! may I yet grow stronger,  
And from all sin depart,  
For victory's mine if love entwine,  
Her tendrils round my heart;  
Her tendrils round my heart, Lord,  
From thee I'd ne'er depart;  
For there's victory, victory, for each faithful heart.

Thy people that proclaim it,  
Will live to see that day,  
Their King rides forth to conquer,  
Triumphant on his way.  
And while in him they've trusted,  
To them he'll soon exclaim,  
Well done, thou good and faithful,  
Enter my vast domain.

CHORUS.

Enter my vast domain, friends,  
Thy offerings were not lame,  
O'er land and sea my truth went free,  
While wicked spirits reigned.  
Receive thy just reward, friends,  
Receive thy just reward; [Lord,  
For there's victory, victory, for those that love the  
MRS. L. J. GERON.

Jeff. Co., N. Y.

#### TIRED OF GIVING.

ON a cold morning, Mr. Brown, one of the "merchant princes" of S., was reading in his library. Every thing about him spoke of comfort, amounting even to luxury. Book-cases filled with the goodly treasures of thought and learning; the thick carpet, deadening every footfall; rich and massive furniture; the bright fire in the grate, shedding warmth and light throughout the room,—all spoke of wealth and the good that follows in its train.

Mr. Brown himself was not unfit to be the occupant of such a room. The greater part of his life he had passed in close attention to business, and now he was beginning to reap the fruits of his toil. There was a look of contentment on his handsome face as he sat before the fire, a book in his hand. Outside, the wind was whistling, and the snow and hail were beating against the windows; but no chilling blast touched him as he sat in his comfortably cushioned chair. No care, no anxiety for the future, saddened his eye, nor wrinkled his broad forehead. "I have enough for me and mine," he said to himself, "I have nothing to worry about." He let his book fall from his hand, and sat gazing into the fire, musing on his past life, and on the blessings which were so thickly strewn his path. A knock at the door interrupted his meditations. A servant entered, announcing Rev. Mr. Heaton. Mr. Brown rose, and courteously greeted his vis-

itor, an entire stranger to him. He was a tall, spare man, with a form slightly bent by age, or perhaps by the grinding hand of poverty; for he had been for years a hard worker in his Master's vineyard; and if the good he had done was to be counted by the dollars he had received, then, indeed, had his life been spent in vain. But, God be thanked, his ministers, poor though many of them be, are paid in a higher mode than by mere dollars and cents!

Mr. Heaton's calm yet energetic face told of many a combat with life's troubles; but after the troubles had come victory and peace.

He told his story as briefly as possible. He was the pastor of a church in the distant West. The society was poor, and the building too small for the increasing congregation; and he had come to the East to beg for funds to enlarge the borders of their sanctuary. The old, old story. Mr. Brown heard him through to the end without interruption. He was too gentlemanly not to listen patiently to all his visitor had to say. Then he spoke gently but firmly: "Mr. Heaton, I am sorry for you; but I have nothing to give. I have dozens of such applications every day. I believe people think I am made of money. I am tired of giving."

Mr. Heaton looked sadly at him, and a pensive smile played around his mouth. "Tired of giving!" he murmured. "Ah! where should we be, what would become of us, if the dear Lord should answer our petitions with 'I am tired of giving?' O sir! forgive my boldness; but what have you that you have not received from the hands of the Lord? Your wealth, your comforts" (and he glanced around the room as he spoke), "all, all, have come from One, who, blessed be his holy name, is never 'tired of giving.' Are you, am I, is any one, ever tired of receiving? What have we of our own? The very breath we draw comes from the Author of all our comforts. O sir! do not say you are 'tired of giving' till you are equally ready to say you are 'tired of receiving.' If God should be 'tired of giving' to you, where would you then be? where would be the wealth you are so proud of having accumulated by your own exertions?"

Mr. Brown sprang up, and caught Mr. Heaton by the hands, saying warmly, "Sir, I thank you; a thousand times I thank you. Ah! how many, many times I have exclaimed, 'I am tired of giving!' How thoughtlessly I have said it! I have never been tired of receiving. All my life has been full of blessings. God has, indeed, never 'tired of giving' to me; and, oh! how could I ever have been so ungrateful to him for all his goodness, as to say, or even think, 'I am tired of giving?' I thank you, sir, for the lesson you have given me this night. I trust I never shall forget it."

"We need not say after this that Mr. Heaton went away with a gladdened heart; for he had not only done good to another, but he had received besides a check for a goodly sum from Mr. Brown, who was never after heard to utter the complaint, 'I am tired of giving.'—*J. A. E.*

BE WISE IN TIME.—A young prince whose mind had learned in some degree to value religious truth, asked his tutor to give him suitable instruction that he might be prepared for death. "Plenty of time for that when you are older," was the reply. "No!" said the prince, "I have been to the churchyard and measured the graves, and there are many shorter than I am."

THE CHILDREN OUT OF THE WAY.—"I wish my children were large enough to be out of my way," said a mother; "they are so much trouble."

Children are a trouble sometimes; but is not their company more pleasure than all the trouble they make? Does not their innocent prattle drive away many a dark cloud from a mother's brow? When she sees her little son or daughter come to her with its sweet, smiling face, and reach up its little arms and put them round her neck, is she not abundantly repaid? Little children grow up, and get out of the way—but too often to their mother's sorrow.

As a young woman said not long ago, "I do not love my mother." "Why?" "Because she never loved me."

The same mother afterwards said, "I do not care for my daughter."—"Why?" "She does not care for me."

Who ought to care first—the mother or the daughter? Mothers, sow the seed of love in the early spring of life in your children's hearts; then love will grow with them, and they will not be "out of the way" in time of need.

## The Review and Herald.

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

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

URIAH SMITH, EDITOR.

### WORK IN THE RIGHT DIRECTION.

"WHEREFORE," says the prophet, "do ye spend money for that which is not bread, and your labor for that which satisfieth not?" The implication is that the same amount of effort which is now by so many put forth to secure that which is not bread, applied in the right direction would secure for them that which is bread, and that portion which will satisfy. There is enough labor spent in the world to regenerate the world. The people of this world work hard enough to all be saved; but they fail to reach such a result from their labors because they work to the wrong end.

What a vast amount of labor is misdirected. Take those who live by dishonesty, the whole horde of thieves, gamblers, sharpers, blacklegs, &c., and mark what an amount of labor, energy and skill, they bring to bear upon their unhallowed calling. The same effort and talent would procure for them a splendid living if applied to any of the honorable callings of life. They work hard enough, and tax all their energies both of body and mind sufficiently, to make an honorable fortune; but instead they only eke out a miserable and dishonest subsistence, because their efforts are applied in the wrong direction. Many a man has manifested perseverance, energy and skill, enough in breaking out of jail, to have kept him from going there if he had aroused himself to the same pitch of exertion in the direction of an honest livelihood.

Coming up a step higher, and contrasting worldly and heavenly things as objects of pursuit, we see the same principle still more extensively carried out. What multitudes on every side are engrossed in worldly enterprises. How many bend all their energies of both body and soul to the pursuit of the phantoms of this world, riches, honor, fame and power; and in pursuing these they toil hard enough and expend means enough to acquire something which when gained is more than an empty bubble, and which will not perish in a day. It is to these toiling multitudes, laboring to grasp a shadow, that the prophet exclaims, "Ho every one that thirsteth, come ye to the waters."

Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Turn your labors in another direction, bring the same efforts to bear upon the right object, and you will secure the durable riches.

What a volume of encouragement is here for the Christian! Let no one say he cannot overcome. This would be saying that he is not equal to any of his fellow men around him. You have only to do what you see thousands around you doing, work as hard as they work, manifest the zeal they manifest, endure as they endure, only direct your efforts to heavenly instead of worldly objects, and the prize will certainly be yours.

### THE SIGNS OF THE TIMES.

A NOTICEABLE feature of the secular press of the present day is the continual testimony borne, showing the fulfillment of the predicted signs concerning this time. Why, with all this testimony, do the writers fail to understand the age of the world in which we are living, and the events that are just upon us? It is because they do not acquaint themselves with what the scriptures have uttered upon these points, and hence bear an unconscious testimony to the fulfillment of prophecy. The popular watchmen, the professed spiritual guides of the people, keep silence, or direct the minds of the people in the wrong channel, causing them to look for a good time coming of peace and prosperity; and thus the world is rushing on, asleep to the fearful realities of the great day. In the very words of scripture, almost, we daily read accounts from men who seemingly have no thought of the prophecies,

showing the fulfillment of some ancient prediction; and how can the student of prophecy doubt in view of such testimony? Let those who have the light, lift up their voice like a trumpet, and show the people what these things mean. We make these remarks to introduce the following article from the *Scientific American* of Jan. 1, 1869, headed, "The Eventful Year of our Lord 1868." According to its testimony, the year just passed has no parallel in history for the number and magnitude of many of its phenomena. "The heavens above and the earth beneath," says the writer, "have been prolific of wonders." The article reads:

From whatever point of view we consider the year just passed into history, we are struck with the number of important events that have been crowded into its annals. With its political or religious aspects, although they present much food for profitable thought and study, it is not our province to deal. The progress of science, and the remarkable physical phenomena so numerous, and in some instances so appalling, during the twelve short months that have rushed past us, give ample scope for a brief and profitable retrospect.

The year 1868 will henceforth be known as the earthquake year. History has not on its records a period of such universal terrestrial convulsion as the one just left behind us, and scarcely one of greater disaster from this cause. The eruption of Vesuvius, and the excited state of many other volcanoes throughout the world, indicate that the mighty forces to which these phenomena are due, are still at work. Whether their energies are in such measure exhausted that no further immediate danger is to be apprehended, is yet undetermined. These terrible visitations are gradually changing the physical aspect of our globe; and from them we can gather some idea of the power of the immense volcanic disturbances, which, ages ago, threw up our vast mountain ranges, and engulfed whole continents.

No less grand and impressive have been the celestial phenomena of the year. The great solar eclipse, possessing in some respects features of greater interest than any that has occurred for a long time past, or that will occur for a long time to come, has been not the least of these remarkable occurrences, both on account of its special peculiarities, and the results which have been obtained from organized observation. Add to this the splendid meteoric shower of November, and we may well say that the heaven above and the earth beneath have been prolific of wonders.

The progress in the most mighty undertakings which the world has ever witnessed is no less remarkable. The most gigantic railroad enterprise ever attempted has been pushed this year almost to completion. The Suez canal now almost joins the Mediterranean to the Red Sea, while during the year a movement has been initiated for the construction of a similar work across the Isthmus of Darien, which will unite the two great oceans. A new sub-Atlantic telegraph, of greater length than any heretofore attempted, has been made, and will soon connect the two continents, to be followed, no doubt, by others of greater magnitude. It has also been the subject of serious contemplation to lay a cable between the Pacific coast and China, and we would probably hazard little in predicting that some even now old men will live to see that work accomplished. Never has the earth seen a period of greater enterprises; never before has civilization made such triumphant advances.

The discoveries and improvements in the sciences and arts have been numerous and important. To review them and specify them as they demand would fill a volume. A glance at the index of the volume we have just closed, will show the great variety of subjects upon which scientific minds are now at work—not in mere speculation, but in actual and accurate experiment. Almost daily, nature responds to some bold inquiry of this kind, and a new truth is born to science.

As this article meets the eye of our numerous friends and readers, the congratulations and kind wishes of friends will be mutually interchanged upon the advent of the new year. That the year 1869 will be as fruitful of progress and as promotive of the welfare of the entire human race as the eventful year that is passed, is our prayer, while we beg to unite with our friends in wishing each and all a "Happy New Year."

TURN TO THE RIGHT.—The late Bishop of Litchfield was once traveling in a railway-carriage in England, when a blustering man exclaimed, "I should like to meet that Bishop of Litchfield, I'd put a question to him that would puzzle him." "Very well," said a voice out of another corner, "now is your time; for I am the Bishop." The man was rather startled, but presently recovered, and said, "Well, my lord, can you tell me the way to Heaven?" "Nothing easier," answered the Bishop, "you have only to turn to the right, and go straight forward."

### THE JEWISH SUNDAY MOVEMENT.

THE movement to which we alluded in REVIEW, Vol. xxxii, No. 24, namely, a plea from prominent Israelites to abandon the Sabbath in favor of Sunday, is attracting considerable attention throughout the country. The following from the *Evening Bulletin* will be of interest to the reader. The movement is no less significant than unlooked for:

A contributor to the *Israelite*, published at Cincinnati, begins his communication as follows:

"In order, then, that we may have a day of rest, a real Sabbath, which can be observed by all Israel, we propose to adopt that day which is set apart by hundreds of millions, nay, the whole civilized world, for physical rest and the worship of God. Let our prayers and thanksgivings with theirs ascend to his throne on the same day, the SUNDAY."

The writer who makes this proposition, so repugnant to the ears of a people for many centuries jealous of the slightest variation from the established customs, declares that he has been "selected as the spokesman of a party, respectable in number, respectable in intellect, fully persuaded of the correctness of their views, and fully determined to discuss the subject in all its bearings." The selection is manifestly a fortunate one; for the temper of the article and its logic are remarkable for candor, clearness, and moderation.

The old Hebrew word, *Shabbas*, which lies at the bottom of this controversy, is declared to mean simply rest. Cease from labor, and devote to the service of God—this is the literal and spiritual meaning of the word *Shabbas*, or Sabbath. \* \* How does the fourth commandment read? Does it say on this or that particular day, specifying it by name, Saturday, thou shalt rest, and it shall be your Sabbath henceforward and forevermore? No. Such are the commands of man, but not of the Almighty.

The selection of Saturday by Moses is explained as being most suitable and convenient for the Hebrews at that era. The institution, it is presumed, answered all purposes throughout the past, until within the last half century, when it became obsolete. During this period they have been virtually without any Sabbath, or day of rest. Those who most bitterly oppose the proposed reformation are scarcely observing even the day which they recognize as Sabbath. The result is that they are becoming lax, and so, fast tending to utter irreligion, apostasy, and the total destruction of the Jewish faith. Even now their offspring display perfect indifference to religion. The question is accordingly asked:

"Do you not perceive the influence of nineteen centuries on the observances and forms of our religion? And can all the past, present, and future, exert no influence upon you? You cannot stand still and be passive even if you desire to be so. The irresistible movement of progress, the law of nature and nature's God, will propel you on to that inevitable necessity which we so earnestly beseech you to adopt. Any day we set apart as a day of rest, to worship God in spirit and in truth, is acceptable to him. We select Sunday because, in the fear of God, with reverence for his great name and an eye to his glory, it is more convenient, observed as it is by millions, because it can be hallowed, while ours, as at present arranged, is an utter impossibility."

Having further argued this matter, the writer attacks with vigor the intolerant and persecuting temper which has been displayed by his fellow-religionists. It created the Christian church. Jesus was a Jew, a great man, a second Moses, who desired to purify faith and correct the vices of their church, and people, nothing more nor less. "But, as a prophet is never appreciated in his own country, he was crucified and made a martyr of, and his disciples made him a God. 'The blood of the martyrs is the seed of the church.' We sowed the wind and we have reaped the whirlwind. Our vices, follies, irreligion, and cruelty, created that church which has been our scourge and oppressor through countless ages."

It is proposed to call a grand religious council who can settle this Sabbath question definitely; either adopting Sunday for all, or dividing those wishing Sunday and those retaining Saturday as the Sabbath.

These views will naturally create excitement, and probably lead to no immediate results; but they indicate the dissemination of a spirit of inquiry which must eventually break down the wall of partition between the Israelites and other religionists.—*Evening Bulletin*.

FIRST STEP IN PRAYER.—He that makes but one step up a stair, though he is not much nearer to the top of the house, yet has stepped from the ground, and is delivered from the foulness and dampness of that. So in the first step of prayer: "God be merciful to me a sinner." Though a man be not established in Heaven, yet he has stepped from the world and the miserable comforts thereof.—*Dr. Donne*.



## THE SEVEN LAST PLAGUES.

ARE these plagues all future, or are the most of them in the past?

1. They are not poured out till after the third angel of Rev. xiv, 9-12, utters his warning voice. For the first vial is poured out on the very persons threatened by the third angel, viz., those who have the mark, and those who worship the image. Compare Rev. xiv, 9, 10, with xvi, 1. The third angel threatens those who worship the image and receive the mark; that they should drink the unmingled wrath of God. This wrath is filled up in the seven last plagues. The threatening cannot be given after the thing threatened has already been inflicted. Wherefore it follows that the seven last plagues are not poured out before the third proclamation of Rev. xiv, but after it.

2. The third angel's message must pertain to the last generation, (1) Because it not only follows in the prophecy, the proclamation "The hour of his judgment is come," but the Spirit of God has numbered the series so that there is to be order in the fulfillment. (2.) Because it is immediately followed by the view of the Son of Man ready to reap the harvest of the earth. (3.) Because the wrath which it threatens has no element of mercy in it—it is unmingled wrath poured out into the cup of God's indignation—and the very persons who hear the warning and reject it, are to drink the plagues. The plagues being poured out on the living wicked, and that too when no element of mercy is mingled in the bitter draught, it follows that the third angel with his words of fearful warning brings human probation to a close, and ushers in the time of trouble such as never was. The third angel, therefore, is the last of all God's messengers of mercy, and the seven last plagues do certainly and unmistakably follow his warning voice.

3. These plagues are called the seven LAST plagues. Has there been a series of plagues preceding these? There has been such a series. The seven trumpets represented terrible judgments of God upon wicked men. The judgments that made up this series are called plagues. When six of these trumpets had been blown, and their judgments had been felt by the wicked inhabitants of earth, we read that those who were left who had not been killed by THESE PLAGUES repented not of their wickedness. Rev. ix, 20, 21. So another series of plagues must come upon men, even the seven LAST plagues which fill up God's wrath. There is a remarkable similarity in the order of events when the trumpets are blown, and the vials are poured out. Compare Rev. viii and ix, with chap. xvi. But the one is a partial judgment in each case, while the other makes no exemption. They do not run parallel. The vials contain the seven last plagues. They follow the trumpets and fill up the wrath of God.

4. The plagues are poured out after the opening of the temple of God in Heaven. Rev. xxv, 5-8. This opening of the temple of God is an event under the sounding of the seventh angel. Rev. xi, 15-19. It is the opening of the most holy place; for the ark is seen. The opening of this part of the heavenly temple indicates the final work of our High Priest. See Lev. xvi. These things bring out distinctly two facts of importance. 1. That the plagues are not poured out till the seventh angel sounds. 2. That they followed the conclusion of Christ's work as High Priest.

5. The seven last plagues constitute the third woe. It is to be observed that in connection with the sounding of the fifth and sixth angels there is a full account of the first and second woes. Rev. ix. But when the seventh angel sounds we have only this general statement that "thy wrath is come," and the time to "destroy them which destroy the earth." Rev. xi, 18. In Rev. xv, however, this very scene is again referred to and enlarged upon. The temple is opened. The wrath of God which comes under the seventh angel is presented more definitely to our view. It is filled up in the seven last plagues. The angels come out of this temple and pour them out upon the earth. The seven last plagues do therefore constitute the third and last woe. And they are poured out after the work of mercy is closed. Are not these things so? Is not the

third angel's proclamation given expressly to warn the world of the coming plagues? Can we with any propriety place their solemn warning in the past?

J. N. ANDREWS.

## EXTREMES.

God loves unity and order. Satan delights in division and disorder; and since man has fallen under his power and influence, there is a tendency in men to take extreme positions, and thus perpetuate discord and confusion. The truth generally lies somewhere between two extremes.

Some are of a desponding, and others of a hopeful, turn of mind. The former see themselves so vile that they can scarcely hope in God's mercy; while the extreme hopefulness of the latter tends to presumption. Now Satan does not care which way he ensnares them, whether in fearfulness and unbelief, or in presumptuous confidence and spiritual pride. If he can discourage the one and flatter the other, his object is gained. If he can make the desponding think that it is impossible for him ever to attain to the sanctification and righteousness required in the word of God, he is satisfied, as long as he can hold him there; and if he can make the hopeful imagine that he has attained to a state of such perfection that there is no danger of falling, he has him in a snare which, if not broken, will prove his ruin. The one is condemned for fearing to trust God's word of promise, and consequently making no earnest effort to overcome; the other for a presumptuous confidence that renders such effort unnecessary.

"It is a wily, artful scheme,  
It suits the Serpent well,  
If he can make the sinner dream  
That he is doomed to hell.  
Or if he can persuade a man  
Decrees are on his side,  
Then he will say without delay,  
This cannot be untied,  
The one he bindeth fast in pride,  
The other in despair;  
If he can only keep them tied,  
Which way he does not care."

He that would overcome, must steer his vessel clear of the whirlpool on the one hand, and the rocks on the other.

R. F. COTTELL.

## THE MAJESTY OF GOD.

I NEVER read the ninth and tenth verses of the seventh chapter of Daniel, without a feeling of awe at the sublimity of the scene there so briefly described. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened."

No language can paint the sublimity of the scene. The description of the prophet cannot be surpassed, yet how few ever think of the greatness of the event or sublimity of the scene.

Passing by the terrible personal appearance of the Deity, the countless numbers that minister unto him, and the vast throng that stand before him, will fill the mind of poor, feeble man with amazement. These are not men, but angels. Some have read these verses, and supposed that the thousands mentioned are mortals standing before their Judge; but this is not so; they are angels that wait before him, "hearkening unto the voice of his word."

Micaiah said, "I saw the Lord sitting on his throne, and all the host of Heaven standing by him on his right hand and on his left." Not men, but the "host of Heaven," or angels. And the beloved John says, "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousands, and thousands of thousands."

Now these angels are not children with wings, such as appear in the caricatures of the day; but each one of them a terrible being, so majestic and glorious in appearance as to cause the stoutest hearts to quake with

fear. Manoah and his wife saw an angel and expressed themselves as having seen the face of God, and feared that they would die because of it.

So glorious was the appearance of the angel which appeared to John that he fell down at his feet to worship him, though commanded not to do it, yet he was so overpowered with a sense of the glory that he fell down to worship the second time, while the angel said that he was only a servant also; and told him to worship God. And generally when angels have appeared to men their first work is to quiet the fear excited by their presence. Said the angel to Mary, "Fear not;" to the holy women at the sepulcher of Jesus, "Fear not ye;" and to Daniel, "Fear not, Daniel."

The angel that appeared at the tomb of Jesus, and caused the Roman guard to fall like dead men, were something more than winged cupids. Let us read the account, "And behold there was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and become as dead men." Those proud men of war who dared to mock Jesus while before Pilate, felt their littleness in the presence of the holy angels, and fell as dead men to the ground.

In the third year of Cyrus an angel appeared to Daniel. He says, "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

Daniel was a noble personage in the kingdom, therefore accompanied by a retinue of servants, and of them he says, "A great quaking fell upon them, so that they fled to hide themselves." And of his own condition at the time he says, "There remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." When the angel assured him that he was greatly beloved, and stood him upon his feet, yet, he says, "I stood trembling."

If one angel is so great and terrible that men feel as nothing, what must be the feeling to be in the presence of millions of such beings. Ten thousand times ten thousand, or an hundred millions are represented as standing before God to do his bidding. But the prophet feels his inability to express their numbers, even after stating the preceding great numbers, hence he adds, "and thousands of thousands." What are the people of the earth before God when the weakest of his angels could cut them down by nations? Oh! how majestic is that Being whose throne is like the fiery flame, and the wheels of his chariot like burning fire; before whose presence flows a fiery stream, while countless millions wait before him, millions of angels that excel in strength, whose faces are like the lightning. Oh! why should I hesitate to trust him, love him, worship him, and humble my proud heart before him? It would exalt me to humble myself before such a God. And how very merciful for such a God to notice a poor frail worm like myself; to offer to accept of me and raise me up to be like the angels. In view of such things I feel that when I give all to him it is a great condescension on his part to notice me, and I can only say, "Here Lord, I give myself away, 'tis all that I can do."

E. B. SAUNDERS.

## REPORT FROM BRO. MATTESON.

SINCE the 16th of November I have held meetings here in Stanton as often as circumstances would permit. We occupied the school-house which is a very convenient place for meeting, but we can have it only five times a week. The preaching has been well attended although the ministers have tried their best to prevent it. Yet the current of private opposition is very strong, and much more good could be done if this was not the case. They have their prayer-meetings, and class-meetings, and socials, and oyster-suppers, and church-fairs, &c.; yet the house has generally been pretty well filled with respectable hearers.

There are a few Sabbath-keepers living here, and a few more have embraced the Sabbath since the meetings. We have meetings on the Sabbath and a weekly prayer-meeting. The Lord has blessed us so far. Pray for us that we may have strength to continue to labor patiently in this good cause; and that souls may be converted, and saved at the coming of Christ.

I am thankful for the letters I have received from brethren in different places. Please excuse me from answering them at present. My health is such that I cannot do any more in that line than attend to the interest of the cause right here. Many thanks to the brethren in Rice land, Minn.

If the Lord is willing I will continue to labor here in Michigan for some time to come. I do daily inquire of the Lord, and trust that he will make known to me the path of duty. When made known I will strive to walk in it. This I know will be best for my own interest and that of my fellowmen. May the Lord bless the dear brethren, and help you to walk consistently, to obey the truth, and live with reference to the Judgment, that if not before, we may meet when Jesus comes.

JOHN MATTESON.

Stanton, Montcalm Co., Mich. Dec. 18, 1868.

#### REPORT FROM BRO. STONE.

CONSIDERABLE time has passed since my last report, and, perhaps, in that respect, I should confess to remissness; yet I have not been altogether idle in the Master's cause. Since my last report, I have labored, as heretofore, with the churches in Northern Vermont and in Canada.

Though I cannot speak of a rapid advancement of the cause in any part of our field of labor, and though there is much ground yet to be occupied, the cause is gradually advancing. The brethren and sisters, generally, are steadfast, well established, and gradually abounding in the work of the Lord, and feel assured that their faithful labors will not be in vain in the Lord. Our meetings are good, and profitable, and well appreciated by the brethren. Since my last report, a few have been added to the church in East Richford, by conversion and baptism, and a few brethren have purchased farms there, so the church are decidedly encouraged to move on in the right direction.

The Quarterly Meeting held with them Nov. 7, was interesting and profitable. After the Sabbath, the brethren met to consult in regard to building a meeting-house, appointed the requisite committees, agreed on a location, pledged over \$500, and the work, I am informed, is in process of execution.

The brethren of this church are not wealthy, and they are few in number; but they have some of the "Caleb and Joshua" spirit in them, and with the blessing of the Lord, will doubtless succeed in this truly laudable enterprise.

ALBERT STONE.

Nov., 1868.

#### I WANT TO BE RICH.

I WAS meditating a few days ago upon the testimony of the faithful and true Witness to the Laodicean church, and their sad situation therein described, "wretched, and miserable, and poor, and blind, and naked." A realizing sense of my poverty and wretchedness came over me, and with it an earnest desire from the depths of my heart which I expressed aloud, "Oh! I want to be rich." Not in the wealth of earth which so many all around me are in pursuit of; not in the perishable gold and silver which shall soon be cankered; nor in the gay apparel of worldlings. No; it is not in these that I would be rich. These are the "uncertain riches" in which we are charged not to trust. But rich in faith, in good works, in possessing the "gold tried in the fire," and the "white raiment" with which to be clothed. Oh! that I might be rich toward God. And can the cravings of my poor heart be satisfied? Oh! for a broken heart and a contrite spirit which the Lord will not despise. The stains of sin are upon my garments, and probation's hours are nearly closed. Oh! then, let me haste to secure imperishable riches.

My soul is amazed at the love, mercy, and long-

suffering, of God toward poor, sinful mortals. And for them all methinks I especially owe a debt of love and gratitude to him because of his goodness and care for me, the unworthiest of his creatures. He hath wrought deliverances for me in past afflictions, and hath disposed the hearts of many to favor and to care for me from my childhood up, far more than I have deserved or could expect.

But for all this love and care what have I rendered in return? Have I, with unselfish spirit, striven to imitate my Saviour in doing good to all with whom I associate? What are my "works" by which I shall soon be judged? Alas! my poverty. How few good works, if indeed any at all, have I ever done. How often have I failed in setting such an example before my worldly friends as would win them to Christ, and failed of giving to the Lord and his cause according to the little which I have had, that I might lay up a good treasure against the day of necessity. See Apocrypha, Tobit iv, 8. But yet a little time remains in which to redeem the past. With the assisting grace of God I will strive to take earnest heed to the admonitions and warnings which God in mercy hath given us. Let us no longer fear to be reproached for the sake of Christ, but, like one of old, esteem it "greater riches than the treasures of Egypt."

S. E. LINDSLEY.

### News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

**Catholics in New York.**—The Catholics at Rome do not more completely control that city than do the Catholics in New York. There is not an office of any value that they do not control. When they put in an officer who is a professed Protestant they control him more completely than if he were a Catholic. In the interest of the Catholic church this vast political power is wielded. Immense grants of valuable land are made to it by the city. Large sums of money are donated every year. The Catholic church controls the taxation of New York, and appropriates the millions received from that taxation. The Roman Catholics of the city of New York control and manage the Democratic party, and yet the Catholics are in a minority in the city in which they bear such terrible rule.

The Protestant element is stronger than the Catholic element. The non-Catholic element could overcome and engulf the Catholic in an hour, if it chose to do so. The Catholics are a unit, marching onward as a compact army. The balance are like an undisciplined mob. The Jews do not like our Sabbath and Sabbath laws; nor the New Testament in common schools; here they agree with the Catholics. They also agree with the Germans, who want the Sabbath to be a day of license and riot. They want free liquors, all license and prohibitory laws swept away, and so the Catholics become the standard-bearers for all who are opposed to sobriety, good order, sound legislation and wholesome restraint. Adroitly catering to the prejudices of each, the Catholics hold possession of the city while in a minority.

#### Tendencies in France.

THE throne of Louis Napoleon rests upon a mere crust of foundation, beneath which rage the most volcanic forces. Once the Empire may have meant peace, but now it means discontent and insubordination. Enthusiasm may meet the Emperor as he journeys to and fro in his dominions, but these apparently hearty demonstrations are about as spontaneous and genuine as theatric applause manufactured by the hired *claqueur*. The great personal popularity of the nephew of his uncle, and the warm admiration and deep affection cherished toward him by the French people, about which there has been, from time to time, so much bloviation are entirely mythical. Louis is popular among his subjects only in the shape of the coin of that name, which is now the more acceptable, however, on account of the counterfeit presentment of the royal features it bears.

Many signs have crept to the surface, particularly of late, going to show that the masses are growing very restive under the repressions to which they have been subjected, and that the mercurial Parisians are hungering and thirsting after a change of administration.

Thus the cause symbolized by the scepter is constantly becoming weaker, while the cause of republicanism gains all the other loses. This sapping and mining of the power of the throne, proceeding in augmenting ratio, must end some bright morning, if not stayed, in precipitating that throne suddenly into the midst of the volcanic elements above which it rests, making it convenient for Louis Napoleon to follow the example of Louis Philippe, and depart for England as unassuming Mr. Smith, sensitive to a fault about popular demonstrations, and nervously anxious to avoid the attentions likely to be thrust upon him.

The Emperor, take it all in all, has not proved a success. It is one of the misfortunes of crowned heads that they are not so free as private individuals to contract matrimonial alliances; and the head of the French nation gave mortal affront to the pride of his people, besides contemptuously disregarding their prejudices, by marrying a Spanish nobody. When Bonaparte wedded Josephine he was but a General of the Republic, who had carved his way with his sword; but Napoleon III belonged to a dynasty surrounded by a halo of glory, and could not afford to violate the dignities of his position. But his greatest misadventure was his abortive attempt to foist a monarchy upon Mexico, and to thrust a finger into the politics of the American continent. That miserable and ignominious failure obliterated the prestige gained in the Crimean war and at the battle of Solferino. His power has been waning ever since. Bismark struck it a staggering blow by his triumph over Austria, and by the outgrowing unification of Germany. The recent oppressive restrictions which have been placed upon the independence of thought and of the press in France is another step on the road to ruin. Intellect, trained, self-reliant, and conscious of being in the right, cannot long be fettered. It will learn in time to burst the shackles which restrain its manifestations, and turn upon its imperial adversary with intensified resentment and fierce retaliation. This is a lesson that Louis Napoleon should have learned when he refuged in the United States. He ought to realize that the martyrs of the press will sow more widely the seeds of insubordination, to bear revolution as its ultimate fruit.

He relies now, for the perpetuation of his authority, upon his vast military establishment, upon which he lavishes his revenues, and to which he dispenses his favors. But thrones may well tremble when "bayonets think," as another Louis—Louis Kossuth—used to say. Already the bayonets upon which the French Emperor relies in a time of apprehended trouble, and as a measure of intimidation and repression now, have begun to think. For instance: At a great review of the National Guard of Paris in August last, so great was the fear of hostility to Louis Napoleon, that the men were entreated and commanded by their officers not to utter any shouts at all. They accordingly were reviewed by the Empress, and marched before the Emperor and Prince Imperial in gloomy silence; yet it is well known that if any one in the ranks had shouted *vive Rochefort!* or *vive La Lanterne!* the whole mass would have taken up the cry, and yelled it as an insult in the face of the impassive monarch, who sat there on horseback, knowing that he had not a sincere friend in the whole assemblage.

So great is the curiosity to see *La Lanterne*, that it has been smuggled into France, where its publication has been prohibited, and where the police are instructed to prevent its introduction, in the form of surreptitious filling for statuettes of Louis Napoleon. Thus in vain does he seek to prevent the spread of liberal ideas. He acts as a man would who should try of stay the force of volcanic forces beneath, by making the superincumbent mass heavier.—*Chicago Republican*.

#### "PLAIN IT A LITTLE MORE."

A GOOD minister had long preached to a congregation of average culture and character with little apparent good result—to his deep grief. Thinking the matter over, one Saturday morning, after he had finished writing his weekly sermon, the thought occurred to him to go down stairs and read it to his pious, simple-hearted domestic. "Perhaps," said he, "I shoot too high." Calling her from her work, he read a few sentences, selected as containing the clearest announcement of the truth which the sermon was intended to convey, and asked her:

"Do you understand that?"

"No, sir," was her reply. He then extemporized the same idea in simpler language, and asked her again:

"Do you understand that?"

"A little," was her answer—kindling with an interest which proved the truth of her words—"but please, sir, plain it a little more." Once more he expounded his original thought in the most lucid manner and with the shortest words he could think of, when she exclaimed, with great delight:

"I see it all now, sir, and I like it very much."



He went up stairs, re-wrote his discourse, as nearly as possible into the same style which he had used in his experiment; and went to church next morning, almost trembling, lest his people would be disgusted with his preaching, but fully resolved to try the experiment. To his amazement, the very first sentences seemed to awaken a listening, such as he had never before been able to secure. And as he went on, he could see one eye after another moistening, till almost his whole congregation were visibly touched as he had never seen them before; and as the result of that service, more than one came to him to inquire: "What must I do?" The effect upon his own mind was such that he changed his style of preaching, from that time, thoroughly; declaring that as for him—let others do what they may—he would speak so as to be understood by all whom it was his duty to address.—*Congregation- alist.*

## HYMN OF PRAISE.

"Give unto the Lord the glory due unto his name. Worship the Lord in the beauty of holiness." Ps. cxlix. 2.

Glorious, glory to our Father;  
Glorious to our Saviour, king,  
For this full and free salvation,  
Make the heavenly arches ring.  
Let us all with hearts and voices  
Sing of Jesus' boundless love;  
Praise his blessed name forever  
For our home prepared above.

Soon will burst upon our vision  
Scenes of wondrous beauty there;  
Soon will end this night of sorrow,  
Soon we'll reach the haven fair.  
Oh! to dwell among the blessed  
In that home of joy and light,  
Come and take me, blessed Saviour,  
I would dwell, Lord, in thy sight.

Oh! I'm weary here of sighing,  
Weary of earth's toil and pain,—  
I would see those sparkling mansions,  
With my Saviour I would reign.  
Tell me not of earth's vain pleasures,—  
They have lost all charms for me;  
Sing to me of Heaven, sweet Heaven,  
Where I soon shall Jesus see.

Let me hear of my Beloved,  
Talk of his dear charms to me;  
Oh! it fills my heart with rapture  
When they sing, dear Lord, of thee.  
Long and dark the night is passing,  
Soon the morning bright will come  
That shall end our toilsome journey;  
Soon we'll rest with Christ at home.

L. E. MILLNE.

## 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. Baker.

DEAR BRETHREN AND SISTERS: I have felt of late that I would like to speak of the wonderful dealings of God to my soul, as I am so often cheered and encouraged by reading the testimonies of others that are separated, as we are, from all of like faith. There is but one family of Sabbath-keepers that we know of in this county, and it was by their means, through God, that we now stand where we do. We can truly say that we love the precious truths that are among the Advent people, and that we love them more and more; for they are like the light shining brighter and brighter unto the perfect day.

A little more than a year ago we first heard that there was such a people; and the more I read and investigated their views, the more I was convinced that they had the pure and unadulterated truth. But the enemy, ever ready to catch away the good seed, was not willing to give me up without a great struggle. The struggle came; but it terminated in my giving up my Sunday-sabbath, and accepting the Bible Sabbath; and I can truly say that it is my delight. My Bible is more precious to me than ever it was before. Now I can see and understand more than I ever did, and it seems to be full of the second-advent faith. Very soon I believe we shall witness an end of all things created. Prepare, my soul, to meet thy God. Oh! for strength to gain the victory at last, is my prayer; and not for myself only, but for all them who are patiently looking for his appearing.

We never heard any Advent preaching except what we get through the Review from week to week, and that is indeed precious, especially the Conference Department. It is comforting to speak to each other;

for we have the promise that they that love him, and fear him, and think upon his name, will be spared when he comes to make up his jewels. I ask an interest in your prayers, that I may be able to overcome, and to stand before the Son of Man.

C. A. BAKER.

Jasper Co., Iowa.

From Bro. and Sr. Cady.

BRO. SMITH: We are still striving to keep the commandments of God, and the faith of Jesus, that we may be found among the waiting ones when he comes to make up his jewels. We feel that the times are truly perilous, and that it behooves us to watch unto prayer, that we be not overcome by our Adversary the Devil, who goeth about as a roaring lion, seeking whom he may devour.

We have many tokens of the goodness and mercy of God for which we feel to thank and praise his holy name.

P. H. AND N. J. CADY.

Poy Sippi, Wis.

From Sr. Porter.

DEAR BRETHREN AND SISTERS: It is nearly thirteen years since I commenced trying to keep the true Sabbath of the Lord; and as I look back on my past life I feel to mourn that I have made so many crooked paths, and have lived so far from God. Yet to-day I feel thankful that the Lord is long-suffering to usward, not willing that any should perish but that all should come to repentance. For a few months past I have been passing through deep affliction; but I feel no less determined, yea, I feel more determined than ever, by the assisting grace of God, to try to go through to the kingdom.

It is but a short time since my dear companion was laid away in the grave, there to wait the sound of the last trumpet. I firmly believe he will then come forth clothed with immortality. Oh, what a comforting thought! If we are faithful a little longer we shall meet loved ones that now sleep in Jesus. It encourages me to press on.

I feel like putting my whole trust and confidence in God, and I have ever found him a present help in time of need. I can truly say there are but few ties that bind me to the earth. My greatest desire is that I may overcome all my evil besetments, and that God will give me wisdom to bring up my children in the way they should go, that we may at last become an unbroken family in the kingdom of God. Oh! for a deeper work of grace in my heart. I want to be fitted and prepared for the coming of our dear Saviour, that I may hear the welcome applaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

LUCY PORTER.

Mantorville, Minn.

From Sr. Stroud.

DEAR BRETHREN AND SISTERS: Those of you who were privileged to attend the Wright camp-meeting should not soon forget it, nor let the live coal there received from the altar, go out in blackness and darkness. If we go back our cry will soon be, The door of mercy is closed, and we are not saved. Bitter the thought to those who have once tasted that "the Lord is good." May none of us ever realize this dark picture, but evermore do our duty, that we may walk into the green pastures, beside the still waters, unto the river of life, whose streams shall make glad the city of God. Oh! how sweet it will be to be there.

My sister attended the camp-meeting at Wright. On her return she told me much she had heard, especially what Bro. White said, how the bare possibility of his being lost wrong the cry from him, "O, my God, shall I be lost?" I was deeply affected. The words of sinking Peter came from the recess of my heart, "Lord, save, or I perish." One night I retired to rest, but could not sleep. I tossed from side to side till long past midnight. My burden seemed almost greater than I could bear, when the comforting words came to my relief, "Cast thy burden upon the Lord, and he will sustain thee." These words gave such comfort that the burden rolled off, and I felt a sweet peace. I arose the next morning with a prayer in my heart that the Lord would bless my "going forth and coming in from this time forth and forevermore." Since then I have tried hard to fight the good fight of faith, in the strength of him who has promised, "As thy day so shall thy strength be." A few weeks after this, I was prostrated with lung fever three weeks; but, through a merciful Providence I am still spared, for what purpose is not for me to know, but I trust I shall not be an idle servant in the Lord's vineyard. When I recall

the many mercies that have followed me all my life long, and all my past unworthiness, I think of the pitiful words of the vine dresser. And who that reads it in the light it should be, will not feel touched with its plainness. "What could have been done to my vineyard that I have not done in it? wherefore, when I looked for grapes, brought it forth wild grapes." Oh! the tender compassion and long-suffering of a merciful and redeeming God. Sure enough, what more could he have done for erring mortals than has been done? "While we were yet sinners Christ died for us." He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him; and with his stripes we are healed.

"This blood is for thy ransom paid,  
I die that thou mayest live."

Could we ask more than this? What does he wish in return for such boundless love? Simply a humble, obedient, and contrite heart; and yet how few of us will give him this humble pittance. O, Lamb of God, was ever love like thine? "Perfect love casteth out fear."

"This perfect love is joy, is joy complete,  
I feel it mine, I feel it mine;  
Its streams are holy, holy, pure, and sweet,  
They are all divine, all divine.  
It comes in floods, it fills my soul,  
Like wave on wave its billows roll,  
Oh! yes, its power o'erwhelms the whole,  
In my soul, in my soul."

MAGGIE A. STROUD.

Stephenson Co., Ill.

BRO. D. R. SEELY writes from Fayette, Iowa: I have been expecting to hear something more in regard to the Pilot Grove camp-meeting. Have the brethren forgotten the stirring exhortations and the cutting reproofs that we heard from the servants of the Lord? I can say that they are not forgotten by me. I have prayed over it much, that I might live out what I heard at that meeting. It did me good. I think it was the most profitable meeting I ever attended.

SISTER M. J. CARTER writes from Vernon Co., Wis.: Though often very lonely, I am not discouraged. No, I feel like doubling my diligence to overcome. The Lord being my helper, I can go through to the kingdom. Praise his holy name for the sweet promise that he will never leave nor forsake us, unless we first leave him. I want eternal life. I must have a part in the kingdom of God.

I would say to the lonely ones, Look up, and take courage; for our redemption draweth nigh. My faith is strong in the Lord. I love the truths of the third angel's message. Truly the way is straight and narrow, that leads to the kingdom. We cannot take our idols along with us; but I am thankful for that. I want to be cleansed from every sin while Mercy's sweet voice is still heard in our behalf. How it would gladden our hearts if some messenger could come here, and present the truth before this people. I believe there are some honest ones here, who, could they hear the truth, would embrace it. Some are much interested, and read our papers gladly.

JESUS WILL CARRY ME.—In a Christian family near Amoy, China, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in His arms. As I am only a little boy, it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear one was, ere long, baptized. The whole family, of which this child is the youngest member—the father, mother and three sons—are all members of the Mission church at Amoy.—*Miss. Inst.*

THE proof that we believe in the reality of religion is, that we walk in the power of it.

## Obituary Notices.

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

DIED, in Wankegun, Ill., Nov. 29, 1868, of heart disease, Sarah S., only daughter of Nathan H. and Huldah Schooley, aged 30 years, 7 months, and 29 days. She bore her suffering of ten weeks' duration with great patience and resignation to the will of God. She had the assurance that she would come forth in the first resurrection. She had kept the Sabbath for 15 years. The blow has fallen heavily upon me. I mourn her loss, but not without hope. We were the only Sabbath-keepers in this place. On the second of December we laid her away in Oakwood cemetery, to wait till the Lifegiver comes, when she will come again from the land of the enemy. HULDAH SCHOOLEY.

## The Review and Herald.

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

**NEW MOVEMENT ON THE ADVENT.**—Under the heading of "A new Adventual movement," the *Advent Herald* of Dec. 15, 1868, speaks of a new publication issued in England, called *The Watchmen of Ephraim*, the September number of which contains a prospectus of "The London British and Foreign Second Advent Publishing Company." The object of this company, as stated in their own words, is, "to establish a Second Advent Press speaking all languages," and to issue "premillennial newspapers in Europe, Asia, Africa, America, and Australia." This indicates a movement of no small magnitude. To any and all efforts to arouse the world to the great truth of the speedy personal coming of the Son of Man, we wish abundant success.

Bro. Wm. S. Ingraham reports good success where he is laboring in Kansas. He says: "Thirteen have commenced to keep the Sabbath, and still the work is onward."

### A SISTER inquires:

If a woman tries to live out the reform, and her companion will not, is it right for her to cook victuals for him, that she will not eat herself?

We answer, Yes; cook whatever your husband may require. You need not partake of it yourself; but do not try to compel him to your system; for by pursuing such a course, you will be tenfold less likely to win him to the right way.

### Books for Children.

THE Association has a full supply of nice books for children and youth, superbly illustrated, printed on fine paper, and suitable for gifts. They are the publications of the American Tract Society. We also have illustrated cards, picture books, and picture tracts, put up in packets and singly, in great variety, and libraries for children and Sabbath Schools, worth from \$1.50 to \$28 each. Those who wish to make presents, can send their money, from 25c to any number of dollars, and their orders will be promptly filled. Catalogues sent, if desired, by pre-payment of 3 cents.

### A Good Book.

"INFIDEL Testimony concerning the Truths of the Bible, containing more than one hundred and seventy prophecies which are proved to have been fulfilled by seventy quotations from the writings of infidels like Volney and Gibbon, confirmed by one hundred and fifty extracts from the writings of other historians and travelers: Selected from Dr. Alexander Keith's 'Demonstration of the truth of the Christian religion,' with arguments and remarks by H. L. Hastings."

Such is the title of a pamphlet of 32 pages, of which we have a few copies for sale at this Office. Concerning it, we need only say that the body of the work justifies the statements of the title page, quoted above. Price, 10c, postage, 2c.

### Question.

BRO. SMITH: Does the original of 1 Kings xvii, 21, 22, read the same as in our version? Does it read let this child's soul come into him again? or, let the child's life or breath come into him? Will you please answer this in the REVIEW? W. H. WILD.

### ANSWER.

The Hebrew word translated soul, in 1 Kings xvii, 21, 22, is *neh-phesh*. Of its use in this passage, Parkhurst, author of a Greek and a Hebrew lexicon, says: "As a noun *neh-phesh* hath been supposed to signify the spiritual part of man, commonly called his soul. I must for myself confess that I can find no passage where it hath undoubtedly this meaning. Gen. xxxv, 18; 1 Kings xvii, 21, 22; Ps. xvi, 10, seem fairest for this signification. But may not *neh-phesh* in the three former passages, be more properly rendered *breath*, and in the last a *breathing* or animal frame." To this testimony we may add that of Taylor, author of a He-

brew concordance, who says: "*Neh-phesh* signifies the animal life, or that principle by which every animal according to its kind lives." It is translated life and lives 118 times. The corresponding Greek word in the N. T., is *psuche*, the primary meaning of which is life.

### The Sabbath a Part of the Law of God Before Sinai.

THERE is sufficient evidence to show that the Sabbath existed before the time of Moses. Its origin and first institution are mentioned in Gen. ii, 1-3. The fact that time was divided into weeks of seven days each, Gen. viii, 10, 12; xxix, 27, 28, shows that the Sabbath was known and kept during the patriarchal age. What else could have divided time into such periods? But there is one fact to which I wish to call especial attention, viz., That the Sabbath was recognized as a part of the law of God before that law was proclaimed from Sinai. This is shown by the following in Ex. xvi, 27-29: "And it came to pass, that there went out some of the people on the seventh day for to gather, [manna], and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath," &c.

Here the Lord rebuked them for not keeping his commandments and his laws. But what had they been doing? They had gone out to labor on the seventh day. This was breaking God's law, or refusing to keep it. Hence the Sabbath was a part of God's law at that time, which was thirty days before the law was proclaimed from Sinai. This point is worthy of note. D. M. CANRIGHT.

Boston, Mass., Dec. 14, 1868.

### The Way Opening.

CALLS for labor in Cattaraugus Co., are being made. The Lord is stirring up the people and preparing them to receive the truth. A family of three adult persons at Cottage in the town of Dayton, have, one at a time, embraced the Sabbath from reading merely, and desire the truth preached in their place. Also near Edenville, the two Sabbath-keepers think it is the time to hold a series of meetings there. The fields are ready for the harvest. Let me labor in his harvest. Let me gather some sheaves for the heavenly garner. I feel like stirring up the gift that is in me; and may God answer the prayer of brethren that I may fulfill the ministry that I have accepted at the hand of the Lord. R. F. COTTELL.

### Note to the S. B. Treasurers in Iowa.

OUR Conference Secretary, Bro. A. A. Fairfield, of the Mt. Pleasant church, has told me from time to time that some of our church treasurers do not report to him as the constitution requires. Of course, there is no use in having a system of order unless we follow it. Sec. 4 says, "The churches will be expected to make a report to the Secretary, at the end of each quarter, of the amount they have sent to the Treasurer, or paid to preachers during such quarter." Some have sent their reports to the Treasurer. This is wrong, of course. Make your report regularly, whether you have sent off any money to the Treasurer or not. It is necessary to have these accounts in order to settle at the close of the year. The last quarter closed Dec. 10. The duty of making the report for the church falls upon the church treasurer. The duty is an easy one. Brethren, let us all be punctual. GEO. I. BUTLER, Pres. of Iowa Conf.

## Appointments.

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

THE next Monthly Meeting in the Northern district in Maine, will be held with the church in Canaan, commencing Jan. 8, and holding over first-day. Brethren, let us have a full attendance. PER ORDER OF COMMITTEE.

THE next Quarterly Meeting at Avon, Rock Co., Wis., will be held Jan. 9 and 10, 1869. Brethren from Monroe, Albany, and Rockton, are expected. Cannot Bro. T. M. Steward meet with us? E. O. NELSON.

THE next Monthly Meeting for the churches in Allegan Co., will be held, Providence permitting, at Otsego, Mich., the first Sabbath in January, 1869. Bro. Byington is requested to attend. "A two-days" meeting may be expected. In behalf of the church. A. H. HILLIARD.

THE next Monthly Meeting of the church at Gridley, Ill.,

will be held at the school-house near Bro. Sock's. We want to hear from every member of this church at that meeting; and those that are behind on their s. b. are requested to settle up at this meeting. Meeting begins sixth-day evening, Jan. 15, and continues over Sabbath and first-day. Wm. H. SLOWN, Elder.

PROVIDENCE permitting, the next Quarterly Meeting of the S. D. Adventist church in Waterloo, Grant Co., Wis., will commence with the commencement of the Sabbath, Jan. 28, 1869, and continue two days. We hope there will be a general effort made by all the scattered, lonely ones to get to this meeting. We also hope to see some from Sand Prairie church. Dear brethren and sisters, our probation is fast closing. Let us therefore heed the injunction of the apostle, to not forsake the assembling of ourselves together, but exhorting one another, and so much the more as we see the day approaching. I now expect to commence meetings with the Waterloo church the 16th, and continue till the close of the Quarterly Meeting. I. SANBORN.

PROVIDENCE permitting, I will also hold meetings with the Sand Prairie church, Jan. 30 and 31, on my way to the Sugar Grove school-house, in Crawford Co., Wis., where I expect to commence a protracted meeting Thursday evening, at half past six, Feb. 4, 1869. Will Bro. Deming please give general notice of the meetings? I. SANBORN.

### 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.

House and barn and 2 lots for sale in Battle Creek, Mich. The house is new and built in Gothic style—has 7 good-sized rooms with closets and other conveniences—with good cellar, &c. It is situated on Washington St., the first house north of the Health Institute. Price \$3500, or would exchange for a good farm. Call on or address, O. B. Jones, Battle Creek, Mich.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

E. COLBY: The books have been sent.

### RECEIPTS.

#### For Review and Herald.

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

\$1.00 each. H Lombard 33-18, S W Wiley 34-1, E Scribner 34-1, J Smith 34-12, L D Smith 34-1, Mrs O Rogers 34-1, J Hanson 34-1, M Lockwood 34-1, L M Fuller 34-1, I G Camp 34-1, Callaway Ellen 34-1, Jane Shorey 34-1, John White 34-1, Elizabeth White 34-1.

\$2.00 each. W V Field 35-1, Mrs C Groom 34-1, O Davis 34-1, J Pierce Sr 35-1, M A Eaton 35-1, J M Wilkinson 35-1, M M Nelson 35-1, A B Williams 35-1, Mrs C Townsend 36-1, Mrs A O Thompson 35-1, R Baker 35-1, H H Bramhall 35-1, C S Worthing 34-13, J D Morton 35-1, B S Brooks 35-1, E Lobdell 35-1, M O Morrell 35-1, A Hazeltine 35-1, T Mount 35-1, T Patton 35-1, J Wilson 35-1, John Hurd 35-1, Mary C Sanders 34-9, E D C Green 34-17, G G Dunham 34-16, Jas Allen 35-1, J H Collins 34-21, H Brackin 33-1, J Frank Jr 34-1, W Kelley 34-13, J B Lanson 34-14, R Niles 35-8, W E Cheesbro 35-1, N G Sanders 35-1.

\$3.00 each. A Mullen 34-21, E A Poole 35-13, N Hiddleston 34-7, J H Haggie 34-2, I Cive 34-21.

Miscellaneous. L Bliss 50c 33-13, W H Riley \$4.00 34-1, I H Parker 2.25 33-1, O Munn 2.50 34-8, Eliza Burbee 1.20 32-1, Mrs L Hobley 50c 33-8, A E Talman 50c 32-14, S Simons 50c 34-1, J B Davidson 2.75 33-14, Josiah Witter 5.00 36-7, S Vincent 5.00 39-1, D R Seeley 1.50 32-1.

#### For Review to the Poor.

H Hunter \$2.04.

#### Cash Received on Account.

W V Field 50c, A S Hutchins \$1.55, S H Bonfroy, 2.00, R Cochran 3.00, G G Dunham for J E Titus 1.35, H F Phelps 60c, S Pierce 3.00.

#### Michigan Conference Fund.

Church at Genoa \$15.00, North Plains 12.00.

#### Books Sent by Mail.

Mrs J Beach \$1.20, W W Beach 1.00, M J Carter 1.53, S O Winslow 74c, H Hunter 1.46, A Moorhous 1.00, W V Field 25c, E Scribner 25c, H W Harrows 50c, A S Hutchins 1.00, S H Peck 1.00, J Bouton 2.00, M M Nelson 2.25, J Marvin 2.25, E Walworth 2.24, S Petty 1.00, L M Locke 20c, L D Smith 50c, E Burbee 80c, Mrs C Townsend 25c, Mrs S Johnston 40c, J C Revell 20c, S E Curtis 1.00, S Cure 1.00, S J Howell 2.00, Mrs M Curtis 1.00, L M Fuller 1.00, H C S Carus 1.55, Jas Sawyer 1.55, R Lester 1.00, A B Dibble 1.00, J Hicks 1.00, I G Camp 1.22, David Pettis 1.40, S Pierce 2.00, A E Heaton 10c, J H Pratt 50c, F W Morse 40c, E Ireland 60c, C K Farnsworth 2.35, J Hurd 40c, C E Shepard 1.00, M J Shattuck 1.00, G G Dunham 40c, P McLaughlin 1.55, J McMillan 25c, A L Ellis 25c, W E Cheesbro 3.00.

#### Books Sent by Express.

D McLaughlin \$3.15, M A Tilden, Appleton, Wis., 10.50.

#### Received on Book and Tract Fund.

A F Kellogg \$2.00, L J Kellogg 50c, W E Cheesbro & wife 60.00.

#### Donations to Publishing Association.

Vermont State Conference \$50.50.

#### Receipts for Benevolent Fund.

M A Eaton \$1.00, E Weed 10.00, H Stebbins 2.00, A Stebbins 2.00, J Lindsay 5.00, S A Lindsay 5.00, W W Stebbins 10.00, C Stillman 10.00, P Prosser 1.00, S Vincent 5.00, J Lanson 15.00, W E Cheesbro 10.00, F W Morse 4.00.

#### For California Mission.

B Salisbury 5.00, W E Cheesbro & wife 10.00, F M L 50c.