

ADVENT



REVIEW

And Sabbath Herald.

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

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

"GATHER THEM THERE."

TUNE.—"Beautiful Zion."

GATHER them there, the good and the blest,
Gather the weary ones to their rest,
Gather the faithful, gather the pure,
Gather us all on Canaan's fair shore.
Come, blessed Jesus, oh! come very soon,
Come, and gather the weary ones home.

Gather the saints in every land,
Gather those buried in the ocean's sand,
Gather those martyred for the love they bore,
Gather us all, free from sin evermore.
Come, blessed Jesus, oh! come very soon,
Come, and gather the faithful home.

Gather our sleeping ones from the grave,
Gather to Him who is mighty to save,
Gather the righteous in Eden's fair land,
There to sing with the angelic band.
Come, blessed Jesus, oh! come very soon,
Come, and gather the loved ones home.

Gather us all from the power of death,
Gather the meek upon the new earth,
Gather them in that golden street,
Gather them at the Saviour's feet.
Come, blessed Jesus, oh! come very soon,
Come, and gather thy jewels home.

MRS. M. M. STETSON IN *World's Crisis*.

THE IMMORTALITY OF THE SOUL NOT UNIVERSALLY BELIEVED.

It is claimed that the doctrine of the immortality of the soul has been believed by all nations in all ages. This is advanced as a strong argument in its favor. But is this assertion true? Far from it. As an actual matter of fact the great majority of mankind have not believed it. What is meant, now, by the term *immortality of the soul*? It is meant that every human being when he begins his existence in this world has given him by God a certain spiritual, immaterial, immortal element which will continue to live independent of the body after death in a personal, conscious-existence, and that every soul, righteous or wicked, must continue to live as an individual person through all eternity. Such a doctrine it is claimed has been believed by "all nations in all ages." This we deny, and will offer as much proof as our limits will admit. Mr. Watson, in his "Theological Institutes," though a believer in the soul's immortality, makes this candid confession. "Some fine passages on this subject [the immortality of the soul] may be collected from Plato, Cicero, Seneca, and others; but we must take them with others which express, sometimes *doubt*, and sometimes *unbelief*. With us this is a matter of general belief; but not so with the generality of either ancient or modern pagans. The same darkness which obscured the glory of God, proportionably diminished the glory of man,—his true and proper immortality. The very ancient notion of the

absorption of souls back again into the Divine Essence was, with the ancients, what we know it to be now in the metaphysical system of the Hindoos, a denial of individual immortality; nor have the demonstrations of reason done anything to convince the other grand division of metaphysical pagans into which modern heathenism is divided, the followers of Buddha, who believe in the total annihilation of both men and gods after a series of ages—a point of faith held probably by the majority of the present race of mankind."*

What! the majority of the human race to-day believing in the total annihilation of men? So says Mr. Watson, and so every one knows who is acquainted with the facts. This alone strikes a death blow at the claim of universal belief in the immortality of the soul. Not only is this the belief of modern pagans, but it has always been the doctrine of the whole heathen world. Dr. Davy, after naming "the whole of Tartary, of China, of Japan, and their dependencies, and all of the countries between China and the Burrampooter," says of the inhabitants, "They appear to be materialists in the strictest sense of the term, and to have no notion of pure spirit or mind." "Ordinary death is only a change of form; and that this change is almost infinite, and bounded only by annihilation, which they esteem the acme of happiness."† According to this a majority of the human race are gross materialists instead of pure immortal soulists!

The doctrine of *emanation* and *absorption*, which was, and still is, held by nearly all the pagan world, is this: Man's soul is a part of God himself, which emanated from him at some past time; this soul will finally, either at death, or at some future period, return to God and be re-absorbed into his essence, and thus lose all individual existence. True, they talked and wrote poetry about the immortality of the soul, but they only meant that as a part of God it was immortal. But an immortal, conscious, personal existence of any one soul was a doctrine that entered into no part of their theory. This, it will be seen, is utterly subversive of the modern theological doctrine of the soul's immortality. Of this there is an abundance of proof of which I have room to present a very little. Mr. Henry Howe, the well-known author, says, "Buddhism, the religion of Burmah, has the greatest number of disciples of any on the globe." "Existence and sorrow are declared to be necessary concomitants; and therefore the chief end of man is to finish this eternal round of changes and be *annihilated*. The great doctrines of this faith are three; viz., 1. The eternal existence of the universe and all things. 2. Metempsychosis (transmigration). 3. *Nichan, or annihilation*."‡

Annihilation is a prominent article in the faith of the majority of mankind. Says the learned Dr. Alger, Pantheistic absorption—to lose all imprisoning bounds, and blend in that ecstatic flood of Deity, which, forever full, never ebbs on any coast,—has been equally the metaphysical speculation, the imaginative dream, and the passionate desire of the Hindoo mind. It is the basis and motive of the most extensive disbelief of individual immortality the world has known."§ Koepen says, "Buddhism is the gospel of annihilation."||

That this doctrine of absorption into Deity is no figurative language, but really means total annihilation of all consciousness and individuality, is proved by the

most critical investigation. The learned Dr. Warburton, of England, long ago fully proved that the ancient Greek sages held the same doctrine of absorption and consequent individual annihilation. On this point Watson remarks; "Some learned men have denied the consequence which Warburton wished to establish from these premises, and consider the re-absorption of these sages as figurative, and consequently compatible with distinct consciousness and individuality. The researches, however, since that time made into the corresponding philosophy of the Hindoos, bears this acute and learned man out to the full length of his conclusion."¶ With this we leave India, and turn a moment to China. What do these people, comprising so many millions, believe on this subject? Confucius was their great teacher, than whom no man ever exerted a greater influence on a nation. But he taught nothing about the soul's immortality, nor even about a future state.** Of the Chinese in general the learned Dr. Horn says, "Religion, as a system of divine worship, as piety toward God, and as holding forth future rewards and punishments, can hardly be said to exist among the Chinese." Introduction, Chap. I, p. 21. Dr. Morrison says the learned among them do not teach the immortality of the soul.†† John Leland, D. D., says, "It is observed by the celebrated Mons. de Montesquien, that 'the religion of Confucius denies the immortality of the soul.'" "Confucius being asked by one of his disciples what angels or spirits are, answered that they are air. And this is the notion that the Chinese have of the soul. They look upon it to be a material thing, though highly rarified; and that, when the soul is separated from the body, both of them lose their individual being they had before, and nothing remains but the substance of heaven and earth, which had before concurred to the composition of man, and which, as general causes, ever continue in their substantial being, and are only changed in their accidental forms."‡‡

Here then is about one-fourth of the human race who are materialists, and must be counted out as not believing the immortality of the soul. Who then has ever believed this doctrine as now held? The ancient Greeks and Romans are always appealed to as firm believers in the immortality of the soul; but we have good evidence to show that they never did really believe it. Bishop Warburton, Dr. Leland, Mr. Watson, and many other learned men have abundantly proved this. To them the reader is referred, while I can give only a few short extracts. Of the heathens in general, Paul said that they were without God, and having no hope.‡‡ This could not be true if they believed in the immortality of the soul, for then they would have a firm hope of a future life. The Romans learned their religion from the Greeks, and the Greeks from the Egyptians; hence they all held about the same faith, specially with regard to the soul. Of these ancients Mr. Watson says; "Bishop Warburton proves that this opinion (of absorption, or individual annihilation) was held not merely by the Atheists and skeptical sects among the Greeks, but by what he calls the Philosophic Quaternion of Dogmatic Theists, the four renowned schools, the *Pythagoric*, the *Platonic*, the *Peripatetic*, and the *Stoic*; and on this ground argues, that though they taught the doctrine of future rewards and punishments to the populace, as a means of securing their obedience

to the laws, they themselves did not believe what they propagated, and in this he was doubtless correct. . . . When the ancients are said to hold the *pre* and *past* existence of the soul, and therefore to attribute a proper eternity to it, we must not suppose that they understood it to be eternal in its distinct and peculiar existence; but that it was discarded from the substance of God in *time*, and would in time be rejoined and resolved into it again; which they explained by a bottle's being filled with sea water, that swimming there awhile, on the bottle's breaking, flowed in again, and mingled with the common mass. They only differed about the time of this *reunion* and *re-solution*, the greater part holding it to be at death, but the Pythagorians not till after many transmigrations."|||

What shall we say to these facts? Here are two very learned men, both believers in the immortality of the soul, who say that none of these ancient philosophers believed in the proper immortality of the soul, but on the contrary, all held that the soul would lose its individuality either at death or some future time. Dr. Good, M. D., F. R. S., &c., in his "Book of Nature," says, "If we turn to the oldest hypothesis of the East, —to the Vedas of the Brahmans and the Zendavesta of the Parsees,—to those venerable but fanciful stores of learning, whence many of the earliest Greek schools drew their first draught of metaphysical science, we shall find indeed a full acknowledgment of the immortality of the soul, but only upon the sublime and mystical doctrine of *emanation* and *immanation*, as a part of the great soul of the universe; issuing from it at birth, and resorbed into it upon the death of the body, and hence altogether incapable of individual being, or a separate state of existence."||

This is in harmony with what I have before quoted, and an abundance more that I might quote, showing that none of these heathen nations ever believed in the individual immortality of any human soul. The Arabians did not believe the soul immortal. On this the above author says, "If we turn from Persia, Egypt, and Hindoostan, to Arabia, . . . we shall find the entire subject left in as blank and barren a silence as the desert by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; but the future existence it alludes to is that of a *resurrection of the body*; and not of a *survival of the soul after the body's dissolution*."*** These are facts worth considering. Here is another nation to be counted out as non-believers in the immortality of the soul.

THE PEOPLE. It is true that traditions of a future life of some kind were handed down from the earliest period among all men. But many ages, and even thousands of years, passed away before we find any notion of the doctrine of the immortality of the soul held by any one. It first started with a few priests and lawgivers, was taken up by poets and philosophers, and, finally, was acknowledged by the people. Before the time of Socrates, there is no evidence that this doctrine was received by the people, or even by the philosophers, except Socrates, a Greek, who was born B. C. 469, near Athens. He is said to have been one of the first who argued for the soul's immortality. That this doctrine was then comparatively unknown, and that the opposite was the common faith, is shown by Dr. Leland in the following: "One of Socrates' disciples, Cebes, tells him that the doctrine he taught concerning the immortality of the soul, and a future state, 'met with little credit among men.' That 'most men seemed to think that the soul was immediately dissolved at death, and that it vanished and was dissipated like the wind or smoke, or became nothing at all: and that it needed no small persuasion and faith to believe that the soul exists, and has some power and intelligence after the man is dead.' Socrates himself had said the same thing just before, that his doctrine was not believed by the generality. Simmias, another of the dialogists in the *Phaedo*, represents it as the opinion of many that the soul is dissipated when a man dies, and that this is the end of his existence. And Socrates, speaking of the soul's being blown away, and perishing with the body, declares that this is

what was said by most men. From these testimonies it plainly appears that the mortality of the soul was a doctrine which prevailed among the Athenians in the time of Socrates, who were looked upon as the most learned and polite of all the Grecians."††† Plato, Socrates' disciple, complains that his arguments on this subject met with little credit. So much for the common belief of the people in the time of Socrates.

How long did this continue so? Did Socrates and Plato convert all men to their new ideas of the soul? By no means. Says Leland, "There is no great reason to think that the state of things among the Athenians grew better afterwards, but rather the contrary."†††

From the time of Socrates and Plato we come down to the days of Polybius, who was born B. C. 203. Of him an author remarks: "There is a remarkable passage of Polybius, which shows that the disbelief of a future state was in his time become very common and fashionable, both among persons of superior rank, and among the lower kinds of people."‡‡‡ Neither learned nor unlearned believed this doctrine at that time, and hence it is not universally believed as yet. From the time of Polybius we come a little further down to the time of Cicero, the next great advocate of the soul's immortality, who was born about B. C. 107. Perhaps this doctrine had gained greater credence by his time. Hear Mr. Leland again: "What that great man Cicero says of the philosophers in his time is remarkable. In that celebrated treatise where he sets himself to prove the immortality of the soul, he represents the contrary as the prevailing opinion. There were crowds of opponents, not the Epicurians only, but, which he could not well account for, those that were esteemed the most learned persons had that doctrine in contempt."|||| Mr. Watson, speaking of this subject in the time of Cicero, says: "Both philosophers and poets regarded them as vulgar fables. . . . Nor was the skepticism and unbelief of the wise and great long kept from the vulgar, among whom they wished to maintain the old superstitions as instruments by which they might be controlled. Cicero complains that the common people in his day mostly followed the doctrine of Epicurus."||||| Epicurus denied the immortality of the soul. This testimony is worthy of consideration. The mass of the common people followed Epicurus, that is, disbelieved and denied entirely the doctrine of the immortality of the soul. And the poets and philosophers taught them this! Then who did believe it at that time? It was universally disbelieved. Cæsar represents the same thing as being true in his day.*** So it was in the time of Plutarch, who was born about the middle of the first century. "He intimates that these things were not commonly believed."†††† Not only the philosophers, but the mass of the Roman people had no faith in the doctrines of future rewards and punishments. Of the popular religion Mr. Jones says, "The Romans in general knew the whole to be an imposition, and many of them ridiculed the pretense that the institution was divine."††††† Again he says, "The doctrine of the immortality of the soul, and of a future state of rewards and punishments was but little understood, and, of course, only very partially acknowledged. Hence, at the period when Christ appeared, any notions of this kind found little or no acceptance among the Greeks and Romans, but were regarded in the light of old wives' fables, fit only for the amusement of women and children."‡‡‡‡ This being so, what becomes of the assertion that these nations have always believed the soul immortal? Every school-boy ought to know better. In view of these facts, I can but inquire when it was that this doctrine of the soul's immortality was universally believed? I am inclined to think that there never was any such time. Who will show us such a time, and give us the proof? Surely it was not before the time of Socrates, for no nation had yet received it; nor in his time, for "most men" denied it; nor in the time of Polybius, nor yet in Cicero's time; nor even in the days of Plutarch, as I have shown. That brings us this side of the Christian era, at least, before any universality of belief can be shown on this point. Perhaps I may say more on this point in the future.

Sigourney, Iowa.

* Vol. I, Part I, Chap. 4, p. 22. † Ibid, note. ‡ Travels of Celebrated Travelers, pp. 596-8. § The Doctrine of a Future Life, Part V, Chap. 8, p. 615. || Ibid, p. 120. ¶ Theol. Ins., Vol. I, Part I, p. 51. ** See Encyclopedia Britannica, Art. Confucius, and Howe's Travels of Celebrated Travelers, p. 200. †† Quoted by Prof. Hudson, Future Life, p. 266. ††† Leland's Revelation, Vol. II, Part III, Chap. 3, pp. 297-300. †††† Eph. ii, 12. ††††† Theol. Ins. Vol. I, pp. 50, 51. ¶¶ Series 3, Lecture 2, p. 372. *** Ibid. ††††† Leland's Revelation, Part III, pp. 382, 383. ††††† Ibid, p. 384. ††††† Ibid, p. 387. ††††† Ibid, p. 21. ††††† Ibid, p. 387. ††††† Ibid, p. 323. ††††† Church Hist. p. 28. ††††† Ibid, p. 21.

THE TRINITY.

THE *Baptist Tidings* has noticed some remarks of mine on this subject, not long since published in the *Review*. He says, "A writer in the *Advent Review*, in speaking of the trinity, gives his reasons why he never adopted or tried to explain the doctrine. Some of his views are very sensible and logical. He by no means denies the full character, and works, and worship ascribed to Christ in the Bible. These are indorsed and unequivocally acceded to. The question with him seems to be solely in the use of the word *trinity*, as applied to God the Father, Son, and Holy Spirit. His objection is that it is unscriptural. That the term 'trinity,' or 'triune God,' does not occur in the Bible. This point, so far as the use of words is concerned, all will admit is well taken. The use of the word cannot be defended on strict scriptural phraseology. Neither can some other doctrines, or scriptural truths, as *theologically* expressed, but which still are generally received. For instance, the common belief and expression, 'immortality of the soul,' 'future rewards and punishment,' as samples."

The use of an unscriptural term is not my sole objection. A term not found in the Scriptures may truly express a scriptural idea. But when no term can be found in the Scriptures that will convey the idea, it looks suspicious, at least, that the idea, as well as the term, is unscriptural. As for the examples which the *Tidings* refers to as scriptural truths, though not found expressly stated in the Scriptures, we observe that the Bible does promise a reward to the righteous and punishment to the wicked, and the fact that they are *promised* makes them future. But the "immortality of the soul," though "generally received," is not only an expression not found in the Scriptures, but the idea is not found there, except as the reward of the righteous, to be conferred at the resurrection of the just. If our friend had coupled with this example, "the first day of the week" as the "Christian Sabbath," he would have had a pair of illustrations which would have fitted well to the doctrine under investigation, and with that doctrine would have formed a *trinity*, or at least a *trio*, not only of unscriptural expressions, but of unscriptural ideas and doctrines, all of which have been "generally received" from the "mother church," without a scriptural investigation.

The *Tidings* defines the "trinity of God" as "the three offices of Father, Son, and Holy Spirit, in one divine and eternal Person." This we take as his *explanation* of the doctrine. We understand that the term trinity means the union of three *persons*, not offices, in one God; so that

"The Father, Son and Holy Ghost,
Are three at least, and one at most."

That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense. The being and attributes of God are *above, beyond, out of reach* of my sense and reason, yet I believe them; but the doctrine I object to is *contrary*, yes, that is the word, to the very sense and reason that God has himself implanted in us. Such a doctrine he does not ask us to believe. A miracle is beyond our comprehension, but we all believe in miracles who believe our own senses. What we see and hear convinces us that there is a power that effected the most wonderful miracle of creation. But our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person; and in his revealed word he has never asked us to believe it. This our friend thinks objectionable. He says,

"But the objectionable expression of the writer referred to is that in which he refuses to explain 'that which is *contrary* to all the sense and reason God has given me.' In this expression he puts his 'sense and reason' in direct *antagonism* to the doctrine of the trinity. Perhaps the word 'contrary' was only designed to mean *out of reach* of his sense and reason, or *above* them. If so, we have no objection. It may be true. But what sense and reason God has given him is not the measuring-rod of God himself."

It is said in Prov. xvii, 14: "The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with." Had I

thought of this text, perhaps I should not have written my first article on the subject of the trinity. I never believed the doctrine, nor even *professed* to believe it. But I do not think it the most dangerous heresy in the world. This is the reason I have never before said anything publicly about it. I think that false views of man's nature are more dangerous in these days of spiritualistic infidelity; and false views of God's commandments, which lead men to break them and teach men so, more dangerous still. This imperils the soul, according to the most solemn warning of our Saviour. But to hold the doctrine of the trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the papedom, does not say much in its favor. This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at naught.

Men have gone to opposite extremes in the discussion of the doctrine of the trinity. Some have made Christ a mere man, commencing his existence at his birth in Bethlehem; others have not been satisfied with holding him to be what the Scriptures so clearly reveal him, the pre-existing Son of God, but have made him the "God and Father" of himself. I do not purpose to add much to the barrels of ink that have been wasted on both sides of this question. I would simply advise all that love our Lord and Saviour Jesus Christ, to believe all that the Bible says of him, and no more. Then you will have the truth, and not occupy either of these extremes.

When Jesus says, "I and my Father are one," do not add to it *person*, but understand them to be one, as two, three, or any number of Christians are one; for Jesus prayed that his disciples might be one, *even as* he and the Father are one. Understand that they are in perfect harmony, of one mind and purpose, one in design and one in action; they were one in creating the world, and one in redeeming it. Then when the same divine Son of God says, "My Father is greater than I," you will not make him contradict himself. But if you interpolate *person*, or *being*, you have a contradiction, and are obliged to resort to another invention, the "two whole natures"—the "Divinity and the humanity"—of which the Bible says nothing, to help you out. So when Jesus uses the pronouns I, my, or me, you *guess* that it is sometimes the humanity and sometimes the Divinity that speaks, as best suits the theory you have chosen to defend; thus virtually accusing the Saviour of double-mindedness, if not of double-dealing. Let Jesus and the Bible speak for themselves, and do not add to their words. Should you go into a store owned by a father and his son, and say to the son, I would like to see your father in relation to our business; and he should reply, "I and my father are one; he that hath seen me hath seen my father," you would understand him as speaking figuratively. You would not go away and report that the son claimed that he and his father were but one person.

Christ was in glory *with his Father* before the world was. "And now, O Father, glorify thou me *with thine own self* with the glory that I had with thee before the world was." The prayer has been answered. The Son of God is now glorified at his Father's right hand. He has "ascended up where he was before." The two-whole-nature swivel must turn pretty fast in the interpretation of these passages, especially as it is the *Son of Man* that ascended. He was the Son of God before the Father sent him into the world; he became the Son of Man when he was made flesh and dwelt among us; yet he is the same being he was before. How can these things be? They are beyond our sense and reason, but not contrary to them.

Our sense and reason are very limited. They cannot comprehend the mighty works of God; but the little we have, he doubtless intended we should use in the investigation of his word. He has not violated, nor asked us to violate, the little sense and reason we

have. Revelation goes beyond us; but in no instance does it go contrary to right reason and common sense. God has not claimed, as the popes have, that he could "make justice of injustice," nor has he, after teaching us to count, told us that there is no difference between the singular and plural numbers.

Let us believe all he has revealed, and add nothing to it.
E. F. COTRELL.

THE POWER OF EXAMPLE.

Those only who are self-denying and who love a life of sobriety and holiness are true followers of Jesus; and such cannot engage in empty conversation with the lovers of the world. Alas! how many shrink from the purifying process; they are unwilling to appear singular in the eyes of the world. Oh! that we might feel the power of our example as we go out into the world. Those that profess to be Christians in these last days (which are full of peril) and do not imitate the humble, self-denying Pattern, place themselves in the enemy's ranks; and what then is their influence? Others take them for an example, and by following them will lose Heaven; when if they had not professed to be Christians, they would have shunned their example. Oh! why is it so hard to live a self-denying life? Because we are not dead to the world, but have a disposition to dress and act as nearly like the world as possible. But alas! what is our example? It is not in harmony with our teachings. "Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father."

If any wish to have their influence tell in favor of the truth, let them live it out and imitate their humble Pattern. Oh! that the Lord would help us to out-loose from the world and all its fashions, rend the heart and not the garments, and get our hearts in order, lest he visit us in judgment. We must awake to our wrongs, and search up our sins and zealously repent of them. The ax must be laid to the root of the tree. God has a peculiar people, and such he is purifying unto himself; for the pure in heart alone will see him.

Now we have an opportunity to see what it is that shuts out Jesus. The pride of life, the vain things of this world cannot go hand in hand with those that are coming up at every step. God is testing his people. Here is the place for us to show what controls our actions. If it is the truth, it will lead us to good works, and make us noble-hearted and generous, like our divine Lord. When the sins which God hates are subdued, then he will come in and sup with us, and we with him. We can then draw divine strength from Jesus, and grow up in him, and be able, with holy triumph, to say, "Blessed be God who giveth us the victory through our Lord Jesus Christ." God is good. Although we have wandered far from him, yet in tender mercy, he calls us to repent. But we have a wily foe which is continually on the alert to lead souls astray and overcome them. Believers in present truth must be as watchful as their enemy. Will we do this? Will we persevere in this warfare? Will we be careful to depart from all iniquity? And may the Lord help his people to make straight paths for their feet. What we do, must be done quickly. May God help us to heed the warnings and admonitions that are given to us week after week, and let what will come, stand for the truth, live up to all the light we have, and let it shine out upon those with whom we deal. He that now tarrys will not tarry long, but will come; and shall we have on the wedding garment? or shall it be said of us, "Depart from me, for I never knew you?"

Dear readers, we are near the close of time. Satan has come down with great power, knowing his time is short. Especially upon the remnant will his power be directed. His object is to scatter and divide, that they may grow weak; but God will bring his work closer and closer, to test his people; and will we stand the test? This is an individual work. The work is between God and our own souls. Then

let us labor in the vineyard of our Lord and Master. With this blessed hope we can cheer the lonely hearts in the narrow way to Heaven. As it is through much tribulation that we are to enter the kingdom, we must in our weakness look to Him who says, "Ask and ye shall receive," and who giveth liberally and upbraideth not. Then we can walk with God from day to day. He will be a comfort to the sick, a stay and a staff to the weak, and a guide to the youth. May the Lord help us all to set our houses in order, and let this truth, which we profess to love, have its sanctifying influence over us, that all we do or say may tell to the glory of God. Now is the hour of probation. Now is the day of salvation. Watch, therefore, for ye know not what hour your Lord doth come. "But when the Son of Man cometh shall he find faith on the earth? He will find but little. May you and I, dear reader, be of that few that will believe, and stand complete amid all the perils of the last days. So then, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."
D. A. EDDY.

HOW A D. D. LEFT OFF SMOKING.

The interesting autobiography of Rev. Charles Freshman, late Rabbi of the Jewish Synagogue at Quebec, and graduate of the Jewish Theological Seminary at Prague, at present German Wesleyan minister at Preston, Canada, has just been published by Rev. Samuel Rose, Wesleyan Book Room, Toronto. His closing remarks are:

Here, perhaps, I had better write the little word *FINIS* and lay down my pen, but as another important event occurred quite recently, which I neglected to mention in its proper place, it may not inappropriately be inserted here, and may be called a "P. S.," an "N. B.," an "Addendum," or anything else that suits the fancy of the reader. Those who have been wearied with the task of reading the preceding pages, may stop when they come to the word "Finis" if they please; but if they do they will never know How I came to give up smoking tobacco! It occurred in this way. In the latter part of November, 1867, I was assisting at a protracted meeting in Heidelberg, on my son's mission. During one of the evenings I preached there, a good old lady, a Mrs. Weber, was powerfully awakened to a sense of her lost condition as a sinner. After the meeting, Mrs. Freshman and I went home with her to the house of her son, with whom she is living, and to whose kind hospitality we are always welcome. As she was in great distress of mind, we remained, conversing with her, and pointing her to the Saviour who taketh away the sins of the world, till after midnight, when she found peace, and was made happy in God.

After this had been achieved, I thought I deserved to enjoy the luxury "of a good comfortable smoke." While preparing the necessary materials, the following conversation ensued between myself and one of the young men, a grandson of the old lady I have mentioned:

"Why, Doctor," said he, "do you smoke?"
"Yes," said I, "did you never know that before?"
"Well," said he, "your young men are not allowed to smoke, are they?"

"No," said I, "we would like our young men, if possible, to be in every respect an improvement on ourselves."

"Well," said he, "I was reading a short time ago in the *Apologete* an article in which you were styled 'The Father of Methodism in Canada,' and it does seem to me rather inconsistent that a father will persist in doing what he will not allow his children to do."

That was about all he said, and the subject was dropped; but never have I listened to a more powerful sermon than that contained in those few words of that young man. When I came home, I said to one of my daughters, "Search through my drawers, and pockets and shelves—everywhere, and wherever you find pipes, tobacco, matches, knives—anything I used in smoking, take it out of my sight, and out of my reach."

The command fell on no unwilling ear, and in less time than it has taken to write this, not a vestige of it remained, not a crumb, if I had been starving, and scarcely an odor in places formerly most infected.

From that day to the present, more than six months ago, I have never had a "whiff." To say that I gained the victory without a struggle, would be a simple untruth, and would serve no good purpose. For several days my old appetite would return with considerable intensity, especially after my meals. At such times I would pace the floor, sit down, try to read, get up again, and often could only find relief in prayer for sustaining grace. But I must say the victory thus gained was not such an *impossible feat* as I had always considered it. Now I not only have no desire to go back to my wallowing in the mire, but I enjoy a delightful sense of freedom from a thralldom which was worse than slavery. My appetite was improved; some of my vests will now hardly button around me. My perceptive faculties are clearer; my sleep more refreshing. I feel younger in years, and more vigorous in body. To all smokers, I would say,—"If you don't believe it, try it!"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 6, 1869.

J. N. ANDREWS, EDITOR.

THE WANTS OF THE CAUSE OF CHRIST.

THE CAUSE of Christ suffers for the lack of faithful, devoted men. It is not great men that are the strength of the cause of truth, but men of piety and experience, who live not for themselves, but for him that died for them and rose again. This class is the strength of the church, for they make God their strength and their dependence. It is not rich men that are demanded. Very few of these ever fully devote themselves to the service of God. The poor widow, with her great heart, did more for the cause of God than all the rich men who, of their abundance, cast in to the offerings of God. It is not men of great minds, but men of great hearts, that God is pleased to accept. Great talents and abundant wealth might be rendered of inestimable service in the cause of Christ. But for the most part, Satan is able to enlist all this in his own service.

The cause of Christ, however, is not dependent upon men. He who stands at the head of the work can use the feeblest instrumentality for the advancement of his cause. He invites all to become his servants. He chooses out of all this vast number thus invited, those only who render submission to his service. It is not rash, headstrong men that he has occasion to use. He has no place for the self-conceited, boastful man. Nor is there any place to be filled by the self-righteous, unhumiliated Pharisee. The Saviour has no use for those who are only able, like Peter in the garden, to fight for him, but are quite unable to suffer shame for his sake. There are plenty of those who have zeal for self and for their own advancement, who have no interest for Christ that ever manifests itself in acts of devotion to his cause. The Lord has no use for any of these persons. When the fire has devoured the hurtful thorns and tares, and the useless chaff and stubble, not one of these will be left.

1. The cause of God needs the service of soundly-converted men. These are the persons who have put off the old man and put on the new. Self, in them, has died. Rather, it dies daily. To them the cause of God is dearer than life. Their study is not how to grasp the world, but how to use it as not abusing it. These are, indeed, the people of God. These are the persons who walk with God. No matter how lowly their station, or how humble their gift, and their calling, they are the pillars of the church. If all who connect themselves with the cause of God were of this class the work of God would make steady, onward progress.

2. The cause of God needs men who count not their own lives dear unto themselves. There are but few such men in the world; but wherever they are found they are the servants of Christ. They never strive for the pre-eminence, except in that which makes no display. The church is never burdened with trials which these men cause. The men of the world are never stumbled by their evil example. They let their light so shine that others see their good works and glorify their Father in Heaven.

3. The cause of God needs men that can bear disappointment. The record of God's people shows that they have been subjected, at certain times, to this trial. Indeed, it appears that it has been the portion of those most eminent in his service. Moses, Elijah, John the Baptist, and the apostles of Christ, are all striking examples of this fact. God suffers his servants to be subjected to bitter disappointment to show what is in their hearts. Such was the case with Elijah, when after the mighty work wrought at Carmel, he hoped for the reformation of Ahab's court, but, instead of this, was left to flee for life. John the Baptist experienced this, when, at the close of his work as the forerunner of Christ, he was cast into prison. And the disciples felt the bitterness of disappointment when they saw their Master crucified, whom they had, but a few

days before, escorted into Jerusalem in triumph. Disappointment shows whether the heart is really steadfast with God, and it seems to be the lot of all the people of God to meet it in their experience.

4. The cause of God needs humble, patient, watchful, exemplary men, who love and fear the Creator of the heavens and the earth. It needs genuine Christians. It needs those whose whole souls are in the work. It needs those who have the honor of God and the salvation of men nearer their hearts than they have any other object. It suffers because those who have named the name of Christ have not departed from all iniquity.

5. It demands faithfulness, zeal, self-sacrifice, humility, and every Christian grace in the heart and life of those who are recognized as the ministers of Jesus Christ. With such a ministry how would the Lord go forth to the battle, and what a church would we have to illustrate their preaching. The servants of the living God would be indeed the valiant soldiers of Jesus Christ. And with a people every one of whom is a living Christian, what an army would we have to give battle to the powers of darkness.

6. A church soundly converted to God, a ministry, every member of which is an example to the flock, and with them the mighty power of the Holy Spirit to set home the truth of God upon the people, these are the things which meet the demand of the cause of God at the present time.

And now why should not this state of things exactly represent our case? Why should we not have such a ministry? In the day of Judgment all other ministers shall be weighed in the balance and found wanting. Why not have such members of our churches? This is the only kind that will ever enter the kingdom of God. Why should we deceive our own hearts with an empty profession? Could we have such men to preach the truth, and such men to live it out, how would the Spirit of God set home the truths of his word. The number of churches would be multiplied, and a host of faithful men would arise to labor in the harvest field. The cause of God would prosper everywhere, and the Lord would add daily to the church such as should be saved. The people of God would be as terrible as an army with banners, and they would go forward from conquering to conquer. Each individual can do what devolves upon himself for the accomplishment of this great work, and with their united action the work is wrought. Shall we not each one set about the work? As surely as any one of us does his work in earnest he will succeed. And we shall not only save our own souls, but we shall by our example be the means of saving others. Come, brethren, let us earnestly seek God. The hours of our probation are swiftly passing. The Judgment hastens with fearful rapidity. The work committed to our trust languishes. Shall the Master come and find us thus? What is our record in the book above? Where is our zeal for perishing souls? Where are the acts of self-denial and cross-bearing on our part to save our perishing fellow-men? How many of us are bearing fruit to the glory of God? How many are like the fig-tree, covered with leaves, but destitute of fruit? Can we meet the Master thus? How stands our account for the great day? Shall we have the "well done" spoken to us? How many of us in our own consciences can say that we are doing the will of God with earnest, persevering effort? How many love the cause of Christ above everything that they possess? The day is hastening greatly that shall reveal things as they really are. Let us prepare to meet it.

INFLUENCE.

We should be startled if we could realize the extent of our influence, and could be aware of the many ways in which we exert it for evil. When we give account of ourselves at the last day we shall be astonished to see how much we have done for good or evil simply by our influence over others. Could we see things now as we shall see them then, there would never be a moment of our lives in which we should be off our guard. We should be always vigilant, always thoughtful, always circumspect; always heavenly-minded. If

we could not fill up our lives with deeds of active obedience, we should do something else, which by the grace of God is always in our power. We should show that we could patiently and cheerfully suffer the will of God. How mighty is the example of patient suffering. How pernicious the influence of a murmuring, unreconciled spirit. When others are ready to faint beneath their burdens, how potent may one word for good or evil be from us. Nay, even the very spirit and temper of our minds, though we speak not one word, may be, sometimes turn the scale and decide the destiny of some around us. Sometimes the wife by her silent influence so helps or hinders her husband in the work of God, as to render him mighty for the work, or else weak and utterly inefficient. None are so lowly as to have no influence upon the destiny of others. What account shall we give for our influence?

THE CREED OF THE EVANGELICAL ADVENTISTS.

THE PEOPLE known to the world by the general designation of Adventists are divided into several bodies with some very marked points of difference. If we refer to other Advent bodies as distinguished from our own people, the Seventh-day Adventists, we term them first-day Adventists. But the first-day Adventists, though all agreeing in Sunday observance, either as of moral obligation, or as a matter of expediency, do nevertheless widely differ in other doctrines.

That body of Adventists who have adopted as their designation the title of "Evangelical Adventists," differ from other first-day Adventists chiefly in the following points:

1. In holding to the conscious existence of man in death.
2. In holding to the eternal suffering of the wicked.
3. In holding to the doctrine of the trinity.
4. In not fixing the time of the second advent.

These are the most prominent points in which they differ as a body from other bodies of first-day Adventists. In that they style themselves "Evangelical Adventists," thereby implying that other Adventists are not "evangelical." It may be that they claim a distinction from the others on the ground of believing in the operation of the Holy Spirit in the work of regeneration, while others have less regard for this sacred work. Perhaps there are individuals calling themselves Adventists who do not even claim to know or care for anything pertaining to the work of the Spirit of God. But there are no people who insist more strongly than the Seventh-day Adventists upon the genuineness and completeness of the work of the Spirit of God in the conversion and sanctification of men. But the propriety of this title, "Evangelical Adventists," is a question to be disputed, if at all, by other first-day Adventists. If it be used to designate this body as orthodox, in the common acceptation of the term, then the designation is quite proper and exact.

The "Evangelical Adventists" have published a summary of their faith in fifteen propositions or articles. The readers of the Review will be interested in a brief outline of this declaration of faith.

Article first expresses their faith in the divine inspiration of the Bible, and that it is a "full revelation of God's will to man, and the only infallible rule of faith and practice." To this the S. D. Adventists cordially assent, provided the very place and work assigned the Holy Spirit in such passages as 1 Cor. xii and Eph. iv, be not denied it under the plea that we need not the gifts of the Spirit which the Scriptures promise, provided we have the Scriptures themselves. The Bible assigns a place to the Spirit of God: it furnishes the proper tests for determining the genuineness of that which claims to be the work of the Holy Spirit. The Scriptures are sufficient for the work they are designed to accomplish, but they do not shut out the operations of that Spirit by which they were inspired.

The second article states the attributes of God. He is infinite in power, wisdom and holiness, etc. He is stated to be "everywhere present." Probably this is not designed to inculcate the idea that God the Father is not personally present in the Heaven of heavens in altogether a different sense from that in which he is present in the earth.

The third article states the pre-existence of Christ: his exalted nature; his work as creator; his sin offering; his office of mediator; and his glorious second advent.

The fourth article states the attributes, office and work of the Holy Spirit.

The fifth states man's just condemnation by the law of God, and his only hope of pardon through "faith in the infinite atonement and merits of Christ." Let it be understood that this is exactly the position of the Seventh-day Adventists.

The sixth article is excellent in that it expresses with precision the doctrine of the S. D. Adventists. Thus it reads:

"That in order to the subduing of the natural enmity of man to GOD AND HIS LAW, and the restoration of the divine image lost by the disobedience of our first parents, it is essential that our affections be radically changed, and a new principle of love to our Creator be implanted in the heart. This transformation is, in the Scriptures, termed regeneration, and is the special work of the Holy Spirit, and follows repentance and faith."

The "Evangelical Adventists" do therefore avow their faith in the fundamental doctrine of the S. D. Adventists. The law of God still exists. That law is exactly right. The trouble with fallen man is that he is in a state of enmity toward that law. His conversion transforms him into a new man, and takes all that enmity away. Our "evangelical" brethren here witness a good confession. Beyond all doubt the real work of conversion is to take away the carnal mind, and write the law in the heart. But the observance of the Creator's rest-day is the grand duty enjoined in one of the ten precepts of the law of God. Now our "Evangelical Adventists" do not keep this precept. The work of conversion with them is therefore on their own showing only nine-tenths wrought. When they are wholly evangelical they will keep the fourth commandment, and when they do that they will be Seventh-day Adventists. In fact when they live up to their own creed they will of necessity, in principle, identify themselves with the S. D. Adventists. These two bodies do therefore agree in the statement that the law of God condemns all sinful men; that they cannot be justified by the law which they have transgressed; that they can only be justified by faith in the blood of Christ; and that faith does not make void the law, but establishes it.

Article seventh states the great facts of the advent of Christ, the Judgment, and reward of men according to their deeds.

Article eight affirms the resurrection of the righteous and the wicked, and assigns the period of one thousand years as intervening between these two events. This was once the faith of all the Adventists. At the present time it appears to be cherished by no considerable portion of them except the S. D. Adventists and those called "evangelical."

The ninth article relates to the translation of the saints.

The tenth sets forth the dissolution of the present heavens and earth by the fire of the last day; the removal of the curse; the creation of the new earth; the descent of the New Jerusalem; and the reign of Christ and the immortal saints in the glorious and eternal kingdom under the whole heaven. To all this the S. D. Adventists heartily subscribe. The time when the earth is to be melted is not defined in this article, whether at the beginning or end of the one thousand years. Our people hold that this conflagration is after the resurrection of the wicked at the end of the one thousand years.

The eleventh article states the loss of man's innocence, his ruined condition in consequence of this fall; the impossibility of the sinner's justification by works; and the real ground of mercy to the penitent, the "free unmerited favor of God."

The twelfth article is to a Sabbath-keeper quite a curiosity. Here it is:

"That as God ceased from multiplying the works of creation on the seventh day, and as by his authority the keeping of a Sabbath was placed among the ten commandments at Sinai, the observance of a seventh portion of time, as a season of sacred rest and worship, was made perpetual and universal, and has all the force of a moral obligation; that the time to be observed by

the Christian church, is the day of the week on which our Lord arose from the dead, appropriately designated the Lord's day; hence it should be recognized as a memorial institution, wherein God should be devoutly contemplated in his divine perfections, as displayed in the works of creation, and the Redeemer remembered by worship and praise, in the completion of the great work of atonement, and also as a prefigurative sign of that perfect rest which will be given to the people of God, when the six thousand years of the history and age of this world shall have terminated."

It is very sad to see the law of God mangled as it is in this twelfth article. No doubt the writer thought he was doing God service when he deliberately changed the words of the fourth commandment. That precept commands us to observe "THE Sabbath of the Lord thy God." But the writer substitutes for this, the term "a Sabbath." Again the commandment plainly states that "THE seventh day is the Sabbath of the Lord thy God." But the writer of this creed says that it required "the observance of a seventh portion of time." So that what God makes definite he dares to make utterly indefinite. The fourth commandment tells us in substance that God rested on the seventh day, and that he blessed and hallowed that day because he had rested upon it. This rest day of the Lord it commands us to remember and keep holy. But this creed tells us that he only required "a seventh portion of time," so that any one of the days on which the Creator wrought, would be just as much binding upon men as the day on which he rested. How could the writer dare to change the express language of the law of God? Was it not because that the enmity to the law of God spoken of in article six still remained in his heart?

But we have a new argument given as the foundation of first-day observance. Sunday is a memorial of the completion of the atonement. How could a careful student of the Bible make such a statement? The atonement is made by the priest in the sanctuary with blood. So the whole typical system plainly indicates. See Lev. iv and xvi, chapters. Our Lord was not a priest till he ascended into the sanctuary in Heaven. Heb. viii, 1-4. The slaying of the victim preceded the atonement. Jesus was slain near the close of the week. He did not complete the atonement on the day of his resurrection. So far from this, he did not even properly enter upon it till after he ascended. To observe Sunday, therefore, in commemoration of the completion of the atonement on that day is to assign a reason utterly unfounded in fact. We respectfully ask our "evangelical" brethren to reconsider this article of their creed. That you may see in the plain light of the New Testament that the first day of the week is not the Sabbath of the fourth commandment, your attention is invited to Luke xxiii, 56; xxiv, 1. You will there learn that those who kept "the Sabbath day according to the commandment," observed the day that preceded the first day of the week, and when the first day of the week arrived, they resumed their labor.

We have done the "Evangelical Adventists" the favor to publish verbatim that article of their creed from which we particularly dissent. We have given some very palpable reasons for that dissent. It is due that we now offer them that article of our creed which relates to the same subject. If in good faith they will accept it we will recognize them as good Seventh-day-Advent brethren. Here is the article. It is a part of that law of fire which proceeded from the right hand of the Most High. Deut. xxxiii, 2; Ex. xx, 8-11.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The chief difference, therefore, between ourselves and the "Evangelical Adventists" lies in that article of our respective creeds which relates to the Sabbath. We are thus able, in a friendly and Christian manner, to compare our creeds in the very point wherein the greatest practical difference exists. We can say of our creed, Thus saith the Lord, "the seventh day is the

Sabbath of the Lord thy God." "Remember the Sabbath day to keep it holy." Can you say as much of yours? Can you say, Thus saith the Lord, "keep a Sabbath, even a seventh portion of time. And take heed that that seventh portion of time falls on the first day of the week, for the atonement was finished on that day." Is it a light thing to thus corrupt the words of the Almighty? Will he hold us innocent if we dare to do it?

Article thirteen relates to baptism. It would be improved by a more explicit statement of the nature of the act in question. It can hardly be determined with certainty from this article that burial in a watery grave is deemed essential to the observance of this sacred ordinance.

Article fourteen defines the proper observance of the Lord's supper, and marks the time of its expiration.

The fifteenth and last article sets forth the fact that the exact time of the second advent is veiled in uncertainty; that it will be to the unbelieving world an unexpected event, like the flood in the days of Noah, but not such to the people of God, who, by observing the fulfillment of the prophecies will understand its swift approach. This article also affirms that we are even now upon the very eve of the advent of Christ, and that it is our duty to give the warning far and near. With these sentiments our people cordially agree. But if the Judgment be thus near at hand, would it not be advisable for our "evangelical" brethren to revise the twelfth article of their creed, that they be not found at the coming of Christ making void one of God's commandments, to keep a tradition of the elders? The organ of the "Evangelical Adventists" is the *Advent Herald*, Boston, Mass.

REPORT FROM BRO. WHITE.

BRO. SMITH has given brief reports of our first meeting in the new tent at Orange. In consequence of heavy rains our congregations were not large. But this was one of those precious seasons where the people of God enjoy sweet communion with their Lord, and with each other, and which leaves a good influence upon the minds of all.

At this meeting we had urgent requests to hold tent meetings at Oakland, and also at St. Charles, July 1-4. The state of the cause in the vicinity of Oakland, embracing Memphis and Lapeer, made it necessary to decide in favor of Oakland. Since, we have received urgent request from Johnstown and Alameda for meetings at the same time. We have also received requests from Ransom Center, Hillsdale, and other places. We cannot visit one-fourth of these places. May the Lord direct to make a proper choice.

Sabbath and first-day, June 26, 27, we enjoyed a good season with the church at Wright. The house was filled, and we enjoyed freedom in the word. Six were baptized. Near the present house of worship is another being erected by the church, of very liberal dimensions. When we told the brethren that the general Camp-meeting would probably be nearer the center of the State, some expressed themselves disappointed. It is thought that near Holly, on the Detroit and Milwaukee R. R., would be a good point. Camp-meeting season is hastening on. It will be impossible for us to attend several, both East and West, unless some of them can be held as early as the first of August. We are receiving calls from New Hampshire, New York, Ohio, Minnesota, Wisconsin, and Iowa. The cause is one. We have no favorite fields. We do not, however, feel free to labor where the people are not anxious, and sufficiently awake, to promptly co-operate with us, while there are so many who are. We wish to labor where we can do the most good. We have spent too much time and labor in Battle Creek. Not that there is not enough to do in that large church, but they are not in a condition to be helped. They must first feel their wants and feel the burden of their own cases. We have robbed other churches, and other branches of the work, to labor with that church, without seeing fruits, and found ourselves in a worn, depressed condition at the time of our General Conference in consequence. We hope in future to so direct our course in the providence of God as to keep free,

and in working order. We wish our brethren in all parts of the wide field to feel that we have no favorite places to labor. We, under God, are the property to the entire church. We are debtors to all. Freely we have received the words of life, and we are debtors of all to freely give the same. May God direct us.

JAMES WHITE.
Greenville, Mich., June 30, 1869.

REPORT FROM BRO. CORNELL.

For three weeks past, I have been holding lectures in Addison, and Quaker Village, Vt., under most discouraging circumstances. The weather has been very unfavorable, raining nearly half the time, and dark nights. Everybody in a hurry with their business, besides a great amount of prejudice to overcome. The consequence is, but few will give attention to the truth. Three or four have decided to keep the Sabbath, and a few others are investigating. The scattered friends of present truth have decided to meet regularly with these new converts at the Advent chapel, East Addison. I trust others will fall into the ranks of commandment-keepers, and help bear on the last message of mercy to the world.

But I hope to see fruit manifest from these labors in another quarter.

An Advent preacher who had begun to speak to the people only a few months since, came about thirty miles to meet with Adventists here, not knowing anything of our lectures. He heard, became more and more interested, and finally decided upon the truth, and now he has returned to his home, not only to keep the commandments, but to teach men so. It was really a privilege to see one receive the truth so joyfully in the midst of so much prejudice.

We gave this brother a package of books to help him fight the battle in his vicinity. He expects much opposition, but if he keeps humble, and continues to study the truth, the Lord will make him useful in the cause. I trust that he will soon have his family and some of his neighbors to go with him. I am resting a day or two, watching and praying for further duty.

M. E. CORNELL.

THE CAUSE IN IOWA.

SINCE my last report, I have filled my appointments that were made through the Review, been to the north part of the State, and packed up and moved to Mt. Pleasant, in the southern part of the State. On my trip northward there were a few items of interest. At Anamosa, five were baptized. At State Center, the brethren and sisters who had removed there from the churches of Clyde and Crane's Grove, Ill., with some others, were partially organized, Bro. S. Holly being appointed leader. Systematic Benevolence was organized to the amount of nearly two hundred and fifty dollars. At Laporte City, one was baptized. Elder Brinkerhoof is a member of a law firm, and a regularly-ordained preacher among the Universalists. At least, it was so stated in public in his presence by Eld. Snook. His position is a theological curiosity. A Sabbatarian Universalist, or rather, restorationist, as he expresses it, believing that all men will finally be saved, but not believing in the immortality of the soul. Thus men of good minds drift when they leave the plain landmarks of present truth.

The few at Fayette continue firm, and some others have again commenced keeping the Sabbath, who had given it up. Our meetings at West Union were well attended; indeed, the house was full. I tarried at Waukon but a little over a week. Parted with the dear friends of that church where I have resided upward of twelve years, and changed my residence to Mt. Pleasant, Henry Co., hoping that I could do more good there, and be with my family more than at Waukon. I hope the move was in the providence of God. But it seems painful to separate with so many old and tried friends. Oh! shall we all finally meet in that bright world, where partings will never come? May God grant it. A great work needs to be done for that church as well as others; but there are quite a number who are striving to go through.

So another Conference year has passed away, of la-

bor, temptation, trials, and burden-bearing. In some respects there has seemed to be a growth of the cause here in Iowa, during the last Conference year. Three new churches, with s. b. funds amounting to about five hundred dollars a year, stand ready to be admitted to the Conference when it shall assemble. Over eighty names have been joined to our membership. This is more encouraging than it has been for some years previous when there was a yearly decrease of membership. I would there had been a proportionate increase of piety and devotion to God. I cannot speak encouragingly in this respect. I fear there has rather been a great increase in worldliness, stagnation, and spiritual death. There seems to be a spell upon us, much like that which the disciples experienced just before the Saviour's crucifixion. The senses are benumbed, apathy and a deathlike stupor seem to reign supreme over many minds, and all are much affected by these things. As an individual I confess that these feelings come over me at times with terrible power. It sometimes seems almost useless for me to preach at all. I hope these things are not so everywhere to the same extent as in this State. Perhaps it will be considered out of place to make such statements in print. But it seems to me if anything is said the truth should be given, and this is my conclusion after six months' labor in our churches. How glad I should be could some one labor here that had enough of the Spirit of God, and the power which cometh from above, to arouse these precious souls who are in such imminent danger of being lost.

From the above it can be readily seen we need help. Our new tent is pitched in an entirely new field. With the help we have at present it cannot be expected our churches shall receive much labor the coming summer. Bro. Canright and I shall feel called upon to labor in new fields. I have just closed six months of wearing labor with them, and it has not seemed to amount to much. Cannot Bro. White come here with his new tent and go through the State holding a series of meetings at prominent points? We have plenty of funds. Our brethren through the State would fairly clap their hands at the announcement of such a thing. There is a general desire all over the State for the labors of Bro. and Sr. White. In our large meetings our churches are situated so far apart that it is impossible that near all of them should be able to come, and the very ones most needy of help, the worldly-minded, the ones covered up in the cares of life, think it is impossible for them to go, of course. Should this invitation be accepted, and meetings at proper places be held, I can safely say the mass of our people would be reached, and I think a great impetus would be given to the work here. I believe the breezes from our broad prairies would bring health and strength to these worn servants of God. We hope this will be prayerfully considered.

GEO. I. BUTLER.

Sigourney, Iowa, June 22, 1869.

REPORT FROM BRO. CANRIGHT.

MAY 31, I left Battle Creek for my field of labor in Iowa. Stopped at Chicago, and had our new tent sent on. Sabbath and Sunday, June 5 and 6, I spent at Brighton, Iowa. I had a very good season with them. There seems to be a good work done here, and a chance to do more. Had a good attendance on Sunday. Bro. Butler met me here to see about future labor. June 12 and 13, I was with the church at Talleyrand. I like these brethren and sisters much. Our meetings on the Sabbath, I think, were very profitable indeed. Sunday, however, it was nearly a failure; first, on account of the rain, and second, because the Spiritualists had an appointment there at the same time, which they would not waive. So they filled up their time in ridiculing the Bible, God, Jesus Christ, and all who believe in them. I paid no attention to them in my sermon following them. June 15, we came with the tent to Sigourney, the county seat of Keokuk Co. It is an incorporated city of about one thousand inhabitants. Religion seems to be very low here. Only one resident minister in the place. Friday evening we began our meetings and have held them over Sunday. But it has rained nearly every day for over a week. This has partially broken

up our meetings, and kept away many who would have come. We have had from one hundred and fifty to three hundred out. We are earnestly hoping for better weather now. Crops are suffering very much from the long-continued wet weather. Hope the friends will remember us in their prayers.

D. M. CANRIGHT.
Sigourney, June 20.

THE PILGRIM SIGHING FOR HOME.

FAR from the home I cherish,
With pilgrim staff in hand,
I leave the things that perish,
And seek a better land:
Here cares and tolls incessant
Await me at the best;
There, will be ever present
A long, sweet Sabbath rest.

The home whose glittering treasure
Has cost a nation's woe,
Is poorer, beyond measure,
Than that to which I go;
Where blossoms are decaying,
Is seen the moistened eye;
Where golden harps are playing,
God has no tears to dry.

Obtrusive recollection
Oft spreads before my sight,
Long days of sad dejection,
And many a gloomy night;
No day of lingering sorrow,
No night of heavy gloom;
But one unclouded morrow,
Meets me beyond the tomb.

Since earth has more to pain me,
Than make me truly blest,
Its charms shall not detain me
From hastening to my rest;
E'en should my feet be bleeding,
And shelterless my head,
The pathway thither leading
I'll not refuse to tread.

Thou who dost aid endeavor,
And all events command,
My Rock and Trust forever,
Hold me by thy right hand!
Then all that is distressing
In trials yet to come,
Converted to a blessing,
Will hut endear my home.

I sigh for that bright dwelling,
That goal of my desires,
Where melodies are swelling
From ever-sounding lyres;
Where with intense devotion,
Beings that need no rest,
All tongues, all chords in motion,
Strive which shall praise Thee best.

There is to me allotted
A part in all their strains—
But ah! my robe is spotted
With many dismal stains!
Oh! for a robe whose whiteness
Is stainless like thine own,
To wear amid the brightness
That compasses thy throne!

Clothe me in that pure raiment,
Which I so greatly need;
For which to furnish payment,
Thy wounded heart did bleed;
And since the blest adore thee,
All wearing crowns from thee,
That I may stand before thee,
Withhold not one from me!

Rules For All.

1. SELECT the best company in your power to obtain, and let your conversation be on those things you wish to learn. Frequent conversation will elicit much instruction.
2. Select the best books on morality and religion, and particularly those which treat on your own profession. It is not the reading of many books that makes a man wise, but the reading of only those which can impart wisdom.
3. Thoroughly understand what you read, take notes of all that is worth remembering, and frequently review what you have written.
4. Select for your model the purest and greatest characters, and always endeavor to imitate their virtues and to emulate their greatness.
5. Serve God fervently, and endeavor to set an example of piety, charity, and sobriety, to all around you. Treat with kindness your fellow-beings. Let your aim be usefulness to mankind. In a word, think much, act circumspectly, and live usefully.

WE are ruined, not by what we really want, but by what we think we want; therefore, never go abroad in search of your wants; if they be real wants they will come home to you; for he that buys what he does not want will soon want what he cannot buy.

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.

Refiner's Fire.

THE refiner puts the metal in a crucible over his furnace, builds underneath it a fire and melts it, consuming the dross, then examines it, and if it is not yet pure, he blows up the coals to increase the heat, sitting meanwhile, and watching it with great care; for if it is suffered to remain beyond a certain point, it will be materially injured. So be watches carefully till it will clearly and perfectly reflect the image of his face; then he knows it is pure.

Thus God deals with us. He sees in us a little gold, mingled with much impurity and dross. He wants to love it, but cannot without purging away the dross. Then he builds underneath us, in his furnace, a gentle flame; he keeps watch of us; again and again he finds it necessary to increase the heat. But, ah! how poorly many of us bear this purifying process! We say we want to be purified from every thing displeasing to God; but when the fires kindle upon us, we often cry out that the heat is too great; we cannot endure it; we feel that the trial is too hard, or that it is not the right kind of trial. But is not our Refiner all-wise? Does he not know what is best? Yes, he alone knows what will best fit us up to be one of his jewels. The love of our kind Father in Heaven is great toward his erring children. He tells us that he does not willingly afflict nor grieve the children of men; but notwithstanding his great love, he must also deal justly with us. He must purify us, however painful the process may be. Then when he builds a fire about us, instead of trying to get away, we should only cry out for patience to endure; for not one moment will he leave us in the furnace longer than is necessary. When the dross is all consumed, and we reflect his lovely image, he will bring us forth. Then let us endure patiently what God in his wisdom sees best to lay upon us. If the spirit be only willing, he will strengthen the weak, shrinking flesh. And let us ever remember that our tender Father is about the work; for like as a father pitieth his children, so the Lord pitieth them that fear him. If we thus endure the refining process, we shall shine ere long as his precious jewels, fitted for the heavenly casket. If we would only diligently search our hearts, and then be thorough in correcting the evils we see there, we would not so often oblige the Lord to lay his chastening hand upon us. He is doing all that he can for us; are we doing all we can for ourselves? Some of us, no doubt, are having our last chance now. This is a painful thought. But we may have eternal life if we will earnestly and continually strive for it. I feel my unworthiness, my weakness, and sinfulness. When I look at the errors of my past life, I am heartsick. I trust God will not leave me, but that he will work for me still. Eternal life looks precious to me; I will strive to obtain it, let it cost what it will.

M. E. W.

Don't Delay.

TO DELAY to do anything of importance is unwise, but to delay matters that concern our eternal interests is not only unwise but exceedingly presumptuous. How uncertain is life. To-day we are in health, with fair prospects of living many years; to-morrow we may be cold in death, and prepared for the tomb. Then our work will be done and our doom fixed.

Then what needs to be done to secure eternal life at the resurrection of the just, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave wither thou goest. Eccl. ix, 10.

The Bible never encourages delay in obeying God, but on the contrary, urges the importance of attending to the things of salvation first, and at once. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi, 23.

Do you fear to trust God and obey his word? It cannot be broken. Heaven and earth shall pass away, but the word of the Lord shall not pass away. Then do not delay. "Behold now is the accepted time." Again, "To-day if ye will hear his voice, harden not your hearts as in the provocation." The delay of the Israelites proved their ruin. Shall it prove the ruin of any that read these lines?

Dear reader, delay not another day, lest it be too late.

P. C. RODMAN.

Blakeville, N. H.

From Bro. Perry.

DEAR BRETHREN AND SISTERS: It was my privilege to attend the tent meeting held in Orange, June 19 and 20, which to me was very interesting. Though there were no great demonstrations of the Spirit, occasioning happy flights of feeling, yet there were some very pointed truths spoken, which rest with no little weight upon my mind. The remarks of Bro. Littlejohn concerning the rest into which the people of God will enter, were clear and forcible. He clearly showed that only those who need rest will receive it; and those who need rest must be weary from labor. But the rest which is promised is a rest, not from physical labor merely, but from which a rest cannot be obtained here. Hence it must be from spiritual labor. Therefore only those will receive that rest who are weary and exhausted from toiling in the spiritual warfare.

As I examined myself in the light of these facts, I became fearful that I should fail of obtaining that rest, for I know that not a tithing of the time, since a knowledge of present truth has been entrusted to me, have I spent in its advancement, or for the good of my fellow-men? But as Bro. and Sr. White followed with earnest appeals for us to become more active, and work for the good of others, saying that the weakest mind could find enough to do, I became encouraged to try. I determined to do something in the cause of my Saviour. As I look about me, I am satisfied that if I come short of that rest, it will not be because there is nothing which I can do. I see more chance for spiritual development than I ever did before.

That the Lord will give me zeal according to knowledge, and willingness to work in the humble sphere allotted me, is my prayer.

S. C. PERRY.

Ionia Co., Mich.

From Sr. Nourse.

DEAR BRETHREN AND SISTERS: I would, for the first time, say a few words through the REVIEW, to the friends of the present truth. In the providence of God it was my privilege to attend the New York Conference last fall, and listen to the preaching of the word from the lips of his servants. Truly this was a feast to me. My heart was stirred within me to the importance of obeying God's word, and striving to enter in at the strait gate. I am determined by the grace of God assisting me, to overcome all my sins, and live according to the laws of my being, that I may be prepared for the time of trouble just before us, and not come up to that time deceived. How thankful we should be for the gifts that are placed in the church to show us the way in these perilous times in which we live. Let us all be determined to profit by these great blessings, and secure the overcomer's reward.

MARY A. NOURSE.

Madison Co., N. Y.

From Sister Paine.

DEAR BRETHREN AND SISTERS: I have long felt it duty to write a few lines, but, feeling my unworthiness, have delayed. I am thankful that we have a medium through which to communicate. It encourages me to press on in the narrow path to read of the progress of the cause of God in different parts. I think the way is fast narrowing up, and I am glad of it, for it is an indication that we are nearing our heavenly home. To those with whom I have held sweet counsel in New York, and whom I love in the Lord, I would say, I am striving earnestly to overcome and meet you in the better land. I thank God that he has shown me some of my errors, and has been aiding by his Spirit to overcome. Oh, that I could see myself as God sees

me; and get right before it is forever too late. I see the necessity of pleading every day for wisdom and meekness, that I may be prepared to meet the coming struggle. I no longer look into the grave for rest, but feel an increasing desire and determination in my heart to be an overcomer, with this people pass through the time of trouble, and be at last translated into the kingdom of God. Oh! glorious hope. I must have eternal life. I cannot afford to lose it. It has cost too much. I believe it is for me if I will but strive earnestly to obtain it; and that I am determined to do with the help of God. I find it a constant warfare, requiring unwearied vigilance. I am often led to wonder at myself, why it is that a light or trifling word should ever escape the lips of one who believes without a doubt that we are living in the last, or morning watch; that soon Jesus will leave the "most holy," be done pleading for guilty man; and every case be decided, for eternal life or eternal death.

Oh! may we arouse, to feel more deeply the necessity of being ready, that when he knocks, we may open to him immediately.

EMILY JANE PAINE.

Hillsdale Co., Mich.

BRO. HEBNER writes from St. Clair Co., Mich: Truly it is a blessing that we have been permitted to see the light upon the commandments of God and his holy Sabbath, and the faith of our dear Saviour, Jesus Christ. This truth has been my shield and buckler in my lonely pilgrimage here, but, thank the Lord, there is a prospect, if faithful, of one day meeting all God's dear saints on the banks of deliverance. May God grant that I may be a perfect overcomer through Jesus, and with his dear people, stand on the New Earth. I feel determined that nothing shall separate me from the love of God, but with the remnant, I hope to go in to the marriage supper of the Lamb.

BRO. L. MARTIN writes from Bennington, N. H.: Through the tender mercy of our God, I am still numbered with the living, but on account of poor health I have not been out to meet with the dear brethren for a long time. The REVIEW is all the preaching we have. We prize it very highly. The Sermon Department is worth four times the cost of the paper.

May God bless all those who take part in preparing the paper for the remnant, and may we all be prepared to stand on Mount Zion.

STABILITY.—Firmness is given to man as the very granite of life. Without it there would be nothing accomplished; all human plans would be as unstable as water on an inclined plane. In every well-sustained nature there must be a power of tenacity, a gift of perseverance, of will; and that man might not be without a foundation for so needful a property, the Creator has laid it in an animal faculty, which he possesses in common with the brutes.—Mrs. H. B. Stowe.

Obituary Notices.

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

DIED, June 6, 1869, my wife, Olive B. Ennes, daughter of Mary and James Bird; aged 41 years, 6 months, and 2 days. Eighteen years ago she embraced the leading doctrines of the Second-advent faith, and made a public profession of faith in Christ by being buried with him in baptism. About six years since, she became convinced of the truth concerning the Sabbath, and, together with myself, commenced its observance; since which time it has been her delight to keep all the commandments of God. She was an affectionate companion, and a careful and loving mother. An afflicted husband and seven children mourn her loss.

ALONZO H. ENNES.

Texas, Henry Co., Ohio.

DIED, near Knoxville, Iowa, June 12, 1869, of ulcerated mouth and stomach, our much-esteemed brother, Wm. Hornaday, aged 50 years. Bro. H. was converted in the reformation that followed the first message, and united with the Christian church; after which he embraced one Bible truth after another, until the tent was pitched near Eddyville, in 1862, when he embraced the Bible Sabbath. He had a generous heart, which was always prompting him to acts of kindness and mercy. The saints found a welcome home at his house. He believed that Jesus' coming was near, yet for some time had not expected to live until then. He calmly talked of dying, and called his family to his bedside, one by one, and gave them all good instruction and advice, desiring them to prepare to meet him in the kingdom. He leaves a companion, children, and many friends, to mourn their loss. Appropriate remarks on the 13th at our house of worship, by J. H. Morrison.

BENN AUTEN.

The Review and Herald.

Battle Creek, Mich., Third-day, July 6, 1869.

Diminution of Stature.

THE book of Esdras represents the angel as speaking to him thus: "Consider thou therefore also, how that ye are less of stature than those that were before you. And so are they that come after you, less than ye, as the creatures which now begin to be old, and have passed over the strength of youth." 2 Esd. v, 54, 55.

This is a striking testimony to the physical degeneracy of the race, which had manifested itself plainly, even in the time of Esdras, about 500 years before Christ.

Justification.

How shall man be just with God? Or to speak still more definitely, how shall a sinner become just in God's sight? There is but one answer that can be returned to this. His is clearly the case of that class who are justified by faith without works. But how shall the man who is thus justified maintain his justification before God? By faith which produces good works. His justification is, therefore, maintained, as James insists, by faith and works. Paul describes the justification of the sinner as accomplished by faith only; and James that of the Christian bringing forth good works as the fruit of faith.

The gospel undertakes to create in men the righteous character which the law demands. When the gospel has finished its work it steps out, and all men pass into the hands of the law. Then the cases of all are examined to see if they are just in God's sight.

Now a second justification becomes necessary. If men are now what God's law demands, they are pronounced just; if they are not, they are condemned. Men are justified, therefore, in the Judgment by virtue of what they really are.

It is thus that the doers of the law are to be justified. God will save in his kingdom simply those who are just what his law demands that they should be. How great, then, the preparation for the Judgment.

"If Ye Do these Things Ye Shall never Fall."

WHAT are the things here intended? The adding to what we already have of every Christian grace. This is the secret of final success. This is the infallible method of preventing apostasy. He who will every day add something, shall certainly enter the kingdom of God. No man ever did, or ever could, backslide who kept steadily at this work of adding. Nor is it a process involving rare and great deeds that only a few ever have opportunity to perform. It is all done in little. Every act of resisting evil and overcoming it, adds to our virtue. Every effort to acquaint ourselves with our duty from God's word, and to learn the mind of the Spirit of God adds to our knowledge. Every act of self-denial strengthens our Christian temperance and self-control. Every time we are able to rule our own spirit, we increase our patience. We become more like God as we keep our minds staid on him, and only study what shall please and honor him. We add to our brotherly kindness by acts of kindness and self-sacrifice to our brethren. And we love God and our brethren more and more by getting enlarged views of this holy principle, and in everything acting upon it. It is in our power to keep this work of addition in constant progress. If we do this, we shall never fall. We shall grow in grace, we shall progress steadily heavenward, and an abundant entrance shall be administered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Departing and Being with Christ."

THE Association has issued a tract with the above title, from the pen of Bro. Andrews. Its object is to refute the objection founded on Paul's words in Phil. i, 21-24, concerning his "desire to depart and be with Christ." It is a complete and thorough exposition of

the passage, and should be widely circulated. Our brethren should have a supply ready at hand to meet this commonly-used objection. Price \$1.00 per 100. w. c. g.

A brother sends an appointment for a meeting, but omits the place and date—two very important particulars. The next mail brings a letter in which he says, "I forgot to give the time of the meeting." Then follows the appointment amended, with the place inserted but no date given this time. If he will try again perhaps he will succeed in making us understand when and where the meeting is to be held.

The article in last week's REVIEW relative to the prevalence of the doctrine of the transmigration of souls, and the one in the present issue under the head, "The Immortality of the Soul not Universally Believed," are well worth a careful perusal.

The Seventh-day Baptists.

WE are glad to notice on the part of our brethren of this denomination a reciprocal action in the matter of cultivating fraternal feelings between themselves and Seventh-day Adventists, these two denominations being the only Christian people on this broad continent who are honoring God by defending his law and Sabbath. The *Sabbath Recorder* in noticing the action of our recent Conference touching this point, makes some feeling remarks, and takes occasion to copy from our reports some statistics concerning our growth and progress as a people.

Alluding to the liberality and benevolence manifested among us, it says, "By such vigor and liberality, the views of the Seventh-day Adventists are being widely and rapidly spread abroad."

We are glad in this connection to chronicle what seems to us an increasing zeal and spirit of labor in behalf of the down-trodden law of God on the part of our Seventh-day Baptist brethren, as manifested especially in their publication department. We hope that the spirit of labor in our common cause may strengthen the bond of unity between us, and tend to a unity of sentiment and action. Most heartily do we join in the wish of the *Recorder*, "that the Lord of the Sabbath will so guide them and us as to free both from all error, and unite us in the work of honoring God and defending his law and his Sabbath." w. c. g.

Visit to Alaledon, Mich.

A good work has been accomplished in this place by the labors of Bro. Matteson the past winter and spring. There is now quite a large company of believers here, apparently sound in the faith, and active in the service of God, where a few months ago, the light of present truth had not been presented.

But we have here as in most other places an illustration of the parable of the sower. Some seed fell upon stony ground, and because there was no depth of earth, immediately sprang up, and about as soon began to wither away. In other words, the truth was heard by some who received it with great alacrity, but having no root in themselves, now that persecution begins to arise, and reproach come, they are withering away. There are, however, but few such, and the separation of these is necessary to the spiritual prosperity of the healthy members of the body. The brethren have no cause to be discouraged.

The work here has now passed into its second stage, which is always a somewhat critical period. That is, its opponents have about learned the fact that it is useless to try to put this work down by the Bible; for the testimony of the Bible is all in its favor. They are therefore taking the best weapons they have left, namely, false reports and slanders of every description. Consequently all kinds of reports are now in circulation, stories of the most contemptible and miserable character, accusations of dishonesty, and everything by which the enemy can hope to bring the truth into disrepute. They are having an open verification of the Saviour's words: All manner of evil shall be spoken against you falsely for my sake. But the church and

the community will soon learn to value these things at what they are worth; and the opposition will get tired and ashamed of them, if ever they recover their self-respect. But the church must guard against having their attention diverted by opposition and controversy, from the great truths they have received, and from the work of preparation so necessary for the soon-coming day of the Lord. In no way do we see that the enemies of the truth can work them any permanent injury, except by thus diverting their minds from these things.

We have enjoyed much, the privilege of making the acquaintance of those who have received the truth here; and we think our visit was timely. Four discourses have been given, and one social meeting held; and though the weather was quite unfavorable, yet we think we have seen some of the providence of the Lord in the meetings; and have enjoyed some of his blessing, and trust good will result.

We think it would be well for some minister to visit the brethren here, as soon as may be. They will greatly appreciate help of this kind at the present time. We learn of two who wish baptism. They are erecting a commodious house of worship, which they design to have ready for meetings this fall.

The brethren manifested a commendable zeal in circulating the appointment for meeting, and especially those in Bath, ten to fifteen miles distant, for the pains they took to be present. There appears to be a good field for labor open there. W. H. LITTLEJOHN,
U. SMITH.

Notice.

TO THE brethren of the Illinois and Wisconsin Conference: The name of my P. O. is changed from Genesee Grove to Coleta, Whiteside Co., Ill. Those sending money orders will please draw them on the Sterling P. O.

N. B.—When you send money to me, please send by draft, money order, or registered package envelope. A draft is preferable.

IVORY COLCORD, Conf. Treas.

Appointments.

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

THE Monthly Meeting in Rhode Island for July will be with the Curtis Corners church, the 17th and 18th. Let every S. D. A. church and family in Rhode Island be represented at this meeting. Also the church at Dartmouth, Mass. Eld. S. N. Haskell will be there, and remain in Rhode Island for some time. P. C. RODMAN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

The Post Office address of Wm. Merry is changed from St. Charles Minn., to Tanhassen, Martin Co., Minn.
P. O. K.: The 25c is received and appropriated as directed.

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. Jas Ferrell 35-1, M Radabugh 35-1, N M Gray 35-17, Mary Marvin 34-1, A Prescott 35-1, Mrs I H Archer 35-1, L Sisson 35-1, Mrs L C Wardell 35-1, Mrs B Styles 35-1, W L Saxby 34-1, C Lambertson 35-1, J G Passage 36-1, L Reynolds 35-1, I Chesbro 35-1, M E Steward 35-1, T J Cross 35-1, Mrs N Warner 35-8.

\$2.00 each. A A Fairfield 36-1, C Herrick 34-1, J W Larned 36-1, W G Kendall 35-1, C Van Giesen 36-1, E Hurd 35-1, E P Holly 35-13, Geo H Fickett 33-1, H S Priest 36-1, L H Priest 36-1, J Pemberton 35-1, E E Newman 35-1, E Stone 36-2, J S Miller 36-1, E E Sturgis 35-18, A Morehouse 36-1, D Richmond 36-1, Mrs M Hale 37-1, Mary Coyle 36-1, G Sweet 33-1, J C Sutton 36-1.

Miscellaneous. M T Olds \$3.00 35-1, M E Todd 4.00 35-7, J Crandall 1.10 35-1, C Kelsey 1.64 34-11, E R Kelsey 3.00 35-6, A Ross 3.00 35-20, J Stillman 2.50 36-14, R Chessley 50c 35-1.

Books Sent by Mail.

Mary Holton \$4.00, J N Loughborough 39.68, Abigail Larned 1.15, M E Todd 1.00, L Van Giesen 25c, A A Bradford 2.25, S B Gowell 1.62, J Pemberton 1.12, E A Hall 25c, C Kelsey 3.36, Wm Boynton 2.00, S O Winslow 75c, Nason Hoyt 3.25, M S Kellogg 25c, G Bissel 2.00, E E Sturgis 1.12, A R Bennett 40c, A Morehouse 5.00, Jacob Berry 5.00.

Received on Book and Tract Fund.

Mary Hale \$3.00.

General Conference Missionary Fund.

Maggie A Stroud \$2.00.

Foreign Missionary Fund.

Mary J Reed \$1.00, Vera L Reed 10c, A A Bradford 3.00, Mary Bradford 1.50, A Friend 1.00, J M Ferguson 5.00, Rufus Ferguson 5.00.

Benevolent Fund.

W H Kynett \$4.38, A A Fairfield 5.00.

Cash Received on Account.

A A Fairfield \$3.00, C Kelsey 10.00.

Books Sent by Express.

Lewis Bean, St. Albans, Vt., \$50.00.