

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*.

NOT KNOWING.

I know not what shall befall me, God hangs a mist o'er my eyes;
And so each step in my onward path he makos new scenes to rise,
And every joy he sends me, comes as a strange and sweet surprise.

I see not a step before me, as I tread on another year,
But the past is still in God's keeping, the future his mercy shall clear;
And what looks dark in the distance, may brighten as I draw near—

For perhaps the dreaded future has less bitter than I think;
The Lord may sweeten the waters before I stoop to drink;
Or if Marah must be Marah, he will stand beside its brink.

It may be he has waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips shall only trouble with the thanks they cannot speak.

Oh, restful, blissful ignorance! 'Tis blessed not to know,
It keeps me so still in those arms which will not let me go,
And hushes my soul to rest in the bosom that loves me so!

So I go on, not knowing; I would not if I might.
I would rather walk in the dark with God, than go alone in the light;
I would rather walk with him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose;
So I send the coming tears back with the whispered word,
"He knows." —*Congregationalist*.

"IMMORTALITY OF THE SOUL."

THE Baptist *Tidings* has recently given us a little effusion upon this subject. He makes but slight allusions to the Scriptures, as also to the "inner consciousness of which heathens and old philosophers were susceptible." This alone he does not think is full and sufficient proof of the doctrine; but in his mind doubtless, as well as in many others, it helps make up the deficiencies of direct revelation on the subject. His expression of it is, "There comes an inbred or unextinguishable voice from within that says, 'Your whole being cannot die.' The heathen, even, could not obliterate this voice, and so merged the truth it spoke into the doctrine of the transmigration of souls."

Whence did man first get the idea that he could not die? The serpent said unto the woman, "Ye shall not surely die." On this Dr. A. Clarke remarks: "The tempter through the *nachash*, insinuates the impossibility of her dying, as if he had said, God has created thee immortal, thy death therefore is impossible; and God knows this, for as thou livest by the tree of life, so shalt thou get increase of wisdom by the tree of knowledge." Had the spirit of inspiration given as clear an

intimation of the immortality of the soul, there would be less necessity of appealing to the "inner consciousness" of the blind and deluded captives of the first deceiver, for the truth of the doctrine set forth in his first and fatal deception.

In speaking of the text in which Paul says that Christ "hath abolished death and brought life and immortality to light through the gospel," he claims that this life and immortality is something relating to man, that the soul "is to be taken for our essential being;" and then very coolly assumes the separate existence of the soul, and its natural immortality—the very points to be proved, and which languish for want of Bible support—and then infers that the immortality brought to light through the gospel is a glorious immortality, in contradistinction to the natural immortality which all possess independent of the gospel. That it may be seen that we have stated his argument fairly, we give his words:

"This being [the soul] we take as capable of existence separate from the body, and irrespective of the moral quality or condition of that being while in the body. This we designate as natural immortality; that is, the simple power or fact of continued being. In another and still higher sense we speak of a glorious immortality;—this perpetuated existence purified, and glorified in the presence of God. It seems to be this "life and immortality," and the way and means of fully attaining it, that is brought to light in the gospel."

Now are not all convinced? It is a fact that the gospel offers immortality to those who seek for it by patient continuance in well doing. It will doubtless be a glorious immortality. But since divine revelation contemplates no other immortality than a glorious one, it has entirely omitted the qualifying term. In the above our friend, instead of appealing to that revelation for proof, has done nothing but to supply its deficiencies. The Bible reveals no immortality to sin.

His closing paragraph we give entire, as follows: "This natural immortality, as already explained, which some deny, is utterly antagonistic to the doctrine of soul-sleeping at death, and the doctrine of the immortality of only those who believe in Christ, or become Christians. This last doctrine is itself controverted by the previous one; for if all the souls of the dead sleep in the grave until the resurrection, then, for that length of time the souls of the righteous are dead, and consequently not immortal. While the sleep of the soul in the grave cannot be true of all, if it is of any, for there are some who never died; then what became of their souls? But Jesus declared the whole matter when he spoke of 'the God of Abraham, and Isaac, and Jacob,' as the God not of the dead, but THE LIVING."

Soul-sleeping is an ividuous term, invented by our opponents, found neither in the Bible nor Webster's Unabridged. The soul, they seem to think, cannot sleep, and they sometimes say that we believe that the soul sleeps with the body in the grave. Does natural sleep affect only the body? Is the "immortal mind," as it is called, entirely unaffected by it? We do not hold that the soul is an entity separate from the body, and that the one sleeps with the other. The most frequent use, perhaps, of the term soul in the Bible designates the entire person. If we say of a person, He sleeps, no one asks whether it is his mind or body that

sleeps. That sleeps that might be awake. We do not say of a stone, It is asleep.

By a very natural figure death is called a sleep. The righteous "sleep in Jesus." Where do they sleep? From Dan. xii, 2, we learn that both the righteous and the wicked "sleep in the dust of the earth." They shall "awake." They "that are in their graves shall hear his voice, and shall come forth."

Who believes that a person, or soul, becomes immortal on becoming a Christian? We know of no one that holds so. The Christian has the promise of immortality, the sinner has not. One of the ablest defenders of our faith teaches that "this mortal shall put on immortality" at the resurrection of those who "sleep." 1 Cor. xv, 51-54.

What became of the souls of those who "never died"? We think from the fact that they never died that they are still alive. There is a slight difference, to say the least, between dying and being taken up alive to God, as Enoch and Elijah were.

But since Jesus "cleared the whole matter" in his controversy with the Sadducees, let us notice his argument. They denied the resurrection of the dead; he affirmed. Taking Moses, in whom they professed faith, for his authority, he formed what we think was a logical argument. 1. God is not the God of the dead, but of the living. 2. He declared himself the God of Abraham, Isaac, and Jacob, after they were dead. 3. Therefore they shall live again. Our Lord was not so illogical as to set out to prove the resurrection of the dead and bring out the conclusion that they are now alive, and consequently need no resurrection. Those who never died need no resurrection.

But our friend of the *Tidings* has "been disgusted with seeing an offer paraded before the public in secular and other papers, made by a very wise and benevolent man," as he supposes, "of \$20 for every passage of Scripture that mentions" the immortality of the soul. He is not positive as to the design of the person, whether it is benevolence, or "to let the world know that he knows that the Bible does not have such an expression in it." We do not know who has made the offer alluded to; but we will suggest one more possible reason for making it. There are multitudes, who have the Bible upon their shelves, who, from the preaching that they hear, really believe that it abounds in such expressions as immortal souls, never-dying souls, and deathless spirits; and it might be the design of our unknown friend to get such persons to take down the Bible, brush off the dust, and read it for themselves. All lovers of the Bible must admit that this would be a benefit. And as the pocket nerve is extremely sensitive, in these days of the world's dotage, the offer of \$20 might excite some to search for that which they so confidently believe can be so easily found. And we may suppose as a reason for putting it in secular papers, that religious editors might be so disgusted with it, that they would rather let the people remain in ignorance of the Bible, than to publish it. The truth is, neither the expressions alluded to, nor their equivalents, nor the ideas and doctrines they represent in the popular mind, are to be found in the Scriptures.

Would it not be well to read the Bible, believe its teachings, practice its precepts, and discard the fables and doctrines of men which have supplanted it in the public mind? This we are determined to do.

R. F. COTTRELL.

ENOCH.

THE case of Enoch is naturally suggestive of thought to Advent believers. About one thousand years after the creation of the world, a man ascended up to God without tasting death; with one exception the only case on record during six thousand years. Hundreds of millions have come upon the stage of life, been smitten down, and returned again to dust. The funeral train, the hearse, and the grave, have ever been familiar objects to the race of man; so much so that no one questions the certainty of their own acquaintance with them. But here is a notable exception held up before man for nearly fifty centuries. It has not, then, been inevitably necessary that every man should die. Such a case should interest all, especially those living in the last age of the world, near the final consummation, when, if saved at all, they must be saved as Enoch was.

As he was the first man who received immortality and escaped the chilling touch of death, so he is the first one who prophesied of the coming of Christ—the first Adventist. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all," &c. Jude 14, 15. This glorious scene, the theme of holy men in all ages, passed before Enoch in holy vision some five thousand years before it was to take place. So early in the history of the world do we know the Advent doctrine to have been taught. How brilliantly it must have lightened up all the intervening dark centuries before this eminent man of God. He himself was permitted to live right on till it should take place.

As God never does anything without good reason, it is proper to inquire, Why did he select this man, and bestow this wonderful honor upon him? This becomes an interesting question to those who hope to be translated as Enoch was. As God is unchangeable, the same causes will produce the same effects, even in our day. Inspiration tells us, "And Enoch walked with God three hundred years." "And Enoch walked with God; and he was not; for God took him." Gen. v, 22, 24. Paul says he was translated: "For before his translation he had this testimony, that he pleased God." Heb. xi, 5. In these few words we have the full answer. God is not a respecter of persons, but he is of character.

Why could not many have been translated? We believe they could, had they lived as Enoch did. So far as we can see, his spiritual advantages were not greater than the other patriarchs who lived in that age. He certainly did not possess many aids to religion that we have. He had not the written law of God. The perfect life of Christ was not written out for his perusal. The threatenings and warnings against sin, and the precious promises of God, he had not, as we have, all scattered through the blessed volume of God's word. He lived in a wicked age. Yet, in spite of these seeming disadvantages, he "walked with God." This implies a very intimate relation—a close acquaintance. To walk with one for three hundred years, how well acquainted they would become.

Walking implies progress. As God never retraces his steps, never has to go backward, Enoch would have to make a continual progress if he walked with God. No chance then for spiritual naps, serving God and then backsliding, losing all that had been gained. He continued this for three hundred years, a period more than three times as long as our nation has had an existence. Surely, Enoch must have found the Lord a very pleasant companion to walk with to have continued in his company so long.

There are many nowadays who seem to think the service of God irksome. If they give a little time to matters of religion in the winter season, when they have not much else to do, or at some general gathering, when a great effort is being put forth by the Lord's servants, they seem to think it is something extraordinary, something out of the common course, and they wait with impatience for the time when they can engage in worldly concerns, and make up the "lost" time, recover that which has been thrown away. Many others never get time to leave off their worldliness at all. It is world, world, all the time, every

day. They can't go to meeting; if they did, the property might suffer some little loss. The risk of losing the Spirit of God and eternal life may be run, but of a few dollars, never. The idea of "walking with God," of having the testimony that we "please God," right along, year after year, is not thought possible. Indeed, in some cases, it is to be feared, it would not even be thought desirable, lest we might have to give up some things we now love. The religion Enoch had is not plenty in these days; but it must be plenty if we are ever translated as he was.

Clarke says that the word from which "walked" was translated, has the sense of "he set himself to walk, he was fixedly purposed and determined to live for God." I will notice a few places in the Scriptures where the same idea seems to be referred to. The Lord says to Abraham, "Walk before me, and be thou perfect." Gen. xvii, 1. Abraham it seems obeyed this command. Gen. xxiv, 40. He did walk before the Lord. This is the reason why Abraham is called the "friend of God." Hezekiah, in his wonderful prayer to God that his life might be spared, uses the following language: "O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is right in thy sight." 2 Kings xx, 3. His petition was granted. The Psalmist says, "I have set the Lord always before me;" and, as Paul says of Moses, "He endured as seeing him who is invisible."

The idea in these scriptures seems to be of making progress spiritually, with a lively sense of the fact that God's eye is directly upon us, scanning our every movement, seeing and knowing of every act, and word, and motive. Could we ever realize this, and endure as Moses did, realizing that God's eye is looking us through and through, what progress we could make. And then add to this the idea of having God for a loving companion, ever by our side; not merely for a day, or a month, or a year, but every day, every month, and every year, how different would be our religious experience. We do so little of this now, that God, instead of being a companion, an old acquaintance, is a stranger, and we are apt to feel embarrassed when walking with a stranger. If we would practice more, we should find him a very delightful companion, as Enoch did.

Micah, in chap. vi, verse 8, that wonderful verse, throws some additional light on this point. He says, "What doth the Lord require of thee but to do justly, and to love mercy, and to humble thyself to walk with thy God." Margin. It is impossible to walk with God till a man humbles himself. Humility gives us true views of God and ourselves; shows us what we are, poor, wretched, weak, and lost, were it not for the wonderful mercy of God. The views we naturally take of ourselves are absolutely untrue. Should God become a familiar companion of ours under such circumstances, it would certainly prove our ruin. And while thinking thus of ourselves, we don't deserve such a companion. All the Lord wants is to have our eyes truly opened by humility, to see the real relation existing between ourselves and him. Then he is ready to stoop low down to our weak, wretched condition, and become our familiar companion.

Walking with Enoch three hundred long years! Wonderful love and condescension! How many of us are willing to thus humble ourselves as Enoch did, for the privilege of having such a companion? All who follow Enoch in his ascension will have to do it in his humiliation. All who are translated alive as he was, will have to walk with God as he did, and gain the witness with him that they please their Maker. Then the heavens may pass away with noise, all creation be shivered, islands and mountains disappear; yet their eternal happiness will be secure; their Friend will continue to be their companion. GEO. I. BUTLER.

Sigourney, Iowa, June 25, 1869.

SIMILITUDES.—1. Lettuce and peppergrass grow in a single month, but the oak requires centuries.—Valuable possessions are of slow growth.

SANCTIFIED afflictions are like so many artificers, working on a pious man's crown, to make it more bright and massive.

THE ANCIENT PHILOSOPHERS DID NOT BELIEVE THE IMMORTALITY OF THE SOUL.

THIS, I know, is the reverse of what is generally asserted of them, but yet it can be maintained. We will briefly notice a few of the leading ones, and the schools or sects founded by them. Among these Aristotle is one of the most prominent. He was a Greek, born at Stagira, B. C. 384. He was a disciple of Plato, and founded a flourishing school whose influence has been mighty through many ages, and is felt to this day. His school was called the Peripatetic. That he rejected the notion of the soul's immortality is abundantly proved. Says Dr. Horne, "Concerning the nature of the human soul, various and most contradictory sentiments prevailed: its existence after death was denied by many of the Peripatetics, or followers of Aristotle, and this seems to have been that philosopher's own opinion."* The Encyclopedia of Religious Knowledge says of Aristotle, "The soul of man he considered as an emanation from the Deity, but says nothing of its immortality."† Tatian says, "Aristotle impugns the immortality of the soul."‡ Though I have before me many more testimonies to the same effect, this must suffice as I have not room for them.

THE EPICUREANS. Epicurus, the founder of this school, was a Greek, born B. C. 341. Says Enfield, "The Epicurean sect: . continued to flourish through a long course of years under the Roman emperors."§ They were very numerous. Mosheim says that whole armies could be formed of them in the first century, they were so numerous.¶ Paul met them at Athens, and they mocked at the resurrection.¶ To them he refers when he says, "If the dead rise not, let us eat and drink; for to-morrow we die."** This was their doctrine,—nothing after death. Their disbelief in the immortality of the soul is so notorious that we need to offer but little proof of it. Buck, in his Theological Dictionary, says of the Epicureans, "They denied the immortality of the soul, and the existence of angels."†† Dr. Alger writes, "Pliny, in his Natural History, affirms that death is an everlasting sleep. The whole great sect of the Epicureans united in supporting that belief by the combined force of ridicule and argument."‡‡ Knapp, and Enfield, and others, say the same. Here, then, was a whole great sect for ages who denied the soul's immortality.

THE ACADEMICS. This school originated with Socrates and Plato. In time it was divided into the Old, the Middle, and the New. They held everything to be uncertain, and that nothing could be positively known. Of them the learned Bishop of Gloucester says, "This they held to be the case even in the most important subjects, such as the soul. And in the most interesting question concerning it, as whether it was, in its nature, mortal or immortal."§§ The Religious Encyclopedia bears this testimony: "Among the Academics, the existence of God, the immortality of the soul, the preferableness of virtue to vice, were all held as uncertain. This sect and that of the Epicureans were the chief that were in vogue in the time of Christ's appearing, and were embraced and supported by persons of high rank and wealth."||| Then the soul's immortality must have been generally discarded at that time.

THE PYRRHONISTS. They were professed skeptics,—believed nothing, much less the immortality of the soul. Says Warburton, "The ancient Greek philosophy may be all ranged into the *Eleatic*, the *Italic*, and the *Ionic* lines. The *Eleatic* line was wholly composed of Atheists of different kinds, as the *Democritic*, the *Pyrrhonian*, the *Epicurean*, &c., so these come not into the account" as believers in the immortality of the soul.¶¶

THE STOICS. Another celebrated sect of philosophers was the Stoics founded by Zeno, at Athens. He died B. C. 264. It became much noted and greatly patronized. Paul met them at Athens.*** The Stoic, as well as the Academic school, was patronized by many eminent men in the Roman republic. The most distinguished lawyers were, as we have seen, inclined toward this sect.††† A few testimonies will show what position they took on the subject before us. Says Mr. Jones, "The Stoics denied the immortality of the soul."††† Warburton says of Zeno, "We know too that the philosophical principle of his school was, that

the soul died with the body." §§ Mosheim writes of the Stoics, "It is well known to the learned world that this sect denied the immortality of the soul." §§ Alger says of them, "They all agreed that there was no real immortality for the soul." §§ Here then was another great sect who flourished for ages, that denied this doctrine.

Thus we have seen that of the different sects of philosophers, the Aristoteleans, the Epicureans, the Academics, the Pyrrhonists, and the Stoics, all denied the immortality of the soul. This leaves only the Pythagoreans and Platonists. Did they believe it? They professed to teach it, but it was only on the plan of emanation and absorption, which, as I have shown, is virtually annihilation. In the face of these facts how can men have the assurance to assert that this doctrine has been universally believed in all ages of the world? This assertion cannot be maintained, as it is contrary to the facts in the case. The very learned Bishop Warburton, who has studied and written so largely upon this point, though a firm believer in the soul's immortality, makes these very candid statements about those ancients who professed to believe in future rewards and punishments, such as the Platonists, and Pythagoreans, the only ones who can be claimed as believing the soul immortal. He says, "Now, though after reading their history, reflecting on their character, and examining their writings, with all the care I was able, it appeared to me that these men believed nothing of that future state which they so industriously propagated in the world; and, therefore, on this, as well as other accounts, deserved all that asperity of language with which they are treated by the sacred writers; yet the contrary having been long and generally taken for granted, and their real opinions often urged by our ablest divines, as conformable and favorable to the Christian view of a future state, I suspect that what I have here said, will be exclaimed against as an unreasonable and licentious paradox. But, for all this, I do not despair of proving it a certain, though an unheeded, truth."****

Yes, it is an unheeded truth which facts fully prove. Very few indeed of the human race have ever believed the immortality of the soul.

D. M. CANRIGHT.

Sigourney, Iowa.

*Introduction, Vol. I, p. 18. †Art. Aristotle. ‡Address to the Greeks, Chap. xxv, p. 30. §Hist. of Phil. p. 369. ||Mosh. Com. Vol. I, Chap. i, Sec. 25, note 2. ¶Acts xvii, 18, 32. **1 Cor. xv, 32. ††Art. Epicureans. ‡‡Doctrine of Future Life, p. 196. §§Divine Leg. Vol. II, p. 123. ||Art. Academics. ¶¶Divine Leg. of Moses, Vol. II, p. 119. ***Acts xvii. †††Enfield, Hist. of Phil. p. 304. ††††Church Hist., p. 24. §§§Divine Leg. of Moses, Vol. II, Book III, Sec. III, p. 168. ||||Commentary, Vol. I, p. 38. ¶¶¶Doctrine of a Future Life, p. 192. ****Divine Leg. of Moses, Vol. II, Book III, Sec. 2, p. 90.

AN INTERESTING LETTER.

THE following is from the pen of that devoted servant of God, our lamented Sr. Hannah More. Although a private letter, it is placed at our disposal, and we give it for the benefit of our readers, who will doubtless be much interested in its contents. It is an account of her return voyage from Africa, written shortly after her arrival in this country:

As Sr. H—— wishes me to give you at least a few items relative to my voyage, I will endeavor to do so, as you can thus see the care which God manifests for his children, and rejoice in his dispensations, however dark they may for a time seem to us.

After I decided to return to America, I learned that some American vessels were in the harbor at Freetown, Sierra Leone, Africa. So I engaged a young man to go on board and secure me a passage. The ship Africa was loaded, and ready for sailing, but refused me a passage. Next the Ann Elizabeth was boarded, and the captain demurred; said his accommodations were poor, but proposed I should go and see for myself. Accordingly I got a sedan chair, as that was the only conveyance I could obtain, and the distance too far in my poor health for me to walk, then the captain peremptorily refused me a passage, as he was full, having missionaries already shipped for the voyage. Next the Helen Maria was boarded to see if she would take me, but she would not. It seemed that I could not get a passage home any way; but I felt that the hand of the

Lord was in it, though dark the dispensation. Still I felt disappointed, though I tried to be resigned to the will of God.

A kind missionary sister sent her palanquin for me to visit the liberated school at their station at Charlotte, among the Sierra Leone Mountains, about ten miles. While there, Rev. Mr. C., whom I requested to inform me of any chance there might be, wrote me that a vessel was about to sail in two days, and if I could be ready they would take me. I was so poorly, I felt it quite impossible to pack, and get ready, especially as I had my bed and some things to dispose of, and he would not wait a moment. Next he informed me that captain Matsón, of the brig Chanticleer, bound for Boston, would take me if I would put up with the accommodations. He would give up his own room to me, and would sail in about a week or so. This seemed to be the indications of Providence. So the palanquin was ordered to convey me to Freetown. The supercargo called, and I had a pleasant interview with him. He had heard me spoken of in Hartford, Conn., and seemed quite a gentleman. In a few days we saw the flag at halfmast, and learned that Mr. Southerly, supercargo of the brig Chanticleer, was dead. Indeed, we saw the hearse pass the mission house. We knew the yellow fever was in the harbor and in town also.

My mission friends said they would not go on that vessel at the risk of their lives, if they were in my place. So I wrote to the captain to decline his kind offer, at the same time giving my reasons. He replied that Mr. S. died of African fever; that the physician attending said there was nothing contagious in the disease, and his opinion was, that it was overwork in a tropical climate, or a sun-stroke, that caused his death. Said that he had had the ship fumigated, disinfected, and painted outside and in, and he was not a bit afraid, adding, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me," &c.

My friends, instead of interposing, said that sea captains should not be more courageous than missionaries. So I wrote that I would go, and in a week or little more was on board.

Before this the African had returned to port damaged so much that her goods had to be re-shipped on the Chanticleer, and she was condemned as unseaworthy. The facts were, when a few days out, one dark, foggy night, the watch and pilot at the helm, saw, as they thought, a school of porpoises, a kind of fish. The dog on board saw the same, and barked, and ran into the cabin and awoke the captain, who only inquired if the dog was going mad, and threw his boot at him as a reward for his faithfulness in awakening him. He lay in his berth till the ship struck, and was stranded on shoals. Though broken in, still when the tide was full, they managed to get her off, and by corking and keeping the pumps at work they managed to get back to Freetown.

Captain M. and the cargo came with me on the Chanticleer. The Ann Elizabeth was in the harbor when we reached Boston, and when the pilot came on board, he said that her captain was on trial for running into a vessel, and had previously been tried for flogging one of his seamen in so inhuman a manner as to cause his death. Don't you think I rejoiced that I did not ship on either vessel? As for the Helen Maria, she had not reached Boston when I left. The captain of the Chanticleer was kind to me, and, though very sick during most of the voyage, I got on as well as could be expected.

Two of the sailors died on the voyage, and were buried at sea; a solemn sight to witness. But the sea, as well as the land, will give up her dead ere long, and it matters little where we die, but much whether we are prepared.

HANNAH MORE.

"Dey Don't Die Dat Way."

THE comment of a colored preacher on the text, "It is more blessed to give than to receive," is inimitable for its point as well as eloquence. "I've known many a church to die 'cause it didn't give enough; but I never knowed a church to die 'cause it gave too much. Dey don't die dat way. Brederen, has any of you knowed a church to die 'cause it give too much? If

you do, just let me know; and I'll make a pilgrimage to dat church, and I'll climb by de soft light of de moon to its moss-covered roof, and I'll stand dar and lift my hands to heaven and say, 'Blessed are de dead dat die in de Lord.'"

FIRESIDE ANGELS.

THERE are bright and happy spirits,
Round the dazzling throne above,
Singing sweetly—ever singing,
Of the Saviour's wondrous love.
Through the long bright day of Heaven,
There they wait his blessed will,
Till some message shall be given,
Swiftly then his word fulfill.

If to earth the loving mandate
Bids them fly on wings of light,
Bringing words of peace and comfort,
Down from Heaven they take their flight;
Swiftly they perform his pleasure,
Lovingly they whisper here,
Till the tears cease their full measure,
And the lone heart leaves its fear.

To these blessed, waiting spirits,
God has given a beauteous name,
Angels they are called in Heaven,
And on earth we say the same.
But unto these bright ones only
Words of love do not belong,
Some there are of earthly beings,
Who unite the same sweet song.

Speaking love, and peace, and comfort,
To earth's weary, troubled ones,
Stretching out the hand to help them,
And dividing e'en the crumbs.
Ever watching, ever ready,
That occasion may be given,
To assist the straying, needy,
Aid them on the road to Heaven.

In the little household circle,
Oft a kindly heart is found,
Full of thought for others' pleasure,
Blessings scatter all around.
May be that the words of Jesus,
In his book they sometimes see,
If ye've done a kindly action,
Ye have done it unto me.

Oh! the light from their glad faces
Makes a little heaven below!
So we've named them fireside angels;
Yes, their love from Heaven doth flow.
And they do their Master's bidding,
Just as truly through the day,
As if from the world of glory
Jesus sent them all the way.

M. E. W.

A WORTHY EXAMPLE.

A SHORT time since, while riding in the cars, I overheard a conversation between several gentlemen, on the subject of tobacco using. Becoming interested, I joined with them, and learned the following facts:

The first speaker had, several years before, entered into a compact with a friend, never again to use tobacco. Not long after, on visiting his friend, he found him smoking. "I expostulated with him," said the speaker, "but to no purpose. He continued the use of tobacco, and soon added to it, that of ardent spirits; until he became a confirmed inebriate. I have never tasted tobacco since, although I have seen the time when I would have given ten dollars for the privilege of smoking a single cigar, could I have done so without danger to my principles. I would not use tobacco again for one thousand dollars."

What a worthy example for the Christian is furnished in the experience of this man of the world.

How many from religious motives undertake to quit the use of tobacco, only to make a miserable failure. It is impossible to engage successfully in any work of reform without the exercise of considerable firmness.

Is it right, Christian brother, to use tobacco? If it is, then print upon the cover of your tobacco-box, 1 Tim. iv, 4; when you fill it in the morning, lift your voice in a prayer of thanksgiving to God; and when you draw back from the table, and fill your mouth with fine cut, ejecting it over the table at every breath, give thanks to Him who regards the widow and the fatherless, and hears even the young ravens when they cry.

If you cannot do this, put away this body-defiling, soul-destroying poison forever.

ADOLPHUS SMITH.

Do n't sell virtue for pleasure or wealth.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 13, 1869.

J. N. ANDREWS, EDITOR.

THE SON OF GOD KEPT HIS FATHER'S COMMANDMENTS.

THIS declaration may well be termed an article of faith with those who reverence the moral law. They regard that law as the perfect standard of right, and they look to the life of Christ as the perfect example of that law lived out. They know that in the sight of the law of God all other members of the human race stand condemned. But in the example of Christ the precepts of the moral law are shown to be as worthy of our admiration in real life, as they appear to be in theory upon the pages of inspiration. Does the law of God require us to love him with all our soul, and with all our strength? Behold in Christ the perfect example of this supreme, ardent, never-failing love. And if we ask for the exemplification of loving our neighbor as ourselves, behold in Jesus the perfect pattern of this unselfish love. His life was wholly devoted to doing good to mankind. He went about doing good, but never that he might thereby become great among men. He sought never to benefit himself as the object of his labors, but always to do good to the needy, the suffering, and the distressed. And how reverently did he honor his Father, and worship before him. He claimed, indeed, to be the Son of God, but how singly did he walk with reference to the glory of God! And how high did he elevate the nature of the divine existence in his discourse, when to the woman of Samaria, he said, "God is a Spirit; and they that worship him must worship him in Spirit and in truth." John iv, 24. How reverently did he take the name of God, even in prayer. And how did he inculcate the same reverent spirit in ourselves, when he taught us to pray, "Our Father which art in Heaven, HALLOWED BE THY NAME." How great the pains taken by him to put away the Pharisaic traditions by which Satan had converted the merciful institution of the great Creator into a yoke of bondage. How tenderly did he care both for his people and for the rest-day hallowed for mankind in Eden, when he bade his disciples pray that their flight out of Judea should not be in the winter, nor upon the Sabbath-day. Matt. xxiv, 20. And how our Lord honored his parents in their lowly life of poverty. How he forgot his own terrible anguish upon the cross, to care for his widowed mother, when he said to his best-beloved disciple, "Behold thy mother." John xix, 26, 27. What precepts of love toward our enemies did he inspire in word, and exemplify in act. What purity of life did he inspire by his example, and by his precepts, make to reach even to our hearts. And even his worst enemies could never accuse him of one selfish deed, one malicious, or heartless, or untruthful word, nor one selfish thought or motive. He said that he had kept his Father's commandments. John xv, 10. Who will dare to deny this statement? Indeed, he asked his enemies, "Which of you convinceth me of sin?" John viii, 46.

"Sin is the transgression of the law." But in Christ there was no sin. 1 John iii, 4, 5. He was indeed the Lamb of God, without blemish and without fault. And now if we would know the secret of our Lord's perfect obedience, we shall find it revealed in the fortieth Psalm:

"Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, THY LAW IS WITHIN MY HEART." Ps. xl, 6-8.

The Son of God here testifies concerning himself, through the Spirit of prophecy, that he came at his first advent with the law of God in his heart. Not the law pertaining to sacrifice, for that, God did not desire. It had answered its purpose and was to meet its anti-type in his own death. But it was the moral law which

he had in his heart, that made his own great sin-offering necessary.

And our Lord coming into the world with the law of his Father in his heart, breathed its spirit in every word, and lived its meaning in every thought and motive. When he laid down the golden rule he made its authority to rest upon the fact that it was the substance of the law and the prophets. Matt. vii, 12.

Our Lord came into our world, from his Father, with the Father's perfect law within his heart. He purposes to take back to his Father, when he shall come again, a people, every one of whom shall have the law of God within their hearts. Many persons suppose that the New Testament proposes to save men by doing away with the moral law and releasing men from its obligation. Never was a greater mistake made. The New Testament designs to save men by taking out of their hearts the carnal mind, which is enmity against God, and not subject to his law, and then placing that law in the heart and mind. Jer. xxxi, 31-34; Rom. viii, 3-7. When men have this law thus established in their hearts and minds, they will be in character like Christ. "The righteousness of the law" will be "fulfilled in them" because they will not walk after the flesh, but after the Spirit. They will, like the Son of God, keep the commandments of the Father's law. And when they shall be examined in the day of Judgment, they will stand justified in the sight of the just Judge, as doers of his law. Rom. ii, 13.

Surely it was not an evil thing that our Lord had his Father's law in his heart. And it cannot be a pernicious thing for us to have that law in our hearts also. Nay, unless this sacred code be there written, we shall never be heirs according to the New Testament. Our Lord's life was the perfect example of this law obeyed. In fact, that was the very excellence of his life. Our lives must be like his. He taught the precepts of the law of God. He has said that if we also do and teach them we shall be great in the kingdom of God. Matt. v, 17-19. We must be like Christ, and in due season we shall be with him.

THE FALL OF DEMAS.

AMONG the fellow-laborers of the apostle Paul was one who bore the name of Demas. His biography is given us only in the following texts:

Col. iv, 14: "Luke, the beloved physician, and Demas greet you."

Philemon 23, 24: "There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-laborers."

2 Tim. iv, 9, 10: "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica."

These texts teach us a lesson of awful solemnity and warning. Here is the record of a man worthy to unite with Paul in saluting the brethren in two of his epistles; worthy to be ranked with Aristarchus, Paul's companion in travel (see Acts xix, 29; xx, 4; xxvii, 2; Col. iv, 10); and with Mark the author of the second gospel; and with Luke, the beloved physician, the author of the third gospel, and also of the book of Acts; and what is still more, he was counted worthy by Paul to be called a fellow-laborer in his sacred work. Yet this man made utter shipwreck of his faith, and for the present world gave up his interest in the world to come. Such a case suggests the most serious thought.

1. This man was eminent as a minister of Jesus Christ. Not Paul, merely, but the Holy Spirit by whose inspiration Paul wrote, gave to Demas so honorable a place that we cannot doubt his high standing as a minister of Christ. He was acknowledged by Paul, as a "fellow-laborer." As such he could not have been otherwise than eminent in gifts, in graces, and in Christian experience.

2. He was a highly-favored man. He enjoyed a personal acquaintance with the most eminent Christian minister that ever lived. He was even honored with his confidence, and counted worthy to share in his labors in the work of the gospel. He knew everything pertaining to the foundation of the Christian religion. He knew all the things promised in the blessed hope. He knew the purity of the doctrine of Christ, and the

blameless life of the apostle with whom he was associated. He knew the excellence of such men as Mark and Luke, who were his fellow-laborers.

3. It was not a light thing that he could associate with Mark and Luke. These two men were called in the providence of God each to write a life of Christ. It is possible that Mark, on account of his youth, was not an eye-witness of all he wrote, though the fact that his home was in Jerusalem (Acts xii, 12,) indicates that he must have had personal knowledge of much that he has written. But the fact of his intimate connection with the apostle Peter (1 Pet. v, 13,) made Mark thoroughly acquainted with all the facts in Christ's life. As to Luke, he wrote the gospel as an eye-witness. Luke i, 2, 3. He was competent to write also the book of Acts, containing the history of one generation of the Christian church. To have these two men for his fellow-laborers was to have such an opportunity for knowing of Christ as none of us in these days have ever begun to possess.

4. But to live in the society of such a man as Paul, and to converse with one who had had such views of Paradise, was still another wonderful opportunity to learn the deep things of God. He was an eye-witness of his mighty miracles; he had the most perfect opportunity to understand his godly life and his unselfish devotion to his Master's cause.

5. Demas must have understood the greatness of the reward promised the people of God. No man was ever better prepared to give instruction on this point than was Paul, and Demas had the benefit of his teaching. He must have understood the awful fate of the transgressor. He knew that the wages of sin is death. He knew that the wicked shall be punished with everlasting destruction. He knew the brevity of human life. He knew its liability to end at any moment. He knew the perishable nature of every thing pertaining to the world that now is. He knew its unsatisfactory character. He knew the folly and vanity of riches, of honors, of pleasures such as our earth has to give.

6. He knew the value of the Christian religion. He had felt its power upon his heart. He knew by personal experience what is meant by the forgiveness of sins. He had even been called of the Holy Spirit to the work of the Christian ministry. He was, in the providence of God, assigned a place among the most eminently pious and excellent of the earth. He shared the fellowship of the most eminent of the apostles, and was counted by him a fellow-laborer.

7. Demas, beyond all doubt, had high hopes of the kingdom of God. He confidently expected to wear the crown of life. He expected to be made a partaker of immortality. He had no idea that the second death would be his final portion. He did not expect that the vanities of earth would overcome his love for the world to come. He had no idea that he should ever sell his soul for the empty and worthless things which Satan offers to men in exchange for the kingdom of God.

8. But it is nevertheless true that this man so highly favored of God, so honored in his associations with three of the writers of the New Testament, so privileged with the precious knowledge of divine truth, so thoroughly instructed in the deep things of the Spirit of God, and so eminent as a minister of Christ that he was permitted to be a fellow-laborer of Paul, did, after all these great blessings from Heaven, make utter and probably irretrievable shipwreck of the faith.

Here is the sad record of the ruin of Demas: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." We may well ask, How could such a lamentable apostasy ever have occurred?

1. In some way Demas was thrown off his guard and ceased to watch against sin. Perhaps because he was associated with such excellent men he felt certain that he was all right. He was very sure that they would be saved, and he expected to be saved because he was so intimately associated with them.

2. It is by no means certain that Demas had not allowed himself years before his open apostasy to cherish in his secret life some favorite sin, which he took for granted was not very displeasing to God because

Paul who possessed such a gift of discernment of spirit had never pointed out and rebuked that sin.

3. The apostle has stated the cause of the ruin of Demas. He "loved this present world." How strange that when he had once loved the world to come he could ever give this world the affections of his heart. He had once loved the heavenly Jerusalem with its infinite glory. Now poor, perishing earth was taken in exchange for it. How ruinous the exchange! And how could a man of the capacity of Demas make so fatal a mistake? We must remember that when faith is not in exercise, the world to come is out of sight, and the world that now is alone appears in view. What the present world has to give, it offers now. What of good things the next world offers to give must be waited for till that world comes. Demas could not wait.

4. He "loved this present world." He did not understand that the whole tenor of the Bible is, "Love not the world, neither the things that are in the world." 1 John ii, 15. Or if he understood the real voice of God's word on this vital point, he flattered himself that there was no need of such great strictness in the matter. Perhaps, like Solomon, he thought this a very safe precept for others to follow, but one quite unnecessary in the case of such an experienced Christian as himself.

5. But what had the world to offer, that Demas should accept it? The apostle John has told us: "All that is in the world" is "the lust of the flesh, the lust of the eyes, and the pride of life." 1 John ii, 16. And could Demas accept of these? It appears that he did. How could he thus demean himself? It was the deceitfulness of sin that thus beguiled him into a ruinous exchange of eternal glory for a momentary enjoyment of worldly pleasure.

6. It is not possible to determine certainly which of the three kinds of sinful pleasure was sought by Demas. The lust of the flesh is the appetites and passions of the carnal mind. The world offers in many ways the gratification of these sinful propensities. The lust of the eyes is the desire for those things that make a show before men; as splendid houses, fine clothes, gay trappings, and vain ornaments. The pride of life is the honor that comes from men.

7. It is not very likely that the pursuit of worldly fame was the cause of the ruin of Demas. It may be, indeed, that he had in his heart a much stronger desire for the praise that comes from men than for the honor that comes from God. Yet we can hardly conceive that in that age of persecution, there were many honors in-store for a man who had been the fellow-laborer of Paul. Nor is it very probable that the desire to possess money, lands, costly furniture, fine clothes, and whatever else can make a display before men, was the grand cause of the ruin of Demas. Wealth and honor might indeed have offered themselves to Demas, but we can hardly accept these as the most probable cause of his ruin.

8. That which John places first and foremost of the good which the present world has to offer seems to be the most probable cause of the fall of Demas. The gratification of the base appetites of the carnal mind certainly seems more likely to have been the cause of his ruin. Here Satan could approach him by imperceptible advances. Here sin could allure with its soft arts. Here he could fall under the power of the tempter, and be bound hand and foot before he was hardly aware of his being in any danger.

9. Paul kept his body under lest after he had preached to others himself should be a castaway. 1 Cor. ix, 27. It is probable that Demas failed in this very thing. He allowed his animal nature to remain unsubdued, or rather he decided perhaps that so strong a Christian as himself had no need of such care as others must use. At all events the barrier which separates between virtue and ungodliness was broken down, and Demas who had set himself apart for God was now in unrestrained possession of whatever good thing the pleasures of sin can furnish.

10. It is a most humiliating confession that ministers of the gospel have shown themselves often to be men of unsanctified hearts and unsubdued passions. They have, like Demas, loved this present world because it offered immediate gratification to some wicked desire. And so the very men that have warned others of the de-

ceitfulness of sin have shown themselves ready to fall under its power at the first attack of the enemy.

11. We may be sure that the ruin of Demas was not accomplished all at once. Far from it. This fellow-laborer of Paul had certainly long hidden sin in his heart. While Paul was agonizing to enter in at the strait gate, Demas must have been comforting his heart with the idea that he was sure of Paradise, though he suffered evil to exist in some secret acts of his life. And so when Paul had finished his course of self-denial and cross-bearing, and waited in the Roman dungeon the ax of the executioner, Demas forsook him, and not him only, but Christ also, and returned to Thessalonica, probably his own native land. How awful this spectacle! He turns his back on Paul the aged, and now also a prisoner of Jesus Christ, and on Christ also who had bought him with his own blood. He loses sight of the next world and grasps this as his solace and his joy. Poor, infatuated Demas! He drops the substance to grasp the shadow, and he leaves a name to be a warning to Christian ministers in all coming time.

12. One grand, practical lesson should be drawn from this sad apostasy. If one of the fellow-laborers of Paul, who had been honored and trusted by him, could fall into sin and make utter shipwreck of the faith, it is by no means impossible that we shall be called to witness cases of apostasy equally fatal and distressing. But let every one who fears God remember that however men may dishonor the cause of Christ, that cause is still dear and precious, and that divine Redeemer still worthy of the best affections of our hearts.

CAMP-MEETINGS.

THERE are, at least, seven camp-meetings to be held the present season. Requests for these meetings have come in from New Hampshire, New York, Ohio, Michigan, Wisconsin, Minnesota and Iowa. The time for these must cover a period of at least ten weeks, unless two or more shall be held at the same time. If these meetings shall cover a period of ten weeks, the first must commence as early as Aug. 10, in order to get through with them before cold weather.

Camp-meetings will probably be held as follows: (Particulars as to time and place will be given in due season.)

Ohio,	August 10-16.
Michigan,	" 19-26.
New Hampshire,	September 7-12.
New York,	" 15-20.
Wisconsin,	" 24-29.
Minnesota,	October 6-10.
Iowa,	" 13-19.

If our brethren in Ohio object to having their camp-meeting so early, and the brethren in Minnesota and Iowa, theirs so late in the season, then two meetings will have to be held at the same time, or some will have to be omitted.

As the time draws near for the first meetings, the time of the appointments for Ohio, Michigan and New Hampshire may be considered settled.

The things to be regarded as very important to the success of a camp-meeting are,

1. A central and accessible point, near a railroad.
2. Dry grounds, large trees, as far apart as possible, and yet furnishing a complete shade.
3. Good water, and ample grounds for retirement.
4. There should be a good chance to pitch one or more large tents, in which to hold meetings in case of storm.

Letters of inquiry relative to camp-meetings may be addressed to Eld. James White, Greenville, Montcalm Co., Michigan. GEN. CONF. COM.

ENCOURAGE YOUR LEADERS.

OUR God is a God of order. He always chooses some to be leaders in his cause, and especially so, when he is accomplishing some special work; as the bringing of Israel from Egypt to Canaan, the restoring of them from their captivity in Babylon, the beginning of the proclamation of a crucified and risen Saviour, and the closing of probation preparatory to the second advent. Moses, Aaron and Joshua, Ezra and Nehemiah, John the Baptist and the chosen twelve,

respectively were chosen to lead out and bear a responsibility in the special work of the Lord in their day. They were called and qualified to do that part in the work that others could not do. But though others could not do the work that belonged especially to them, they could aid in the work, encourage them, and move with and assist them in accomplishing the great work.

When Israel were brought back from their captivity in Babylon in the time of Ezra, they found themselves in a great trespass against the Lord, which called for a great work of reform. Ezra felt the need of reform, and the responsibility resting upon him, which he manifested in praying, confessing and weeping before the Lord. When Shechaniah saw this, he did not withhold his influence, but was ready to encourage him in the arduous work of reform. Said he, "We have trespassed against our God, and have taken strange wives of the people of the land; yet now there is hope in Israel concerning this thing. Now let us make a covenant with our God," &c. "Arise; for this matter belongeth to thee: we also will be with thee: be of good courage and do it." This had the ring of the true metal. The burden of the work rested upon Ezra. It belonged to him to lead out in the matters; but others could give him support and encouragement.

So let it be now. The Lord is doing an exceeding great work; the work of preparing a people for translation. Let us encourage our leaders, and be with them in the work. R. F. COTTRELL.

SABBATH TIME.

THE old objection (and one of the flimsiest of all objections) against keeping the seventh-day Sabbath, that the world is round, and the day does not commence in all places at once, has been so often noticed, and its absurdity so fully shown, that it would seem that any person of ordinary intelligence would be ashamed to offer it. But we find that opposition to the truth of God is never weary of any subterfuge.

A certain individual in Iowa has mounted this hobby, and seems to think a great reform may be effected by all commencing to keep the Sabbath at the same time; or, in other words, in our commencing to keep the seventh day on the sixth day! The following letter from him has been placed in our hands:

"BRO. BLANCHARD: Will you please answer a few questions? 1. Did not God rest on, and set apart, the seventh day, or last twenty-four hours of the week? 2. Does not God require all men to rest on the twenty-four hours that he sanctified? 3. When it is sunset in Asia, is it not sunrise here in America? 4. Do not we, S. D. Adventists, commence to rest twelve hours later, and continue to rest twelve hours longer than our brethren do in Asia?" S. O. WINSLOW.
Boone Co., Iowa.

REPLY. 1. God did certainly rest the last day of the week. 2. He does require all men to rest on the last day of the week. 3. It is sunrise here when it is sunset in some part of Asia. 4. We do commence to keep the Sabbath twelve hours later than they in Asia, opposite to us; but we do not "continue to rest twelve hours longer;" as we keep only the seventh day, which is no longer to us than to those on the opposite side of the earth.

Before taking up the point of objection, we present another letter of his, as follows:

"ELDER JAMES WHITE, Kind Sir: By the perusal of a tract called 'Scripture References,' I understand you, Seventh-day Adventists, to believe that the Bible teaches that the seventh day (or seventh twenty-four hours of the week as they come down to us from the creation of the world,) commences at sunset the world over. Would you be so kind as to inform me, how it can be that this definite day, or twenty-four hour time, can commence at sunset the world over; for the sun rises here in America when it sets in Europe, does it not?"

It rises here when it sets somewhere, if not in Europe. But where is the difficulty? The question recognizes the fact that the day commences at sunset, and sunset does not occur at all places at the same time; therefore, the day does not commence in all places at the same time. The Bible plainly teaches that the day commences with the evening; and as all days commence at that time, what is said in Lev. xxiii, 32, will

apply to all Sabbaths, or to the Sabbath at all times, and in all places. But the writer of the foregoing letters urges that we should begin to keep the seventh day at the same time they would begin to keep the same day in Asia! Let us see how this will work.

Two men, one in Asia, and one in America, wish to keep the Sabbath according to the Bible. They read in the Bible that (1) the seventh day is the Sabbath. Ex. xx, 9. (2) The evening is the first part of the day. Gen. i. (3) That the evening begins at the setting of the sun, Josh. viii, 29; x, 26, 27; Mark i, 32. And (4, therefore) The Sabbath must be observed from even to even, that is, from sunset to sunset. Lev. xxiii, 32. Now if they both keep the Sabbath according to the Bible, they will both keep it according to these particulars. As time rolls on, the sun rises the sixth time in the week on the American—it is sixth-day morning with him. Thinking of the circumstances of his Asiatic brother, he soliloquizes thus:

"The sun is now setting in Asia, and my brother there now commences to keep the Sabbath. It is said that God is a God of order, and uniformity is desirable, so I must now begin to keep the Sabbath, in order to keep it with my brother. But the Bible is my rule, and I will see if I can begin the Sabbath here at the same time my brother in Asia begins it, and obey the rule. The rule says I must keep the seventh day; if I begin now I shall keep part of the sixth day and part of the seventh day. The rule says I must keep it from evening to evening; if I begin now I shall keep it from morning to morning. I must not violate the rule; therefore I must not yet commence my rest of the Sabbath. Neither will it do for my brother to wait till the sun sets here, in order to begin with me, for the sun has already set there, and the seventh day has there commenced. The rule requires him to begin now. And if he waits to begin with me, the Sabbath will be half gone there when he begins; so he will then keep half of the seventh day and half of the first day. Therefore, if we begin at the same time, we must violate the rule, or else get the sun to set in Asia and America at the same time! But the former, we must not do, and the latter, we cannot do, therefore, he must begin now, and I must wait till the sun sets here, and the Sabbath begins with me."

Who can say he has not arrived at a safe conclusion? It is, in fact, the only conclusion at which he could possibly arrive without doing violence to the sacred rule.

Suppose a law should be passed at Washington that a certain document should be placed on record in Washington, and in the capital of every state of the Union, on the Fourth of July, exactly at noon. Would the Secretary in Sacramento fulfill the law, if he made the record at the same time that it was made in Washington? Surely not; for the law requires it to be made at noon, in every place, but noon does not come at Sacramento some three or four hours before the sun reaches the meridian. There is not a person in the land so wild as to suppose, nor so reckless as to urge, that the record must be made at the same time, absolutely, in each State of the Union. But "noon" is no more definite than "evening" or "the setting of the sun;" what will apply to one, in this respect, will apply to the other. Why, then, will people argue so absurdly in respect to the commencement of the Sabbath?

We know of no reason why this objection should be a source of trouble to any; and we advise Mr. Winslow to dismount from this hobby lest it prove a stalking-horse to carry him to destruction.

We are not surprised that some people offer this objection against the Sabbath; but again at others we are much surprised. A letter recently received from Maine, says: "We have had Eld. Preble here, and he preached to us at the school-house. . . . He said there was a variation of twelve hours between some places, so that it would be sunset in some places earlier than in others; that it was always after six days of labor, and not the seventh day corresponding with the one God kept, for it was impossible to keep the same hours all over the world that God kept, for the day did not begin at the same hour all over the world."

Well, if it be so, (and it surely is,) that the day does not begin at the same hour all over the world, then it is not necessary to begin at the same hour all over the

world, to keep the same day. A school-boy may see that, if he will. But is it not surprising that he who is so strenuous for the observance of Sunday as a Christian duty, binding on all, should argue that a day cannot be kept by all?

Eld. Preble lays claim to much knowledge on this subject, both in a biblical and historical view, and has written a large work to prove that first-day, the identical day of the resurrection, is the Sabbath, and ought to be kept. Yet the seventh-day keepers are a poor, deluded people in his estimation, because, as he urges, the seventh day cannot be kept all round the world! And not only this, but he argues that the Sabbath was changed from the seventh to the first day; if that were truth, it would surely be true that the seventh day was the day to be kept before such change was made. Did the same impossibility then exist in regard to keeping the seventh day? And has the order of nature so changed, that the seventh day, which could formerly be kept in different latitudes, cannot now? Or is this another reason for the change of the Sabbath, changing from the seventh day which cannot be kept all round the world, to the first day, which can be kept everywhere? Perhaps so; at least it is as good a reason as we ever heard urged for the change.

Charity for the author of "My first-day Sabbath" will not allow us to conjecture his motive for using such an argument against the seventh day. But we say we are surprised; that's all.

J. H. WAGGONER.

MEETING AT OAKLAND, MICH.

THIS meeting was held according to appointment, July 1-4. Bro. and Sr. White, and Brn. Andrews, Waggoner, Lawrence, Littlejohn and Smith, were present. The churches of Holly, Lapeer and Memphis were quite fully represented; and scattered brethren from that part of the State were also present. A plain testimony suited to the condition of the people was called forth by the Spirit of the Lord. It was stated in the call for the meeting that the object was to arouse our people to the duties and dangers of this time; and, certainly, if words have power to arouse them, they must have felt aroused by what they heard respecting the great truths of the third angel's message which are becoming more and more important, as each day brings us nearer to the end.

The cause in this section was greatly in need of help. Open opposition had existed with some against the Testimonies to the church, which opposition had had more or less effect, and exerted a blighting and deadly influence over the church in this region. A special testimony was called forth upon this point, even before the full extent of the evil was known, showing the important place which this work occupies in the church, and that it is essential to the proof that we are those who are giving the third angel's message. Those who give this message have the faith of Jesus. The faith of Jesus includes the testimony of Jesus, which is the spirit of prophecy; and this is to be a special mark of the remnant of the woman's seed, which keep the commandments of God, and by which they incur the wrath of the dragon. Now have we the testimony of Jesus, or the spirit of prophecy, in our midst? If so, where is it? Can those who reject the testimonies tell us? And if we have it not, what becomes of our claims to being those who are giving the third angel's message? Consistency requires that we take the whole work or none.

Good progress was made in the meetings, and judging from the testimonies given in the social meetings, many minds were helped. But it was sad that all had first to confess and lament their backslidings. When will the people of God get into a place where the labor that now has to be bestowed upon them, may be expended in behalf of those who yet know not the truth, and who are perishing for lack of it?

On Sabbath afternoon a call was made by Bro. White for those who felt that they had not a good hope in Christ, and who wished for a better, and sought the prayers of the people of God, to come forward. So general a move as then took place we have never witnessed in any assemblage of people. Nearly all in the tent, backsliders, as well as those who had made no

profession, came forward. Friend entreated friend, with weeping, to come, and seek an interest in the Saviour. Fathers called for children, and wives for husbands; and they came pressing in with broken and penitent hearts to signify their desire for God's blessing. All were in tears. It was a scene long to be remembered. The Spirit of God was present in great power; and we trust it will not soon be forgotten by those who shared in it, nor the good resolutions there formed be lost sight of.

On first-day there was a good turnout from the surrounding country. It is estimated that a thousand persons were present. Bro. and Sr. White had good liberty, as also Brn. Andrews, Waggoner and Littlejohn, who participated in the preaching. Four were baptized on first-day afternoon. Taken as a whole, the meeting, in its progress and results, exceeded the expectations of the friends of the cause present.

U. S.

Greenville, July, 6, 1869.

REPORT FROM BRO. HUTCHINS.

SINCE my last report in March, I have attended meeting every Sabbath, with one exception. At this time I was unable to be out, by reason of a severe blow received upon my head the previous day, from the fall of a heavy stick of wood, which fell some five feet. It seems to me that it was only through the mercy and providence of God, that I then escaped sudden death, or at least a fractured skull. Truly God is good, and greatly to be praised.

About one half of this time, my labors have been with the church in Wolcott, the balance with churches in other towns and counties. We have had some excellent meetings. Have experienced marked tokens of God's love and care for his faithful, humble children.

My earnest, anxious prayer and desire are to be nearer to him; to be watchful and prayerful, and seek to shed a holy influence wherever I go. I want to do something, though it be but little, in the cause of my divine Master, who has done so much for me; who has suffered and died that we might live; and left the sure and blessed promise, "If we suffer, we shall also reign with him;" reign in bright glory, with all the ransomed, with all the saved of earth.

A. S. HUTCHINS.

Waltham, Vt., July 1, 1869.

REPORT FROM OHIO.

We are still laboring to advance the cause of truth in the little village of Melmore. We have had the tent pitched eighteen days. We have given twenty-four discourses. It has rained every day but three since the tent was pitched. The roads have been muddy, and the weather has been such that many have been hindered from coming that would like to hear. We have given the lines of prophecy a thorough examination, which has convinced most of those who have heard us, that we are in the closing scenes of this world's history. We have also examined the law and Sabbath question quite thoroughly, and the majority of those who have listened to the Bible evidence, are convinced of their duty. Only a few, probably half a dozen or more, have decided fully to keep the Sabbath. We have hopes of many more. It is working on their minds. May the Lord help them to decide.

There is a good deal of prejudice on the part of many, mostly with the members of other churches. The ministers invariably oppose us, not openly, but by urging their members to stay away. To-day (Sunday) has been a good day for us. It being the Fourth, I spoke about our government, its lamblike profession, and its dragon power, yet to be manifested in the union of church and state, and the forming of the image. A deep impression seemed to be made on the minds of all present.

The Lord helps us to declare his truth. We enjoy good freedom. We believe there are jewels here that the truth will polish and refine, that they may be prepared to meet their coming Lord. The way is opening for us to visit from house to house. We shall try to improve this privilege to the best of our ability and to the glory of God.

Our congregations average about two hundred.

Sometimes on special occasions we have had about five hundred in attendance. Our courage is good, and we have hopes that much good will be done. The truth is already having its effect on the minds of some. May the Lord bless it to the good of all that hear it.

I. D. VAN HORN.

Melmore, O., July, 1869.

REPORT FROM BRO. MATTESON.

JUNE 18, I started from home to go to Missouri. I have been home just three weeks. Am very thankful for the profitable seasons of public and family worship I have enjoyed with the brethren. Feel encouraged thereby to labor with renewed interest and zeal in the great harvest field. Left my family well, and in comfortable circumstances. Bro. Olson carried me with his team two days' journey to the Danish brethren in Raymond. Here I stayed three days, and held meetings. The truth was received with great willingness and thankfulness. And when I heard them express their anxiety to move forward with the message and obtain salvation, and saw their tears, my heart was moved, and my hope strengthened that they will continue to strive and finally be overcomers. Bro. H. C. Miller was unanimously chosen and ordained an elder of the church. June 23, I left Raymond and arrived here at Altovista, the 25th, after a prosperous journey of two days.

Yesterday, Sabbath, we had an interesting meeting with the brethren in Civil Bend. They still love the truth, and are very glad for the prospect of obtaining some labor in this State. To-day we have had two meetings, and although it has been rainy, and bad roads, yet the neighbors turn out well to hear, and I have good freedom in speaking.

I find here a large field for the message, and trust the Lord will give strength and wisdom to move out judiciously in this important work.

JOHN MATTESON.

Altovista, Mo., June 28, 1869.

NOTE FROM THE IOWA TENT.

Our tent has been pitched here in Sigourney about two weeks. In many respects we have had a very discouraging time—principally on account of the rain. For two weeks it rained some nearly every day, and during that time so much water fell that the roads were rendered nearly impassable, and many bridges carried off. This, of course, kept nearly all those who lived in the country away from the tent. So our congregations have been mainly confined to the citizens of the place. Had we known what the weather would have been, we should have waited two weeks before pitching the tent. I am satisfied our tent would not have contained the people, had the weather been favorable. As it has been, they have numbered three or four hundred every evening of late, whenever the weather has been anywise favorable.

We have had very little opposition so far, hardly enough for our good. Many of the people seem interested and friendly, but rather suspicious of us, though this seems wearing away. We have not introduced the Sabbath question, and of course we cannot tell much about the result, till then.

The weather is now more favorable, and our interest rather increasing, yet we shall not expect to reach many that would have come out had the weather been favorable at first.

We hope the effort here will not be entirely lost on account of these unfavorable circumstances. As usual, the points we have introduced are the general topic of conversation in the town. We hope good may be done here, and God's truth advanced. Geo. I. BUTLER.

Sigourney, Iowa, July 1, 1869.

Dressing Children.

PARENTS who permit young children to go with bare necks, and almost bare legs, in the changeable climate of this latitude, are as heartlessly cruel as the heathen mother who immolates her child; and although the result is not so certain in regard to any particular victim, yet we believe that more children are thus annually sacrificed upon the altar of fashion, in proportion to our population, than are destroyed in the superstitious rites of people who are less cultivated.

Conference Department.

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

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

From Sr. Lamberton.

DEAR BRETHREN AND SISTERS: I have often thought I would like to write a few lines for the REVIEW, but am unlearned and unworthy, and a stranger to most of you. I am truly one alone here, and at times feel sad and sorrowful, and almost discouraged, as I behold the wickedness of this place, and of those who are near and dear to me by the ties of nature. It has been more than five years since I became a believer in the third angel's message, and the down-trodden Sabbath. My faith is strong in these precious truths. Though far behind, I am striving to be an overcomer. I truly feel that we are living in a solemn time. A waiting, watching, trying time. It is the time of Satan's special power. It is a sleepy time; moral drowsiness readily comes over the soul, and who shall stand in the trying hour in which we are to be fitted for translation? If we are found keeping the words of his patience, he has promised to keep us from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Yes, he will keep us in the time of trouble, if we are found keeping the commandments of God and the faith of Jesus. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, these shall no evil befall thee, neither shall any plague come nigh thy dwelling; for he shall give his angels charge over thee to keep thee in all thy ways." Yes, we then shall be shielded from the noisome pestilence, or seven last plagues, or the wine of the wrath of God, which is poured out without mixture of mercy. Oh, what a blessed promise to those that obey God. At times, as I search my own heart I fear lest I shall be weighed in the balance and found wanting; for I realize that only those of a pure heart and clean hands will stand in the trying day.

I have long been praying that some faithful servant could come this way, that the solemn and last message of mercy might be proclaimed through this place. But the way as yet has seemed to be hedged up, and darkness seems to hang over this place, but God can work in his own good time and none can hinder, and honest souls will receive the truth. "God works in a mysterious way his wonders to perform." My prayer is that precious souls may be raised up out of this place. There have been books, papers and tracts scattered through the place, and there was a tent meeting here over five years ago, held by Brn. Hutchins, D. T. Bourdeau, and others. I pray that the seeds of righteousness may be watered and spring up unto everlasting life, bearing much fruit.

Pray for me, that I may be an overcomer.

CYRENA LAMBERTON.

Marshfield, Vt.

From Sr. Wright.

DEAR BRETHREN AND SISTERS: Having felt for some time that it was my duty to write to you through this excellent department of our paper, I thought that I would listen to the promptings of duty in this respect, thinking that perhaps some would like to know how the little church in this vicinity are getting along. Although feeling that we are almost forsaken by our preaching brethren (as we have had no preaching since Elder Matteson was here last summer), yet we are striving to do the will of God, and so conform our lives to the teachings of his word, that our influence may be upon the side of truth. We still meet upon the Sabbath, and spend a portion of our time in the study of God's word, and in prayer and conference meeting, and our hearts are encouraged as we feel the sweet influence of the Holy Spirit in our midst, and we realize

that it is not a vain thing to serve God, but that Jesus is ever willing to verify his promises to those that seek him with humility and submission to his will. We also have prayer-meetings every Tuesday evening.

Last Sabbath our hearts were made to rejoice in hearing two more express their determination to love and serve God, keep all of his commandments, and do his will as far as it is made known to them. My own heart is encouraged. I feel like putting forth stronger efforts to overcome all my besetments that I may not be in the way of any one's embracing these precious truths, and getting ready for the appearing of Jesus. Oh! how I long to see my blessed Saviour, to be forever free from sin and beyond the reach of the tempter's cruel power. Pray for me.

Your unworthy sister in Christ,

MARANDA WRIGHT.

Waushara Co., Wis.

From Bro. Bartholomew.

DEAR BRETHREN AND SISTERS: Many times has my poor, unworthy heart been cheered while reading in the REVIEW of your joys and hopes, and victories gained, and many times when I have read of the severe afflictions and sorrows that many of you have been called to pass through, has the tear of sympathy coursed down my cheek, and I have felt how good it was that we could feel to weep with those that weep, and rejoice with those that rejoice.

On the 11th of last April, my dear wife was laid low in the grave, but that sweet and quiet rest I feel is hers to enjoy till the Lord shall say, Sleeper, awake! And now, my dear brethren and sisters, I want to tell you how good the Lord is. He has not left me in my lonely condition. When I viewed the vacant spot at the house of worship on the Sabbath, and the vacant seat beside me as I rode on the way, and more than this, to find myself all alone at the family altar, it seemed that my cup of sorrow was more than full. But in this lonely condition it has seemed to me that the Father of mercies has been so very kind as to say, Cast all your burden and sorrow upon me, and be willing to accept me as your companion, counselor, director, and preserver. Oh! how my sorrow has been turned into joy to think that there was such an all-wise and supreme Being, that would be present by his Spirit in my lonely cottage.

And now, dear brethren and sisters, I want to close this with an earnest appeal to you, to cast all upon the Good Shepherd, and realize that you are his stewards; all you have is just what he lends you to improve upon. If we will put self under foot, and do all things heartily as unto the Lord, he will give us all things that will be for our good and his glory. Blessed be his holy name!

Your unworthy brother striving for victory.

L. BARTHOLOMEW.

Pleasant Grove, Minn.

SR. MARY JUDSON writes from Medina Co., Ohio: I realize that if I should strive with the same earnestness to do my Master's will that I do to gain earthly treasures, I should better succeed. May the Lord help me to be more faithful, to be found ready when he comes.

Pray for me, that I may overcome.

"It is a very simple way to Heaven," said a poor, unlettered man, "if people would but take it. There are only three steps—out of self—into Christ—into glory."

Obituary Notices.

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

DIED, of typhoid fever, in Grant Co., Wis., June 21, 1869, Cynthia L., daughter of Frances and Harriet Elwell, aged 3 years, 7 months, and 28 days. The writer spoke from 2 Cor. i, 3, 4, to a large congregation of believers and relatives. I. SANBORN.

DIED, in Battle Creek, June 30, 1869, of dysentery, Irving R., infant son of E. G. and M. A. Rust; aged 3 mo. and 7 days. Wm. C. GAGE.

The Review and Herald.

Battle Creek, Mich., Third-day, July 13, 1869.

"All Things Work Together for Good to Them that Love God."

SUCH is the declaration of Paul in Rom. viii. How full of encouragement to the people of God are these words! Every event of God's providence is at work for them. Even those things which seem to be only evil, are made by the hand of God to bring forth good to them. What care has God for his dear children! To evil men even good things are often utterly pernicious, and made to become a snare; but it is not thus to those who always walk in the fear of God. What to others is only sorrow, and trouble, and calamity, is to them the fruitful source of uninterrupted profit and blessedness. Thank God that everything is made the source and the occasion of good to those that fear him! Surely in everything we can give thanks, when God causes all things to work for our good.

Where Shall it Be?

WHERE shall the Michigan Camp-meeting be held? Lansing is the most central and accessible point. Could the right men visit Lansing with one of our tents, and set before the people of that city the reasons of our faith, the way would then be prepared for the Camp-meeting in that vicinity.

The old ground at Wright is not central. Holly is quite accessible, but is not central, and, on being examined, shows no good grounds.

Where shall the Camp-meeting be held? Shall we once more assemble at Wright? The grounds there are good. The brethren in the east part of the State plead for a central point. This is well. But where is it? Almost any point along the line of the road from Jackson to Owasso would be well.

Could the right place be found, extensive preparations be made, and the grounds held for our annual Camp-meetings till the Lord shall come, it would be well. Again we inquire of all interested, Where shall it be? Jackson would be a good point. We shall be glad to receive suggestions from the brethren.

JAMES WHITE.

The New Hymn Book.

This book has now been in our hands long enough to enable us to judge of its merits. I have examined it with some care, and can freely say, I like it. Many of the hymns which were found to be defective either in sentiment or composition have been remodeled and corrected. Some, not often used, have been rejected, to make room for others which are suited for general use.

The music in this book, I believe, will meet with general favor. It cannot be expected that such a book should contain all the pieces that our several friends would desire to see in it; to please all, a very large collection would be required. But it does contain a selection of long, common, and short meters, large enough for the use of our churches, with a fair and useful variety of other meters. And while the number of tunes in these several measures is large enough to serve the purposes of worship for all time, they will be found unexceptionable in style; they are truly church music, suitable for the purpose for which they were selected—to aid in the pure worship of God.

It was foreseen by the compilers that so great changes would necessarily be made in many hymns that the old and new books could not well be used together; and the publication of the new was deferred till the calls were so urgent that it could be deferred no longer. We shall, therefore, expect to see all the churches provide themselves with the new books as soon as convenient.

J. H. W.

We have received from Bro. Byington, the particulars of a series of meetings held in Ceresco, Mich., by Bro. Waggoner, who occupied alternate evenings

with an opponent of the Sabbath, an Elder Wheelock, until the house was closed against him. A good impression seems to have been made on many minds, and the way prepared for future labor in that place.

W. C. G.

A Significant Paragraph.

We clip the following from the *Watchman and Reflector*, of Boston, the leading organ of the Baptist denomination:

Dr. Guthrie, speaking of the exit of the Presbyterian church from Rome, says, "Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he significantly asks, "Did they come clean out of Babylon?" The same question is pertinent to all the pedobaptist denominations.

And we may add, to all other denominations who retain any of the unscriptural customs and practices of the "mother of harlots." While our Baptist friends have certainly made a long and hold stride toward the door of exit from Babylon by their position on the question of baptism, they still linger within her portals, and rest lovingly in her embraces, by following Papal authority in Sunday-keeping instead of God's law in the observance of his Sabbath. If an error on the subject of baptism be sufficient to entangle a church within the habiliments of Popery, what shall we say of those who are so blinded as to disobey one of God's ten immutable precepts?

W. C. G.

Report From Bro. Cornell.

SINCE last report, I held meetings over one Sabbath at New Ipswich, N. H., and rejoiced to see so many who had but recently embraced the truth under the labors of Bro. Canright. They appear to be growing strong all the time. One more decided during our meetings to henceforth keep all the commandments. By request I gave one discourse at the Hillside Institute building, in Amherst, where a goodly number listened with attention.

Last Sabbath and first-day, I was at the quarterly meeting in Washington, N. H. There was quite a general gathering of the scattered friends, so that the meeting-house was well filled. The matter of camp-meeting in New England was referred to a committee. They took hold nobly on the tent enterprise, and manifested a real interest in the prosperity of the cause in general.

The way seems to be opening well about getting a tent. The same man that made a large tent for Eld. Himes to use in the first message is now making one for us to use in the third message.

If the way continues to open here, we expect to pitch the tent this week in the vicinity of Boston, and give the people a chance to hear the present truth.

We crave an interest in the prayers of all.

M. E. CORNELL.

Boston, July 7, 1869.

P. S. My address will be, till further notice, 41 Shawmut Avenue, Boston, Mass.

Thoughts.

WHEN I see chains hanging about a person's neck, I think them fit emblems of the slavery of pride and fashion.

When I see the golden or silver cross attached to the breastpin of one loaded with the most brilliant and costly jewels, I think it a most convenient and luxurious way of bearing the cross after Him who had not, in this splendid world, a place to lay his head.

R. F. C.

Note.

WHEN in Iowa, I left somewhere a book entitled "Bliss' Sacred Chronology." Also I loaned to our brethren a book called "The Three Eras of France." I wish to have these books sent to my address by mail. Direct to Wasioja, Dodge Co., Minnesota.

WM. S. INGRAHAM.

WHEN you come to the other side of the water, and have set your foot on the shore of glorious eternity, and look back again to the waters, and to your weary journey, and shall see in that clear glass of endless glory nearer to the bottom of God's wisdom, you shall then be forced to say, "If God had done otherwise with me than he has done, I had never come to the enjoyment of this crown of glory."

Appointments.

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

PROVIDENCE permitting, Eld. J. H. Waggoner will meet with the church of Allegany, N. Y., at Nile Settlement, Sabbath, July 17, 1869. GEN. CONF. COM.

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wis., will be held August 7 and 8, if the Lord permit. N. M. JORDON.

THE next Monthly Meeting of the Fremont church will be held in Jackson, O., July 17, 1869. Those living near Fostoria are requested to be there if possible. H. HODGSON.

THE next Monthly Meeting for this section of Maine, will be held with the church at Athens, the second Sabbath and first-day in August. L. L. HOWARD.

QUARTERLY Meetings in Minnesota: Pleasant Grove, Aug. 7, 8; Greenwood Prairie, Aug. 14, 15; Pine Island, Aug. 21, 22; Deerfield, Aug. 28, 29; Shelbyville, Sept. 4, 5; Jo Daviess, Sept. 11, 12; Tenhassen, Sept. 18, 19; Brush Creek, Sept. 25, 26; Riceland, Oct. 2, 3. Meetings to commence on the Sabbath at 10½ o'clock.

I hope the brethren and sisters will attend these meetings, previously prepared to worship the Lord in the beauty of holiness. STEPHEN PIERCE.

PROVIDENCE permitting, I will meet with the church in Alaledon, Sabbath and first-day, July 24 and 25. Will some brother meet me at the depot at Mason on Friday afternoon? J. BYINGTON.

THE next Quarterly Meeting of the S. D. Advent church of Sand Prairie, Wis., will be held at their meeting house, on the last Sabbath in July, and the first day of August, 1869. The scattered brethren and sisters are requested to attend or report by letter. A general invitation is extended to all to come up and receive strength to stand amid the perils of the last days.

By order of the church. THOS. DEMMON, Clerk.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

A W CHAFFEE: Please give us the name of your P. O., county and State, in full, and we will fill your order.
JAMES L. WOOD: Where shall we change your REVIEW from?
WHO IS IT? Some one writes from Toledo, Iowa, inclosing 50 cts for the tract "Departing and Being with Christ," but gives no name.

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. Wm Shipley 35-1, W Pike 36-1, P B Allen 35-1, F Wheeler 35-1, N Keyser 34-23, Geo Hostler 36-1, S C Perry 35-1, C Seaward 35-17, Mrs A Hunt 36-1, E Maxson 36-1, John Hansen 35-1, H C Whitney 35-1, Mrs M Stayton 35-11, L W Carr 35-17.

\$2.00 each. Mrs L H Robinson 35-15, C A Worden 35-1, A E Stutzman 36-1, C Buck 36-7, Mary J Bell 37-1, James Radaubaugh 36-1, I Brink 36-1, C Chaffee 36-1, J C Tucker 36-1, A Rowe 36-1, B Hostler 36-0, Joseph Clarke 36-1, A Brewster 36-1, H Robinson 35-13, E Robinson 35-18, Eusebia Mott 36-1, J T Mitchell 36-14, Mrs Ann Pennell 36-1, Mary A Sharpe 34-1, Allen Potter 36-1, W W Lockwood 36-1, J E Potter 36-1, J Fishell jr 35-1, J Spangler 33-1.

Miscellaneous. E S Brooks 50c 35-1, Mrs M Ball 50c 35-1, S M Brooks 50c 35-1, Mary Powelson 35-00 37-1, T Brown 3-00 37-4, B M Osgood 3-00 37-1, J E Strite 2-75 37-20, H Patch 1-50 35-1, N P Dixon 5-00 36-1, C Copeland 5-00 37-1, E Smith 50c 35-1, O Collins 50c 35-1.

Cash Received on Account.

I Sanborn 25c.

General Conference Missionary Fund.

Richard Moran \$2.00, Julianne Hoffer 2.00, E P Osgood 1.00, B M Osgood 1.00, Mrs Betsey Osgood 5.00.

Books Sent by Mail.

A E Stutzman 25c, R Moran 50c, J N Loughborough \$1.49, Henry Hodgson 4.35, C H Chapman 75c, Jacob Shively 2.00, C Chaffee 1.25, Wm Cottrell 2.00, C B Reynolds 2.00, T L Gilbert 25c, I Dompier 25c, O A Richmond 15c, N Osborn 25c, Jas Adams 2.25, H F Phelps (Blanks) 30c, E E Harris 25c, Eusebia Mott 2.00, J Hanson 1.50, Jane E Simonds 3.12.

Books Sent by Express.

Alex. Paton, Madison, Wisconsin, \$25.00.

Benevolent Fund.

E P Osgood \$1.00, B M Osgood 1.00, A friend to the needy 75c.

Foreign Missionary Fund.

Jacob Shively \$10.00, Jane E Simonds 2.23, W W Lockwood 5.00, L M Hall 5.00.