


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."

VOL. XXIV.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 13, 1864.

No. 16.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Jesus Wept.

Jesus wept! those tears are over,
But his heart is still the same.
Kinsman, Friend, and Elder Brother,
Is his everlasting name.
Saviour, who can love like thee,
Glorious One of Bethany?

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus,
Pillow of the troubled soul.
Surely none can feel like thee,
Weeping One of Bethany!

Jesus wept! and still in glory
He can mark each mourner's tear,
Living to retrace the story
Of the hearts he solaced here.
Lord, if I am called to die,
Let me think of Bethany!

Jesus wept! that tear of sorrow
Is a legacy of love;
Yesterday, to-day, to-morrow,
He the same shall ever prove.
Thou art all in all to me,
Living one of Bethany!

NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELD. N. V. HULL, SEVENTH-DAY BAPTIST, AND ELD. R. F. COTTRELL, SEVENTH-DAY ADVENTIST.

(Continued from Review Vol. xxiv, No. 7)

Elder Hull's Third Article.—Part I.

ELD. R. F. COTTRELL:

Dear Brother,—Your answer to my letter, published in the Recorder of June 9th, is before me, and the following is my reply.

I. You now take exception to my first proposition, which was, that "man is composed of *matter* and *spirit*," upon the ground that it is "philosophical or metaphysical," rather than biblical, because the terms "matter" and "spirit" "are not found in the Bible," in the sense in which I use them. "Matter," you say, "is never contrasted with spirit, nor spirit with matter, in the Bible." I certainly sought no advantage by this form of speech, only designing by it to express what Jesus did when he contrasted *body* and *spirit*, in Matt. x, 28. I used the term *matter* to describe a substance or thing, the objective properties of which may be discovered, and more or less accurately described, by the use of one of more of the five senses. I used the term *spirit* to describe that principle or power in man, which is the seat of thought, emotion, feeling, passion, and affection. With these definitions of the terms *matter* and *spirit*, can any one say that they are not contrasted in the Bible? Let us see. Matt. x, 28—"And fear not those who will kill the body, but cannot kill the soul." Is there no contrast here? Pray what but contrast is there in these words of Jesus? Men will kill the body, but cannot kill the soul or spirit. If this is not contrast, will you please tell what is? I do not fail to quote other passages because they are not at hand, but because this is sufficient. These are the words of Jesus,

and contain a formal statement covering the ground of the question in debate. They are unequivocal and exact, and should end this controversy.

II. I do not see what you gain by my statement, that the terms mortal or immortal are not applied in the Scriptures to the spirit of man. Do I by this yield anything as to the capability of the spirit to exist after the death of the body? Surely not. If proving that the spirit does not necessarily cease to exist when the body dies, proves its immortality as a fact, then it certainly is proved by Matt. x, 28, etc. In this connection you say, "And it is not only remarkable, but truly astonishing, that while the terms soul and spirit are found many hundred times in the Bible, the terms immortal, never-dying, deathless, or anything of the kind, are never applied to either of them, if indeed either is immortal." There may be something in all this "remarkable," but I fail to see it; for, whether this or that word or phrase is used, seems of little account, the real question being, *what is the sentiment taught?* While I rigidly hold to the necessity of "soundness of speech," I would avoid all "strife about words to no profit." See 2 Tim. ii, 14. To the unlearned, there is a seeming wisdom and superior reverence for God in this sort of criticism upon words, and they are often captivated by it, and so become zealous partisans of the words, rather than enlightened disciples of the *ideas* of God. But the necessity of attending to *ideas*, rather than words, will, I think, be most clearly seen, when I come to notice what you say under your next head, where you proceed to say.

"But let us consider your second proposition, 'that the body is mortal,' but—what? what is the opposite of mortal but immortal?—the spirit is incapable of physical corruption." You seem to be aware that respecting the terms immortal and immortality in the Scriptures, we have the advantage, and so you put in 'incapable of physical corruption,' over against mortal; this is ingenious, but what will it avail? What text in the Bible speaks of *physical corruption*? And if the Bible says nothing about it, how can you prove this proposition by the Scriptures? This, like your terms matter and spirit, is a philosophic term, and like them utterly unknown in the Bible." This is sufficient to show the drift of your argument; and why certain terms are objected to, is because they are philosophic, and because they are not found in the Scriptures. But is there not a philosophy underlying every truth in the universe, whether revealed in the Bible or taught in nature? And is not God the author and revealer of philosophy? Is not this, then, rather the question, whether our philosophy be sound, or whether it is "philosophy falsely so called?" Indeed, did not Jesus illustrate the resurrection of the dead from a philosophic standpoint? John xii, 24. Again, your objection to the use of certain terms, because they are not in the Bible, seems to me utterly unsound, unless grounded upon the fact that the *ideas* expressed by said terms are not taught or recognized there. For instance, how often did Jesus and his apostles, in referring to what was taught in the ancient oracles, only quote the *sentiment*, and not the exact words. But the unsoundness of your position will, I think, appear even more manifest, when I come to examine your arguments in the light of your seemingly triumphant question. "What text in the Bible speaks of *physical corruption*?" I answer, Acts ii, 31—"He, foreseeing this, spoke of the resurrection of Christ, that he was not left in the grave, nor did his flesh see corruption." 1 Cor. xv, 42—"So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption." Verse 50—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." What is this, in point of fact, but physical corruption? Is not the visible substance of the body a physical substance? Webster says, under the word *physical*, "A physical body or substance is a material body or substance, in distinction from spirit or metaphysical substance."

His third definition is, "External, perceptible to the senses, as the *physical* character of a mineral opposed to *chemical*." Worcester says, in his definition of the word *physical*, "1 Pertaining to physics, to nature, to natural productions, or to natural philosophy; natural, bodily, corporeal; opposed to *moral*." If these definitions are true, then when the body dies and decomposes, have you not an instance of physical corruption? If, then, the *idea* of physical corruption is in the Bible, why object to the term, because it also is not there? I trust this answer will be satisfactory, because it is to the point, and fully justifies me in the distinction I have made between the *physical* and the *spiritual* in man, when I said the "spirit is incapable of physical corruption."

III. On the meaning of the terms *soul* and *spirit*, you say, "I admit with you, that the terms soul and spirit are sometimes used in the same sense; but I know nothing of either of them being used to denote 'man's higher or spirit nature.'" You then proceed further to quote me as follows: "I am also aware, that in many instances, the term soul, as it occurs in the received version, does not mean what it does in popular phrase, and further, that it is often a bad translation of the original Greek word;" upon which you say, "Of the corresponding Hebrew word, Parkhurst says, 'As a noun *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess, that I can find no passage where it hath undoubtedly this meaning.'" This quotation from Parkhurst you follow by saying, "And I am fully persuaded that neither *nephesh* nor *psuche* ever mean in the Scriptures what is called the soul or spirit in popular phrase." Had you consulted Gesenius, instead of Parkhurst, whose lexicon is too imperfect to rely upon, you would at least have been less confident in your assertion. Among the references of Gesenius, to show that *nephesh* (not *nephesh*) has the sense of soul in its popular acceptance, is Psa. lxxxvi, 4—"Rejoice the soul (*nephesh*) of thy servant, for to thee, O Lord, do I lift up my soul" (*nephesh*). Psa. civ, 1—"Bless Jehovah, O my soul" (*nephesh*). Psa. cxlii, 8—"For I lift up my soul (*nephesh*) to thee." Psa. lvii, 1—"Be merciful to me, O God, be merciful to me; for my soul (*nephesh*) trusteth in thee."

But to save time hereafter, perhaps it will be better, if possible, to settle this question at this point, by showing that the Hebrew word *nephesh*, and the Greek word *psuche*, do often mean what is commonly understood by the term *soul*, and are therefore the equivalents of *spirit* in English, or *pneuma* in Greek. I follow, in my references, *Bush on the Soul*, published in 1845. Section 5. Gen. xxiii, 8—"If it be your mind (with your mind or soul) that I should bury my dead." Here the reasoning faculty is referred to. Gen. xxxiv, 3—"His soul (*nephesh*) clave to Dinah." So also verse 8. Here the affections are referred to. Deut. iv, 29—"But if from thence thou shalt seek Jehovah thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul." Also, Deut. vi, 5, "And thou shalt love Jehovah thy God, with all thy heart, and with all thy soul, and with all thy might." These passages are the same in Hebrew and Greek. See also 2 Sam. xvii, 8—"They are chafed in their minds." (Heb. *bitter of soul*.) Psa. xlii, 1—"So panteth my soul after thee." Also, see xlii 6—"my soul is cast down." It would be tedious to refer to all the places where both the Hebrew and Greek words positively refer to the higher or religious element in man's nature.

But before I dismiss this subject, it will be proper for me to show, if I can, beyond dispute, that in certain instances the Greek word *psuche* (soul) does refer to the higher or spirit nature of man; and I will purposely leave out Matt. x, 28, because your reply to my argument on that text requires special notice. But before I proceed to quote any proof texts, I must speak upon a point of vital interest to this question, and that is to define a necessary rule of language for determining the meaning of words and phrases, and

that is their dependence upon the connections in which they are used. To avoid the burden of multiplying words, we increase their power. In this way a single word will often have many definitions, and hence the necessity of the above rule. It is in this way that the Greek word *psuche* (soul) whatever may be its primary sense, is often the synonym of *pneuma* (spirit,) in its higher significations. Matt. xi, 29—"Ye shall find rest to your souls," (*psuchais*.) xxiii, 37—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul (*psuche*), and with all thy mind." So Luke x, 27 and xxvi, 38—"My soul (*psuche*) is exceeding sorrowful, even unto death." Heb. x, 39—"Of them that believe to the saving of the souls" (*psuches*.) So also 1 Pet. i, 9. In the above texts, are not our ideas of the highest elements of human nature fully met? Hence, to deny that *psuchais* ever equivalent to *pneuma*—that is, that soul and spirit, in the highest signification of the latter word, are never equivalent—is certainly to commit a grave error. But, as I have promised, I will return to this in another place.

But you proceed to ask me why, if I do not know the exact nature of the substance of human spirits, (or indeed of spirits of any class or grade,) I proceed to say it is not matter.

Answer—I use the term matter here in its ordinary sense, as "that which makes itself known by means of the bodily senses." With this definition, can I not say that spirits are not matter, just as Jesus said they had not flesh and bones, and yet not contradict myself? I think so. But you proceed to say, "To my mind, as to some others, immateriality is but another name for nonentity. It is the negative of things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence," &c. Of course you now speak as a philosopher, and it will be in order for me to defend myself against your criticism. Fleming, in his "*vocabulary of philosophy*," a book written expressly to define philosophic terms, says, "*immateriality* is predicted of the mind, to denote that, as a substance, it is different from matter. *Spirituality* is the positive expression of the same idea. Simplicity is also used in the same sense. Matter is made up of parts, into which it can be resolved. Wind is simple, and has no parts, and so cannot be dissolved." But that you may test the truth of your position, suppose you settle the question whether light is a material substance.

IV. You next proceed to say, that you do not know what substance spirits are composed of, but that they have faces, hands, feet, can talk, look, walk, lie down, rise up, hold a staff in their hand, &c., and even that they are angels or ministering spirits; but of disembodied human spirits, that are capable of making any manifestations, physical or mental, (so you don't refuse to use the word "*physical*,") you know nothing, "having never read of them in the word of God." That angels assume any form of manifestation that the circumstances of the case require, is plain, and to men in the flesh their appearances may be as above indicated; but do you suppose that in Heaven they walk, lie down, hold a staff in their hands, etc? But what has this to do with our question? I have not said in what form the spirits of men manifest themselves to us in the flesh. Nor have I said that they manifest themselves to us at all while we are in the flesh. But that we are manifest to them, even while we are in the flesh, seems clear. Heb. xii, 22-24—"But ye are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect; and to Jesus, the mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than the blood of Abel." Can it be doubted, that the writer here meant to convey the idea that the above heavenly hosts take cognizance of the saints on earth, and are interested in their struggles for salvation? If so, then to the spirits of just men made perfect, as well as to Jesus the mediator, we are revealed, although neither he nor they may be manifested to us in the flesh.

Eld. Cottrell's Third Reply—Part I.

ELD. N. V. HULL:

Dear Brother,—In your third article, which is on my table, you have defined the term *spirit*, as used in your first proposition. This is what I before desired you to do. You say, "I used the term *spirit* to describe that principle or power in man which is the seat of thought, emotion, feeling, passion, and affection."

I shall not dispute that man is capable of thought, emotion, feeling, passion, and affection; neither shall I claim that these are material objects, discernible by the five senses. There is no dispute here; the thoughts and passions of man, or those of the inferior animals, cannot be weighed upon the merchant's scale, or be measured by the yard-stick, or in the gallow measure, or bushel. They are manifested by action,

both by man and beast; and I do not know that they are capable of physical corruption. I think they are not. This does not prove either man or beast to be immortal. But it is the seat of thoughts and passions concerning which we inquire. I think they have their seat in a living being, and that a dead being is destitute of them. You speak of a "*principle or power in man*" as the "*seat of thought, emotion*," &c. Is a principle or power a living being? Is there a living man in man? What do you think of the principle or power in beasts which is the seat of their thoughts and affections? The question is, Has God revealed in his word that the principle or power of thought in man is a living being in him, or somewhere about him, that can live just as well where he is not as where he is?

Your main proof is, Matt. x, 28—"Fear not those who kill the body, but cannot kill the soul." I have claimed that this language is not strictly literal. You admit as much. Speaking of 1 Thess. v, 23, you say, "Paul in this case is using exact language, and therefore employs the term soul to distinguish the mere animal life of man." If the Saviour uses it in some other way, he does not use exact language; yet you now say of these words of Jesus, "*They are unequivocal and exact, and should end this controversy*." And you also claim, that they "contain a formal statement covering the ground of the question in debate." Not so. There is no formal statement here, that the soul lives while the body is dead. This would be a fair inference, however, if this was all the teaching we had on the subject. But were it proved that the soul did not die with the body, it would remain to be proved that it would continue to live to eternity, and thus vastly the greater part of the ground in debate would remain to be covered.

To account for the silence of the Bible concerning the immortality of the soul, you say, "Whether this or that word or phrase is used, seems of little account, the real question being, *What is the sentiment taught?*" You speak also of the "necessity of attending to ideas, rather than words." Now how will you discover the ideas taught in the Scriptures, but by the words that are used? Should a man make such answer to your demand for the proof of the change of the Sabbath, you would probably ask him to show you the words which convey the ideas. Show me your ideas without your words, and I will show you my ideas by my words. If you can do so, the moderators in this debate, the editors, will doubtless be thankful for fewer words and more ideas. I do not claim that any particular term, as immortal, deathless, or never-dying, should be applied to qualify soul or spirit, in order to prove its immortality; but I said, While the terms soul and spirit are found many hundred times in the Bible, the terms immortal, never-dying, deathless, or anything of the kind, are never applied to either of them. In reply to this, instead of giving me a long lecture about words and ideas and rules of language, you should have been giving the language of Scripture that conveys the idea, if any such language can be found. But if, as I said, not anything of the kind is there to be found, I shall still think it remarkable, upon your hypothesis, though you "fail to see it." A change of the Sabbath cannot be proved by the Bible, for the simple reason that the Bible says nothing about it; so it is with the doctrine of the natural immortality of the soul; the Bible says nothing about it, but promises a future immortality to the righteous, to be put on at the resurrection, and threatens a second death to the wicked.

I do not deny that the body is corruptible. I have proved that man the entire being, is corruptible. Rom. i, 23. You may call it physical corruption, if you like; in philosophical language, I admit it. But how will you prove from the Bible that a part of man is "incapable of physical corruption," while the Bible says nothing about it? A doctrine that cannot be expressed in Bible language, is not a Bible doctrine. Express it then in Bible language, and I will believe it. But you cannot do this; so you frame a proposition that you think will appear self-evident, and need no proof.

I have admitted that the terms soul and spirit sometimes are used to mean the same thing. They sometimes signify the animal life—the primary meaning of soul—and sometimes they are used to signify the mind,

the thoughts, and the affections. I did not need a whole column in the Recorder to convince me of that, after I had admitted it. And now I will make further admissions; for I wish to take no advantage more than the truth gives me, but desire the reader to understand me, and be benefited. I admit, then, that thoughts and affections are not matter, and are not subject to physical corruption. I have never witnessed them in a state of putrefaction in a physical sense, though there can be no doubt that many of them are corrupt in a moral sense. So you see I have admitted your second proposition. The thoughts and affections of even a beast are not matter, and therefore are "incapable of physical corruption."

But with this version of your second proposition, your first will not agree without remodeling. It is not good sense to say that man is composed of matter, and thoughts, and affections. A strange composition that, and "badly mixed." We will straighten it. Man was formed of the dust of the ground; and, being made alive by the power of God he has thoughts and affections. But man is mortal; he dieth. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. cxlvi, 4. When the man, the seat of thoughts and affections, dies, all these thoughts, affections, and emotions, perish, though "incapable of physical corruption." "Also their love, and their hatred, and their envy, is now perished." Eccl. ix, 6. I leave this for the present, by saying, that though I have admitted that thoughts and affections are incapable of physical corruption, yet it cannot be proved by the Bible, for the simple reason, that it affirms nothing concerning it. It is a judgment made from our own observation—it is our own philosophy or wisdom—revelation has said nothing about it. And now if you can prove from the Scriptures that, besides the man—the material organization—and besides the thoughts which are not material things, there is an immaterial man in man, that does all the thinking, you are requested to do so. It must be something more than a "*principle or power in man*;" it must be a living being besides the man.

I quoted Parkhurst to show that one Hebrew scholar, at least, could find no instance where *nephesh* certainly meant what is popularly called the soul. Gesenius and others may think otherwise; but the primary uses of the term, as found in Gen. i, and ii, are not referred to as instances. There it only means *animal life and living being or creature*, whether man or beast; and the wonder still remains, that, in the account of the creation of man, nothing is said of the popular soul, or immaterial man, while all that is said, relates to the man that was formed of the dust of the ground. Gen. i, 20, 24, 30; ii, 7.

You labor to show that the Greek word *psuche* (soul), does, in some instances, refer to "the higher or spirit nature of man." This is simply assuming or taking for granted the very thing to be proved. When you will prove from the Scriptures that man has two natures, and that one of them is higher than the other, I will admit that some terms in the Scriptures refer to his higher nature. Will you present the proof?

I remarked, that I had never read of disembodied human spirits in the Bible, to which you reply: "I have not said in what form the spirits of men manifest themselves to us in the flesh. Nor have I said, that they manifest themselves to us at all while we are in the flesh. But that we are manifest to them, even while we are in the flesh, seems clear." You then quote Heb. xii, 22-24, the text which speaks of the spirits of just men made perfect without bodies. But stop! it does not read so; it says nothing about spirits of men without bodies. Oh, certainly! it lacks the very thing, my brother, without which it cannot help your cause in the least. If you say those spirits of men are now in Heaven, I reply their bodies are there also. Enoch and Elijah were translated—taken to Heaven without death; and when our risen Saviour ascended up on high, he led a multitude of captives. Eph. iv, 8, margin. These released captives were doubtless those saints which came out of their graves after Christ's resurrection. Matt. xxvii, 50-53. They were not disembodied spirits; the bodies, we are expressly told, came out of their graves, and were seen of many. So those spirits that are made perfect and immortal have bodies. But if you say, that they are

men on earth made perfect in holiness, and only *written or enrolled* in Heaven, I shall have no difficulty in convincing you, that they have bodies as well as spirits. Or, if you choose the position that this text speaks prospectively—that it is in prospect and by faith that we “are come” to these things—that Whiting did not miss the sense in translating it, “*You are coming to mount Zion,*” &c.—that that state of perfection of the spirits of just men is to be when the “general assembly” shall have been gathered together from the four winds, at the coming of Christ and the resurrection, and made immortal—I will not object, but will aid you by referring to what Paul says of the ancients, who had “*died in faith*” and “*received not the [fulfillment of the] promise*; God having provided some better things for us, that they without us *should not be made perfect*. Heb. xi, 13, 39, 40. Apply the text where you choose, there are no disembodied spirits revealed in it, nor in any other text in the whole Bible. You quoted it to prove that we are manifest to the spirits of the dead, “*even while we are in the flesh.*” I will refer you to a text which states the reason of my dissent. Speaking of the dead man, Job says, “*His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.*”—Job xiv, 21.

The Swearers Rebuked.

“*Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.*” Matt v, 16.

Of late I have thought much of this text, and have sought opportunities to let my “light shine,” feeble as it is, for the glory of Christ. I find many opportunities to do good, in the fields, upon the highway, in the work shop, at social, political, or religious gatherings; for I there find fellow mortals, to whom a word in season may prove a “savor of life unto life.” But I can also count many instances of neglected duty, of lost opportunities. O Lord, give us wisdom that we may bear the cross aright!

A few days since as I was returning from the city of Grand Rapids, Mich., I was accosted by two gentlemen whom I overtook, with a request that they might ride. Although I had quite a load in my wagon, I cordially invited them in. They then resumed the conversation they had dropped, mingled profusely with profane language. I bore it patiently for some time, reflecting in my mind how I should reprove them and not give offense; for I trembled at the thought lest I should do more harm than good; but the words of the text overcame me, and I said at length, “Gentlemen, perhaps you do not think it wrong to swear, but *I do*, and would like to have gentlemen refrain from it in my presence, which they generally do if they know my principles,” to which one replied that he was glad I mentioned it, as he himself was ashamed of the practice in his sober moments. He then related a circumstance that came under his observation, exhibiting profanity in a more horrible light than ever came to my notice before. I will relate the story as nearly in his own words as possible.

He said: “I was at work in the pine woods at —, in the year —. The company with whom I worked were very profane. Card playing was their delight. Their practice was so bad, and their oaths were so terrible, that, though a profane man myself, I could never join with them. Even their most common, ordinary, and mild oaths,—if for instance in putting on or laying off a coat, anything should go amiss, were too horrible to repeat.

“One of the most profane of their number whom they called Joe, was chosen class-leader and exhorter, and they would hold mock meetings, and blaspheme most horribly. One Sunday evening in particular they were more jubilant than usual, and after card playing and dancing, they held a mock prayer-meeting. Joe led off in a blasphemous prayer in which with other things he said he dared God Almighty to touch him.” One of his companions remarked, “That’s rather hard Joe,” to which he replied, “God Almighty has no business with me, and I dare him to touch me.”

“The next morning we all went to work as usual. I was driving team, and was returning to the woods for my second load, when one came running to meet me,

and in great excitement said, ‘Joe is dead.’ I said, ‘How did he die, what was the matter?’ ‘He was cutting logs, when he was struck by a limb of a falling tree and his brains dashed out.’ I hastened to the scene of the disaster, and soon all Joe’s companions were congregated about his lifeless body; and such sad, gloomy, woe-stricken faces, I never saw before. They understood it as a judgment from God, and put a stop at once to their wicked blasphemous practices.”

When my companions thanked me for their ride, and bade me good bye, the one who narrated the above said with some warmth, “I hope to meet you again; if not on earth may it be in Heaven; for such religion as you recommend is worth striving for.”

I feel repaid for bearing the cross. Christians take courage. Bear the cross and finally wear the crown.

A. SMITH.

Kent Co., Mich.

My Experience.

SOME fourteen years ago, I heard the doctrine that the Lord was soon to come, became interested, and after reading my Bible on that subject and hearing lectures from Elders E. Bellows and E. Burnham on the same, was persuaded that it was truth, and so embraced and confessed it publicly in the Baptist church of which I was then a member. The result was, that my heart was warmed up anew with God’s love, giving me the witness that he approved. Some of my professed brethren began to cry, Heresy, and curl the lip. This was a little trying; but faith is precious and must be tried. The character of the advocates of the truth was then assailed to prejudice my mind if possible against the truth, but my Bible began to be intelligible, and I loved to read it and pray to Him who has promised to give grace to help in time of need. It so proved in my case and I was sustained and rejoiced in the truth that makes free.

Soon after this, I heard the idea advanced that man had no immortal soul. This I thought was almost, if not quite, infidelity; but I was willing to do with my brethren as God would have us do with him, that is, reason together. The result was, I was driven from every position I took. So I decided that the Bible must settle this question with me. It either taught the immortality of the soul, or it did not. If others found the doctrine there, I could, and if it did not teach it, I ought to know it. So I decided to read the good old book through on this question. In the fear of God I began, praying always in connection with reading; for I was in earnest to know the truth and not be deceived. I soon decided that life eternal was an object of hope, and immortality was to be put on at the resurrection of the just. I began to more than ever see the necessity for the coming of the Lord. Another cross to bear; but as I had learned that the blessing is only obtained by bearing the same, I was resolved to follow the leadings of that Spirit that guideth into all truth. With a heart swelling with light and love I accordingly bore testimony for Jesus by confessing his word; for he says, My sheep hear my voice, and I give unto them eternal life.

But now I had gone so far that the Baptist Church was concerned; and because I did not believe in eternal torment for the wicked, but that they would be punished with everlasting destruction, on the charge of heresy, I, with seven others, was turned out of the synagogue. But the Lord owned and blessed, and I was sustained. Since then, I have been identified with the Adventists, working with them as best I could, making some mistakes, cast down, but not destroyed.

For some years there appeared to be an advance generally in truth and grace; but as a body, sorry I am to say it, the Adventists in this State have lost that deep-toned spirituality they once possessed. I mourned over it with others, and labored to remedy it as far as possible; but it grows no better. What shall be done? has been my inquiry again and again. Surely this people is not ready for the coming of Jesus as I believe his people will be, when he comes. Enoch and Elijah being types, his people, as a body, will have Enoch and Elijah’s characters, when the parted heavens shall reveal him.

Some three years or more since, I began to learn about Seventh-day Adventists, but under circumstances

to rather prejudice my mind against them, and so against the doctrines that made them peculiar, until the Sabbath question was discussed to some extent in the R. I. Conference, when I began to grow interested to know the truth; for I saw there was argument for the Sabbath of the Lord. I began to read the good old Bible renewedly; for I had come to be a no-Sabbath man, on this ground, namely, I could not find Bible for the first-day as a Sabbath; and I supposed the Law was abolished surely.

The result of reading on the subject, led me to be careful not to oppose; but I did not embrace it for two reasons: first, there was a difficulty in my mind in separating the moral law of ten commandments from the ceremonial; and I think this hinders many from seeing more readily the truth.

Second, there were some that kept the Sabbath, and embraced the third angel’s message, that I did not wish to be identified with. Of the few that I knew, some were fanatical, others did not sustain good moral characters. Then the cross of coming out and confessing so unpopular a doctrine, unpopular not only with the world and professed church at large, but with Adventists also, who really looked upon the third angel’s message as taught by the Review and Herald with contempt, was great. Why they so regard it, is more than I can tell. Neither did any one ever give me the why, unless it was by some thrust at the visions of sister White, or else by some prejudiced remark about the law.

Some may believe themselves thinking men to be turned from following that Spirit that leads into all truth, by such objections; but I choose to go on after the pillar of fire by night and cloud by day, the sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawns.

Some express sorrow for me because I now keep the Sabbath. I know not why they should. It cannot make me any worse to obey God in all ten of his commandments surely. My peace is no less, but increased; and really it does appear that another seal is broken from the precious Bible, and light beams from its sacred pages as never before. Like Peter I can say, “This is that,” and none can gainsay it, without rejecting plain Bible. The twenty-three hundred days have ended, and we know the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.

May God give me grace and quicken me by his mighty power, to do all his will meekly, and patiently, trusting his faithful word until the opening heavens reveal our absent Lord. More anon.

Yours in faith, hope and love.

P. C. RODMAN.

Ashaway, R. I.

How to Hear the Gospel.

ROWLAND HILL paid a visit to an old friend a few years before his death, who said to him, “Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text, and a part of your sermon. You told us that some people were very squeamish about the delivery of different ministers who preached the gospel. You said, ‘Supposing you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading, in criticising the manner in which the lawyer read it? No, you would be giving all ear, to hear if any thing was left you, and how much it was. That is the way I would advise you to hear the gospel.’” This was excellent advice, and well worth remembering sixty-five years.

RELIGION ONLY LEFT OUT.—The Christian Inquirer says, that a certain gentleman was soliciting subscribers for the Inquirer, and he called on a certain farmer who refused to subscribe on the ground that he took so many papers for his family, that he needed no more. Mr. — asked what papers he took? The farmer replied that he took a political paper, an agricultural paper, and a magazine of fashions. Mr. — then answered very wisely, and very shrewdly, “It seems then that you must have agriculture, politics, and the fashions all represented in your family, but religion you do not deem to be necessary.” The farmer immediately subscribed.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 13, 1864.

URIAH SMITH, EDITOR.

To the Brethren in Michigan.

THE Michigan Conference Committee, feeling that some arrangement should be made by which meetings among the churches should be more systematically and regularly held than heretofore, propose, as a matter of experiment, to district the State, putting a certain number of churches into each district as they would most naturally be divided, and assigning a district to the care of some messenger for one quarter. We have accordingly arranged the churches for labor in the following order:

Western District. Colon, Parkville, Otsego, Allegan, Watson, Monterey, Caledonia, Bowne, Lowell, Orleans, Fair Plains, West Plains, and Wright.

Central District. North Liberty and Salem Center, Ind. Burlington, Newton, Hillsdale, Hanover, Jackson, Tompkins, Bunkerhill, Charlotte, Windsor, Oneida, and Convis.

Eastern District. Orange, North Plains, Greenbush, St. Charles, Chesaning, Owasso, Woodhull, Locke, Tyrone, Milford, Shelby, Oakland, Lapeer and Memphis.

A portion of the present quarter of the Conference year has already gone; hence in this quarter, it will be necessary for two or three churches in some instances to meet together, so that the field may all be passed over, and the quarter end at its proper time. Nov. 21, 1864; and as it is advisable, for the same reason, to have this district labor commence with as little delay as possible, the committee take the liberty to appoint the two first meetings in each district as follows: Western District, Joseph Bates, first meeting at Caledonia, Sept. 24, Wright, Oct. 1.

Central District, John Byington, Convis, Sept. 24, Jackson, Oct. 1.

Eastern District, R. J. Lawrence, Milford, Sept. 24, Orange and North Plains, Oct. 1.

The remaining appointments in each district, those who labor in the several districts will arrange to suit themselves, being careful as above stated to so arrange it, that the quarter shall end Nov. 21. We make the above appointments simply to expedite the matter as much as possible.

The committee suggest that soon as tent season closes, Bro. I. D. Van Horn should visit Memphis Lapeer and Oakland. The brethren at Hadley, and Vicksburg, should be visited by the messenger who holds meetings nearest to them.

This arrangement is not designed to exclude the churches from having a visit from any other laborer except the one assigned to their district for any given quarter, but it is that the churches may know what to depend upon, and not become discouraged under the idea that perhaps no one will visit them, and also that they may see that the committee are not wholly unmindful of their wants, but are endeavoring to make arrangements to supply them as well as our available means will permit.

As above stated, the present arrangement is only for one quarter, and is by way of experiment. Now we want both ministers and people to report in regard to the success of these meetings, and how they are pleased with the arrangement, that we may know whether or not to continue it. And we pray that the blessing of God may rest upon all the means used to advance his cause, revive and encourage his people, and prepare them for the soon-coming translation.

U. SMITH, } Mich.
JOHN BYINGTON, } Conf.
R. J. LAWRENCE. } Com.

HOME.—To build a happy home six things are requisite. Integrity must be the architect, tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day-by-day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—*Sel.*

Seventh-day Adventists Recognized as Non-combatants.

BRO. WHITE: In obedience to the instructions of the Gen. Conf. Committee, I have visited the Provost Marshal General. The accompanying papers will show what I presented to him. These were all copied and placed on file in the department for reference in case any District Marshal shall refer any matter concerning ourselves to the Provost Marshal General. The originals have just been returned to me with an endorsement stating just what is necessary to be done before the District Marshal in case of draft.

The Marshal made no use of the pamphlet entitled "The Draft," but stated that it would be a proper document to present before the District Marshal in proof of the non-combatant views of our people. He further stated that the exemption clause of the enrollment law was not construed by him to mean Quakers merely, but to apply to any religious body who hold non-combatant views. He has issued orders to all the Deputy Marshals in accordance with this construction of the exemption clause.

I understand the proper course for our brethren in case of draft to be summed up in three things:

1. An oath or affirmation before the District Marshal that they are conscientiously opposed to bearing arms.

2. The presentation of the pamphlet entitled "The Draft," as showing the position of our people. To this it would be highly proper to add the certificate of the clerk of the church to which the drafted man belongs, showing (1) that we are a non-combatant people, (2) that the individual is a worthy member of this religious body.

3. It may be proper to introduce the testimony of the drafted man's neighbors, showing that his life has been consistent with this declaration of his faith. I believe that this course of action, which is very plain and simple, will meet the case of all our brethren and will enable them to avail themselves of the provisions of the exemption clause.

J. N. ANDREWS.

Washington, D. C., Sept. 1, 1864.

The following are the papers above referred to:

[A] MICHIGAN MILITARY AGENCY,
[On E, near 7th Street North.]
WASHINGTON, D. C., Aug. 31st, 1864.

BRIGADIER GENERAL JAS. B. FRY,
PROVOST MARSHAL GENERAL:

Sir,—Permit me to ask your special attention to the bearer, Rev. J. N. Andrews a minister of the Religious Organization known and recognized as the "Seventh-day Adventists," a body of Christians, residing in small numbers in each, or nearly all, of the Free States, who "are conscientiously opposed to the bearing of arms, and who are prohibited from doing so, by the rules and articles of faith and practice of such religious denomination."

Rev. J. N. Andrews comes duly accredited as the agent of that organization to ask of you, that the relief contemplated in Section (17) of the Enrollment Act, approved March 3d, 1863, may be extended to each, and every, member of their organization, provided they shall on oath, or affirmation, declare that "they are conscientiously opposed to the bearing of arms, and are prohibited from doing so by the rules and articles of faith, and practice, of their church, and furnish satisfactory evidence that their deportment has been uniformly consistent with such declaration."

Permit me to ask your attention to the endorsement of Austin Blair, Governor of Michigan, on page 9 of the accompanying pamphlet named "The Draft," also to express to you my full confidence in the loyalty and patriotism of the petitioners.

Your obedient servant,

J. TUNNICLIFF, JR.
Mich. Military Agent.

[B] WASHINGTON, D. C., Aug. 30th, 1864.

SIR:

I have the honor to present the accompanying Documents, showing that I am the duly accredited representative to the Provost Marshal General, of the re-

ligious denomination styled Seventh-day Adventists, a people unanimously loyal and anti-slavery, who because of their views of the ten commandments and of the teaching of the New Testament cannot engage in bloodshed, and who therefore ask that the provisions of the enrollment act of March 3, 1863, and of July 4, 1864, designed to meet such cases, may be applied to themselves.

Respectfully submitted,

JOHN N. ANDREWS,
Minister of the Gospel.

To Brigadier General James B. Fry, Provost Marshal General.

[C] SEVENTH-DAY ADVENTIST PUBLISHING HOUSE,
Battle Creek, Mich., Aug. 22, 1864.

WE, the undersigned, General Conference Executive Committee of the denomination of Christians calling themselves Seventh-day Adventists, hereby empower Eld. John N. Andrews, an accredited minister of our denomination, to act in our behalf in laying before the Provost Marshal General, the sentiments of Seventh-day Adventists in relation to bearing arms and engaging in war.

JOHN N. LOUGHBOROUGH, } General Conference
JOHN BYINGTON, } Ex. Committee
GEORGE W. AMADON. } of S. D. Adventists.

[D] NEWFANE, Niag. Co., N. Y., Aug. 15th, 1864.

TO PROVOST MARSHAL, GEN. FRY:

Dear Sir,—I learn that there is an effort being made by the denomination of Christians calling themselves Seventh-day Adventists to avail themselves of the exemption clause in the enrollment law, which applies to those who are apposed to war from religious and conscientious convictions.

My knowledge of them has been quite limited, but so far as I have known them, I have known them to be thoroughly loyal and upright. I have understood them to be, from conscientious convictions founded upon the ten commandments, opposed to engaging in war, and have also understood that their course has, as far as possible, been in accordance with such convictions. How far the clause in the law referred to, will be construed to go by the department I am not aware, but I am in favor of giving them a fair and impartial hearing, and all their rights under such law being granted to them.

If entitled to such exemption they will be able to show their claims to it. I believe them to be a very conscientious, upright and consistent people, and that their principles and practices have been uniformly in harmony.

Respectfully,

BURT VAN HONE.
Late M. C. 31st District, N. Y.

[E] State of New York, 28th District,
Office of the Provost Marshal,
ROCHESTER, Aug. 24, 1864.

BRIG. GEN. JAMES B. FRY,
PROVOST MARSHAL GENERAL:

Sir,—I have the honor to introduce Rev. J. N. Andrews of this city, who visits Washington upon business connected with his society. He is known to me as a gentleman of integrity, and any statement he may make can be relied upon.

Very Respectfully,

Your Obt. Servant,
ROSSELL HART,
Captain & Provost Marshal, 28th District, N. Y.

To these the following response was received from the Provost Marshal General:

PRO. MAR. GEN'L'S. OFFICE,
September 1st, 1864.

RESPECTFULLY RETURNED TO REV. J. N. ANDREWS: Members of religious denominations, who have been drawn in the draft, and who establish the fact before the Board of Enrollment that they are conscientiously opposed to the bearing of arms, and are prohibited from so doing by their rules and articles of faith, and that their deportment has been uniformly consistent

with their professions, will be assigned to duty in hospitals, or to the care of freedmen, or shall be exempt on payment of \$300, to such persons as the Secretary of War may designate.

By Command of the Provost Marshal General,

THEO. McMURTRIE,

Capt. & A. A. G.

The Freedmen.

As those who are conscientiously opposed to bearing arms can be assigned to the care of the freedmen, if they so choose, instead of paying the \$300, or going to do duty in the hospitals, any information concerning these freedmen is of interest. The following sketch which we extract from an article in the American Missionary for September, shows in what condition they come into our lines, and gives something of an idea of what is to be done in taking care of them.

"THE CONDITION OF THE ESCAPING FREEDMEN."

"They escape from desolated plantations, they traverse territory gleaned and impoverished by passing and re-passing armies, they fly with little clothing or bedding, they find no homes ready for them, no food or fire or shelter, they are weary and hungry and sick. They do not come, a few scattered individuals or families, that local charity might supply, but they come by hundreds and thousands together. In the aggregate of last year they have poured out a population as large as Connecticut could send out, if all its men, women and children should go forth in one grand exode; and the coming twelve-month bids fair to exceed the past. Surely no stinted or tardy charity can supply such masses.

"The condition in which they come within our lines may be seen in the following extract from a letter of Mr. N. M. Mann, Agent of the Sanitary Commission:

"The return of Sherman's expedition had been anticipated by us all as sure to bring along a crowd of blacks, but no one had formed any idea of the utter destitution, the squalid misery, in which they would come. All the way from Meridian this black river followed in the wake of the army, increased by constant accessions, till, sullen and slow, it wound its way into Vicksburg with four thousand five hundred souls. Following through a country twice ravaged by a devouring host, they had literally nothing left them for subsistence but the remnant left by our troops. Foraging parties scoured the country on either hand, to obtain supplies for the soldiers, but no one brought these people food, and houses and barns pillaged and burnt left nothing for them, save what the hungry soldier could spare.

"Just at dusk the train of contrabands came in. Slowly and sadly they dragged along through the streets. Wagons were loaded with children, whose weary, despairing look will haunt me, I believe, as long as I live. A mother or two in each, trying to sooth the little ones, crying with hunger and fatigue, all clothed in the dirt-colored homespun they always wear, worn to rags and tatters, leaving them in many cases almost naked. Hundreds of them had not rags enough to be decent. As if nature sympathized with them in their misfortunes, the shades of night came on as they passed through the city, and partially screened from the crowd of gazers this saddening, sickening sight."

Report from the Mich. Tent.

BRO. WHITE: We closed our lectures at Alma, Sunday, Aug. 28, having stayed just six weeks, and given fifty-three discourses. Considering the thin settlement and the hurrying time of harvest, haying, and threshing, the people turned out well; as our congregation ranged from eighty to two-hundred and fifty. It looked dark and discouraging for a few weeks; but at length the word began to take effect and our hearts were cheered as one after another stepped out on the truth.

On the last day of our meetings, we took a vote on the Sabbath question. There were about two-hundred and fifty present, and two thirds of them voted for the

seventh-day Sabbath. When we called a vote for the first-day Sabbath, only two (Methodist ministers) arose; and they had not ventured in to hear until this meeting.

As near as we can learn the result of this tent meeting, about thirty have decided to obey the truth. Among these are several of the first citizens of the community. Bro. Van Horn baptized seventeen while at this place. The interest to hear is increasing; and many good openings have been made for the presentation of the truth. We have scattered a good deal of light and truth here, besides our lectures, having obtained twelve or fifteen subscribers for the Review and several for the Instructor, and sold about \$75, worth of books, the profits on which paid about two-thirds of our board bill.

On the whole our hearts are encouraged, as we look over the work which the truth has accomplished in Gratiot county, this summer; and we firmly believe that the hand of God has directed this work.

As we left Alma for St. Johns by way of Ithaca, we could but rejoice that we had to stop at nearly every house for over ten miles to bid some Sabbath-keeper good bye. We find that some have taken hold of the truth at Ithaca since the tent left there. May the Lord bless the brethren and sisters in Gratiot and prepare them for translation when Jesus comes.

Our tent is now pitched in St. John, Clinton Co. As there is much excitement at present about politics, and it is probable that it will increase till election, we fear that we shall not be able to accomplish much. By the Lord's help, we will do what we can.

Pray for us.

D. M. CANRIGHT.

St. Johns, Mich.

Interesting Extracts. No. 11.

BY ELD. M. E. CORNELL.

THE LAW NOT ABOLISHED.

WILLIAM TYNDALB, Martyr 1630, comments as follows: "For heaven and earth shall sooner perish, than one jot or tittle of the law should be put out. I come not to destroy the law, but to repair it only—and to teach the true understanding of the law. I do but only wipe away the filthy and rotten glosses wherewith the scribes and the Pharisees have smeared the law and the prophets; and rebuke their damnable living which they have fashioned, not after the law of God but after their own sophistical glosses, feigned to mock out the law of God, and to beguile the whole world, and to lead them in blindness. And that the scribes and Pharisees falsely belie me, how that I go about to destroy the law, and to set the people at a fleshly liberty."—*Expositions*, pp. 28, 29.

SUM OF THE LAW.

Again Tyndale remarks: "All the whole law which was given to utter our corrupt nature is comprehended in the TEN COMMANDMENTS. And the ten commandments are comprehended in these two, Love God and thy neighbor. And he that loveth his neighbor, in God and Christ, fulfilleth these two; and consequently the ten." "Now if any man, that submitteth not himself to keep the commandments, do think that he hath any faith in God, the same man's faith is vain—and is no faith that can justify or be accepted before God." "Now read all the scripture, and see where God sent any man to preach mercy to any, save unto them only that repent, and turn to God with all their hearts to keep his commandments."—*Doctrinal Treatises*, p. 470.

"For he that loveth not the law and hateth his sin, and hath not professed in his heart to fight against it, and mourneth not to God to take it away and to purge him of it, the same hath no part with Christ."—*Ib.* p. 301.

ORIGIN OF THE SABBATH.

"The origin of the Sabbath is known to every one that has read the first three verses of the second chapter of Genesis, or learned to repeat the fourth commandment. It did not take its rise, like other sacred days and seasons,—with the Jewish system of worship, that was to pass away; nor was it instituted for any ceremonial reason, such as we have seen had place in the case of sacrifices, and of the priestly office, from

their earliest appointment. Nay so remote was its nature from any such character as this, that it was originally set apart for the use of beings altogether innocent and holy; for the seventh day was sanctified, or declared more holy than other days, before our first parents were become sinful and lost; when in paradise, where all days were so full of the worship of God, this of the Sabbath was to be distinguished as peculiarly sacred, and to be observed as a continual memorial of his goodness and power displayed in the great work of creation."—*Biblical Antiquities*, p. 365.

Tyndale remarks that, "God blessed the seventh day; that is, gave it a pre-eminence, that men should rest therein from bodily labor, and learn to know the will of God and his laws, and how to work their works godly all the week after."

PREPARATION FOR THE SABBATH.

"It was usual to make some preparations for the Sabbath toward the close of the sixth day. Mark xv, 42. According to the Jews, it was customary to cease from labor on that day at the time of the evening sacrifice, (3 o'clock P. M.) and from that hour till the sun went down, all busied themselves to get completely ready for the holy season that was at hand. Victuals were prepared, (for there might be no cooking on the Sabbath,) and all things attended to that were needful for orderly and decent appearance, such as washing the face, hands, and feet, trimming the beard, &c, that the day of rest might be entered upon without confusion, and in a manner of reverence and respect. A little before sunset the Sabbath Candle was lighted in each house in token of gladness at the approach of God's day."—*Biblical Antiquities*, p. 368.

The Atonement.

BY ELD. J. H. WAGGONER.

(Concluded.)

Appendix.

CHRIST, MAHOMET, OR CONFUCIUS?

Those who reject the Bible and the atonement, frequently refer to Mahomet and Confucius as being equally entitled with Christ, if not more than he, to honor and worship.

When I hear persons compare the Koran to the Bible, and place Mahomet on an equality with Christ, I am constrained to think that they have never read the Koran, (perhaps not the Bible,) and have never inquired into the principles of the Divine Government, or sought to find a way to save fallen humanity, and vindicate Divine Justice. I have read the Koran with this thought before me; desiring to find there these great principles and to give it credit for them if found; but I did not find them. And from my reading of it, I should full sooner place the story of "Jack the Giant Killer" on a level with the "American Encyclopedia," than place the Koran on a level with the Bible. We shall all be agreed in regard to the infliction of punishment when it answers the end of justice; and that the Divine Ruler has a perfect right to choose his own instruments to carry out his own purposes; that when nations become grossly immoral he may use the flood, fire, the tornado, the earthquake, or other nations, to effect their overthrow. When all the nations of earth had become corrupt, it became necessary to choose one family and plant them a separate people, and remove or destroy idolatry from their land, to acquaint them with the truth, and to preserve a genealogy that the world might be assured that the promises and prophecies were fulfilled in Messiah. As God overthrew the enraged Egyptians in mercy to his people, so the nations of Canaan, low sunken in idolatry and sensuality, were exterminated in mercy to the race, to unfold the doctrines and facts of the Messiah's future kingdom. We see the wisdom of God in the Levitical law, for the gradual development of the great plan of salvation, both to make it plain to human reason, and to impress it deeply on the human heart.* The Bible reveals the faults of God's people, but does not justify them. It teaches love, kindness, good-will, humility, self-denial, purity, and all that is "lovely and of good report" in the human character: while it offers the only means to raise and restore the

* See "Philosophy of the plan of Salvation."

erring to the favor of a just Creator. It offers only joys that are pure, free from vanity and corruption; free from all that is low and sensual. The Koran, on the contrary, leads to hatred, to violence, to bloodshed, without even an effort to make this a mere element or necessity of a plan to eventuate in redemption: it presents the hope of power here, and of lustful gratification hereafter; the hope of overthrowing thir enemies here as the best means of enjoying a plurality of wives in paradise! Not one principle of justice to be gained—not one attribute of God honored and glorified. Truly, he must be ignorant or depraved (or both) who compares the Koran to the Bible; and that this is often done I take as an evidence of the perverseness of humanity.

Bishop Sherlock made the following just comparison: "Go to your Natural Religion: lay before her Mahomet and his disciples arrayed in armor and in blood, riding in triumph over the spoils of thousands and ten thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements, show her the prophet's chamber, his concubines and wives, and let her see his adulteries, and hear him allege revelation, and his divine commission, to justify his lusts and his oppressions. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing the ignorant and the perverse. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors: 'Father forgive them, for they know not what they do.' When natural religion has viewed them both, ask which is the prophet of God? But her answer we have already had: when she saw part of this scene through the eyes of the Centurion who attended him at the cross; by him she said, 'Truly, this is the Son of God.'"

Confucius is doubtless entitled to more respect than Mahomet; there being no evidence, to my mind, that he was an impostor; for he was not a religious leader. And therefore they who put him forth as a rival to Christ are no more entitled to credit than the devotees or apologist of Mahomet. All that is known of Confucius is by Chinese tradition, which will not seem entitled to any great credit to those in any wise acquainted with the Chinese character. Holding that all beyond their own borders are barbarians, they shut themselves up in their ignorance and self-conceit; and from the divine titles and honors paid to their rulers we may readily and justly conclude that the memory of "the Teacher," as they term Confucius, has not suffered in their hands. They never speak of their rulers without using the most extravagant language; and if their emperor is sick he can have nothing less than a "celestial disease!" Their literature is generally considered below mediocrity; their educational systems tax the memory rather than the judgment; how then shall we arrive at a certainty as to the real merits of Confucius?

As a specimen of their literature, take the following: "The great extreme is merely the immaterial principle. It is not an independent separate existence; it is found in the male and female principles of nature, in the five elements, in all things: it is merely an immaterial principle, and because of its extending to the extreme limit, is therefore called the great extreme."

"The great extreme is simply the extreme point, beyond which one cannot go; that which is most elevated, most mysterious, most subtle, and most divine,

beyond which there is no passing. It is the immaterial principle of the two powers, the four forms and the eight changes of Nature; we cannot say that it does not exist, and yet no form or corporeity can be ascribed to it. From this point is produced the one male and the one female principle in nature, which are called the dual powers; the four forms and eight changes also proceed from this, all according to a certain natural order, irrespective of human strength in its arrangement. But from the time of Confucius no one has been able to get hold of this idea." Chinese Repository, Vol. 13.

If this were a specimen of Confucius' philosophy, (which it probably is not) we could not wonder that A. J. Davis should put him in the "Pantheon;" for the above resembles the philosophy of Davis enough to have been written by his twin brother!

The "Middle Kingdom," a History of the Chinese Empire, contains the following statement:

"The remarks of Confucius upon religious subjects were very few; he never taught the duty of man to any higher power than the head of the State or family, though he supposed himself commissioned by Heaven to restore the doctrines and usages of the ancient kings. He admitted that he did not understand much about the gods; that they were beyond and above the comprehension of man, and that the obligations of man lay rather in doing his duty to his relatives and society, than in worshiping spirits unknown." Vol. ii, p 236.

This is quite as good as we could expect from a heathen politician; but that Reformers, who acknowledge moral relations and moral obligation, should quote him as an oracle, or place him on a level with Christ, and his teachings on a level with the morality of the Bible, is strange indeed. The gospel alone shows how God may be just and the justifier of him that believeth in Jesus; it alone shows the true relative importance of love to God and love to our fellow men; it alone proclaims, "Glory to God in the highest: on earth peace and good will to men."

Report from Bro. Byington.

BRO. WHITE: Since I wrote last, I have met with the churches as follows:

July 9th, we had an interesting meeting with the church in Burlington. Bro. H. Miller was appointed elder, to fill the place of Bro. J. Morton, who had removed.

The 16th, we were with the church in Convis. Three were added to the church, and the ordinances were administered.

The 23d, met with the church in Newton. The weather being very warm there were but few at meeting. They have an interesting sabbath school there.

The 30th, and 31st, met with the church in Parkville. Many of our brethren have removed from this place, but the number was larger on the Sabbath than we expected. I believe all were encouraged. We had an attentive congregation at Vicksburg on first-day evening, and felt freedom is presenting the truth.

August 6th, and 7th, met with the church in Charlotte, at the Allen school-house. The house was full, and our meetings were interesting. Three united with the church, and the Lord's supper was administered. Quite a number from this church attended the last Conference at Battle Creek, and were much benefited. Some of the sisters laid aside their hoops, and one brother his tobacco. The example of others was a help to them.

The 13th, we were at Windsor, at the Potter school house, which was filled at an early hour with brethren from the Windsor, Charlotte, and Oneida churches. I believe all felt it was good to be there. Three were baptized.

Sabbath 20th, and the following Sabbath, we were with the church in Salem, Indiana. We had eight meetings in all, and one sixteen miles east in the vicinity of Bro. Crane. The church in Salem are united and doing well. Two were baptized and added to the church.

Sabbath 3rd, we were with the church in Colon. Brethren from Parkville and Vicksburg, were present. Brethren in these churches live very much scattered; they have no Sabbath-school. We had one meeting with our dear Bro. Strickland and family, and

a few others, at Burr Oak. I would that all felt the interest in the salvation of their children that this brother does. If so they would bring them to meeting unless there were some hinderances that could not be overcome.

Our dear Bro. and sister Shellhouse are firm in the faith, and wish to be remembered to Bro. Bates, and other brethren that have labored with them.

JOHN BYINGTON.

Battle Creek, Mich. Sept. 8, 1864.

Self-Examination.

SAVIOUR, when e'er I search my heart,
What do I see imprinted there?
Idols from which I'm loth to part,
The tempter, and his fatal snare.

I see the world, its hopes and fears,
Its filthy lusts, its fatal pride:
I shun the path that's marked with tears,
Though trod by Jesus, crucified.

My thoughts on earthly objects rove,
The will for good avails me not;
The Saviour, I profess to love,
By me, alas, is oft forgot.

O wretched being that I am!
Who shall deliver from this death?
And quicken this poor dying frame,
Or fill my heart with living faith?

'Tis heavenly grace, and that alone,
Can cleanse me from this state of sin:
Redeeming love can now atone,
And make my guilty conscience clean.

Dear Saviour, all my steps direct,
And all these earthly lusts remove;
Thine image let my heart reflect,
The image of thy dying love.

Helpless and weak, O Lord, I stand,
Help me my mission to fulfill;
A vessel in the potter's hand,
O mould me to my Master's will.

Then when thou knockest I will hear,
And open the door and let thee in:
Thou'lt see thine own blest image there,
And then a willing guest remain.

C. M. WILLIS.

Charlotte, Mich.

Seven Reasons why I Desire the Kingdom of Christ to Come.

I DESIRE the kingdom of Christ to come soon:

1. Because earthly governments often rise in iniquity, flourish by fraud, stealth, robbery, and war, and fall to rise no more. The kingdom of Christ will be established in righteousness; mercy and truth shall meet together, righteousness and peace shall kiss each other within it, and it shall remain FOREVER.

2. Because here we must needs submit to unjust laws, but more frequently to the unjust administration of law. The law of Christ's kingdom will be established in righteousness, administered in justice, and will be the law of peace. Not to punish the disobedient, for all will be obedient. Not to restrain the vicious, for purity and holiness will be possessed by each subject of that kingdom. Its law will never be violated, for the outbreathings of every heart shall bless it.

3. Because the most vicious of men are often called to sit upon earthly thrones and exercise authority; and if perchance a good man is called to a kingdom he soon dies, and a worse one is called to reign in his stead. Christ will be the sovereign of His own kingdom, who is the Prince of peace, the King of glory. All other kings have been mortal; He hath immortality. His throne will never be vacant; He will reign upon it forever.

4. Because here the rich often grind the faces of the poor, and exact dishonest gain from them. In Christ's kingdom all will share alike in its wealth and glory. The saint shall be heir of "all things." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," shall be his everlasting portion.

5. Because temporal kingdoms are established upon the sin-blighted territory of the present earth. Brambles and thorns, quagmires and miasma, mortality and

*The Cottage Bible says of Mahomet: "Most of the truths of divine revelation he has discarded, only he acknowledges the divine mission of Jesus, and so far may be considered a witness for Christianity." But even this is, I think, more than should be either claimed or granted, especially as some might thence infer that there is an agreement between the two; for though he may acknowledge the "divine mission" of Jesus, he does not acknowledge his divinity, for he says, Koran, Chap iv., "God is but one God. Far be it from him that he should have a son." Several other expressions show that he denied the divinity of Christ.

grim death himself are written on it with the very finger of God's curse. The kingdom of Christ will be established in the new earth, blooming in unsullied beauty. The stain of sin's curse will be wiped off from it. Evergreen herbage will adorn its extended plains and blooming vales. The tabernacle of God will crown the holy hill of Zion, and immortality permeate every atom of it. Earth is a wilderness. Paradise will be home.

6. Because death has snatched my loved ones and laid them in his narrow charnel house. In Christ's kingdom I shall receive them again, restored in immortal beauty and vigor. I shall then clasp them again in my arms and press upon them the tender caress of love. I long to be there.

7. Because I am now away from my Saviour. By faith alone I see him who is now invisible. Then I shall see the "King in His beauty." I shall behold the star-gemmed brow of the King of glory. I shall gaze on the sun-lighted beauty that beams from His countenance. I shall measure the inexhaustible depths of His love. I shall sit with Him at the nuptial table of immortal union and undecaying love.—*Exchange.*

God's Grace Sufficient.

PAUL was severely buffeted, and in his agony made three fervent applications to the Lord that his peculiar suffering might be removed, or in his own words, "might depart from him." God's wisdom permits his affliction to remain—perhaps to teach him lessons of humility and trust, but answers, "My grace is sufficient for thee." Paul felt that it was sufficient, and in the midst of distresses, rejoiced with a joy unspeakable.

This gracious promise is of general application to all who suffer for Christ's sake—not alone to those who have suffered in past ages, nor yet is it reserved for some future emergency; but now, in our time of great need, when in our own weakness our hearts would be failing us through fear, does the Lord manifest himself full of grace and truth. Art thou afflicted, tempted and tried, or reviled, persecuted, oppressed, then the promise is to you. The Lord will overshadow and defend you.

If perils threaten, and in weariness thou wander, remember that the promise of grace cannot fail and if we apply earnestly as did St. Paul, it will be sufficient for us. It will not only serve to sustain us, but our sufferings will be so sanctified by it that they will become powerful instruments of our happiness and we be enabled to glory in tribulation also. We should not ask him to remove our trials, he does not pledge to do this, but we shall not sink under them; our enemies will rise up, but shall not prevail against us. Oh blessed assurance!

It seems to me that the apostle was brought into a blessed state of subjection to God, when he could say, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake;" and this may be the happy enjoyment of every believer. To attain this blest experience we should not shrink from trials, but rather welcome them as a means of grace; and as our own strength fails under them, God will support by his most powerful influence, and we shall find it fully able to thoroughly furnish us unto every good word and work.

E. M. PRENTISS.

North Parma, N. Y.

INFIDEL WRITERS.—We have had writers of that description who made some noise in their day. At present they repose in lasting oblivion. Who born within the last forty years, has read one word of Collins, and Toland, and Chubb, and Morgan, and that whole race that called themselves Freethinkers? Who now reads Bolingbroke? Who ever read him through? Ask the booksellers in London what has become of all those lights of the world. In a few years their few successors will go to the family vault of "all the Capulets." Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle, reposing beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that of course, they

are many in number; or, that after all, they are other than the little, shriveled, meagre, hopping, though loud and troublesome, insects of the hour.—*Edmund Burke's Reflections on the Revolution in France.*"

Arrangement for Monthly Meetings.

THE Shelby, Oakland, Memphis, and Lapeer, churches, have resolved to unite, and by the blessing of the Lord, sustain Monthly Meetings as follows: At Oakland, the second Sabbath in September; Memphis, the second Sabbath in October; Lapeer, the second Sabbath in November; and so to continue every three months at the above-named churches.

Members of the Hadley, Thetford, and other churches, and the lone ones far and near, are cordially invited to come up to, and help sustain and enjoy, these holy convocations.

All who are too far off to come Sabbath mornings should come some hours before the Sabbath, so that our teams and ourselves may be cared for and everything be quietly disposed of before the Sabbath. Meetings will begin at sun-set, Sabbath eve; at nine o'clock in the morning, and at one o'clock P. M. The meetings will begin early and continue later for the reason that we do not expect preaching, but that they will be sustained by prayers and testimonies flowing from hearts warm in the truth. As there will be many present and we shall want to hear from all, there will be no time for long, formal, exhortations; but to tell what the Lord has done for us, of our hopes and our fears of our progress in the good way and our efforts to overcome the powers of darkness.

Come one and all. Come praying that the Saviour's promise may be ours to enjoy, peradventure "the Lord will hearken and a book of remembrance be kept," the standard of truth be elevated in every heart, and we be found like that servant that was watching for, and waiting, his Lord's return.

By order of the churches.

WM. S. HIGLEY JR.

Lapeer, Mich.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations; conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Reed.

BRO. WHITE: I wish to say for the encouragement of the brethren scattered abroad, that the cause in Durand Wis., and vicinity is surely advancing. There have been two or three sound conversions from sin to the truth. Two have been baptized and one more is to be next Sabbath.

One good sister, formerly a Baptist, has seen the light and joined the church. Three came over from Menomonee last Sabbath and joined the church. Our meetings are good. All the brethren and sisters work and the Lord blesses.

As it respects my self, wife and daughter, a great calamity has befallen us. I have labored this summer to build us a comfortable house, had it well nigh completed; but alas! how uncertain are earthly hopes. Last Friday the fire took it all away and with it all our household effects. Not an article of bedding or clothing, save what we had on our persons, is left us, and my wife came near perishing in the flames. She escaped by falling from a staging on to which she was driven by the fire. She was injured but not as severely as we feared.

R. W. REED.

Durand, Pepin Co., Wis.

From Bro. Bostwick.

BRO. WHITE: The truths of the third message we believe are still onward. The Quarterly Meeting at San Prairie was good. The people seem to have a determination to go with the people of God and thus walk in that light that was sown for the righteous. Bro. Wm. Russel was with us at this meeting and admonished us of the importance of walking circumspectly.

Since the close of that meeting I have been holding meetings at Rush Creek, Crawford Co., Wis. In consequence of the excitement about the draft, it has been hard to get up an interest. Together with this excitement, there was a great deal of prejudice by some who seemingly were more wedded to a creed than to the word of God.

I am now in the midst of the Sabbath question; and there seems to be an inquiry among the people whether these things are so. I have got four subscribers for the Review; and two for the Instructor. Pray for me.

L. G. BOSTWICK.

Rush Creek, Wis.

From Bro. Foster.

BRO. WHITE: My heart has often been much cheered by reading the testimonies of the brethren in the Review. I would also add a word in favor of gospel truth. I want to be prepared with them to dwell with the King in glory. With the poet I can say,

"Let me dwell with the King in his beauty,
And I ask, oh, I ask for no more."

I feel that I have much to do to be prepared to stand with that people who are to be gathered before the throne of God not having spot or wrinkle or any such thing; but are to be holy and without blemish. Oh, what a work to be done! what a change to be wrought! before the wrinkles are all smoothed down, and all the spots cleansed from my heart, and I am made holy and without blemish before God. I should despair were it not for the promises of God. He has said, "My grace shall be sufficient for you." This is enough. It is the promise of God, and it cannot fail. We can overcome; and by his grace assisting us we are abundantly able to go up and possess the goodly land. God is able and will in his mercy and goodness work a good work for us, if we are loyal to his government.

In view of the great work before us, how important that we lead sober and godly lives; that our light may shine before the world. Is there not great responsibility resting upon us as a people? Have we not received great light? and is not this light given us for some good purpose? In Rev. i, 12, the seven churches are represented by the seven golden candlesticks. In Matt. v, 15, we are told that a candlestick is to hold the candle [truth] that it may give light to all that are in the house. Then if we are to be light-bearers to the world around, let us see to it that we do not put the candle under a bushel, but on a candlestick, that the many souls who need light in these last days of peril, may see it shining out in all its strength and beauty. The Saviour says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Is there any higher good work for the Christian than to live out the truth as revealed in the word of God? Then to let our light shine, is simply to live in accordance with the truth we acknowledge.

Oh, how important that we live consistent, like faithful Noah warning the world by our good works of the near approach of the coming storm. As perils thicken on every hand as a token of the near coming of our Lord, and every sign seems to indicate a gloomy future to the inhabitants of earth, should it not induce true believers to draw nearer to God and cry earnestly for grace to stand in the coming conflict, and by their faithfulness warn sinners to flee from the wrath to come and seek protection under the pavilion of the Almighty?

Let us not deny our Lord by unfaithfulness; but rather acknowledge him in all our ways, and finally meet with that welcome applaudit of having been faithful over a few things. Pray for me.

Yours in love of truth.

R. J. FOSTER.

Wright, Mich.

THE BIBLE.

Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And, on its dark and troubled billows, still
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye!

—Pollok.

Obituary Notices.

DIED of dropsy in Springbrook, Gratiot Co., Mich., Wednesday, Aug. 24, 1864, sister Sally Pratt aged 67 years. Sister Pratt had been a member of the M. E. Church for 53 years, when she embraced present truth about 4 years since. She earnestly desired to tarry till her Lord came; but it pleased him to lay her away through the time of trouble. She was sick some 20 years, but bore it with patience. She leaves many friends to mourn her death; but they are confident that she sleeps in Jesus.

Discourse by the writer from 1 Thess. iv, 18.

D. M. CANRIGHT.

DIED in the town of Riverton, Floyd Co., Iowa, August 1, 1864, of erysipelas, sister Kezia D. Bates, wife of M. H. Bates, aged 38 years, and 5 months.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 13, 1864.

THE brethren will be gratified to see in this week's Review the report from Bro. Andrews, giving the result of his mission to Washington. That the law relating to non-combatants would apply to those bodies of professed Christians who have long been known as such, we were well aware; but whether it would be construed to apply to Seventh-day Adventists, whose views are comparatively unknown, was a question—a question, too, which the General Conference Committee deemed it a duty which they owed to the brethren to have decided, before the brethren should become involved in the draft. The response from the Provost Marshal General is favorable, and will apply to our brethren in all the States. So that whoever can show himself to be an acknowledged member of the body of S. D. Adventists, and bound by their views relative to bearing arms, can avail himself of the immunities granted by law to non-combatants; that is, if drafted, instead of going into the field, he can be assigned to duty in the hospitals, or to the care of freed-men, or on payment of \$300 for the benefit of the sick and wounded soldiers, be exempt from any and all of these duties.

THE discussion between Elds. Hull and Cottrell on the Nature and Destiny of Man, again appears in this number. The articles being first published in the Sabbath Recorder, and each waiting till the article of the other appears in print, before replying, renders it unavoidable that some weeks should intervene between the appearance of the numbers in the Review. But we trust that none of the brethren will lose any interest in them on this account. Number three and the reply being too lengthy for one paper we publish this week a part of Eld. Hull's article, and as much of Eld. Cottrell's reply as answers to the same, calling it part 1. The remainder, or part 2, will be given next week.

A \$5 Response.

BRO. WHITE: In Review No. 15, Vol. xxiv, I notice your remarks under the heading "What shall be done?" and also Bro. Smith's remarks under the caption, "Do you want the paper?" In relation to this question I wish to give my opinion. It appears to me that there would be "equality" in holding publications at present prices and making up the amount required by donation.

I propose that a bill of paper, such a quantity as the publishing committee may think best, be met by donation. This will make matters easy and afford a wider circulation of our publications.

For this purpose I enclose \$5.

Jackson, Mich.

H. S. GURNEY.

Note from Bro. Sanborn.

BRO. WHITE: I have just closed a good meeting at Deerfield, Steel Co., Minn. Our meeting on the Sabbath was one of deep interest. It was a meeting we shall long remember, as it was a day of fasting as well as prayer. In the evening, after the Sabbath, we met to attend to the ordinances and we truly had a refreshing time. I preached five times and Bro. Bostwick once at these meetings. Four were baptized, and eighteen received into the church. I here met Bro. Allen. Bro. A. designs going out into this great harvest field to labor again for the salvation of souls. May God help him and bless his labors be our prayer.

ISAAC SANBORN.

To the General Conf. Committee.

CAN there not be a Conference to accommodate the brethren in R. I., Eastern Connecticut, and Southern Massachusetts, some time this fall, and have a general rally, in some convenient locality? Some in this region think it would do good if Bro. and sister White could attend.

P. C. RODMAN.

New York State Conference.

THE New York State Conference of the Seventh-day Adventists, will be held with the Adams' Center church, September 30th, and October 1st, and 2d.

Sixth-day September 30th, will be devoted to the business proceedings of the Conference. The first session will commence at 10 A. M. Ministers and delegates should reach the place of meeting on fifth-day evening. Meetings of worship will commence Sabbath evening.

Every church is expected to comply with the following provisions of the State Constitution:

"Art. iv, Sec. 2. It shall be the duty of the churches in this Conference to send a written report to the regular meetings of the Conference of their standing, their losses, and additions during the year, also the yearly amount of their s. b. fund."

Each church is also requested to report the condition of their Sabbath-school. Delegates will be expected to bring written credentials showing their appointment by their respective churches. Those churches who cannot be represented by a delegate are expected to report by letter.

EVERY LANPHEAR, } Conf.
NATHAN FULLER, } Com.
J. N. ANDREWS. }

P. S. We are happy to state that Bro. and sister White will attend this meeting.

CONF. COM.

Hints to Correspondents.

THE following simple rules for the guidance of those who write for the press, if observed, would save editors and printers, a world of trouble. Correspondents should adhere to them.

1. Write with black ink, on white paper, with ruled lines.
2. Write only on one side of the paper.
3. Give the written pages an ample margin all around.
4. Number the pages in the order of their succession.
5. Write a plain, bold hand, with less respect for beauty.
6. Use no observations which are not to appear in print.
7. Punctuate the manuscript as it should be printed.
8. For italics, underscore one line; for small capitals, two; capitals, three.
9. Take special pains with every letter in proper names.
10. Review every word to be sure that none is illegible.
11. Put directions to the printer at the head of the first page.
12. Never write a private letter to the editor on the printer's copy.
13. Don't depend on the editor to correct your manuscript.
14. Don't ask him to return the copy.
15. Don't press him to tell you why he refused to publish your article.

ACCORDING to a statement in the New York World, more than one-third of the newspapers in the United States, published four years ago, have suspended publication. The aggregate circulation of the remainder is much diminished. The price of all printing materials has doubled and trebled, and of paper has almost quadrupled.

It appears that the Papal Government is so much in need of funds that it is trying to get a loan of \$2,000,000.

THERE is nothing purer than honesty—nothing warmer than love—nothing richer than wisdom—nothing brighter than virtue—nothing more steadfast than faith. These united in one mind, form the purest, sweetest, warmest, brightest and most steadfast happiness.

It is the coldness of our hearts which kindles the fire of God's anger.

Business Department.

Business Notes.

P. H. Wilson. The \$5 was received and the papers sent.

James E. White, no longer offers Gold Pens for sale.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review & Herald to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

Joy Barker 26-11, E Lanphear 26-1, S M Kellogg 25-1, J L Hakes 26-17, S H Macroft 26-11, J Ghering 26-25, W Bailey 25-13, A Harmon 24-1, L Willey 26-11, S N Mead 25-1, D S Evans 26-11, David Ashley 26-2, Sarah Mc Vetta 26-11, Julia A Palmer 26-11, Nelly Palmbra 26-11, J C Herrick 28-1, Mary Wood 25-19, W H Slown for James Wilson 26-11, D D Haines 26-1, A Daymond 26-11, W D Landfair 24-13, L H Hunting 26-11, M Capen 27-1, B B Francis 25-14, Hannah Smiley 27-1, J Kemp 25-1, C B Turner 24-11, J M Porter 25-1, Kate King 25-1, W P Rathbun 25-1, W Coats 25-12, A M Antisdale 26-16, O S Eddy 26-16, A Fairbank 26-16, each \$1.

Nancy Hiddleston 25-20, C C Ghering 26-11, Sarah Sigman 25-1, J L Green 26-11, J H Scott 26-12, E Cummings 25-23, T A Herrick 26-1, A Hulet 25-14, J B Lamson 26-14, A Fife 27-1, O B Story 27-11, F L Sawyer 25-16, David Price 26-1, C Lyman 24-12, G W Perry 25-14, W E Landon 26-5, R Niles 27-8, E Wycoff 24-22, each \$2.

Mrs. S Harmon 25-16, H C Miller for Mr. Crafts 25-11, Anna Pennock 24-14, C B Bidout 25-16, J W Gates 25-17, W Carpenter 25-11, Katharine Jean 26-16, J H McChesney 25-16, D P Ames 25-16, E H Ames 25-16, S A Davis 25-16, I R Rutler 25-16, Eliza Wycoff 25-16, C Williams 25-16, B Beat 25-16, each 50c.

J Huber \$1.87, 26-7, Mons le Comte Guiciardini \$4.27-1, including postage, A Monson \$3.26-1, L G Morgan 66c. 26-22, P Palmbra \$3.34. 26-16, T White \$4.75. 25-20, J H Heggie \$4.50. 27-7.

Books Sent By Mail.

Mr Webb 25c, E E Jones 40c, S Zin 25c, L Lathrop 25c, D Daniels 92c, Mary Bean 10c, E Calkins 25c, D W Johnson \$1.10, Mrs S Smith \$2.49, C N Ford 25c, Peter Palmbra \$1.66, G F Richmond 25c, B B Francis 50c, Mrs H Smiley \$1.15, David price \$3.03, W V Field \$2.49, W McIntosh \$1.50, A H Adams 75c, N M Jordan 92c, A M Maynard \$1.66, H W Decker 92c, A L Burwell \$1.66, S R Nichols \$1.66, C C Spear 75c, S Rogers 92c, J L Baker 92c, W McPheter, \$1.66, T Bryant \$1.66, W H Stanton 75c, J W Burnham 75c, J R Russ 75c, NSBrigham \$1.66, E Goodwin \$1.66, F F Lamoreaux \$1.66, Mrs W Smith 75c, W W Lockwood \$1.50, O F Guilford \$4.15, M W Rathbun 85c, S W Rhodes \$1.03, C O Taylor 75c.

J Logan, A M Gravel, D C Elmer, M Edson, J M Landes, Lucia Morris, M E Reynolds, A Hough, L Russel, G P Cushman, L Lowrey, J W Raymond, H S Gurney, G W Newman, T Smith, Mary L Maxon, H L Richmond, M C Butler, B Armitage, E Morrow, Julia M Rhodes, W E Chesebro, W Dawson, J L Locke, L J Richmond, J H Waggoner, E Halleck, A D Love, L Russell, J D Hough, C N Ford, R L Rhodes, M B Ferre, J H Rogers, H Z Kinne, Lovina Chandler, F White, E Sanford, R Baker, Mrs A Dudley, J W Raymond, M G Holiday, E Metcalf, J M Baker, J Edgerton, F Carlin, E S Griggs, E Hardy, P Moot, J G Wood, A A Hough, J Yates, S M Inman, T Hamilton, G M Bowen, W Kerr, D W Milk, J E Farrar, Mattie Wells, R T Payne, D Carpenter, W Carpenter, S Lawton, S E Clark, R M Pierce, J B Tinker, E H Root, E M L Cory, M C Trembley, J P Hunt, A H Robinson, J Heald, D Weaver, E Degarmo, T R Horner, H Moore, O Chipman, S A Bragg, L A Marsh, W Farrar, J D Morton, Josiah Wilbur, E Van Deusen, R Holland, S Haskell, A Bliss, Mary E Westcott, T Brown and G A Poling, each 83 cts.

Soldiers' Tract Fund.

Nancy Jane Barker \$1. J Blair \$1.

General Conference Missionary Fund.

Nancy Jane Barker \$4. Thomas Brown 92c. Church at Haverhill Mass. \$11. Jonathan Lamson \$5. Church at Wolcott Vt. \$20. Church at Jackson Mich. \$20. From an unknown friend \$13. Church in Woodstock Me. \$19.70.

Cash Received on Account.

J B Frisbie \$2. J B Lamson \$10. Joel Locke 60c. L G Bostwick for I Sanborn \$1.50. J N Loughborough \$40. N Fuller \$4.25.

Donations for Stock.

H S Gurney \$5. Here is a good opening, brethren, to invest gold or greenbacks.—Ed.