

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. XXVIII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 26, 1866.

No. 4.

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.

Make Your Home Beautiful.

MAKE your home beautiful—bring to it flowers,
Plant them around you to bud and to bloom;
Let them give life to your loneliest hours;
Let them bring light to enliven your gloom;
Make your own world—one that never has sorrowed,
Of music and sunshine, and gold summer air;
A home-world whose forehead care never has furrowed
And whose cheek of bright beauty shall ever be fair.

Make your home beautiful—weave round its portals
Wreaths of the jasmine, and delicate sprays
Of red-fruited woodbine, with joyful immortals,
That blesses and brightens wherever it strays:
Gather the blossoms, too—one little flower—
Varied verbenas, or sweet mignonette,
Still may bring bloom to your desolate bower,
Still may be something to love and to pet.

Make your home beautiful—gather the roses
That hoard up the sunshine with exquisite art;
Perchance they may pour, as your dread darkness closes
That soft summer sunshine down into your heart!
If you can do so, oh, make it an Eden
Of beauty and gladness—remember 'tis wise;
'Twill teach you to long for that home you are needing,
The Heaven of beauty beyond the blue skies.

Make your home beautiful—sure 'tis a duty—
Call up your little ones; teach them to walk
Hand-in-hand with the wandering angel of beauty;
Encourage their spirits with nature to talk,
Gather them round you, and let them be learning
Of the bird and the butterfly—ever returning
To Him who has made all these beautiful things.

Make home a hive; where all beautiful feelings
Cluster like bees, and their honey dew bring;
Make it a temple of holy revealings,
And love its bright angel, with "shadowy wing."
Then shall it be when afar on life's billow,
Wherever your tempest-tost children are flung,
They will long for the shades of the home weeping-
willow,
And sing the sweet song which their mother had
sung.—*Eliza Cook.*

The Bible is itself a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned, and unlearned, prince and peasant, lord and peer; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representations, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult; its authors are not to be found, like other writers contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*Macayan.*

The Visions—Objections Answered.

(Continued.)

Obj. 5. *Duration of Christ's ministry in the most holy place.* The point next in importance in the catalogue of the objector, is the duration of Christ's final work in the second apartment of the sanctuary in Heaven. It is claimed that when his ministry had progressed therein but five years, from 1844 to 1849, the visions declared that his time to remain there was more than half expired; hence that according to the visions, he should have come long ago; and as he has not come, the visions are, in the pure vernacular of these new objectors, a "deceptive cheat!" The language upon which this objection is based is found on p. 46 of Experience and Views, as follows: "I saw that the time for Jesus to be in the most holy place was nearly finished and that time cannot last but a very little longer." We are accustomed, when investigating Bible questions, to let one portion of the Bible explain another. Why may we not follow the same rule in reference to the visions, and let one portion of them explain another? According to this rule, the declaration that the time for Jesus to be in the most holy place was nearly finished, is explained by the sentence that immediately follows; namely, "Time cannot last but a very little longer." See also near the top of p. 47: "The sealing time is very short, and soon will be over." When is the sealing time? It synchronizes exactly with the period during which Christ ministers in the most holy place. Well, that time is very short, and soon will be over; in other words, the time for Christ to minister in the most holy place, will soon be finished. The burden of this testimony, then, is the shortness of time, and the very little space that is occupied by the sealing work and the cleansing of the sanctuary. The idea of comparison between the time that Jesus had then been in the most holy place, and the time he was to continue there, is not introduced.

The objector brings it up in this light, because in no other way does it afford the slightest ground for an objection. But it is not so expressed. It does not read, "I saw that the time for Jesus to be in the most holy place, in comparison with the time during which he has already been there, is nearly finished." But it would have to read so, before we should have any right to infer that his time there was then more than half, or three-quarters, finished, as is claimed. As we sincerely believe and understand it, the view is designed to impress upon the mind of the reader, simply the shortness of time and the nearness of the end.

And is not what is there shown, true as a matter of fact? Is not time almost finished? We appeal to every believer in the near advent. Could it have been truthfully expressed in any other manner? What should we have thought of a vision which had told us that his time in the most holy was not almost finished? And considering the shortness of his ministry in that apartment, would it not be true at any period of its progress, looking from that point out to the end, that it was nearly finished? There is an expression in James, stronger than any in this vision, which we believe was true in 1844, has been true ever since, and still is true, "Behold the Judge standeth before the door."

Obj. 6. *Looking too far off for the coming of the Lord.* On p. 46. of Experience and Views, we read, "I saw some looking too far off for the coming of the Lord. Time has continued a few years longer than they expected; therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world." This vision was given about 1849; and the opponent endeavors to transform it into an objection by the following very luminous comment: "The only time movement then in agitation was the 1854 movement; and as that has passed by, this vision is not of God." Oh, profundity of logic! Supposing this to have reference to some definite time, was it not even just possible that some were looking to a time later than 1854? It is a notorious fact that even from the first, later times have been set by many. But this testimony does not have reference to any definite time at all. The very language shows that it is indefinite. Some were putting off the coming of the Lord indefinitely, and so were being led away into the world. Was it the result of the '54 time movement, or can it be of any such movement, to lead its believers into the world? No: those who advocate such moves, while so doing must so far separate themselves from the world, as to have their lives outwardly at least correspond to their profession. This view had reference to commandment-keepers, and was given to warn them of the danger of saying in their hearts, My Lord delayeth his coming, and so being overcome by the spirit of the world. "Then," says one, "the Lord should have come, according to that, in at most, three or four years from that time." That does not follow. If the Lord was not coming for twenty years, it would not be safe for the church to look forward, indefinitely, half that distance for the event. By thus putting it off indefinitely, we lose the spirit of the doctrine entirely; and as a consequent, the spirit of the world comes in to take its place. In no other way do we believe that the church can be prepared for the trials they are to endure, and finally be ready for the Lord when he comes, but to be expecting and watching for the event as nigh at hand. Therefore we say, Do not put off the coming of the Lord. See to it that this great event does not become dim in the distance before your eyes. And this is simply what this vision teaches on this point.

Obj. 7. *New Converts.* In a vision given June 27, 1850, Experience and Views, p. 55, we read as follows concerning new converts to the truth; "But now time is almost finished, and what we have been years learning, they will have to learn in a few months." "Then," says the objector, "the Lord should have come in a few months from that time." Not at all. The view as is evident from testimony commencing on the middle of the preceding page, is showing what a preparation the people of God must have, to endure the suffering they would have to meet for Christ's sake, and escape the seven last plagues. The tenor of the vision is shown by such expressions as these: "Will ye shun the seven last plagues? If so ye must die that ye may live. Get ready, get ready. Ye must have a greater preparation than ye now have. Ye must be partakers of Christ's sufferings here, if ye would be partakers with him of his glory hereafter." "I saw that some of us have had time to get the

truth, and to advance *step by step*, and every step we have taken has *given us strength* to take the next." Then follows the sentence first quoted: "But now time is almost finished, and what we have been years learning, they will have to learn in a few months."

Now the strength we gain by our experience as we journey on is just proportioned to the draft that will be made upon it by the conflicts and trials before us.

That is, we need at any time all the strength that we have up to that time gained. And at no time is it true of any of us, that we have acquired *more strength* than we need to be able to stand. As time elapses, we meet heavier conflicts, and closer tests are brought to bear upon us. We can now easily see how it must be with new converts in any of the advanced stages of our progress. What those of longer standing have been learning by years of experience, and so have just acquired strength for future progress, new converts, in order to come up to the same degree of capability of endurance, as it is necessary that they should do, in order to stand, must learn in a very short space of time. And this will be more and more emphatically the case, as we draw nearer and nearer to the end.

Again, we find in the Bible declaration after declaration, put in the present tense, but yet having no reference to the time in which they were written, but only to some future time, when they would be specially applicable. See for instance the following: "The end of all things is at hand." "Him that is ready to judge the quick and the dead." "The Judge standeth before the door." "We shall not all sleep." "We which are alive and remain;" &c., 1 Pet. iv, 5, 7; James v, 9; 1 Cor. xv, 51; 1 Thess. iv, 15; declarations which applied, not to the generation then living, but to people 1800 years from that time. But no believer in the Bible ever thinks of objecting to it, on account of this testimony. Why? Because they understand the principle that a person in vision, or writing under the influence of the Spirit of God, is frequently carried forward into the future, and speaks from that standpoint as though the time was then present. Just apply the same principle to the case before us, and the objection vanishes at once, and all is harmonious and plain.

Obj. 8. The Devil in Heaven. The objector farther says of the visions: "They teach that the Devil is in Heaven, trying to carry on the work of God." The view upon which this foolish and wicked misrepresentation is based, is found in Experience and Views pp. 43, 44. It is a view of events to occur at the end of the 2800 days, when Jesus changed his position from the holy to the most holy place. The Advent people, the church and the world, were represented as bowed before the throne. A great light was shed forth from the throne over the whole multitude; but only a few would receive it. This we understand to be the great light that came forth upon the doctrine of the advent under the first angel's message. When Jesus rose up from the throne, or changed his position to the most holy place, those who had received the light and were standing in his counsel, rose up with him, or followed him by faith in the change that he then made. The other portion of the company who had refused the light, were thereby left in ignorance of the change that had been made, and maintained their former position. They were as a consequence, left in darkness. The true light was now shining from another quarter. Not a ray of light was seen to pass to the multitude who still remained where they had stubbornly refused the light that had been tendered to them. This represents the position of the professed church and the world. And that it is their position we believe as firmly to-day as we ever did. What Adventist would think of turning to them for light? Concerning present truth, and present duty, they are in total darkness. But God still has a people there, who will yet come out where the light is shining and rejoice in its sanctifying influence. Then Satan was represented as standing by the throne which Jesus had left, endeavoring to act in his stead, when the multitude sent up their blind petitions, and to affect them in a way to deceive them, and thus best suit his own purposes. From this it is claimed that Satan is seen to be in Heaven; and they then facetiously ask if he is "not in the wrong place for him!" How

soon their joy at this discovery would all have been spoiled, if they had taken the trouble to think but a step further. If this vision teaches that the Devil is in Heaven, then it teaches that the Advent people, the churches and the world are all in Heaven; for these were all represented as bowed right before the same throne, by the side of which Satan was represented as standing. But who in his sober senses can be induced to believe that it teaches any such thing as this! Neither does it any more teach that Satan is in Heaven. Any one can see that it simply is designed to show the relation that existed between Christ and the world, the change that took place in that relation when he changed his ministration, and how Satan steps in and endeavors to perform the office of a bestower of blessings upon those who have refused the light, in order to render still more complete their willful deception. And who has not seen this verified? In all the false revivals of the land, is there not ample evidence that they were carried on by an influence other than the Spirit of God?

Obj. 9. The Time of Trouble Commenced. It is alleged that it was shown in vision in 1849, that the time of trouble had commenced. The authority given is some expressions taken down as uttered in vision. Such detached declarations we cannot admit as proof of anything positive, because we do not know with what scenes they were connected in the vision, and hence are unable to locate them. We must have the whole vision with all its connections, and dependencies. For the sake, however of not seeming to pass anything by without due consideration, we will admit the possibility of certain declarations having been made, and of their having reference to the time when they were spoken. The alleged expressions are these: "The time of trouble has commenced, it is begun. The reason why the four winds have not let go, is because the saints are not all sealed. It is on the increase, and will increase more and more. The trouble will never end till the earth is rid of the wicked. When Michael stands up, this trouble will be all over the earth." Now we do not know but her mind was carried forward in these expressions to future events; just as we read in Rev. xii, 12: "Woe to the inhabitants of the earth, and of the sea; for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." This declaration is worded as though it was a truth in the days of the writer, John; but we see that it has its application over 1700 years from that time. Yet as before remarked, admitting that the vision had reference to that time, what is proved by the expressions? It is proved that the special time of trouble such as never was, had not then commenced; for that does not take place till Michael stands up, according to Dan. xii, 1; but the expression here is, "When Michael stands up this trouble will be all over the earth;" showing that Michael had not then stood up, and that the trouble referred to was only some local and particular trouble. Again, "The reason why the four winds have not let go," &c. This again shows that the great time of trouble which is to be caused by the blowing of the winds had not then commenced. The word trouble is then used only in a secondary sense; and in that sense it was true, and still is true. The great outbreak in Europe in 1848 marked the commencement of that time designated as the "anger of the nations." Rev. xi, 18. Since then they have been growing more and more angry. Distress of nations with perplexity has been increasing on the earth; and darker forebodings press more heavily continually on the hearts of men, just as the Saviour said it should be, when giving the signs of his coming. Within the past 17 years every Adventist has re-iterated all these things more than a thousand times; and we ask, Are they true or false? Now shall we too grow angry because it happened to be so seen in vision, and give it all up, although it has thus far been a cardinal point of our faith?

Obj. 10. Perpetuation of Immortality. On this point the objector says. "She teaches, contrary to the Bible on the subject of immortality, that even the endless life in the eternal state may cease and waste away." We reply, She teaches no such thing; and they who assert it, do, or might, know better. To what do they refer for proof of this? To what she says about Adam in the garden of Eden: "In order for man to possess

an endless life, he must continue to eat of the tree of life. Deprived of that tree his life would gradually wear out." Gifts, Vol. iii, p. 64. But we would inform our astute reasoners that Adam on probation in the garden of Eden, and a redeemed saint in glory, are two things. This declaration has no reference to the eternal state. Their conclusion is 6000 years from their premises; and if this is a specimen of their discernment in opposing the visions, they had better entrust the job to other hands.

Obj. 11. Slavery. The objector consoles himself again with the thought that here is something more out of joint in the visions. He says: "Her visions on slavery in the United States have been proven false by recent facts." To which we reply that recent facts have proved no such thing. The only declaration that referred to slavery at the time it was written is this: "It looked to me like an impossibility now for slavery to be done away." This was shown in 1862, and published in Testimony No. 7, p. 19. It was spoken in reference to the South as their selfish love of slavery was set before her in vision, and the desperate measures they would adopt to cherish the institution, before they would give it up. To illustrate this case she was pointed back to Pharaoh and his dealings with the Israelites as they came out of Egypt. And as the scene passed before her and she saw the fiendish spirit of the slave-holders, and their unscrupulous determinations, she says it looked to her like an impossibility for slavery to be done away. Well now, could not slavery be done away without proving it false that it at that time appeared to her that such a thing was impossible? Is it on such shallow objections as this, that we are called upon to give up the visions? But it does not yet appear that slavery is really dead. Men of quite as much erudition and scope of discernment as any who are now engaged in a petty warfare against the visions, assert and re-iterate, from a personal knowledge of things in the South, that slavery is as much a fact there to-day, as it was five years ago; that it is abolished only in name. It is beginning to look even to some of these, like an impossibility, under the present state of things, for it to be done away.

But there is another testimony that is brought in in this connection. Ex. and Views, p. 18: "Then commenced the Jubilee when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the voice of God. Soon appeared the great white cloud," &c. But how, we would like to know, is this "proved to be false by the recent events in the United States?" It cannot be proved to be false till we have passed the time to which it applies; and when is that? It is right down at the end, at the voice of God, in close connection with the appearing of the Saviour. And, we inquire further, even if slavery in this country should be, for the time being, entirely demolished, as we trust and pray that it may be, that the poor bondmen may have an opportunity to learn the truth, would it not be possible for it to be revived again before the coming of the Lord? At that time the world will be sunk to an unparalleled degree in every species of wickedness; and can we suppose that the system of slavery, which so panders to all the grosser lusts of the depraved and carnal heart, will be unknown in the midst of that wickedness? Will men become so extremely virtuous on this point? It is not at all probable. If we understand this vision aright, and Rev. vi, 15 aright, there will be bondmen on the earth when the Lord appears.

Obj. 12. The Sabbath a test. "She teaches," says the objector, "that the Sabbath was not a test prior to 1844, which is contrary to the Bible." To this we reply that she teaches no such thing. What does she say? "I saw that the present test on the Sabbath could not come until the mediation of Jesus in the Holy Place was finished, and he had passed within the second veil; therefore Christians who fell asleep before the door was opened in the Most Holy when the midnight cry was finished at the seventh month, 1844, and had not kept the true Sabbath, now rest in hope; for they had not the light and the test on the Sabbath which we now have since that door was opened." Ex. and Views, p. 25. Then what is the test referred to?

Evidently the new light that came forth at that time upon the Sabbath question *as connected with prophecy*. But the objector by making the Sabbath a test in the same sense in which it is now a test, before the development of the light upon it, not only goes beyond the Bible, but offers no hope to those Christians who have died in the past without observing it. If he wishes to take upon himself that burden he is welcome to carry it. The Bible proportions a man's responsibility to the light he receives. And what is it that gives the Sabbath doctrine its vitality and aggressive power in the hands of S. D. Adventists, over what it possesses in the hands of S. D. Baptists? It is simply its connection with prophecy and the subject of the sanctuary. And before the truth on these subjects came out, the light that existed on the Sabbath question, even among those who were observing it, was scarcely a tithe of what it is now. Hence the Sabbath question has occupied a place before the world since that time, such as it did not, and could not, before. No S. D. Adventist can consistently deny this. And this is all that can be deduced from the teachings of the visions upon this point.

OBJ. 13. *The 144,000.* "Her visions," we are told, "are contradictory in regard to the 144,000." The only trouble with this objection is, that like all those we have thus far examined, it is false. There is no truth in it. What is the objection made of? Just this. In *Experience and Views*, p. 11, she speaks of the living saints at the time the voice of God is heard, as being 144,000 in number. In *Gifts Vol. i*, p. 205, she says that those who have died in faith under the third angel's message, are raised at the voice of God. She does not say that these raised ones are numbered among the 144,000, as the objector assumes; but we will consider it so, in order to give the objection all the force that it can have. Then says the objector, the first statement that the 144,000 are the living saints, is contradicted by the second that it takes these resurrected ones to make up the number. Will the objector tell us when these persons are raised? Is it the voice of God pronouncing the day and hour of Jesus' coming, that brings them up, or do they come up before, and in season to hear it? This point is conclusively settled by the testimony in immediate connection. We read on the page last referred to: "There was a mighty earthquake. The graves were shaken open, and those who died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept his law." What this covenant of peace is, is shown a few lines further on: "And as God spake the day and hour of Jesus' coming and delivered the everlasting covenant to his people," &c. Now what can be meant by the declaration that they came forth to hear the covenant of peace, &c., unless it is that they are raised before this covenant is proclaimed, or the voice of God announces the day and hour of Jesus' coming, and are raised in order to hear it. Then having been raised, and standing alive with the saints who have never died, are they not in all propriety reckoned among the living saints? And it is this very declaration of the day and hour of Jesus' coming that the company then alive, 144,000 in number, hear and understand. Ex. & V. pp. 10, 11. Then where is the contradiction? It does not exist.

But it is further objected that at the general resurrection of the righteous at the appearing of Christ, the 144,000 rejoice to meet their friends who had been torn from them by death. Ex. & V. p. 12. This is claimed as a contradiction. But is it not barely possible that some of the 144,000 had Christian friends taken away by death previous to the rise of the third angel's message? Such captious criticism is unworthy of notice.

It is objected again that this makes too many resurrections. We leave the objector to settle this with the Bible; for the prophet Daniel brings to view this very resurrection. Dan. xii. 2. To no other event can his testimony be applied.

(To be continued.)

Be cheerful, but not light; solid, but not sad.
Keep the body under but the spirit up.

Prayer.

ALL night in prayer! oh how that word,
Thrills through my soul with solemn sound.
Its tone with agony is stored,
Of One who bowed on the cold ground,
With naught to shield his holy head,
Save Heaven's canopy above,
The gathering darkness, as it spread,
Witnessed the fervor of his love.

All night in prayer! Thou blessed One,
Didst thou kind nature's rest forego,
That thou might'st wander forth alone,
To brood o'er man's sad state of woe?
Didst thou one long and sleepless night,
Pour forth thy soul in ardent prayer,
That man might choose yon world of light,
And dwell with God and angels there?

All night in prayer! The starry train,
And beauteous moon their vigils kept,
Beholding from their bright domain,
The form of him who often wept
O'er human sorrows, toil, and care,
And felt soft pity's kindling glow,
And e'en was willing all to bear—
To drink our bitter cup of woe.

All night in prayer! Did angels view,
Prostrate in kneeling beauty bowed,
While words which seraphs never knew,
Reached far beyond yon glittering cloud.
They told into his Father's ear,
Of that sad day of coming pain,
When from his side a soldier's spear,
The life-blood's gentle flow should drain.

All night in prayer! Think, O my soul,
For 'twas for thee he wrestled thus,
To point thee to yon heavenly goal,
Where every murmuring thought is hushed.
Where peace, like rivers, flows along,
The pure, celestial city wide,
While all repeat the glorious song
Of him who once for sinners died.

All night in prayer! Yes, O my Lord,
My soul shall count those moments dear,
When agony like thine was poured,
In drops like blood, and sweat, and tears.
Thus let me view, with solemn awe,
The suffering scenes of Christ, the Lord,
And from thy precepts ne'er withdraw,
But follow thee at thy blest word.

—Advocate and Guardian.

Frozen to Death.

A CREW of sailors had just reached port, and all except one went to the drinking houses, which always are found near the wharves. Here they spent their money and fired their brains with that abominable stuff which Robert Hall called "Liquid fire! and Distilled damnation!"

On returning to the ship they found a ship-mate sober, and jeered him for not drinking; they then threatened to tie him up and whip him if he did not drink. Next day they found him ashore, and after abusing and threatening him, which he bore with wondrous patience, and Christian fortitude, they asked him the reason why he would not drink.

He spoke as follows: "My first recollections of my father are that he was a drunkard. He often abused my poor mother and nearly broke her heart, when under the influence of liquor.

"One cold winter's day, when the snow was deep on the ground, as I was running home, I kicked against something in the snow—I stopped and found it was a man. On uncovering the face, I saw to my horror, that it was my own father. I ran home with all speed, crying bitterly, told my poor mother—the neighbors were soon aroused, and he was brought home. When the excitement was over a little, my dear mother and I stood by the side of my father, and she said, 'Now John, my dear son, you see what drink has done—your poor father has died a drunkard; now I want you to promise me that you will never drink strong drink as long as you live.' I promised I never would. I've kept that promise up to this day. Now, comrades, that is the reason why I never have drunk strong drink, and by the help of God I never will."

Deeply touched, even to tears, by this sad history, one of the sailors exclaimed, "John, draw up a pledge

and I'll sign it;" another said "so will I"—and all six of them signed the pledge to totally abstain from the use of all intoxicating liquors.

On reaching the ship, the captain asked what the matter was, that all had come aboard so soon. They showed him the pledge, stated the story, when he said, "I'll sign it too." He called up the mate and he signed.

Religious meetings were held on board this ship, and all were converted to God. So much for one man's faithfulness. Stand up for the right. Dare to be true to your convictions of duty. If God be for us, who can be against us.—J. E., in *Christian Press*.

Trifles.

"THE trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives,
These are the main-springs after all."

There is a vast amount of truth contained in this little stanza. It is the little things, the seeming nothing, the common things, which make up the days, and the days make up the years of life. It is the little things which tell to all with whom we come in contact, whether Jesus is our pattern, whether we are living for him, or whether we are living for self, heedless of the golden rule. It is the little things which will make the scale weigh either for or against our right to the white robe and the starry crown. Yes, the little things, those whereof there remains no visible trace. These the poet says are the "main-springs." Main springs of what? Of all those acts which do leave a visible trace. How important then that these little things should be the main springs of right.

M. J. C.

Malignant Christians.

SOME persons pride themselves on being blunt, or, as they call it, "honest;" but very blunt people do little good to others, and get little love to themselves. The Scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit, and deceive themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in the church what a very witty and sarcastic person is in society, or what a tell-tale is in a school; and approximate very closely to that class which the apostle terms "busybodies in other men's matters." Such Christians come in time to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. "The nail of reproof" says an old writer, "must be well oiled in kindness before it is driven home."

The Profane Soldier's Reform.

A FEW months ago, a soldier, who when a boy, had been taught to swear by his father, and learned his lessons well, was lying in his tent at dead of night, unable to sleep. Upon the still air of his canvas home came the oaths of his comrades engaged in conversation. He listened awhile, and said to himself, "Is it possible, that swearing sounds as horribly to others as it does now to me?" He tried to sleep, but the profanity came with still harsher, viler discord upon his ear, while thus alone with God and conscience. Rising, he went forth and expostulated with his comrades to their astonishment; and with the reason, gave his pledge to abstain entirely henceforward from the vice. He has kept his promise, though not a Christian.

If thus in moments of calm reflection, under the curtain of night, the oath sounded upon the wakeful ear of the swearer himself, how terrific will be its thunder when it echoes through the gloom of eternity's despair!

Use yourself to moderation in all things.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 26, 1866.

URIAH SMITH, EDITOR.

"Let Your Women Keep Silence in the Churches."

WHETHER or not a woman has a right to take part in the public worship of God, has been with many, a serious question on account of the one declaration of Paul, found in 1 Cor. xiv, 34, 35, of which the heading to this article forms a part, and which has been supposed to refer to this subject. The whole passage reads as follows: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church."

Taken independently of its connection, and in a general sense, it is not strange perhaps that this passage should suggest itself to some minds as a prohibition of any public participation in the worship of God on the part of females. Taken however in connection with the other instruction of the apostle with which it stands, and in view of the part assigned to females in other portions of the word of God, the evidence is to our mind conclusive that it is not designed so to teach.

1. In spiritual matters, women have, in almost every age of the world, had an important part to act. Go back about thirteen hundred years before Christ, and we find Deborah a judge of Israel. She was a prophetess; and Israel sought to her for judgment, and received counsel and instruction at her hand. Judges iv, 4-9.

2. About seven hundred years after this, another prophetess appears in the record, 2 Kings xxii, 14-20. When Hilkiah, the high priest, found the book of the law which had lain for long years concealed in the house of the Lord, and had caused it to be read before Josiah, the king; the king rent his clothes, and sent the high priest with others to Huldah, the prophetess, to inquire of the Lord concerning this matter. And the Lord gave to the king and people through her, a fearful threatening of the overthrow of Jerusalem on account of the sins which had been committed.

3. We come down to the birth of Christ, and there we find another prophetess acting a conspicuous part in the public worship of God. When the infant Saviour was brought into the temple, Anna, a prophetess, "coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke ii, 36-38. Here we have an instance of a woman's publicly teaching in the temple, and giving instruction to all them who were looking for redemption in the city of Jerusalem.

4. In the great prophecy concerning the spiritual features of the present dispensation, Joel ii, 28, 29, daughters as well as sons, handmaids as well as servants, were mentioned as those upon whom the Spirit should be poured, and through whom its operations should be manifested. Now can we suppose that Paul would give directions concerning the same subject, to apply at the same time, and lay down a rule which would completely cut off the prophecy of Joel from fulfillment on the part of the daughters and handmaids? Certainly not.

5. We read in Acts xxi, 8, 9, of Philip, the evangelist, one of the seven, who had four daughters who did prophecy. Paul and his company came into his house in the year A. D. 60, one year after he had written to the Corinthians to have their women keep silence in the churches; but we do not read that he uttered any rebuke, or urged any protest, against their following their calling, and speaking to the disciples, to their edification and comfort.

6. Paul, in Rom. xvi, A. D. 60, mentions Phebe as a servant of the church, Priscilla as one of his helpers in Christ Jesus, Tryphena and Tryphosa, as those who labored in the Lord, and Persis as one who labored much in the Lord, all women and fellow-help-

ers of the apostle. In Acts xviii, 26, we read further of Priscilla, that in connection with her husband Aquila, she took Apollos and expounded unto him the way of God more perfectly—a woman expounding the way of the Lord, and that too to a no less renowned personage than the eloquent Apollos. In Phil. iv, 3, Paul speaks of other of his sisters in the church as follows: "And I entreat thee, also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Here are women mentioned as laboring with Paul in the gospel, and whom he ranks with Clement, as his fellow-laborers. Can we suppose that these women were altogether silent in the churches?

7. In chapter xi, 5, in this same epistle to the Corinthians, Paul gives directions how the women should be attired while praying or prophesying in the public congregation, or "when they were come together in the church." Verse 18. In verse 4 he says, "Every man praying or prophesying with his head covered, dishonoreth his head." Then he proceeds to give directions in regard to the women, "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." Here praying and prophesying are allotted to the woman no less than to the man. In chapter xiv, 3, he tells us what it is to prophesy: "He that prophesieth, speaketh unto men to edification and exhortation and comfort." In this way then it was designed by the apostle that women should speak in the church. There is no evading this conclusion; and the way some attempt to avoid it, is a little singular. Commentators of high standing, to save their position on chapter xiv, 34, that women should take no part in the public worship of God, explain Paul's language in chapter xi, 5, in reference to women's praying or prophesying, by saying that Paul here "gave directions how it should be done, provided any such thing were allowable; but he did not mean to intimate that women ever would pray or prophesy; and in chapter xiv, 34, he expressly forbids it." We may be sure that the apostle indulges in no such trifling.

8. No one certainly will contend that Paul excludes females from being members of the church. Yet in chapter xiv, 23, 24, he speaks about the whole church being come together, and all speaking with tongues, and all prophesying. This would include the sisters equally with the brethren.

We are thus brought to the question, What does Paul then mean by the language, "Let your women keep silence in the churches?" From the evidence thus far presented, we can take our stand positively on what he does not mean. He does not mean taking such public part in the service of God, as that of which we have such prominent examples in both the Old and New Testaments. He does not mean to cut off the prophecy of Joel from a great part of its fulfillment. He does not mean to contradict his own directions expressed in chap. xi, 5. Hence he does not mean to forbid any kind of public exercise by which "edification, exhortation or comfort" is given to the church. If he does mean any of these things, then there is a positive contradiction between Paul, and other sacred writers, and between Paul and Paul; which Bible believers will not be ready to admit; and if he does not mean any of these things, then his language is far removed from furnishing any objection to women's taking part in the public worship of God, as conducted at the present day.

The question still remains, What does the language mean? On this point we may not be able to arrive at so definite conclusions, as on the inquiry, what it does not mean; but there are grounds for certain inferences, which are both fair and necessary.

1. Paul is correcting wrongs and irregularities that existed in the Corinthian church. There were occasions when it was improper even for the men to speak. See verses 27-30. We may justly infer therefore that what he says in reference to the women, is of the same nature, and that the speaking he refers to is that which would be out of order, and cause confusion in the church.

2. The antithesis of the command, "Let your women keep silence in the churches," is expressed in

these words: "But they are commanded to be under obedience, as also saith the law." This shows that the speaking which is prohibited, is of that kind which would show that they were not under obedience. But what is meant by being under obedience? The Scriptures represent, that a subordinate position, in a certain sense, is assigned to the woman, for the reasons that she was formed from the man, and at a subsequent time, and was first in transgression. 1 Cor. xi, 8; 1 Tim. ii, 13, 14. The leadership and authority is vested in the man. "Thy desire shall be to thy husband, and he shall rule over thee." Gen. iii, 16. This order is not to be reversed, and the woman take the position which has been assigned to the man; and every action on her part which shows that she is usurping this authority, is disorderly, and not to be allowed. Hence Paul says plainly to Timothy, 1 Tim. ii, 12, "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." There is no doubt but it was the very same point, the usurping of authority over the man, that the same apostle had in view in 1 Cor. xiv, 34.

3. The following remarks from Dr. Clarke, doubtless convey the true idea: "It is evident from the context that the apostle refers here to asking questions, and what we call dictating in the assemblies. It was permitted to any man to ask questions, to object, altercation, attempt to refute, &c., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian church; he orders them to keep silence; and if they wished to learn anything, let them inquire of their husbands at home; because it was perfectly indecorous for women to be contending with men, in public assemblies on points of doctrine, cases of conscience, &c. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, she was not to obey that influence; on the contrary she was to obey it; and the apostle lays down directions in chap. xi, for regulating her personal appearance when thus employed. All that the apostle opposes here is their questioning, finding fault, disputing, &c., in the Christian church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the man, by setting up their judgment in opposition to them; for the apostle has in view, especially, acts of disobedience, arrogance, &c., of which no woman would be guilty who was under the influence of the Spirit of God." On the words, "It is a shame for women to speak in the church," he says, "The apostle refers to irregular conduct, such conduct as proved that they were not under obedience."

That it was some such irregularity which the apostle was combating in the Corinthian church, appears further from the challenge he gives them in verse 36: "What? Came the word of God out from you? or came it unto you only?" That is, did Christianity originate with you? or are you the only church that has received the true light, that things should be tolerated in your midst which are not allowed in other churches?

Such being the nature of the things prohibited by the apostle, who can say that he has any reference to such testimony as faithful Christian women bear, when they rise to speak a word for the Lord and his truth, to the strengthening of themselves, and the comfort, edification, and encouragement of all the church?

"Will a Man Rob God?"

STARTLING question! Yet such terrible robbery does exist at some time in order to be mentioned by the prophet of God.

God, by his prophet affirms, "Ye have robbed me in tithes and in offerings." And the result is, "Ye are cursed with a curse."

The natural and forcible application of this subject to Systematic Benevolence will not be questioned by the informed. But there are those who are robbing God, at a fearful loss to themselves and their families. They overwork themselves and their families, deprive themselves and theirs of needed rest, and break down their constitutions in accumulating wealth, in adding

farm to farm to be a terrible curse to them in the time of trouble. "Go to now, ye rich men," says the apostle, "weep and howl for your miseries that shall come upon you." "Ye are cursed with a curse." Even admitting for a moment that the Lord will not come for several generations, these men of wealth are making a sad mistake in laying up treasure on the earth at such a sacrifice of happiness and health to curse their children. The men and women of real worth to the world generally come from poor families. The worthless men and women come almost always from the families of the rich.

The lamented Abraham Lincoln was a poor boy. His father was a poor man. With the rich inheritance of poverty, Abraham Lincoln learned self-reliance. And he who rose to the highest seat in our government, instead of revelling in wealth, luxury, and vice, when a young man, was a rail-splitter.

From the political let us look to the theological world. Go with us to the streets of Germany, and there we see a poor boy singing his simple song for his daily bread. Martin Luther had inherited the great blessing of humble life. His parents were poor. And he was far the greatest man of the fifteenth century. With his poverty he inherited great muscular and mental strength. He had a sound mind in a sound body.

In his lowly life he learned to be a man of God, and as he rose to greatness, the Papal power trembled before him. Had he been a rich man's son, probably his wretched legacy would have been imbecility, effeminacy, and the many vices of his time. Hence the great mistake of those who rob God of what he requires of them, rob themselves of present happiness, and the glory of the life to come, and in so doing ruin their children for both the present and the next world. Parents, be warned while you may, while Jesus is our advocate. "It is a fearful thing to fall into the hands of the living God."

JAMES WHITE.

Battle Creek, June 24th, 1866.

The Safe Side is the Best.

You say you believe that if we keep one-seventh part of time to the Lord, let it be what day of the week it may, it will be acceptable with God. If you are right, we that keep the seventh-day—the only day which God has ever appointed for the weekly Sabbath—are certainly doing that which is acceptable and well-pleasing in the sight of the Lord; for we are keeping a seventh part of time. Therefore, whether we are bound to a particular day, as we think we are, or not, we are right and safe, according to your judgment as well as ours.

But supposing your opinion, that any seventh part of time is acceptable should prove to be false—and there is no intimation in Scripture to sustain it—supposing it prove to be the truth that God has appointed the particular day of the seven he would have us observe, and that a substitute is not acceptable with him, as his word abundantly teaches, Lev. x, 1-3, 1 Sam. xv, 21, 22, Matt. xv, 1-9, in that case, what will be the result in the day of reckoning, to those that choose another day? Is it not best to be on the safe side? In worldly matters men choose the safe side. They always prefer gold to doubtful paper currency, though the latter might possibly pass. When they can choose, they always take that about which there is no doubt. Why is it, that in religious matters men choose doubtful paper to genuine gold?

Nadab and Abihu may have reasoned thus: Fire is fire; and what difference is there between the fire upon the altar and any other? Other fire will cause the incense to smoke as well as that, and I cannot see that it makes any difference. The essential thing evidently, is to burn the incense; and the fire from my own hearth will do it as effectually as that from the altar of the Lord, and I believe it will be just as acceptable. But what was the result? They offered strange fire—offered God a substitute for what he had commanded—and a fire came out from before the Lord and they died—died a fearful example to all who should follow in their steps.

Our friends tell us that though it makes no difference what day we keep—that any seventh part of time is

equally acceptable, yet it is much better that there should be uniformity. Therefore they choose to keep the first-day, since that is the prevailing custom.

Now if uniformity is so very desirable, the Lord certainly knew it. Accordingly he has appointed the day, so that there might be this desirable uniformity with all those who choose to obey him. He is not the author of confusion. It would have been the height of folly and absurdity, to make any seventh part of time the Sabbath, as each man might choose, when it was altogether best that they should be agreed in some one day. Only think of a State legislature decreeing that every man should do military duty one day in a year, whenever and wherever he chose. Would not each farmer choose to do it in his own corn-field, about the time his corn was coming up? And would any one expect to see them all turn out on the first Monday in September, as we used to do?

The Lord has not committed an oversight so fatal to his plan and so subversive of the design of the Sabbath as a day of public and social worship, but has appointed the day, so that there might be no need of confusion, but that all might harmoniously worship him together upon the day of his own choice.

Reader, since you feel free to choose for yourself, will you not choose the day that God has chosen and sanctified and blessed? If all will do this, there will be uniformity; but if others do not choose it, still it is safe. God will not fail to accept of the day of his own choice—the day which he blessed and sanctified; "because that in it he had rested from all his work." But if you choose a substitute, no matter how popular it is, the Scriptures do not authorize me to promise you that it will go any better with you in the day of judgment than it did with Nadab and Abihu, with Saul or with those Jews, in the days of our Saviour, who "made the commandment of God of none effect" by their tradition.

R. F. COTTRELL.

Report from Ohio.

THURSDAY, June 7, I, in company with Bro. Lawrence arrived safely at the good home of Bro. Oliver Mears of the Lovett's Grove church. At his house we enjoyed a good season of rest before entering upon the duties of our appointed meeting. At the commencement of the Sabbath, we went to the meeting-house, where we found a goodly number of brethren and sisters from different parts of the State, who had come up to the meeting. Our introduction and acquaintance with them was very pleasant, and, before the meeting closed, we felt in our hearts that there were some lovers of present truth still left in Ohio.

On Sabbath morning we had a free time in presenting to the friends of truth, the high, moral perfection of the Christian church in the last days; by which, we trust, was seen the importance of a thorough work in the health reform, as well as in other things. In the afternoon we enjoyed an excellent social meeting, in which many stirring testimonies were borne, showing an earnest zeal in the cause, and a willingness to sacrifice everything that would hinder their progress with the remnant people to Mount Zion. They all expressed their gratitude to God, and their hearts overflowed with praises to his name, that they had been remembered by the General Conference in the distribution of labor. The Lord gave us his blessing through the day, and we felt that it had been a good Sabbath-day to us all.

On Sunday, Bro. Lawrence remained with the church at Lovett's Grove, while I went to Portage to fill appointments that had previously been given out. This divided the interest of our meeting somewhat, but could not be avoided without disappointing the people at Portage. Our meetings were well attended in both places, and the Lord gave a good degree of freedom in speaking the truth. There seemed to be quite a good interest manifested by the people around to hear the truth.

On Monday morning, according to previous arrangement, a council of the brethren and sisters was held to determine, if possible, in what part of the State the tent should be pitched the coming season. I never have been in a meeting before, where better harmony prevailed than did on this occasion. The brethren spoke freely, and their minds all seemed turned to an entirely

new field in the vicinity of Mansfield, Richland county. Bro. Lawrence and I had been looking at the map previous to the meeting, and our minds were directed to the same place. We therefore concluded that we would make a trial in that direction at least.

Monday evening we again enjoyed a free time in giving a discourse to a full house, on the change of the Sabbath by the "Man of sin," and its restoration in the last days. The Lord by his Spirit seemed to be near to us throughout the meeting. We all felt to praise his name for the good privilege we were permitted to enjoy. May God bless the dear friends in Ohio, and may success attend the effort made to advance the cause of truth the coming summer.

Pray for us.

I. D. VAN HORN.

Belleville, Ohio, June 14, 1866.

This Generation.

A CORRESPONDENT asks if the generation spoken of in Matt. xxiv, 34, commenced in 1833 when the falling of the stars took place. This in our view, would be making altogether too definite an application of it. The generation addressed is the one that "sees" these things; or, in other words, those who have these things which constitute the great sign of the coming of Christ, presented before their minds as such; namely, the darkening of the sun and moon, and the falling of the stars. The other things mentioned in connection, as the shaking of the powers of the heavens, and the sign of the Son of man, take place in too close connection with the advent, to constitute signs of that event. We consequently believe that the great majority of those who having arrived at years of maturity, heard the proclamation of the first angel's message, in which these signs were held forth as precursors of the great day of the Lord, will not pass off the stage of action, before that day comes.

Good Wishes.

[Sister F. Freeman expresses the following wish in which we, and every friend of the Review can heartily join.—Ed.]

I have been greatly benefited by the Review. It seems to lift me up a step higher in the way that has been cast up—the high way of holiness. May the blessing of God still attend it, as it goes forth dispensing words of cheer to the lonely, scattered ones. And may those whom he has called to do his will be ever blessed with light and truth, that they may be able to send forth to all a portion in due season.

Quarterly Meeting at Lisbon, Iowa.

BRO. WHITE: We have just returned from the Quarterly Meeting at Lisbon. There was a good turnout. I believe that it was one of the best meetings I have attended since I have embraced the truths of the third message. I think that there has never been a time that these three churches, Lisbon, Marion and Fairfield, have been so united as they are at the present time. Some who have been in a backward state, have taken a decided stand on the side of truth, and others that have been in doubt, have had their doubts removed. May the Lord keep us faithful unto the coming of Jesus, is my prayer.

D. T. SHIREMAN.

Marion, Iowa.

Report from Bro. Fuller.

BRO. WHITE: Fearing that some may judge by not hearing from me, that I have grown cold in the cause of truth, I wish to say that I have not; but severe trials have been my lot. So heavy they were upon me I did not feel like writing.

I have tried to labor what I could with churches as follows: Allegany Co., N. Y., Lancaster, Erie Co., N. Y., Wheeler, Steuben Co., N. Y., Catlin Center, Champaign Co., N. Y., and McKean Co., Pa.

Immediately after the State Conference, Oct. last, I labored with the church in Allegany, with good success. The Lord worked for us; and all were benefited. This is quite a large church, and much labor has been bestowed upon it; and yet I fear that some will be so unwise as to lose eternal life; but most of its members are striving for victory.

When I was at Lancaster the weather was bad, and I was called to Rochester to attend the funeral of Bro. Orton. Many of the brethren and sisters went also, which was against the interest of that Quarterly Meeting. But one dear friend who had long been the subject of prayer, gave his heart to God, as the result of that meeting. The church seemed interested and awake in the cause of God.

We had good meetings at Wheeler, and also at Catlin. There seemed to be a settled principle on the part of the brethren and sisters to go on to final victory.

When I saw the notice of the fast, I rejoiced in hope that God's poor afflicted servants were about to go free. On that occasion I met with the church at Nile Settlement. The first day of the fast, a cloud was visible, at least as large as a man's hand; and we felt that there were signs of abundance of rain. And as we met each day, showers of grace fell upon us. It was indeed a refreshing season. Parents and children confessed their faults to each other, and promised to strive together for the heavenly country. Some bore the cross for the first time, and requested to be baptized, and unite with the church.

The heavy affliction that had so long rested upon me has since that meeting been removed; and although very different from the way we expected, yet I shall acknowledge the hand of God in it, and shall try not to be found "fighting against God."

Last Sabbath and first-day, the Monthly Meeting was held at this place. There was a good representation from the different parts of the county, and we felt of a truth that "They that wait upon the Lord shall renew their strength." Many of our neighbors, Seventh-day Baptists, and other denominations, were present. On first-day we were largely blest with the Spirit of God. Our prayer and conference meeting was spirited, and I think as good as I ever attended in this place. At the close of this meeting I spoke with such freedom as I have not had since last October. At the close of my remarks, I nearly lost sight of this poor, dark world, and could by an eye of faith see the saints of God after they had overcome and had gotten the victory, and were clapping glad hands on the other shore. Yea, and many tears of joy and hope, witnessed that I was not alone with such feelings.

I feel deeply interested in the people of this place. They are noble, generous hearted, and I believe, a truth-loving people. Some of them believe mostly as we do, and I trust others will yet get a glimpse of those heavenly rays of truth that shine so beautifully from the sacred book of God.

Yours striving to overcome.

N. FULLER.

Nile, N. Y., June 14, 1866.

From the Sabbath Recorder.

A Friendly Letter,

ON AN IMPORTANT AND POPULAR SUBJECT.

Dear Brother,—I am obliged to you for that present sent me by the hands of uncle M. Davis—the work entitled, "Mortal or Immortal"—for by it I am enabled to learn definitely the position taken by the Adventists in reference to the soul of man, as set forth by Mr. Smith in this pamphlet. I find the same advanced by R. F. Cottrell, in the Sabbath Recorder of Oct. 12th. I allude to the doctrine, that man has no soul, or that he is all soul, dead or alive. But this charge of no-soulism, they repel. (See pamphlet, page 19.) "Do we deny that man has a soul or spirit? Not at all; such an idea enters in no wise into our belief. And hence the imputation of no-soulism to our belief, is a burning disgrace to all who will thus condescend to expose their ignorance or malice!" Does the writer, in this passage, mean to frighten us from telling the truth about their teachings, by imputing "ignorance or malice?" If so, he is mistaken. If I do not show that, in the highest and best meaning of the term *soul*, they deny that man has any, then I will submit to the above imputation.

The word *soul* has fifteen definitions, or meanings. (See Webster's Unabridged.) The first is its highest

and best; and is as follows, "The spiritual, rational, and immortal substance in man, which distinguishes him from the brutes; that part in man which enables him to think and reason, and which renders him a subject of moral government." But what is their teaching? (See pamphlet page 16.) "What was the living soul? The man, of course. The marble is taken from the quarry, and under the patient and ingenious toil of the sculptor, becomes a statue. What, then, is the statue? It is marble still. So the MAN, not the superadded and separate entity, is the *living soul* of our text. He was, then, a soul before his endowment of life, though the eye has not seen, the ear heard, the nerves felt, the lungs respired, or the heart throbbed." Here, then, we have the Advent idea of a soul, in their own words—a dead soul. But they admit, by imparting the breath of life, this "dead soul" becomes a "living soul." But what is their idea of that living soul? (See page 17.) "But the living soul, like the breath of life, proves too much by being too general in its application. Like the breath of life, this also is applied to the irrational brute, as well as upright man." Here, then, is the summit of their idea of the soul of man. This rises no higher than the seventh and eighth definition of soul, and leaves man just as soulless as the lion or hyena, the shark or crocodile.

Again, Mr. Cottrell, in Sabbath Recorder, Oct. 12th, says: "The gift or endowment of life was through the breath of the nostrils. The breath is sometimes called the soul; but breath and life are the leading definitions of spirit; breath or wind being its literal meaning." Thus, by confining their interpretations to the literal meaning of terms, they take the soul out of man, and place him on a level with the brute creation, and make it impossible for him to be a subject of moral government or of spiritual regeneration. For if man possesses not a spirit entity, which is capable of existing or acting independent of his physical organism, or mere animal vitality, and which only makes him differ from and superior to the brute, then he cannot be a subject of moral government, and consequently can have no moral accountability, and is incapable of doing either good or evil, in a moral point of view. Who ever heard of a horse or an ox being a subject of moral law, or of their being morally accountable for their acts. The thing is impossible and preposterous; and the reason is obvious, because they have no soul or spirit entity, no moral sense; they are mere physical organisms, and possess no higher endowment than physical vitality. Are hyenas and sharks capable of regeneration? Can vultures and alligators be born again? The thought is absurd. But the Saviour said to Nicodemus, "Ye must be born again." But Nicodemus, like the Advents, could see nothing more in man than his physical being; hence he inquired, "How can a man enter a second time into his mother's womb, and be born again?" Jesus answered, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Again, in speaking of the wind, he says, "So is every one that is born of the spirit." This new birth must be effected in man's spirit entity; for there is no change effected in his physical nature by regeneration, for that remains the same until it returns to dust. And it cannot be at the resurrection, for our Saviour uses the present tense. And John says, "Every one that loveth is born of God," not *shall be born of God*. 1 John iv, 7. Again, "Whosoever believeth that Jesus is the Christ, is born of God. Whatsoever is born of God, overcometh the world." All this is spoken of as transpiring in believers while in this state of being, and must refer to some change as taking place in a spirit entity in believers, for it is nonsense to talk of spiritual changes or phenomena in beings or substances simply material, so long as they remain wholly such.

Christ and Stephen recognized a spirit entity in themselves, for Christ said, when dying, "Father, into thy hands I commit my spirit." Stephen prayed, as he was entering the portals of death, "Lord Jesus, receive my spirit." But Advents say this "was simply his life, the vital essence communicated with his breath." (Sabbath Recorder, Oct. 12th, 1865.) What! the Saviour commit to God his Father, and Stephen pray his and our Saviour to take possession of, a few

cubic inches of atmospheric air, or a dead life!—a dead vital essence! What an absurdity in the use of language! What a jingling of words of different meanings! O, shame, where is thy blush?

But Mr. Smith complains of a false issue, (page 19,) and says, "We do not deny that man has a soul or spirit?" But he denies its separate entity, and makes the whole phenomena of man's mental and affectional nature the result of material causes. "But we do claim that all vital and mental phenomena results from material causes," &c. "This view equally proves the souls of all animals immaterial, for they remember, fear, imagine, compare," &c. Here again is another effort to show that man has nothing of an immaterial soul or spirit nature, more than a brute. He ought, then, to shake hands with the tiger, and say, "Hail, brother; I have no superiority over thee, only as I possess a superior organism!"—which the tiger could soon demonstrate to be untrue, by devouring the man *soul and body*.

The fact is, the Adventists ought never to admit that man has a soul; but, to be consistent with their own teachings, they should say man is a soul, dead or alive. We hold that man is endowed with an immaterial soul, or spirit entity, that inherits no tendency to dissolution, and will live on through interminable ages, unless the same power that brought it into being, should strike it out; and no one, I presume, doubts the ability of the Deity to do so. He could, were it his pleasure, blot out the material universe, and depopulate the entire spirit world.

It is this soul, that is the highest and best meaning of the word, that they deny to man; and this is the true issue. The above charge is therefore shown to be true—that they deny to man a soul, in the highest meaning of the word.

That man has a soul, in this sense, is shown by Christ's teachings, (Matt. x, 28.) "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Here Christ teaches—

1st. That there are two forces, one of which was not a matter of fear to his people, as it could go no further than to kill the body. This doubtless refers to human powers; of these he affirms, "they kill the body, but are not able to kill the soul." But if the soul is the animal life—the vital essence which men have in common with brutes—then it were easy for man to kill it. But, thank God, the Saviour has affirmed, *they cannot kill the souls* of his people. The other force referred to, was doubtless that of the Omnipotent Jehovah; and this teaching most clearly and definitely shows, that nothing short of Omnipotence can destroy the soul of man. But one fatal plunge of the assassin's dagger, according to Advent teaching, is sufficient to kill both soul and body. Oh, my friend, whose teaching will you believe—Christ's or Mr. Smith's and Mr. Cottrell's?

2d. Christ, in this passage, teaches that man is a compound of two entities, one of which he calls the body, the other the *soul*.

3d. That the soul will exist after the body is dead. Such are the teachings of Him who brought life and immortality to light; for this fact was obscured until He the great Teacher, brought it out, as in his teachings above.

Again, Christ gave ocular demonstration, that the souls of the righteous live after their bodies are dead, by exhibiting Moses and Elias alive to Peter, James, and John, on the mount of transfiguration. This could not have been a ruse, for our Saviour would not condescend to practice deception on the credulity of his disciples; nor could these be the resurrected bodies of those saints, for Christ had not yet died, much less risen from the dead; and it is positively affirmed, that "Christ should suffer, and that he should be the first that should rise from the dead." Acts xxvi, 29. Nor could these disciples have been deceived in reference to the vision; for they heard them talk, and understood they were conversing about our Lord's decease.

Again, in the teaching of Christ at Bethany, speaking of the blessed state of believers, both in this life and that to come, he says, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." John xi, 25, 26. In the first affirmation, Christ assures Mar-

tha of a resurrection from sin, to believers, as well as a resurrection of the body from the grave. In the second affirmation, he assures her that the conscious and happy state of believers shall *never cease*, not even at the dissolution of the body. Hence he said, "He that liveth, and believeth in me, shall never die." But according to the Advent doctrine, the believer's soul dies with his body; and the conclusion is inevitable, that he has no entity left; he is totally non-existent; he is a nonentity, and can never be resurrected; God can make another just like him; but the same can never be resuscitated, for there is nothing to resuscitate. Here is a conflict between teachers in reference to the destiny of believers, the one affirming that they shall never die, and the other, that he being mortal throughout will die, soul and body, in the most literal sense of the word.

But let us further attend to the teachings of the Great Shepherd and Bishop of our souls. John x, 27, 28.—"But ye believe not, for ye are not of my sheep, as I said to you, 'My sheep hear my voice,' and I know them, and they follow me, and I give unto them eternal life, and they shall never die," &c. In this passage, there are two particulars worthy our attention. 1st. What is the eternal life God gives to his people? Is it only the endless duration of the respiratory functions, and the vital essence which they possess in common with the brute? Or is it that spiritual life imparted to the believer, when he is born, not of the will of the flesh, nor of the will of man, but of God, which transfers the man from a state of sin, pollution, moral death and suffering, to a state of holiness, joy, and peace, that shall never end? If it is the former, then it is a gift scarcely worth thanking God for, as it affords no assurance against a life of endless suffering. In this particular, I feel very much like Job, "I would not live always." But that the latter is the true sense of the word is evident. 1 Peter i, 24, 25—"Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever," &c. Read the whole passage. Here is life, *eternal life*, a life of endless blessedness, begun in the *soul*, the life the Good Shepherd gives to all his sheep, who know his voice, and follow him.

"Tis not the whole of life to live,
Nor all of death to die."

This is that glory, honor, immortality, eternal life, that all they who, by patient continuance in well-doing, seek for. (Rom. ii, 7.)

The second particular in the passage is, when does this eternal life commence? Do the Adventists say at the resurrection of the body? So I understand them. But here they are at variance with Christ again, for he speaks in the present tense. To the Jews He said, "Ye are not of my sheep;" and of his people he says, "I give unto them eternal life." If, then, it be true, as shown in the passage quoted above from Peter, that this eternal life is the result of being born of God, how utterly false and loathsome is the doctrine that the spirits of Christ's ransomed flock die with their bodies, or go into the tomb.

L. A. DAVIS.

Jackson Center, O., Oct. 16, 1865.

From the Sabbath Recorder.

Reply to "A Friendly Letter."

To the Editor of The Sabbath Recorder.

PERMIT me of your clemency to speak a few words through your paper, by way of a friendly reply to "A Friendly Letter" of your correspondent, L. A. Davis, of Ohio. Let us reason together. Is not man sufficiently elevated above the brute creation, by his intellectual powers and moral endowments, and from the revealed fact that he is a candidate for immortality—that he was created "to be immortal?"—though it be another fact that "through envy of the Devil death came into the world, and they that do hold of his side do find it?" Wis. ii: 23, 24. Is it not enough that the righteous will have eternal life? Will it add to his enjoyment for the wicked to have eternal life in woe? Why should it displease the heir of eternal life and incorruptibility, that the enemies of the Lord should "utterly perish in their own corruption," and should not suffer eternal conscious pain and misery? Will it diminish aught from the glory and happiness

of the saved, that the wicked "shall be as though they had not been?" And should we be so unfortunate as to be found upon the left hand, would it flatter our pride or lessen our woe to know that we were so exalted a being as to possess an immortal soul? Then let us look at the subject without prejudice or pride, willing to confess the low estate of fallen, degraded humanity, and let the revelation which God has given us decide whether man is mortal or immortal.

In regard to what your correspondent calls "the highest and best meaning of the term soul," viz., "the immortal substance in man," we do not believe man has such a soul, because the Bible does not reveal it. But that he has the power of thought and reason above a brute, which renders him a subject of moral government, we believe as truly as any one. And that his mind and affections are the proper subject of "regeneration," or of being "created anew in Christ Jesus," is a doctrine as prominent in our faith as in that of any others. We insist upon this spiritual renovation as absolutely necessary in order to eternal life; and that those who do not have it, but remain in their sinful state, "have no eternal life abiding in them." Why should any be prejudiced against us, as though we did not believe these things? Must we add an article of faith, and one not noticed by inspiration, and say, "We believe in the immortality of the soul," in order to a respectable standing in the human family?

But that the man possesses a "spirit entity," which is capable of conscious existence and activity, "independent of his physical organism" and "animal vitality," we do not admit. Only give us the Bible proof of it, and we will believe it. But your proof, which ought to be positive on a subject of such magnitude, and which is so much magnified as an essential Christian doctrine, is merely inferential, and not necessary; and, beside this, the Bible gives us positive proof to the contrary, declaring that the dead know nothing, that in Sheol—the place of all the dead, both righteous and wicked—there is no knowledge, and that the wicked have no eternal life abiding in them, but that the soul that sinneth shall die.

Every one ought to know that the word soul is used in different senses in the Bible, and that in one of its most prominent senses, "man is a soul, dead or alive." If we read the original Hebrew of the Old Testament, we find the expression, "dead soul," of frequent occurrence.

Either our friend misapprehends us, or he departs from the spirit of candid argument, when he gets together such a "jingling of words of different meanings," charging us of holding that Jesus committed to his Father, and Stephen to his Lord, the "possession of a few cubic inches of atmospheric air, or a dead life." Is not the life and the air that sustains it two distinct things? If they are, the committing of our life to God, is not asking him "to take possession of a few cubic inches of atmospheric air." Our friend speaks of a "dead life." Is there such a thing as a living life? Is animal life a living being? I can see no absurdity in committing our life to God, believing he will give it to us again, while I regard life as an endowment given by God to a being, and not a living being itself. A living life is an equal absurdity with a dead life.

Lazarus was dead. Jesus was about to restore him to life, and affirms that he has the power of raising the dead. He teaches the sister of Lazarus that believers in him may die, yet that they shall live again; and that those that live again in the resurrection at the last day, being believers in him, shall never die. This is plain and easy of understanding. Our Saviour in teaching that the children of God, the children of the resurrection, cannot "die any more," clearly recognizes the fact that they had died once, but were raised from the dead to an endless life.

Our friend's argument, based on the "present tense" of the affirmation, "I give to them eternal life," is shown to be fallacious thus: Paul was "in hope of eternal life" long after he had believed in Christ. Titus i, 3. John said to those in Christ, "And this is the promise that he hath promised us, [Christians,] even eternal life." 1 John ii, 25. They were believ-

ers in Christ, but had not received eternal life—they only had the sure promise of it, on condition that they should "continue in the Father and in the Son." Again, our Saviour contrasts the present world with the future—that which lies beyond the resurrection—thus: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more." Luke xx, 35-37. The Scriptures are harmonious in promising to the believer "in the world to come eternal life." Mark x, 30. So the argument that gives him eternal life in the "present tense" is a fallacy.

Your correspondent remarks, "But according to the Advent doctrine, the believer's soul dies with his body and the conclusion is inevitable, that he has no entity left; he is totally non-existence; he is a nonentity, and can never be resuscitated; God can make another just like him; but the same can never be resuscitated, for there is nothing to resuscitate. Here is a conflict between teachers in reference to the destiny of believers," &c.

I do not know how it appears to others, but to me it looks like sheer unbelief to say that God cannot raise the dead, provided they are dead—that unless man is alive while dead, he cannot be restored to life. The great God who, at first, gave life to man formed of the dust of the earth, doubtless has power to revivify the dust of those "that are in the graves," as his word has promised. But our friend says, "The same can never be resuscitated, for there is nothing to resuscitate." According to this logic, the body which is returned to the dust, and is the only part of man that needs resuscitation, has become a nonentity and cannot be resuscitated; but the soul, the part that lives right on unharmed by death, and consequently needs no resuscitation, can be resuscitated. "Here is a conflict," not between different teachers, but between L. A. Davis and L. A. Davis.

Should it be desired, I am ready to give a reason of my faith relative to the second birth, or birth of the Spirit, with meekness and fear.

R. F. COTTELL.

Mental Diseases.

THESE are the most difficult of all diseases to cure. Remedies for a few have been given by a shrewd writer, and we offer them to such of our readers as may happen to be suffering from one or more of the indicated maladies. For a fit of repining, this is the true remedy: Look about for the halt and the blind, and visit the bedridden, afflicted, and deranged; and they will make you ashamed of complaining of your lighter affliction. For a fit of idleness, count the tickings of a clock. Do this for an hour, and you will be glad to pull off your coat and go to work. For a fit of passion, walk out in the open air; you may speak to the winds without hurting any one, or proclaiming yourself to be like a "city without walls." For fits of doubt, perplexity, and fear, whether they respect the body or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on; for it comes from the great Physician.

"Cast thy burden on the Lord, for he will sustain thee."

Obituary Notices.

DIED, in Tekonsha, Calhoun Co., Mich., June 11, 1866, of consumption, Sr. Sophia Gilbert, wife of Bro. A. C. Gilbert, aged 24 years.

Sr. Gilbert was for several years a member of the church in Burlington, and by her uniform kindness of heart and exemplary Christian walk, had won the respect and love of all the church.

Discourse from Rom. vi, 23. J. H. WAGGONER.

DIED, in Vanville, Chippewa Co., Wis., of typhoid fever, Ina S. Tallman, only daughter of A. E. and A. P. Tallman, aged 10 years and 4 months. We have a hope of meeting her again where the enemy cannot come. A. E. TALLMAN.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 26, 1866.

We sent out last week as noticed in last Review, circulars concerning the Western Health-Reform Institute. To save the expense of issuing a number sufficient to send to all our subscribers, we generally sent but one circular to a church, and wish all to understand that in such cases it was designed for the whole church. Let none therefore feel slighted, or imagine that their aid is not solicited, because they do not personally receive a circular. Those to whom the circular is sent, should see that the matter is properly brought before all the church, at the earliest moment practicable. With some of the churches we are entirely unacquainted, and may not therefore have sent the circular to the proper individual. In such cases, all we have to say is, that we have acted according to the best of our judgment, and trust those who are the active and working members will take no less interest in the matter, than they would had the circular been addressed to them.

We give this week an article from the Sabbath Recorder, entitled "A Friendly Letter," with a Reply by Bro. Cottrell. Had we time, we should be glad to say a word in reference to our work, "Mortal or Immortal," which is criticized in the article. We will just add that our friend presents us in a wrong light when he represents that we refer to the attributes of animals to prove that man is no more than a brute. Those who carefully read the work, will see that we refer to them to show that every argument which the believers in natural immortality use to prove that man possesses an immaterial, immortal soul, proves the same for brutes, and hence proves too much.

But our friend surrenders all his previous argument, when, in conclusion he admits that eternal life inheres only in those who have been born again, or have put on Christ. This cuts off, at one stroke, all the wicked from having eternal life in them, and all even who have believed in Christ, if they fall away; for no other eternal life is anywhere to be found in the Bible, but such as Christ promises to his people. We have it by faith now, and shall have it in reality "when he who is our life shall appear;" for John tells us that God "hath given to us eternal life, and this life is in his Son." 1 John v, 11; Col. iii, 4. Instead therefore of shaking hands with a "tiger," we extend the hand to Mr. Davis, and say, "Hail, brother," we are after all not far from the same ground on this subject.

We are happy to acknowledge this week, pledges to the Health Institute to the amount of seven hundred and seventy-five dollars, four hundred of which have been paid. Let them continue to come in, till the matter is speedily closed up. Those having it in charge can thus work to better advantage, and it will be more satisfactory to all concerned.

The first number of the Health Reformer will be issued as early in July as possible, probably not far from the middle of the month. Let the subscriptions come right in. We would also extend a general invitation to those who have rich items of experience, or valuable thoughts on any part of the health question; to furnish short sketches for its columns. It is desirable to have as much original matter as possible for the first number; and it will be necessary for those who would furnish anything for this number, to do so immediately.

Re-issues of Publications.

Though the attention of the reader has not been particularly called to the subject of publications, there has been no lack of activity in this department for some time past in our Office. We have just issued ten different works, some of them new, and others so thoroughly revised and enlarged as to make them about the same as new. Bro. Waggoner has just revised his work on the important and growing subject of

MODERN SPIRITUALISM,

favoring us with his society here at the Office, while he also himself put it in type. In no better way can we give the reader an idea of the nature of the revision, and present character of the work, than by presenting the preface to this the third edition, from his pen as follows:

"In this edition we have added two entire chapters, to wit., one on the *Dangers of Mediumship*, and one on *Opposition to Marriage, or Free Lovism*.

"All of the quotations are put in a condensed form, so that, while there are but 32 pages in number more than in the former edition, there are about 50 more of reading matter.

"The same general design has been carried out, only adapting it to the more advanced state of the Spiritualistic theory.

"The points stated are proved by full quotations from the most authentic Spiritualistic sources, and the credits given; and that they are fully proved, we are willing to leave with the candid reader.

"Our quotations are so full, on so many different points, that we have no hesitation in offering this as the most complete view of 'Spiritualism as it is' that has ever been published.

"The preparation of this work has involved the reading of many of the standard works of Spiritualism, and in regard to their literature we have always found it to be low in the scale. Were we to classify their writings it would be as follows: 1st. Sentimental and puerile. 2nd. Blasphemous. 3d. Disgusting. Specimens may be found, but by no means the worst, in our quotations. We think it very safe to say, that so many books on any other subject, or from any other source, cannot be found, so destitute of thought and reasoning, so full of senseless platitudes, as the Spiritualist libraries.

"The reading of their works has greatly strengthened our convictions of the Satanic origin and dangerous tendency of their teachings. The 'sure word of prophecy' is fast fulfilling. The 'great day of the Lord' is hastening; God's wrath will soon be poured out on the workers of iniquity.

"May we find a refuge in Jesus in that day."

A TRACT FOR THE TIMES.

THE S. D. A. press has just brought out a new and thoroughly revised edition of that spicy little tract, "THE CELESTIAL RAILROAD." This tract is a sledge-stroke against the formal, popular religion of the day, and is just the thing to put into the hands of those whom we would convince that "Babylon is fallen." It is accompanied with several pages of "Explanatory remarks," is printed on good paper, clear type, large page, and all for four cents, post-paid, with the usual discount by the quantity. Send for them by the hundred, and scatter them everywhere!

N. B. This tract is quite a different thing from the one bearing that name published by this office ten years since.

THE DANISH TRACT.

"SABBATENS DAG: en kort Forklaring over hvilken Dag i Ugen der er Sabbat for de Christne; med et Afsnit om Jesu andet Komme. Af John Matteson."

This is a pungent little tract on the Sabbath question, with a short argument on the Second Coming of Christ. It is not a translation, but an original production from the pen of our beloved Bro. Matteson, of Wisconsin. May the blessing of God go with this work among the Danes and Norwegians. It is put up in our large-size page, with covers, in common English type, thirty-six pages, and will be furnished for ten cents single, post-paid, or \$7.50 per hundred. Who orders this tract for the Danes?

We have also just issued new editions of The Wicked Dead, Report of Gen. Conferences since 1864, Michigan Conferences since 1863, Laws respecting Religious Societies in Mich. and Ind., Elihu, and Milton on the State of the Dead.

Appointments.

THE next Quarterly Meeting of the Avon church, Wis., will commence the last Sabbath in June, and hold over first-day. Bro. Steward is requested to meet with us, if convenient. We shall be glad to see members of other churches at this meeting.

ORVIL JONES, Clerk.

THE next Quarterly Meeting for Western New York, will be held at Lancaster, Erie Co., N. Y., Sabbath and first-day, July 21st and 22nd.

A general attendance is requested; Bro. Fuller will attend this meeting. It is also earnestly requested that Bro. C. O. Taylor meet with us.

GEORGE W. EGGLESTON, Clerk.

At our last Quarterly Meeting, the churches of Greenwood Prairie and Oronoco, agreed to unite their efforts to sustain a Monthly Meeting. As all were not present, we would say through the Review, that the second Monthly Meeting of these churches will be held in the vicinity of Greenwood Prairie, July 14, where Bro. Gibson may appoint, commencing with the Sabbath.

In behalf of the church, H. F. PHELPS.

THE Ohio tent will be pitched, and meetings commence, at Bellville, Richland Co., Ohio, Thursday evening, June 21, 1866.

Our P. O. address is the same as above.
I. D. VAN HORN.

Business Department.

RECEIPTS.

For Review and Herald.

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

J Reisman 29-1, L W Fenix 29-1, Mrs C Eager 28-1, W Vanard 30-1, A E Tallman 29-1, T F Emans 28-1, J J Shipley 29-1, A G Longin full, A C Leonard 29-1, J Carriel 29-1, A Robinson 29-1, D J Burroughs 29-1, A B Castle 29-1, I P Ulrich 28-8, J M Wince 29-1, A G Hart 28-1, A Sell 30-1, G Emans 29-1, C Jensen 28-14, H Mikkleson 28-14, J W Raymond 29-1, M V Farris 29-1, C Monroe 29-1, M Albin 29-1, \$1.00 each.

A Korb 30-1, S Osborn 29-20, T Hare 30-14, R D Tyson 30-7, W McPheter 30-1, G Tomlinson 29-10, M L Farley 30-1, T Brown 30-4, C Higgins 30-1, I Donpiper 30-1, W H Graham 29-1, E Rogers 30-1, J Denman 29-1, J G Eldridge 29-9, A H Lewis 29-13, N Hanson 30-1, P Peterson 30-1, J S Farnsworth 29-1, J S Van Deusen 28-14, A Thayer 29-1, W Merrifield 29-21, A Flanders 30-1, S A Richardson 30-1, A A Fairfield 30-1, S M Holland 29-1, J Edgar 28-5, J Kilgore 30-5, H C Whitney 29-6, J Tewilliger 29-1, Mrs M Campbell 29-20, H Clark 29-14, \$2.00 each.

D Burroughs 28-13, G H Cushman 28-13, 50 cts each.

G F Evens \$2.50, 29-1, P Holcomb \$3.50, 31-1, R Cochran \$4.00, 31-1, A Potter \$1.76 in full. W T Hinton \$4.00, 31-14, S Haskell \$3.39, 31-18, M Foster \$4.00, 34-1, A McAllaster \$3.00, 31-1, E McAllaster \$1.50, 29-1.

Subscriptions at the Rate of \$3.00 per year.

D Smonse \$3.00, 30-5, E S Griggs \$3.00, 30-3, J W Learned \$3.00, 31-1, J Carter \$4.50, 31-1, M C Butler \$3.00, 29-1, B Simonton \$3.00, 30-1, D W Johnson \$3.00, 30-1, W Livingston \$3.00, 30-1.

Donations to Publishing Association.

Iowa Conference \$100.00.

Books Sent By Mail.

A Hare \$1.00, Dan W Rouk 46c, Samuel Hykes 19c, James McCloud 19c, Polly Holcomb \$1.25, Geo. W Eggleston 92c, Adolphus Smith 25c, Eld J Bates \$3.12, Fanny Glascock 68c, Daniel B Sell 33c, J D Carpenter 12c, G D Willson \$1.00, S Haskell \$1.61, Geo Barnes \$1.25, Daniel D Haines \$3.20, W Nichols \$1.00, Celia A Hicks 70c, S M Abbott \$1.00, Michael Albin \$1.07, Eld A Hitchcock 95c, A Haseltine 48c, J W Baily 50c.

Cash Received on Account.

H Nicola \$5.44, Wm S Ingraham for A A Dodge \$87.54, Chas L Palmer \$14.00, J W Landes \$3.00.

For Danish Tract.

Ch at Poysippi, Wis. \$7.00.

General Conference Missionary Fund.

Iowa Conference \$100.00, Iowa Conference for Blanks \$10.52.

Review and Publication Fund.

Mrs C Eager \$1.50, T Brown \$1.50, Fanny Glascock \$1.00, Wm Merrifield 50c.

To Raise the Sum of \$700, for Bro. M. E. Cornell.

Previously received \$208.00, Jane Glover \$15.00, S A McPherson \$15.00, E Van Deusen \$5.00, Fanny Glascock \$1.66, E C Boaz \$5.00, A Friend \$5.00.

To Raise the sum of \$500 for Bro. R. F. Cottrell.

Previously received \$92.00, S A McPherson \$10.00, Fanny Glascock \$1.66, E C Boaz \$5.00, A Sister \$5.00.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

E Goodwin \$250, I C Snow \$100, L Carpenter \$100, S H Burlingame \$50, L Dickinson \$50, M Dickinson \$50, E V Wiard \$25, S W Rhodes \$25, G W Burnham \$50, C C Spear \$50, O P Symonds \$25.