Jesus wept.

Jesus wept! these tears are ever, But his heart is still the same, Kinman, Friend, and Elder Brother, Is not to bling again,
Saviour, who can love thee, Gracious One of Bethany! When the pangs of trial seize us, When the waves of sorrow roll, I will lay my head on Jesus, and I will lift my voice to Jesus, and I will weep, when the body dies, proves its immortality, and spirit are sometimes used in the same sense; but I know not what it is to be in the Bible, and spirit are never applied to either of them, and I can find no passage where it hath undoubtedly this "remarkable," but I fail to see it; for, whether this or that word or phrase is used, none of little account, the main question being, is the sentiment taught? When the body dies, proves its immortality, and spirit are sometimes used in the same sense; but I know not what it is to be, and spirit are never applied to either of them, and I can find no passage where it hath undoubtedly this "remarkable," but I fail to see it; for, whether this or that word or phrase is used, none of little account, the main question being, is the sentiment taught? 

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The Seventh-day Adventist Publishing Association.

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5. I have faces, hands, feet, can talk, look, walk, lie down, rise up, hold a staff in their hand, &c., and even that first proposition. This is what I before desired you to

ELD.'N. V.

ELD.'N. V.

or be measured by the yard-stick, or I claim that these are material principle or power in man which is the seat of thought,...

and to the blood of sprinkling, that speaketh bet-

ed, that the writer here meant to convey the idea that

in the flesh their appearances may be as above indica-

lie down, hold a staff in their hands, etc? But what

same idea. Simplicity is also used in the same sense.

they are angels or ministering spirits; but of disem-

say that spirits are not matter, just as Jesus said

truth of your position, suppose you settle the ques-

they had not flesh and bones, and yet not contradict

not our ideas of the highest elements of human nature

highest signification of the latter word, are never

say of these words of Jesus, "They are unspeakable and exact, and should end this controversy." And you also

claim, that they...formal statement convey-

the ground of the question in debate. So

in the above-mentioned instances. In the

euce, however, if this was all the teaching we had on

Ecel. ix, 6. I leave this for the present, by saying,

concerning which we inquire. I think they have their

or creature, whether man or beast; principal

or creature, whether man or beast; principal

authority, to the saving of the

Greek word

is ex-

"incapable of physical corruption," while the Bible

"incapable of physical corruption." Also their love,

Cecil x, 6. I leave this for the present, by saying,

be put on at the resurrection, and threatens a second

death to the wicked.

A change of the Sabbath cannot be proved by the Bi-

atural im-

"Paul in, this case is using exact language, and there-

Enoch and Elijah were translated—taken to

also. Enoch and Elijah were translated—taken to

a second proposition, your first will not agree without remodeling. It is not good sense to say that man is composed of matter, and thoughts, and affections. A strange composition that, and "badly mixed." We will straightly say...Man was formed of the dust of the ground; and, being

made alive by the power of God he has thoughts and

ments, and rules of language, you can see nothing

that conveys the idea, if any such language can be

and affections are not matter, and are not subject to

physical corruption. I have never witnessed them in

a state of putrefaction in a physical sense, though

not be proved by the Bible, for the simple reason, that

of the highest elements of human nature.

But you cannot do. this; so you frame a proposi-

or creature, whether man or beast; principal

"principal

or creature, whether man or beast; principal

or creature, whether man or beast; principal

"principal

or creature, whether man or beast; principal

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men on earth made perfect in holiness, and only written or enrolled in Heaven, I shall have no difficulty in convincing you, that they have bodies as well as spirits. Or, if you choose the position that this text speaks of, there are persons living here and now, whom we "know" to things—that Whiting did not miss the sense in translating it, "You are coming to mount Zion,"—that is, that state of perfection of the spirits of just men is to be when the "general assembly and council of the whole people of God," who were con- received about his helpless body; and such sad, gloomy, wo-stricken faces, I never saw before. They understood it as a judgment from God, and put a stop at once to their wicked blasphemous practices."

I do not believe the Lord was to be identified with the ceremonies; and I think this hinders many from seeing more readily the truth.

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

Some may believe themselves thinking men to be turned from following that Spirit that leads into all truth, by such objections; but I choose to go on after the pillar of fire by night and cloud by day, the same word of prophecy, wherever we do well that we take heed, as unto a light that shineth in a dark place, until the day dawns, that may cover sorrow for me because I now keep the Sabbath. I know not why they should. It cannot make any one worry to obey God in all ten of his commandments surely. My peace is no less, but increased; for I know he does appear. I became interested in the reading the ceremonial; and I think this hinders many from seeing more readily the truth.

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

How to Hear the Gospel.

ROWLAND HILL paid a visit to an old friend a few years before his death, who said to him, 'Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text, and a part of your sermon. You told us that some people were very squeamish about the delivery of different ministers who preached the gospel. You said, 'Supporting you were attending to hear a will read, which had been set aside the time when it was reading, in criticizing the manner in which the lawyer read it. No, you would be giving all ear, to hear if any thing was left you, and how much it was. This is the way I want to have you treated to hear the gospel.' This was excellent advice, and well worth remembering sixty-five years.

RELIGION ONLY LEFT OUT.—The Christian Inquirer says, that a certain gentleman was soliciting subscrib- ers for the Inquirer, and he called on a certain farmer who was a subscriber; and the ground that he took so many papers for his family, that he needed no more. Mr.—asked what papers he took? The farmer replied that he took a paper, a paper, an agricultural paper, and a magazine of fashion. Mr.—then answered very wisely, and said, 'If you mean that you must have agriculture, politics, and the fashions, I do not deem to be necessary.' The farmer immediately subscribed.
The Michigan Conference Committee, feeling that some arrangement should be made by which meetings among the churches should be more systematically and regularly held than heretofore, propose, as a matter of experiment, to district the State, putting a certain number of churches into each district as they would most naturally be divided, and assigning a district to the care of some messenger for one quarter. We have accordingly arranged the churches for labor in the following:

Western District. Colon, Parkville, Osceo, Allegan, Wolverine, Cadillac, Bowne, Lowell, Orleans, Fair Plains, West Plains, and Wright

Central District. North Liberty and Salem Center, Ind., Burlington, Newton, Hillsdale, Hanover, Jackson, Tomsklip, Bunkerhill, Charlotte, Windsor, Oceola, and Covalis.

Eastern District. Orange, North Plains, Greenbush, St. Clairs, Chelmsford, Woodluc, Locke, Tyrone, Milford, Shelby, Oakland, Lapeer and Memphis.

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

Western District, Joseph Bates, first meeting at Cadillac, Oct. 1, Win. Wright, Oct. 3.

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

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

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

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

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

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

U. SMYTH.
J. MICH.
J. B. LAWRENCE.
J. COM.

THE REVIEW AND HERALD.

Vol. xxiv.

TO THE BRETHREN IN MICHIGAN.

Seven-day Adventists Recognized as Non-combatants.

BRIG. GEN. JAMES B. FRY.

PROVOST MARSHAL GENERAL:

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

Rev. J. N. Andrews comes duly accredited as the agent of that organization to ask of you, that the relief contemplated in Section 17 of the Enrollment Act, approved March 3, 1863, may be extended to as many as will take advantage of its provision, and that you will certify the names of all who have availed themselves of it.

Your obedient servant,

J. TUNNICLIFF, JR.

MICH. MILITARY AGENT.

WASHINGTON, D. C., Aug. 8th, 1864.

To PROVOST MARSHAL, GEN. FR.

PROVOST MARSHAL GENERAL:

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

Very respectfully,

BURL V. HUN.

Capt. & Provost Marshal, 28th District, N. T.

Respectfully referred to Rev. J. N. Andrews, Members of religious denominations, who have been drawn in the draft, and who establish the fact before the Board of Enrollment that they are conscientiously opposed to bearing of arms, are prohibited from doing so by their rules and articles of faith, and that their department has been uniformly consistent with such declaration.

Your obedient servant,

J. TUNNICLIFF, JR.

MICH. MILITARY AGENT.

WASHINGTON, D. C., Aug. 8th, 1864.

Sir,—I have the honor to present the accompanying Documents, showing that I am the duly accredited representative of the Provost Marshal General, of the religious denominations styled Seventh-day Adventists, a people unanimously loyal and anti-slavery, who because of their views of the ten commandments and of the teaching of the New Testament cannot engage in bloodshed, and who therefore ask that the provisions of the enrollment act of March 3, 1863, be extended to as many as will take advantage of its provision.

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with their professions, will be assigned to duty in hos-
pitals, or to the care of the freedmen, or shall be exempt
from the stewardship of the County, or for the care of
military hospitals, any information concern-
ing which is to be communicated to the
Secretary of War.

No. 16.

THE REVIEW AND HERALD.

By E. D. H. WADSWORTH.

(Concluded.)


BRO. WHITE: We closed our lectures at Alums, Sunday, Aug. 25, having stayed just six weeks, and given three discourses. Considering the thick flow of the Sabbath, I am constrained to think that they have never read the
Koran, (perhaps not the Bible,) and have never in-
quired into the principles of the Divine Government,
or sought to find a way to save fallen humanity, and
put them on a level with the Christians, or to make
this thought before them; desiring to find there these
great principles, and to give it credit for them if found;
but I did not find them. And from my reading of H., I
should full sooner place the story of "Jack the
Dandy" on a level with the "Prophecies of Hicopel-
pedin," than place the Koran on a level with the Bible.
We shall all be agreed in regard to the inflection of
punishment when it answers the end of justice; and
that the Divine Ruler has a perfect right to choose his
own instruments to carry out his own purposes; that
when nations become greatly immoral he may use the
food, fire, the tornado, the earthquake, or other na-
tures, to effect their overthrow. When all the nations
are prepared, (for there might be no cooking on the
Ganges, no all thing) the Koran will come, for orderly and decent apparens, such as washing the
face, hands, and feet, trimming the beard, that, the
day of rest might be entered upon without confu-
sion, and in a manner of reverence and respect. I
have against the thought of placing the Koran in
such hands in token of gladium at the approach of
God's day."—Biblical Antiquities, p. 368.

The Atonement.

By E. D. H. WADSWORTH.

The Law not Abolished.

WILLIAM TYNDALE, Martyr 1530, comments as fol-
lows: "For heaven and earth shall sooner perish, than
the law of Moses shall be abrogated: for I came
not to destroy the law, but to repair it only—and to
teach the true understanding of the law. I do but
ly wipe away the filthy and rotten glosses wherewith
the people, and the Gentiles, have covered the law
and the prophets; and rebuke their damnable living
which they have fashioned, not after the law of God but
after their own sophistical glosses, figued to mock
out of the law of God, and to beguile the whole world,
and to lead them in baiths. And that the scribines
and Pharisises falsely belie me, how that I go about to
destroy the law, and to set the people at a fleshly lib-
erty."—Expositions, ps. 38, 39.

SUM OF THE LAW.

Again Tyndale remarks: "All the whole law which
was given to utter our corrupt nature is comprehended
in the Ten Commandments. The Ten Comman-
dments are comprehended in these two, Love God
thy neighbor. And he that loveth his neighbor, is
both God and Christ, fulfilleth these two; and conse-
quentially the ten. Now if any man, that submitted him
not to keep either, that he had not faith in any faith of
God, the same man's faith is vain—and is not a faith
that can justify or be accepted before God.'

"Now read all the scripture, and see where God sent
the day of rest, and all things attended to that were needful
for the holy season that was at hand. Victuals
were prepared, (for there might be no cooking on the
Ganges,) and all things were prepared, (for there might be
no cooking on the Ganges,) and all things were prepared, for
the face, hands, and feet, trimming the beard, that, the
day of rest might be entered upon without confu-
sion, and in a manner of reverence and respect. I
have against the thought of placing the Koran in
such hands in token of gladium at the approach of
God's day."—Biblical Antiquities, p. 368.
erriring to the favor of a Just Creator. It offers only joys that are pure, free from vanity and corruption; free from all that is low and sensual. The Koran, on the contrary, leads to hatred, to violence, and to bloodshed. The very name of it is the symbol of a spirit of opposition to peace and use ment or necessity of a plan to eventuate in redemption: it presents the hope of power here, and of utmost gratification hereafter; the hope of overthrowing it is answers here as the best means of enjoying a plurality of worlds, and the possibility of justifying the great events of the world, and of being the object of all love and joy, and of being the object of all love and joy, and of being the object of all love and joy. For this point, and the four forms and the eight changes of nature; we cannot say that it does not exist, and yet no form or corporeity can be ascribed to it. From this point is produced the one male and the one female principle in nature, which are called the dual powers; the four forms and eight changes also proceed from this. All according to a certain universal order, irrespective of human strength in its arrangement. But from the time of Confucius no one has been able to get hold of this idea."


If this were a specimen of Confucius' philosophy, (which it probably is not) we could not wonder that J. D. Davis says in the "Pantheon," he has never the above the philosophy of Davis enough to be written by his twin brother!

The "Middle Kingdom," a History of the Chinese Empire, contains the following statement: "The System of Confucius upon religious subjects were very few; he never taught the duty of man to any higher power than the head of the State or family, though he supposed himself commissioned by Heaven to restore the doctrines and usages of the ancient kings. He admitted that he did not understand much about the gods; that they were beyond and above the compass of human knowledge; and that the obligations of a man lay rather in doing his duty to his relatives and society, than in worshipping spirits unknown." Vol. ii, p. 299.

This is quite as good as we could expect from a conventional system of morals, who acknowledge the edge moral relations and moral obligation, should quote him as an oracle, or place him on a level with Christ, and his teachings on a level with the morality of the Bible. Indeed the Gospel shows how God may be just and the justifier of him that believeth in Jesus; it alone shows the true relative importance of love to God and love to our fellow men; it alone proclaims, "Glory to God in the highest; on earth peace and goodwill to men."

Report from Bro. Ryington.

Bro. Where: Since I wrote last, I have met with the churches as follows:

July 9th, we had an interesting meeting with the church in Covis. Three were added to the church, and the ordinances were administered. The 23d, met with the church in Newton. The weather being very warm there were but few at meeting. They have an interesting Sabbath school there. The 29th, and 31st, met with the church in Park ville. The church have removed from the town of Parkville, but the number was larger on the Sabbath than we expected. I believe all were encouraged. We had an attentive congregation at Vicksburg on the Sabbath. I saw the church, and felt freedom in presenting the truth. August 6th, and 7th, met with the church in Charlotte, the Allen school-house. The house was full, and our meetings were interesting. Three united with the church. They have changed places, and the church are under the Lord's protection. Quite a number from this church attended the last Conference at Battle Creek, and were much benefited. Some of the ladies laid aside their hoops, and one was seen to use tobacco. The example of others was a help to them.

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

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

Sabath Sept. 3rd, we were with the church in Col. Brother from Parkville and Vicksburg, were present. Brethren in these churches live very much scattered; they have no Sabbath-school. We had one meeting with our dear Bro. Strickland and family, and a few others, at Burr Oak. I would that all felt the interest in the salvation of their children that this brother does. If so they would bring them to meeting. There were some hindrances that could not be overcome.

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

John Bristow.

Battle Creek, Mich. Sept. 8, 1864.

Self-Examination.

Saviour, when e'er I search my heart.

What do I see imprinted there?

Idols from which I'm fain to part,

The hammer, and his fatal snare.

I see the world, its hopes and fears,

And quiver as with serpent's strain;

I shun the path that's marked with tears,

Though trod by Jesus, enshrined.

My thoughts on earthly objects rest,

The will for good awes me not;

The Saviour, I profess to love,

By me, alas, is oft forgot.

O wretched being that I am!

Who shall deliver from this death?

And quicken me from thine hand.

Or fill my heart with living faith?

'Twas heavenly grace, and that alone,

Can cleanse me from this state of sin:

Becoming love and grace now alone,

And makes my guilty conscience clean.

Dear Saviour, all my steps direct,

And all these earthly lusts remove;

Thine image in my heart cast,

The image of thy loving

Helpless and weak, O Lord, I stand,

Help me my mission to fulfill;

A vessel in the potter's hand,

O would it to my Master's will.

Then when thou knockest I will hear,

And open the door of my soul:

Thou'll see thine own blest image there,

And then a willing guest remain.

C. M. Wiilso.

Charlotte, Mich.

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

1. Because earthly governments often rise in iniquity, florish by fraud, slavery, robbery, and war, and fall to nothing more. The kingdom of Christ will be established in righteousness; mercy and truth shall meet together, righteousness and peace shall kiss each other within it, and it shall remain forever.

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

3. Because the most painless and most approved way to call upon earthly thrones and exercise authority; and if perchance a good man is called to a kingdom he soon dies, and a worse one is called to reign in his stead. Christ will be the sovereign of His own kingdom, whom He has called to be Lord and King of glory. All other kings have been mortal; He hath immortality. His throne will never be vacant; He will reign upon it forever.

4. We have a kingdom which often griefs the faces of the poor, and exact dishonest gain from them. In Christ's kingdom all will share alike in its wealth and glory. The saint shall be heir of "all things." "The kingdom of the Prince of peace, the King of glory."

5. Because temporal kingdoms are established upon the sin-affected tyranny of the present. Branches and thorns, quagmires and miasmas, mortality and
grin death himself are written on it with the very finger of God's curse. The kingdom of Christ will be established in the new earth, blooming in unsullied beauty. The stain of sin's curse will be wiped off from it. Evergreen herbage will adorn its extended plains, and the tabernacles of the Lord will crown the holy hill of Zion, and immortality pervades every atom of it. Earth is a wilderness. Paradise will be home.

6. Because he has snatched my loved ones and laid them in his narrow channel house. In Christ's kingdom I shall receive them again, restored in immortal beauty and vigor. I shall then clasp them again in my arms and press upon them the tender resolves that I shall have laid up for them. 7. Because I am now away from my Saviour. By faith alone I see him who is now invisible. Then I shall see the "King in His beauty." I shall behold the star-gemmed brow of the King of glory. I shall gaze on the sun-lighted beauty that beams from His holy face, and the uncreated splendor of His holiness. I shall sit with Him at the nuptial table of immortal union and undying love. — Exchante.

God's Grace Sufficient.

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

This gracious promise is of general application to all who suffer for Christ's sake — not alone to those who have suffered in past ages, nor yet is it reserved for some future emergency; but now, in our time of great need, when in our own weakness our hearts would be failing us through fear, does the Lord manifest himself to us; and while we groan under the suffering of the battle, we are enabled to look up and see the standard of truth be elevated in every heart, and to answer, "My grace is sufficient for thee." The promise is yon. The Lord will overshadow and defend you.

If perfils threaten, and in weariness thou wanderest, remember that the promise of grace cannot fail and if we apply earnestly as did St. Paul, it will be sufficient for us. It will not only serve to sustain us, but our sufferings will be so banished by it that they will be some powerful instruments of our happiness and we shall find it a source of comfort rather than annoyance. We may be asked to remove our trials, he does not pledge to do this, but we shall not sink under them; our enemies will rise up, but shall not prevail against us. Oh bless the Lord, let him triumph in thee.

It seems to me that the apostle was brought into a blessed state of submission to God, when he could say, "Therefore I take pleasure in infirmities, in reproaches, in distresses, in persecutions, in difficulties. For when I was weak, then was I strong; but when I was strong, then was I weak." He had reached a stage in his experience where all that he had been looking for was completely realized. "Oh, how important that we live consistent, like faithful Noah warning the world by our good works of the coming of the day of darkness."

From Bro. Reed.

Bro. White: I wish to say for the encouragement of the brethren scattered abroad, that the cause in which you are engaged is mostly unseen and unlabored. There have been two or three sound conversions from sin to the truth. Two have been baptized and one more is to be baptized next Sabbath.

One good sister, formerly a Baptist, has seen the light and joined the church. Three came over from Menomonie last Sabbath and joined the church. Our meetings are all well attended and brother and sister friends are represented by the seven golden candlesticks. In every one we lead sober and godly lives; that our light may shine for others. "Therefore I will not blush at my darkness, but let my light shine, is simply to live in accordance with the standard of truth as revealed in the word of God? Then glorify your Father which is in Heaven." Is there any higher good work for the Christian than to live out the truth as revealed in the word of God?" By which the bark of man could navigate The sea of life, and gain the coast of bliss Securley; only star which rose on tablet works and to glorify your Father which is in Heaven." Is there any higher good work for the Christian than to live out the truth as revealed in the word of God?" By which the bark of man could navigate The sea of life, and gain the coast of bliss Securley; only star which rose on tablet works and to glorify your Father which is in Heaven." Is there any higher good work for the Christian than to live out the truth as revealed in the word of God?

Let us not deny our Lord by unfaithfulness, but rather acknowledge him in all our ways of grace. "Oh, how important that we live consistent, like faithful Noah warning the world by our good works of the coming of the day of darkness."

From Bro. Bostwick.

Bro. White: The truths of the third message we believe are still onward. The Quarterly Meeting at this place is about to be convened, and we have a determination to go with the people of God and to walk in that light that was sown for the righteous. Bro. Bostwick and Bro. Blauvelt, of Boston, met at this meeting and admonished us of the importance of walking circumspectly.

Since the close of that meeting I have been holding meetings on the truths of the third message. In consequence of the excitement about the draft, it has been hard to get up an interest. Together with this excitement, there was a great deal of prejudices by some who seemingly were more wedded to a creed than to the word of God.
BATTLE CREEK, MICH.,THIRD-DAY, SEPTEMBER 18,1864.

the result of his mission to Washington. That the law
relating to non-combatants would apply to those bod-
ies; construed to apply to Seventh-day Adventists, whose
question, too, which the General Conference Commit-
tee granted by law to non-combatants; that is, if drafted,
instead of going into the field, he can be assigned to
duty in the hospitals, or to the care of freed-men, or
duties.

S. D. Adventists, and bound by their views relative to
government. This will make matters easy and afford a
wider circulation of our publications.

bath was one of deep interest. It was a meeting we
shall long remember, as it' was a day of fasting as
wick once at these meetings. Four were baptized, and
field to labor again for the salvation of souls. May
God help him and bless his labors is our prayer.

Bro. WHITE: I have just closed a good meeting at

J. N. ANDREWS.

Hints to Correspondents.

To the General Conf. Committee.

Note from Bro. Sanborn.

To the General Conf. Committee.

The $5 was received and the papers sent.

Business Notes.

New York State Conference.

BATTLE CREEK, MICH.,THIRD-DAY, SEPTEMBER 18,1864.

The Review and Herald.

New York State Conference.

Tax New York State Conference of the Seventh-day
Adventists, will be held with the Adams' Center church,
September 26th, and October 1st, and 2d.

Sixth-day, September 26th, will be devoted to the
business proceedings of the Conference. The first
session will commence at 10 a.m. Ministers and dele-
gates should reach the place of meeting on Sixth-day
afternoon. Meetings of worship will commence Sabbath
evening.

Every church is expected to comply with the follow-
ing provisions of the State Constitution:

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

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

Avery Lanphere, Nathan Fulle, and N. Andrews

Avery Lanphere, Nathan Fullers, and N. Andrews

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

HINTS TO CORRESPONDENTS.

Tax following simple rules for the guidance of those
who write for the press, if observed, would save edit-
ors and printers, a world of trouble. Correspondents
should adhere to these:

1. Write with black ink, on white paper, with ruled
lines.

2. Write only on one side of the paper.

3. Give the written pages an ample margin all
around.

4. Number the pages in the order of their success-
on.

5. Write a plain, bold hand, with respect for
print.

6. Punctuate the manuscript as it should be printed.

7. For italics, underscore one line; for small capi-
tals, two; capitals, three.

8. For italics, underscore one line; for small capi-
tals, two; capitals, three.

9. Take special pains with every letter in proper
names.

10. Review every word to be sure that none is illeg-
able.

11. Put directions to the printer at the head of the
first page.

12. Never write a private letter to the editor on the
paper.

13. Never depend on the editor to correct your
manuscript.

14. Don’t ask him to return the copy.

15. Don’t press him to tell you why he refused to
publish your article.

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

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

There is nothing purer than honesty—nothing
warmer than love—nothing richer than wisdom—noth-
ing brighter than virtue—nothing more steadfast than
faith. These united in one mind, form the purest,
sweetest, newest, brightest and most steadfast hap-
piness.

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

The Review and Herald.

Business Department.

New York State Conference.

No general rally, in some convenient locality? Some in this
region think it would do good if Bro. and sister White
would attend.

P. C. BORMAN.

BRO. WHITE: I have just closed a good meeting at

Dordrecht, Steel Co., Minn. Our meeting on the Sab-
bath was one of deep interest. It was a meeting we
shall long remember, as it' was a day of fasting as
wick once at these meetings. Four were baptized, and
field to labor again for the salvation of souls. May
God help him and bless his labors is our prayer.

J. N. ANDREWS.

Note from Bro. Sanborn.

To the General Conf. Committee.

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

P. C. BORMAN.

General Conf. Committee.

General Conference Missionary Fund.


General Conference Missionary Fund.

Nancy Jane Barker $4. Thomas Brown $2. Church at
Haverhill, Mass. $1. Jonathan Langdon $2. Church at
Wolcott Vs. $20. Church at Jackson Mich. $20.

Donations for Stock.

J H Garnett $2, J H Loomis $20. J L Bostwick for

Donations for Stock.

J. H Garnett $2, J. H. Loomis $20. J. L. Bostwick
for Sanborn $1.50. J. L. Ngumboro $40. N. Fuller
$4.50.