ADVENT REVIEW,

"And there was Seen in His Temple the Ark of His Testament."

And Sabbath Herald.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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☞ Address Elder JAMES WHITE, Battle Creek, Michigan.

"Peace, Be Still."

THE morning star of Faith may rise,
And antedate a blissful day;
But ere Hope gilds our evening skies,
Fate sweeps the auspices away!
Yet, far above earth's sinful rill,
A voice comes greeting—"Peace, be still!"

False friends may mar affection's cheer,
And envy work our overthrow;
And, base deception! Pity's tear
May tend to fill our cup of woe;
Yet, 'neath the heart's pulsating thrill,
A still voice whispers—"Peace, be still!"

Misfortune's spell and Sorrow's wail
May ever in life's path intrude;
And mortal's lot must e'er entail
The stings of base ingratitude!
Despite of all, from Zion's hill
Comes the blest prompter—"Peace, be still!"

Investigation of the Sabbath Question in Wis.

JUNE 29, we pitched the tent at Utter's Corners, Walworth Co., Wis. This is a beautiful farming country, thickly settled. We commenced meetings Sabbath evening, and continued till July 1. We had six meetings in that time, above one hundred attending, and then suspended till July 6, when we were to begin a discussion with Elder Lang, Methodist. We had agreed to discuss three propositions, viz., the Sabbath, immortality of the soul, and penalty of the wicked. Eld. Lang affirmed that the first day of the week, so called, is the true Christian Sabbath. J. Matteson denied.

He tried to prove that the first-day Sabbath, as he called it, originated with the apostles and with Christ when he was on the earth, from the Greek terms rendered "first-day of the week" in the places where this phrase occurs. He tried to prove this from the fact that a horse does not become a cow when it is turned into another pasture. Therefore, said he, it should read in every instance, "first Sabbath," which would be the same as Christian Sabbath.

We showed from standard dictionaries, that the term σαββατον means rest, seventh day of the week, Jewish or ceremonial Sabbath. Also that the word μια (first) does not agree with σαββάτον, for μια is feminine, and the other neuter, gender. "An adjective agrees with its subject in *gender, number*, and *case*." Crosby's Greek grammar, Ch. 2, §444; also §447. "The subject of the adjective is often omitted, especially if it is a familiar word." Under this rule we find the word ἡμερα (day).

The Elder first said that he need not go by rules of grammar, but afterward admitted all these facts.

We also showed from John i, that Christ was in the beginning with the Father, and that all things were made by him. He is one with the Father, therefore Christ rested on the seventh day, and he also blessed and sanctified it. Consequently Christ made the Sabbath for man. Mark ii, 27, therefore he also calls himself Lord of the Sabbath. The word "Christian" is defined, "taught by Christ or received from him." Now then, because Christ has rested on the seventh day, and sanctified it for man to keep holy, therefore the seventh day is the true Christian Sabbath.

Here then are four items relative to the Sabbath. The originator, Christ; the time, at creation; the manner, he rested on the seventh day and sanctified it. Gen. ii, 2, 3; to whom given? man, or the human race.

It is also evident that Christ was one with the Father in giving the ten commandments on Mount Sinai.

July 7, second session. Eld. Lang tried to prove that the first-day Sabbath originated with the feast of the passover, the fifteenth day of the month *Abib*, or first day of unleavened bread. Ex. xii, 16; Lev. xxiii, 7; also asserting that the words μιαν σαββατον were here used.

We showed that the Old Testament was not written in Greek, and that the word Sabbath did not occur in these verses at all. Further, that these were yearly feasts occurring on a certain day of the month, on different days of the week, as another year would come round; the same as the 4th of July or any annual feast; showing also that the Jewish, or ceremonial feasts, are done away. Eph. ii, 15.

Further, that if his argument proved the first day of the week to be holy, it also proved the sanctity of the seventh day, for we are there told, "in the first day shall be an holy convocation, and in the seventh day shall be an holy convocation."

Tried to stir up the Elder to meet the argument advanced from the Sabbath or seventh day once blessed but never changed.

On the Sabbath, we had preaching and social meeting, and the Lord blessed us while a goodly number of Sabbath-keepers and some outsiders were convened.

July 8, first-day evening, third session. Eld. Lang brought in a number of texts to prove that a part of the law of God was done away. We had three dispensations, the Patriarchal, Jewish, and Christian. The ten commandments belonged to the patriarchal; Deut. v, to the Jewish; and the New Testament to the Christian.

He tried to show that all ten commandments were brought into the New Testament, except the fourth. "That," said he, "they can never bring in, never!" And yet he was willing to receive a part of it.

We tried to prove the perpetuity of the law from Deut. iv, 13; Psa. cv, 8; cxi, 5–10; and other evidences as far as the time would allow. Showed that the second commandment could not be found in the New Testament any more than the fourth. Thanked the Elder for classifying us with the patriarchs, as we would willingly be the children of Abraham.

Then he said he would not discuss any longer with me, and accused me of being unfair. He wanted to sum up immediately and not come to our tent any more. The committee decided that we should sum up third-day evening.

On first-day A. M., we went to the Methodist meeting-house to listen to an essay on the immortality of the soul, by Eld. Lang. He read our second proposition, and said he was now going to discuss in this way, and would give us enough to do for a whole week, reviewing his first essay. In the afternoon, I reviewed his essay before an attentive congregation, according to the following synopsis:

Lang stated in his prayer, It is thy (God's) law we love.

Lang. My subject is the immortality of the soul. To prove this, I refer you to the following texts: Rom. vii, 22, 25; 2 Cor. iv, 16; Eph. iii, 16; 1 Pet. iii, 4.

Materialists say: Mind is the reflex of matter, and thought the secretion of the brain.

Matteson. The Elder has been beating a man of straw, for Seventh-day Adventists believe no such thing, consequently are not materialists. If you want me to show what mind is, I will do so in the following proposition: The mind of man is an effect of certain organs of the living soul, or the man. To illustrate: Sight is an effect of the organ called the eye. Sight is not material, it is not a separate entity, it is not immortal, nor continues to exist when the eye is inactive or dead. But when the eye ceases to move, then the sight is also gone.

Likewise the ear is an organ, and hearing the effect of said organ. But what folly to say, when the ear is dead or cannot act any more, his hearing is still alive. Hearing is immaterial, hence immortal, therefore it can never cease. According to such reasoning, a deaf man can still have hearing.

So also the mind or thought is the effect of the brain of a living man, and when the man is dead, and the brain ceases to act, thought must of a necessity cease also. Wherefore also the Psalmist testifies of a man when he dies, "in that very day his thoughts perish." Psa. cxlvi, 4, and Eccl. ix, 5, "The dead know not anything." But in the resurrection, God will call forth the slumbering dead, and once more restore life and thought. John v, 28, 29.

How can the immortal (?) soul after it goes out of the body, and breaks loose from its clay prison-house, see without eyes, hear without ears, walk without feet, talk without a mouth, and think without brains? But if you say that the soul entity has all these organs in itself, will you please prove, that God when he made man, created two pair of eyes, ears, feet, hands, two set of brains, and two mouths. Again, if the immortal (?) soul has a mouth and voice, and can praise God in Heaven, why can it not just as well use that voice when it is two feet above the head of the dead body? Did you ever hear it say "good bye" to you when your friend or child died? Very likely then, after all, the Bible is true, which teaches that there is no life after this, except in the resurrection.

A looking-glass reflects images. Here we find reflex of matter. Boiling water secretes steam. What slander then to assert of us that we believe that "mind is the reflex of matter, and thought the secretion of the brain." We believe no such thing.

L. The materialists, according to their own premises, must come to the following conclusion: All brain is matter. Mind is a quality of the brain. Therefore mind is matter.

M. The following parallel syllogism shows the fallacy of this argument.

A horse is matter. Swiftness is a quality of the

horse. Therefore swiftness is matter. Such is the bright, flashing logic of the spiritually cultivated, towering, noetic mind, of that microcosm or spheroid external, that measures six feet two inches in height, and two feet ten inches around the waist. This is a sample of the Elder's technical language, and a description of himself.

L. Man is not an organism, he is an intelligence.

M. Organism, organical structure, as of bodies. *Webster.* This needs no comment.

L. In Rom. vii, 22, 25, Paul calls the law of his organism, his flesh. But the mind he calls myself, the real I or the soul.

M. If myself means the immortal soul, then Adam hid his immortal soul in the Garden when he had sinned. Gen. iii, 10; see also John vii, 17.

L. Rom. viii, 5. The flesh or body is earth and desires earthly things, but the inner man, spiritual or immortal soul longs after heavenly things.

M. If one man has an immortal soul, then all men have it. And so they claim and argue that Adam had one.

Why then does not the immortal soul of the thief, murderer, and adulterer, seek after heavenly things as well as that of a Christian? Why will even many nominal Christians hear nothing about heavenly things, but object even to the reading of the word of God? According to his reasoning, such do not have an immortal soul.

L. I might ask, Who is this material man? Echo answers, Nobody!

M. We should like to have the Elder try the experiment, and see how long it would take him, even with his wild gestures, fierce look, and loud voice, to make echo answer "nobody," to the above question.

L. Intelligence is my subject to-day. Each person is his own revelator, and dictionary. He has in himself a little world of mind.

Intelligence is not bounded by the sensible horizon. It claims God as its Father.

M. This sounds very much like Spiritualism. What need then of the Bible or dictionaries? What does man know about that which he has never seen or heard of, except what has been revealed? How many people there are who have intellect, yet they despise or forsake God. And Christ testifies of certain Jews that the Devil was their father. John viii, 44.

L. Materialists say there is no intelligence. They deny the principal law of St. Paul, and are ignorant of true Christianity. My opponents are rank atheists.

M. Such slander coming from a soul, shows at least that it is corrupted. How can corruption and immortality be harmonized together? This is certainly not striving toward Heaven.

L. Referred to Col. iii, 10, asserting that the "new man" here spoken of, is evidently the immortal soul, but the old man the body.

M. "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him."

According to his theory, they had already put off the body and there was nothing left but the immortal soul. We are told that they put on the new man; but if the new man is the immortal soul, when did they put it on? How could an immortal soul be renewed? Then he has given up the position that man had an immortal soul at creation, for the new man is something that is received at conversion.

Please read verses 8 and 9. The apostle speaks of laying aside anger, malice, lying. If we have heretofore been easily excited or spoken things which were untrue, we should do so no more. We should turn away from these evil habits. But in the place of these, we should put on, or begin to exercise kindness, meekness, charity, &c. Verse 12–14. Oh how much better if we would repent of our evil ways, and imitate the holy example of our blessed Saviour, instead of boasting of an immortal soul which we do not possess. This heathen fable is so well adapted to feed the pride of the depraved human heart, while the Bible doctrine of immortality through Christ alone, on the condition of patient continuance in well doing, (Rom. ii, 7) is adapted to make us humble and lowly.

On the rest of the texts referred to, we would finally say, The inner man spoken of in Eph. iv, 16, is evidently the same as the new man. "But though our outward man perish, yet the inward man is renewed day by day." 2 Cor. iv, 16, is explained by Col. i, 27, "Christ in you, the hope of glory," and can have no reference whatever to an immortal soul. It is only spoken of those who believe in Christ, who are begotten again unto a lively hope. 1 Pet. i, 3.

On 1 Pet. iii, 4, he said that that which is not corruptible must be the soul.

The apostle speaks about the adorning and says, let it not be that outward adorning; but let it be the adorning of the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit. Now we have the promise that those who are of a meek and quiet spirit, shall put on immortality or incorruption at the coming of Christ in the first resurrection. 1 Cor. xv, 51–55. Oh, that the residue of men would seek after God, and earnestly lay hold of the conditions of eternal life, while mercy still lingers, before the slumbering judgments of God burst like mighty thunders upon a thoughtless, reveling world. Then they will realize too late that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23.

July 9, eve. Bro. Sanborn preached to a large and attentive congregation, and next evening we entered on the summing up of the discussion. At the previous discussion, the young people encouraged us with three cheers, but gave our opponent three hisses. Nevertheless he appeared on the stand as proud as ever, assuring the people every once in a while that he had gained a perfect victory, which he based with great satisfaction upon the fact, as he styled it, that he was a shrewd Yankee. He dragged out as lengthily as possible, consuming about one hour and a half, in order to make the people tired. Then the committee wanted to dismiss the congregation because it was so late; but the people said they would hear the negative if they stayed till midnight.

We then began our summing up by calling upon a Bible reading class, consisting of Brn. Sanborn, Miller, and myself. The Elder had that night omitted to read a chapter in the Bible as usual. We read in consecutive order the following twenty-five texts on false prophets, and the perpetuity of the law and Sabbath: Mal. ii, 1–9; Eze. xxii, 8, 25, 26; Matt. xv, 8, 9; Eze. xiii. 4–11; Zeph. iii, 4, 5; Prov. xxviii, 9, 10; James ii, 10, 11; Isa. xxiv, 1, 2, 5; Acts vii, 38 with 1 Pet iv, 11. Rom. iii, 31, with vii, 12; Deut. iv, 13, with Psa. cv, 8, and cxi, 5–9; Matt. v, 17, 18; 1 John ii, 3, 4; v, 2, 3; Prov. xxii, 14; Ex. xx, 8–11; Acts xxiv, 14; Luke xxiii, 54–56; Isa. lvi, 1–7; lviii, 13, 14; lxvi, 22, 23.

This was too much for the Elder, and he protested against such proceeding; but no one sustained him, and he was called to order.

Next we presented a brief summary. It would be useless to take up all the contradictions of our opponent; for we never yet met with a man who equalled this one in making his every sentence a lie or a step to a lie. We therefore selected the most evident contradictions, of which we had, 2 Lang versus Lang, 2 Lang versus facts, 1 Lang versus Bible.

We then closed with an appeal on the perpetuity of the Sabbath of the Lord, and immutability of the law of God. Above four hundred attentive hearers listened, remaining quiet and interested for one hour and a quarter; but our opponent turned his back to them, and covered his face with both hands.

He had previously boasted how he would whip us, and when he was done with that, he would take up both the History of the Sabbath, and Hope of the Gospel, and review them. Yet he had no doubt but we would drive him out of the tent before long. We told him and the people, that we would stay here till next October, if he would come into the tent and preach every other night. But he had enough already. He would not discuss the second proposition.

The chairman then got up before the congregation, holding in his hand a written agreement on the propositions, time, and rules for discussion, signed by both disputants, saying, "Elder, are you a minister of the Gospel?" Elder. "Yes, sir!" Chairman. "Will you not acknowledge your own signature and do as you have agreed?" Elder. "I will not discuss any more in this manner; but will read essays on the subject in my own church." Bro. Sanborn again extended an earnest invitation for the Elder to come to our tent. He never said a word, but the people expressed their feelings by exclaiming, "That is fair."

We went to this place chiefly to save the cause from reproach, which said Elder has for more than a year tried to bring upon us. Yet we trust the Lord may also here find some honest souls, and pray that his blessing may continue to rest on our feeble efforts, that a good work may be done for the glory of his name.

Yours in hope.

ISAAC SANBORN,
JOHN MATTESON.

Let Us Be Encouraged.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxii, 28.

THIS is the language of our Saviour addressed to the little flock living in the last days, though spoken more than eighteen hundred years ago. It was given as words of encouragement, comfort, and good cheer, to his faithful followers that should be living just prior to his second advent, and not to them that lived centuries in the past. In order that this promise should be a promise of hope and encouragement to them, it is necessary for the class of believers addressed, to know when they are in the last days. Some may tell us this is impossible; that no man can know anything about when the Lord will come; that as the world has been in existence thousands of years, it may continue for thousands of generations to come. Our only reply to such is, that they do not believe the record of creation, neither is it thought a thing incredible for them to disbelieve the testimony given relating to the glorious appearing of our Deliverer, though that testimony should come from a high source of authority, even Jesus our Lord. We find in the Scriptures the record given for our instruction, that the world was once destroyed by a flood of waters. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 6–8.

Furthermore, we are told that the day of the Lord will come as a thief in the night upon the wicked, for when they cry peace and safety, then sudden destruction cometh. They are sounding a false alarm; they choose the fables and commandments of men, which turn from the truth, rather than the truth itself; therefore they will find themselves like a man who neglects to fasten his house and awakes only to find the midnight assassin standing by his bed with drawn revolver pointed at his head, knowing it is too late to make any preparation for safety, or to offer resistance. But Paul says, "Ye, brethren, are not in darkness that that day should overtake you as a thief." The evidences are, that some will, just prior to the event, know something about it; there will be some, the loins of whose minds will be girded up; they have heard the voice of the Great Shepherd, they have watched the signs of the times, they have prepared for the time of trouble, and stood through the shaking of the nations of the earth, have folded righteousness around them as a garment, and are waiting for their Lord to return.

My brethren, are we looking for this? do we have a hope in this promise, or is it those that are afar off? I think it is very important for us to understand this, and be in earnest to prepare for it.

We will briefly examine the evidences of our faith, and the reason of our hope, commencing with the great chain of prophecy as found in Dan. ii. In this we have a brief history of the world, bringing us down to the end. Going through with, successively, the 7th, 8th, and 9th chapters, each brings us to the same point, viz., the end. Then to Rev. xiii, in the meantime not forgetting Paul's man of sin, tracing through the two-horned beast down to the end, we might notice the sounding of the trumpets, and then the three messages of Rev. xiv. The third message is to call out a people to stand in the waste places and re-

pair the breach, that is, to restore the Sabbath of the Lord. This people are to have the "testimony of Jesus." This message is to seal the people of the Lord; to prepare them to look up and wait for deliverance. With this brief history before us, let us see if we can find our reckoning. As we look at these prophecies, we see they are fulfilled in the past. Two of the messages are in the past, and the last is sounding. There are those living in our day who can testify to the signs in the sun, moon, and stars, with distress of nations. And we find a people spoken of as keeping the commandments of God, and having the testimony of Jesus. Then here seems to be the very point, and this the people, that this language is addressed to. Yes, we find this people beginning to look up, for their redemption draweth nigh. They have long waited for their absent Lord's return, and they know his delay will not be long.

WM. G. BUCKLAND.

Battle Creek, Mich.

In the Furnace.

"Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

THOU'ST loved me child, beneath a cloudless sky,
Cheered by the sunshine of my loving eye;
Folded beneath my wing like some frail blossom,
And cradled on my great sustaining bosom.
But something more than surface work I'd show,
How deep those roots of love have grasped below;
And if the tree is healthy at its core,
It will not break, though low it bendeth o'er.

I'd prove the long endurance of that heart,
To keep its song, when all but me depart;
Yea more! I'll hide from thee my loving face,
While Satan tempts thee sorely in its place.
I'll bring an armed force of evils round,
While troubles seem to rise as from the ground;
The storm above thee fearfully shall roar,
The furnace 'neath thee, threaten to devour.

Though like a feather on the world's dark sea,
The sport of every envious gale thou be;
I'm sailing with thee, all the way so wild,
Thou ne'er before wast half so dear, my child.
Oppressed, forsaken, yet the world shall know,
Saints can rely upon my word below;
And every grief shall make you strong through grace,
'Till like a giant, thou shalt run the race.

I've seen thee when stern anguish shook thy frame,
Lingered to soothe thee in that hour of pain;
Long after slumber lulled thee in sweet rest,
Have painted visions for thy troubled breast.
When false friends caused my tempted child to sigh,
They touched through you, the apple of my eye;
Fear not, for lo! thy Maker he is strong,
And will avenge that dark and cruel wrong.

I loved thee when the smile was on thy lip,
But better far when suffering paled thy cheek;
Thy persecution, loss, each trickling tear,
Are daily adding to thy treasure here.
I'd make thee from this bitter chalice free,
But all must drink the bitter cup with me;
When in the furnace thou art purified,
Thou shalt be numbered with my true and tried.

Through all thy conflicts, I am by thy side,
I'll bear thee up 'till thou art sanctified;
Though fame for thee, records no glory here,
Thy name's in Heaven, therefore do not fear.
Thy laurals here are green, thy sparkling crown,
Would dazzle mortal eyes to look upon;
"Without the camp" I went; suffer and pray,
Thou'lt find my footprints all the lonely way.

V. N. CUDWORTH.

A New Argument.

A FEW weeks ago a young minister of the Disciple order preached here upon the Sabbath question, trying to demolish the sacred memorial of God's rest, and to rear in its stead the pope-honored institution of Sunday observance. It is needless to repeat his arguments as they are familiar to nearly every Sabbath-keeper; viz., Rev. i, 10; Acts. xx, 7, &c. There was one argument, however, deserving of notice on account of its novelty. He spoke of an illustration that he once read in a little poem, A Word for the Sabbath. A man having a finger diseased called for a physician to amputate it. If he should cut off all ten thumbs and fingers to get rid of the diseased one, and then stick nine on again, he would be pronouuced foolish. Well, said he, I will just say in regard to that, that the wisdom of God is foolishness with men. This he seemed to consider as a clincher, for he repeated it three times. We think that his folly was made manifest to all except the blindly prejudiced. May the Lord open the eyes of the people to see the beauty and harmony there is in the truth.

L. D. SANTEE.

Gridley, Ill.

From Bro. Patten.

[The following extract, Sister Adelia P. Van Horn takes from a private letter received from her father, Bro. L. C. Patten, of Clay, N. Y., who has for two years past been observing the Sabbath of the Lord.]

MY DEAR DAUGHTER: You will be glad to learn that my health is as good as it has been since I was twenty-five years old. I am trying to live out the Health Reform to the best of my ability. It has been some time since we laid aside the use of meat as an article of food, and I realize an improvement in body aud in mind. I am nearly fifty-three years of age, and for a few years past have felt conscious that my strength was failing; but by blessings attending the reform in living, my condition is much improved, and during the last spring I was able to follow a team aud plow two acres per day.

Tell Bro. White that the discourse he gave at our State Conference in Adams' Center nearly two years siuce, on the subject of "The Ladder with Eight Rounds," which was published in "How to Live," has not yet lost its influence; and that your father means by the assisting grace of God, to place his erring feet upon every rouud of that sacred ladder, and strive for an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Beautiful.

How many times during the last two months, as I have for a few hours turned from the noise, bustle, and dust of the city, left the streets where all day long, brick and stone walls had met the eye on every side, and found myself where there was a carpet of soft green grass to walk on, instead of a hard stone pavement, where I could see trees robed in their rich foliage, and beautiful flowers, scattered around, have I clasped my hands and exclaimed, Beautiful, beautiful!

"There is beauty in the sunshine,
There is beauty in the flowers,
There is beauty in the wildwood,
There is beauty in the showers."

Oh! earth is very beautiful, but—now comes the saddening thought—soon, soon, all this beauty will fade. The sweet flowers will die, the glossy green leaves which look so beautiful in the moon's silver light, will soon fade and fall to the ground, and then the naked branches will again stand before us, silent monitors of death. Yes, this high, lovely landscape will soon change; but there comes a cheering thought—it will not always be thus.

There is a morning soon to dawn, when earth will be clad in a beauty far surpassing this we now see, a beauty which will never fade. Never fade! How sweet the thought, I want a home in the earth when restored to its Eden loveliness and purity. I thank God for the cheering prospect he has set before us; and not this alone, but that he has made a way possible whereby we may gain an entrance to his glorious kingdom. Yes, let my heart be all love to him, for he has given his well-beloved Son to suffer untold agony, and then to die here on this dark earth a dreadful death, that we sinners, rebels, might be saved. It must have cost a hard struggle for God to consent that his dear Son should leave him, leave his beautiful home of bright glory, and the society of pure and holy angels, and come to live here amid sin, and where he would daily meet the cruel taunts of wicked men; where he should not even have a place to lay his head; and finally after thus suffering for us, then to be hung between earth and heaven, with great nails driven through his tender hands. Oh, no wonder that when the scene was enacted the earth shook, and the sun vailed his face; no wonder that the rocks were rent. And could God consent to have his Son suffer thus without a struggle? Where can we find the father that would consent to have his son leave him to go away to some dreary country and live among his enemies, wicked men, whom he knew would show him no respect whatever, and finally would kill him? Where, I ask, can we find the father who would consent to this for any reason? Yet God consented for no other reason than that he loved man, rebel though he was; and this was the only way in which we might be saved; so the great God made the sacrifice—gave his only Son to die.

Oh! what love, what wondrous love! This great sacrifice was made that we might be redeemed from death, from this earth where the beauty so soon fades, where Satan rules, and go to live with Jesus in his glorious home, where the beauty will never fade. Oh! I will try to live every day so as to please him, that I may at last receive a welcome to his beautiful home.

M. J. COTTRELL.

Rochester, N. Y.

Blending of Paganism with the Papacy.

BRO. WHITE: Such is the heading of an article in the Crisis, which contains a great amount of truth. I will just give one quotation, and make a few remarks.

"Gibbon says, 'the sublime aud simple theology of the primitive Christians was gradually corrupted, and the monarchy of Heaven, already clouded by metaphysical subtilties, was degraded by the introduction of a popular Mythology which tended to restore the reign of Polytheism.' Vol. 3, p. 161.

"Mythology: A system of fables or fabulous opinions and doctrines respecting the Deities which heathen nations have supposed to preside over the world, or to influence the affairs of it.

"Polytheism: The doctrine of a plurality of gods or invisible beings superior to man, and having an agency in the government of the world.

"Sabianism: That species of idolatry which consisted in worshiping the sun, moon, and stars. This idolatry existed in Chaldea or Persia at an early period of the world, and was propagated by the inhabitants who migrated westward into Europe, and continued among our ancestors, till they embraced the Christian religion.

"Sunday: So called because this day was anciently dedicated to the sun, or to its worship.

The heathen nations in the north of Europe dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday; but in the United States Christians have to a great extent discarded the heathen name, and adopt the Jewish name, Sabbath, (or Lord's day)." *Web.*

To give different names to different objects does not change their identity.

It can plainly be seen that Sunday-keeping has its origin from the heathen world, and is nothing more than a heathen, pagan fable.

How amazingly strange it is, that the first-day Adventists have so much light and truth on many subjects, and yet on the subject of the Sabbath, are willingly or ignorantly in total darkness.

JESSE HIESTAND.

NOT OF THE DEAD BUT OF THE LIVING.—That was a beautiful idea expressed by a Christian lady on her death-bed, in reply to a remark of her brother, who was taking leave of her to return to his distant residence, that he should probably never again meet her in the land of the living. She answered—"Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

CHARACTER is the governor of our outward expression; we may fence ourselves about with worldly prudence, but the real man will show itself in spite of us. Let a man cherish dishonesty in his heart, and his dishonesty will, somehow or other, find expression in his life; if not in stealing, then in meanness; if not in large frauds, then in sixpenny cheatings. We may disguise it from others, and even from ourselves, for a season; but sooner or later it will appear that we are just what our principles made us.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 24, 1866.

URIAH SMITH, EDITOR.

The Memphis Discussion.

QUESTION. The seventh day of the week Sabbath, given upon Mount Sinai, is still binding upon all mankind. Affirmative, M. E. Cornell, S. D. Adventist. Negative, John Kelly, Methodist.

(*Concluded.*)

We closed the previous division of our report, leaving the disputants engaged in unequal contest around the garden of Eden. There was one effort on the part of the negative to evade the force of the record in Gen. i, which naturally comes up for notice, before we leave this part of the subject. The seventh day, he claimed was Adam's first day. What the particular object of this claim was, it would be difficult to tell, as his position, fully stated and oft re-iterated, was, that there was no Sabbath given to Adam, and none in existence till given to Israel at the exode.

In reply, the affirmative showed that the seventh day was not Adam's first day, but his second day; the sixth day being his first day. Thus Adam was created on the sixth day. Eve was created in a subsequent part of the same day; and it must have occupied no inconsiderable space of time to cause the deep sleep to fall upon Adam, take from his side the rib, and form the woman. And all this in addition to the time occupied by Adam in giving names to all the beasts of the field and fowls of the air, previous to the formation of Eve. Then there was a wedding, when the Lord God brought the woman to the man, and the first pair of our race were united by their Creator. Then follows the instruction which God gave them in reference to the dominion they were to exercise over the earth, and the regulation of their own lives; ere it was announced that God saw everything that he had made, and, behold, it was very good, and the evening and the morning were the sixth day. Could Adam overlook all this? Would he drop his wedding day out of his calendar as a time of no account? Who ever heard of such a thing? It was thus submitted that Adam would not reckon the seventh day as his first day, but would surely bring into his account, the day on which he was created, married, and established in life.

Between Adam and Moses is a period of about 2500 years, the history of which is condensed into the fifty brief chapters of Genesis. During this period, said the negative, there was no Sabbath; for we have no record of the good men of that age keeping any; to which the affirmative replied that we have no record, in so many words, that the men of God in that age, kept any of the ten commandments. Shall we therefore conclude that they broke them? We have no record in Genesis that they knew anything of a general Judgment, the second coming of Christ, or the life to come. Shall we therefore conclude that they knew nothing about these great features of the plan of salvation? Yes, responded the negative, we must so conclude. There is no record that they knew anything about these things, and they did not know anything about them whatever. And when the affirmative afterward showed that though Genesis is silent on the subject, yet they were not ignorant of these great truths, as shown by Paul when he says that they sought a better country, even a heavenly, that they looked for a city which hath foundations whose builder and maker is God, and by Jude when he says that Enoch the seventh from Adam prophesied of the coming of the Lord with ten thousand of his saints to judgment, he endeavored to stave off his signal defeat by roundly denying that he said that they knew nothing of a general judgment and future life, but only that the light they had concerning these things, was dim in comparison with that which we enjoy.

The position of the negative was that the Sabbath was never binding on all mankind; that it was given to the Jews alone, and not to them till their exode from Egypt; though he made no attempt to show any acts performed at that time by which the Sabbath was instituted. He was obliged to take the position that it was instituted at the exode, rather than at Sinai, to meet the record in Ex. xvi, that it was known to Israel thirty-two days before they came to Sinai. But this completely spoiled his argument on the "old covenant" so far as it related to the Sabbath. For in order to have the Sabbath done away, he claimed that it was a part of the "old covenant" made at Sinai, which has been done away. To disprove this, all that the affirmative had to do was to appeal to Ex. xvi, and the negative's own admission that the Sabbath existed before that covenant was made, and thus, not being dependent on it for existence, the passing away of that covenant would in no wise affect it.

Like all those who endeavor to prove the Sabbath a merely Jewish institution, Mr. K. passed right over the original commandment in Ex. xx, which sets forth the acts by which the Sabbath was instituted, and the great facts upon which it is based, to the rehearsal by Moses forty years afterward, as found in Deut. v, in which none of these things are mentioned, but where Moses exhorts them to keep the Sabbath in view of their great deliverance from Egyptian bondage. Here, argued the negative, is the reason assigned for keeping the Sabbath. It is a Jewish reason showing that no other people were required to keep it. To this it was replied that other duties, confessed on all hands to be moral, were required of the Jews for the same reason. Now if the language used in reference to the Sabbath proves that none but the Jews were required to keep it, it proves the same in reference to the other things; which is proving too much. See Deut. xxiv, 17, 18.

But that the Sabbath was not made for the Jew exclusively, the affirmative argued from the broad declaration of the Saviour, "The Sabbath was made for man." Mark ii, 27. Those who claim here that man means only the Jew man, should take the same ground on 1 Cor. xi, 9, which declares that the woman was made for the man, and then carry out their teaching by abandoning all the women to the Jews.

The affirmative further argued that the Sabbath was not limited to the Jews, from the fact that it did not belong to the ceremonies and regulations which were exclusively theirs. It has its position with moral laws, and equally with any other of that class of laws, is binding on all mankind. The distinction between the two laws, moral and ceremonial, was shown by comparing the following scriptures: Rom. vii, 14, with Heb. vii, 16; Matt. v, 18, with Heb. vii, 12; Psa. xix, 7, with Heb. x, 1; Isa. xlii, 21, with Col. ii, 14. Rom. viii, 12, with Eze. xx, 25, &c. This argument for distinction in laws, was not answered by the negative. He simply asserted that he knew not where any one could find any distinction; he knew nothing about any such thing.

To the argument that the Jews themselves held the ten commandments to be paramount to all other laws, the negative replied by referring to the fact that circumcision was performed on the Sabbath, and claiming that they consequently held the law of circumcision to be superior to the law of the Sabbath, as the latter had to give place to the former. Here he came nearer to making a point than on any other part of his argument. But the affirmative was not long in making a final disposition of it, by showing that circumcision was a religious rite, and all that the commandment prohibits is our own labor, not labor which we may perform in the service of God.

In attempting to prove the abolition of the entire code of ten commandments, there was a labored effort on the part of the negative, to show that it was an imperfect code, ill adapted to the advanced condition of Christianity. To this end, he first asserted that the Jews were sunk in gross ignorance and idolatry, that they had no knowledge of the true God, and were no better than the Egyptians, and that the ten commandments were just adapted to their idolatrous and ignorant condition. This was disproved by the affirmative, by a reference to Ex. i, 17; ii, 23–25, in which it is stated that the Hebrew midwives feared God, and the people cried unto him, and he had respect unto them. New-Testament writers also dwell largely on the high position occupied by Israel in being made the depositaries of God's truth, when all other people had apostatized from him; and Stephen plainly tells us that they received the lively oracles (the ten commandments, the things spoken) not as an imperfect rule adapted to the low condition of an idolatrous people, but to "*deliver unto us* (*Christians*)." Acts vii, 38. This text, which so plainly shows the ten commandments brought over and delivered to Christians, the negative made no attempt whatever to answer.

Shall we be *Jews?* be a *Jew?* he contemptuously asked, when referring to some of the wicked deeds of those who, though they were "of Israel, were not Israel." And this was all the reply vouchsafed to a conclusive argument by the affirmative, showing that we must be Israel in the Christian sense, "Jews inwardly," "Israelites indeed," grafted in to the original and native stock; for "to them pertain the adoption, the glory, the *covenants* [plural, the old and new], and the giving of the law, and the service of God, and the *promises*;" and if we are not Israel in this New Testament sense, we are cut off entirely from all these blessings. Rom. ii, 28, 29; John viii, 39; Rom. ix, 4, 6, 7.

"The Son of man is Lord of the Sabbath;" Mark ii, 28; to abolish it if he pleased, said the negative. No, replied the affirmative; no more than a man has a right to abolish his wife, because he is declared to be the lord of the woman.

Our Saviour, said the negative, was ever accused of the Jews as being a Sabbath-breaker. He never denied the charge; and according to the law he was a Sabbath-breaker. To which the affirmative replied, that, taking whatever view of the law we may, it was certainly binding to the time of the crucifixion, and if Christ broke it during his ministry, he was a sinner. But Christ ever defended himself against the charge of the Pharisees, showing that what he did was lawful, or according to the Sabbath law. If the negative wished to take his position with those wicked Pharisees, and call the Lord a Sabbath-breaker, he could do so; but the affirmative would indignantly decline any such position. Being thus again brought into a close place, the negative again had recourse to denial to extricate himself therefrom. He denied that he ever said the Lord was a Sabbath-breaker, but only that the Jews regarded him as such.

Col. ii, 16, was then appealed to by the negative, as a stronghold for his position: "Let no man therefore judge you in meat or in drink, or in respect to a holy day, or of the new moon, or of the sabbath days." "Here, said he, no man is to judge us in respect to the Sabbath; for the word days is no part of our version, it was supplied by the translators; Sabbath is the correct reading." To which the affirmative replied, or commenced to reply, by showing that the word sabbath in that text was in the original in the plural, whereupon Mr. Kelly sprung to his feet and called him to order, as violating the rules of the debate which made the common version of the Old and New Testaments, the only proof and text book, whereas he was appealing to the original. Eld. Cornell replied by showing that Mr. K. had done the same thing by throwing out the word days, as no part of the original, but a word supplied by the translators. But I have adhered to the common version, vehemently claimed Mr. K., and I know that the word days is no part of the version. How do you know? exclaimed Eld. C. This very pertinent question brought him to a dead halt; but the moderators hereupon came to his relief by quashing all further parley between the speakers.

The congregation however heard enough to understand that the original word was plural, and that if not translated sabbath days, it should be sabbaths, not the Sabbath.

A strong argument for the perpetuity of the law was built by the affirmative on the words of the Saviour in Matt. v, 17–20, that he had not come to destroy the law, but to fulfill, and that till heaven and earth passed, not a jot or tittle should pass from the law. But, urged the negative, the penalty, death, has been done away, which shows that the law has passed. To which it was replied that this would prove the passing away of every command in the decalogue as well as the Sabbath; for they each had the death penalty attached to them in the former dispensation. But it was

shown that the penalty was no part of the law itself, as engraven upon the tables of stone, but only a ministration peculiar to that dispensation. But further, a penalty can be changed a thousand times and not affect the law a particle, just as the penalty for murder in Michigan has been changed from death to imprisonment for life; but there never has been a moment in this State when the law against murder was not in full force.

But Christ came to fulfill the law, said the negative, and he did fulfill it, and that is the end of it. It was replied that fulfilled, as applied to law, means to observe and keep; but if it means to do away, then all law is done away; for the early Christians were exhorted to bear one another's burdens and so fulfill the law of Christ. Gal. vi, 2. Did they do it? They did. Then, asked the affirmative, if the law of God has been fulfilled and done away, and the law of Christ has been fulfilled and done away, in the name of reason, what law is there left? The argument on this point was evidently coming to a crisis. The negative finished it, by saying that the claim that all law is done away, if the ten commandments are gone—is too silly to be noticed!

We can barely allude to the argument by the affirmative on Rom. iii, 19, 31, to show that the law is still in force, from the fact that Paul in his day proved all the world guilty by it, and solemnly asserted that it was not made void by faith; also an attempt by the negative to prove the ten commandments done away by the passing away of the glory of the former ministration, 1 Cor. iii, and from the casting out of Hagar, which he claimed represented the ten commandments. Gal. iv, 21, 31.

It was admitted by the negative, when pressed to show what there was remaining in this dispensation, that the *spirit* of all the ten commandments was still in force. This was shown by the affirmative to be a surrender of the whole question, as the spirit of a command cannot be kept and the letter violated. The spirit may be transgressed and the letter kept; but the spirit cannot be kept and the letter broken. Such a thing is an impossibility.

We must not omit to mention an appeal to the prejudices of the people, on the part of the negative, in which he represented that the moral reputation of Memphis would be greatly damaged by the existence of Sabbath keepers in their midst; which received a scathing rebuke from the affirmative in the remark that the report that there were a few citizens of Memphis endeavoring to conscientiously observe the seventh day, would not prove quite so damaging to the moral reputation of the place, as the report that must go out from this discussion, that the Methodist minister of the place had tried publicly to prove that the ten commandments were all abolished.

An appeal for sympathy by the negative also demands a passing notice. He referred to his sainted father, Fletcher, Wesley, Luther, &c., all trampling on the commandments of God, and coming up in the judgment and sentenced to everlasting misery because they had kept Sunday! This was set forth in a voice, and with looks and gestures, evidently designed to draw tears from the congregation, but which from his having undertaken more of the theatrical than he was able to perform, only provoked a laugh. One word from the affirmative on the point set it all right before the people. It was enough to say that we have ever believed and taught that a person's responsibility is proportioned to the light he enjoys. The good of past ages will be saved, because they lived up to the light they had. If we have more, we must follow it.

As already noticed, the affirmative was to have the privilege of summing up his arguments to close the discussion. He was of course to introduce no new matter; and if he did it would be the duty of the moderators to call him to order. But they made a different arrangement by inserting the proviso, that if the affirmative did introduce new matter in his last speech, the negative should have the privilege of reply. This we well understood to be a loop hole by which the negative could claim new matter, and so after all get the last speech. We were not disappointed. No sooner was the summing up of the affirmative concluded, than the negative claimed that new matter had been introduced, and that consequently he had the privilege of reply, and proceeded to take the stand under such a degree of excitement, as eye-witnesses aver, that he forgot to take his tobacco from his mouth and lay it down upon the pulpit, as he had previously done, when rising to make his speeches. His claim to the right of a reply was disputed, but the moderators overruled in his favor, and he went on. In this speech he introduced the New-Testament subjects of feet-washing, Babylon, and the mark of the beast, points which when disconnected from the subjects to which they stand related, are well calculated to excite prejudice in the minds of the people. And when some one in the congregation, unable to submit to the outrage, called out to know what that had to do with the subject—"Oh," said the speaker, "This is all Hagar, all Hagar!"

At the close of the discussion, a vote was taken, according to the preliminary arrangements. Before the result is declared, two facts should be stated:

1. The question was unfairly put. It should have been put, if we understand it, in such a way that the people would be required to vote on the comparative merits of simply the arguments that had been introduced in this discussion. Instead of this it was stated that those were to vote for Eld. C. who believed he had fully proved from the Bible that the seventh day Sabbath is now binding on all mankind. The ground occupied by this question was far from being covered by this discussion, and, as can be readily seen, a person might not be able to take the position that Eld. C. had proved the Sabbath binding, all things considered, who yet would be free to acknowledge that he had sustained his position, so far as the arguments adduced by Mr. Kelly were concerned. The vote was thus made to cover more than the question at issue, and virtually to commit those who voted for the affirmative, to an acknowledgment of their obligation to keep the Sabbath.

2. We were credibly informed that the friends of the Sunday side of the question sent out to various settlements around, and imported no small company of persons, on the last day of the discussion, to vote on their side of the question.

Yet with all these efforts, their majority was nothing over which to boast. So far as the vote inside of the house was concerned, which came within our personal observation, it was very close. Whatever majority there was for the negative, must have been given chiefly by those outside of the house. Between two and three hundred, it is estimated, besides the S. D. A. church there, voted in favor of the Sabbath. This is far better than, under the circumstances, we could have expected. Eld. C. had good freedom throughout, and the church feel greatly encouraged. The citizens of Memphis appear like a candid, intelligent class of people who could appreciate the force of an argument.

The interest felt in this discussion outside of that village lends it additional importance. A reporter from the Detroit Free Press was present, who gave through that paper a summary of each day's proceedings. With all those who attended the meetings throughout, and those who get a correct report of them from the commencement to the close, we are willing to trust the result.

Note from the Ohio Tent.

SINCE our last report, our meetings have been progressing with a good degree of interest. The Sabbath question is now agitating the minds of the people, and some have already declared their intention to keep it. Last Sabbath we held our first Sabbath meeting. About fifty were present. Bro. Abbott from Wakeman, Bro. Fleming from Gilboa, and Brn. Crouse and Iden from Licking Co., were with us. There are evident tokens of much good being done in this place. Our books go off rapidly, about fifty dollars worth have already been taken. This shows a decided interest to investigate the truth to see whether these things are so. We have good freedom in speaking, and many good impressions are being made. May the Lord carry on the work to his own glory, and we will give him the praise.

Continue to pray for us that our work may be successful in the Lord.

I. D. VAN HORN,
R. J. LAWRENCE.

Bellville, Ohio, July 16, 1866.

Report from Bro. Bates.

BRO. WHITE: Our last reported meetings were at Lapeer. From thence we came to fill our appointments in Tuscola Co., where Brn. Van Horn, Canright, and Strong, labored so successfully with the Michigan tent the last season, in four different townships within the limits of twenty two-miles; first Tuscola village, from thence six miles to Vassar, from thence eight miles to Watrousville, thence about eight miles to Centerville. Here they raised up four churches, numbering about one hundred Sabbath-keepers. We have been laboring with this people some sixteen days. Commencing in Tuscola village, June 27, we held two interesting meetings with some thirty Sabbath-keepers, their children and friends, in a convenient meeting-house which they have recently purchased for their future place of worship. We met with them once afterward, to help arrange their systematic benevolence plan. Strong influences were working to draw, and turn them away from the truth. They should be organized.

From June 29 to July 5, we held eleven meetings in Vassar. Sabbath and first-day we occupied the court-room, which was well filled with members from the other churches herein named, and friends in the village. On first-day at noon, the banks of Cass river were lined on both sides with people, to witness the solemn rite of putting on Christ by baptism. Eight willing souls went forward in the ordinance.

After our public meetings, the church repaired to their usual place of meeting, and celebrated the ordinances of the Lord's house for the first time. The Lord added his blessing, and they began to praise his holy name for the strong ties of brotherly love which they felt drawing them close together. They then proposed celebrating the 4th of July by religious service, in a brother's barn, away from the noise and bustle of the village. In the morning we addressed the children, and in the afternoon the parents; between the services a long table was prepared, and furnished from the baskets which were brought, more than sufficient for the Sabbath-keepers and their neighbors. All seemed happy and joyful, and much pleased with their 4th of July celebration.

July 5–9, held eight interesting meetings with the church in Watrousville. Here the church also attended the ordinances of the Lord's house for the first time, and many members from Vassar and Centerville were present to unite with them. This was a solemn, heavenly season. The good Spirit of the Lord was manifestly operating on our hearts, and his people were cheered and much comforted.

This is much the largest church of the four, evidently well united. They have purchased a very eligible lot, and have already got together a large portion of the lumber to build them a convenient house in which to worship the God of their fathers. We pray the Lord to strengthen them in their good begun work.

We spent July 9 and 10 with the church at Centerville. There was a crowded house, and good attention to hear. A large share of the brethren from Watrousville united with them. We held three interesting meetings here, and visited a large share of the members. They seem well organized, and firm. The subject of the Health Institution and Health Reform we set before them, as also before the churches in V. and W. We hope they will continue to learn how to live, and not be behind any of the churches in discharging their whole duty. God continue to keep and bless them, is our prayer. They seem very desirous to hear from our brethren, and see them, especially Bro. and Sr. White.

We are now at Bro. W. W. Lockwood's, to attend meetings in Tyrone.

JOSEPH BATES.

Holly, Mich., July 12, 1866.

HE who rears up one child in Christian virtue, or recovers one fellow-creature to God, builds a temple more precious than Solomon's or St. Peter's, more enduring than earth or Heaven.

Report from Iowa.

BRO. WHITE: From Laporte City, Iowa, on Monday, June 25, 1866, we went to Waterloo; and as the brethren and sisters in this place had attended several of our meetings in Laporte City, we spent only three days with them. During this time we visited several families and held three evening meetings.

The church in Waterloo have been surrounded with influences which have had a tendency to discourage them, and to weaken their faith in the present truth. But they readily and heartily responded to the truths which we presented unto them, and we left them quite strong in the faith.

June 30, and July 1, we met with the Sabbath-keepers at Fairview. The brethren and sisters in the place, and a good representation from Anamosa, Marion and vicinity, were present.

On the Sabbath the desponding and fainting ones were cheered and encouraged, and their faith was increased in the truth by the word spoken on the subject of our present position, and of the affections. Our hearts also were made glad by the good testimonies which were given, in which the brethren and sisters manifested their determinations to start anew in the good way, and to go through to Mount Zion with the remnant.

On first-day, we held three meetings, at the close of which, we organized Systematic Benevolence, amounting to about $115,44 per year, and promised, the Lord willing, to attend to further organization at our next visit among them. We then came to Marion and stopped three days at Bro. Hare's, where we were made comfortable, while we wrote for the Review, Health Reformer, etc.

July 5th and 6th, we traveled by stage to Iowa City and by steamboat down the Iowa river to Palestine, and last Sabbath and first-day met with the few in that place; and we were happy to see a goodly number of the brethren and sisters from Pilot Grove, who had come the distance of eighteen miles to attend the meetings. We had good freedom in speaking on faith, Laodicean message, and health reform. The truth was greatly appreciated by all present, and those who had been affected by opposing influences, were greatly established in the truth.

Having held twenty-six meetings, and visited quite extensively in the course of about three weeks, we are thankful for the privilege of enjoying a short rest at the pleasant and comfortable home of Bro. H. Nicola.

The battle goes well, and our courage holds good. Pray for us. A. C. & D. T. BOURDEAU.

Pilot Grove, Iowa, July, 1866.

Tribute to the Memory of Eld. Green.

DIED at Houndsfield, Jeff. Co., N. Y., June 12, 1866, Elder Wm. Green, in the 76th year of his age.

Our esteemed brother is worthy of more than a passing notice of his death, as he falls asleep in Jesus.

He was born Aug. 13th, 1790. He gave his heart to God in 1806, and united his religious interests with the Seventh-day Baptists. During his early experience in religion he had serious impressions with regard to the ministry.

He married in 1809. In 1810 he settled in Lewis Co. Moved to Jeff. Co. in 1814, and settled in the town of Adams. Was in the war of 1812. Drew a land warrant of one hundred and sixty acres. Was a Justice of the peace four years while at Adams. Religion at this time was low. The Sabbath, of which he was always an observer, was not well kept. With a few others he commenced a prayer and conference meeting. Seven families soon commenced keeping the Sabbath. They chose him as leader in their meetings. After employing ministers of other denominations for two years, he by the earnest request of the society, commenced labor as an exhorter, or minister. His first text was, "The Master has come and calleth for thee."

In June 1822, the first Seventh-day Baptist church was organized, and he ordained a minister, by the urgent and unanimous voice of the society. He remained and labored with this church till 1840. Commenced with nine members, and when he resigned his charge as minister, they numbered two hundred and thirty, all in good union, love and fellowship. During this time he commenced labor in Houndsfield, a church was organized, and when he gave up this charge they numbered seventy.

He was a firm advocate of the Sabbath of the Bible, never yielding to its enemies, never compromising it for a moment, never selling himself, or sacrificing the truth for love of money, but steadily and firmly pressing forward, and keeping this great truth, the holy law of God, in the front.

During the many years of his ministry, he received no stipulated sum or salary. The most ever pledged one year was eighty dollars, and that was not all paid. He did not receive in all over five hundred dollars. Had a large family to support, which he did by agriculture. When he left the ministry he was worth more than any other minister in America of the same denomination.

For the past thirty years his mind has dwelt much on the nature of man, or immortality of the soul. He attended the tent meeting at Adams' Center in 1862, when his mind was called anew to the subject. After hearing, and for two months, reading and searching the Bible from Genesis to Revelation, he became satisfied that man has no natural immortality, but must seek for, and obtain it through our Lord Jesus Christ. He embraced heartily, at the advanced age of 72, all the truths of the third angel's message. He was firm and decided, far-seeing, good at reasoning from cause to effect, stern and decided with enemies, kind and obliging with friends, warm and affectionate toward his brethren in the Lord. He had by nature a strong constitution, and had he known and obeyed the laws of health, he might have lived for years to come.

His disease was slow and lingering, which gave him time to finish up his work on earth, which he did, giving to his friends the utmost satisfaction that his peace was made with God, and that he will rise at the last trump. One of his great themes was, "The goodness, mercy and love of God in giving his Son to die for our race," and his last strength was put forth in endeavoring to utter words recommending the same to his family.

A funeral discourse was preached by Eld. J. N. Andrews, from Hosea xiii, 14. It was by request, of about an hour before, and while he spoke at length on the state of the dead, the interest of the large congregation was intense, the position taken being new to a large number present; and while all did not believe, we think we are safe in saying that many were very favorably impressed with the truth spoken. We laid our brother in his narrow house of clay to sleep for a short time, and then to awake to immortality and eternal life.

C. O. TAYLOR.

Sir Isaac Newton and Voltaire On Railway Traveling.

SIR ISAAC NEWTON wrote a work upon the prophet Daniel, and another upon the book of Revelation, in one of which he said, that in order to fulfill certain prophecies before a certain period was terminated—namely, 1260 years—there would be a mode of traveling, of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour.

Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this and said: "Now look at that mighty mind of Newton's who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased, that we shall be able to travel at the rate of fifty miles an hour."

"The poor dotard!" exclaimed the philosophic infidel Voltaire, in the self-complacency of his pity.

But who is the dotard now?

ALWAYS do right.

Business Proceedings

OF THE ILL. AND WIS. STATE CONFERENCE OF S. D. A., HELD AT JOHNSTOWN CENTER, ROCK CO., WISCONSIN, JUNE 22nd, 1866.

CONFERENCE met pursuant to appointment, at 9 o'clock, A. M. Eld. I. Sanborn in the chair. Ordained ministers present, Isaac Sanborn, Wm. S. Ingraham, R. F. Andrews, and T. M. Steward, also J. N. Loughborough of Mich. Opened by prayer by Bro. Loughborough. The Credentials of delegates being called for, fifteen churches responded by delegates present, one by letter, three not represented.

The church of Gridley, Ill., was received into the Conference by a unanimous vote.

The letters and reports of delegates show the standing of Conference as follows:

Number of churches in Conference, 20.
Members reported, 554.
Amount of s. B. fund, $2,441,55.

Voted, That Eld J. N. Loughborough be invited to participate in the business proceedings of this Conference. He thereupon made some interesting remarks upon the health reform, and the movement now being made for the establishment of a Health Reform Institute, at Battle Creek, which were gladly received.

Voted, That a committee of three on resolutions be appointed by the Chair. The following brethren were then appointed. J. N. Loughborough, H. C. Blanchard, and R. F. Andrews.

Ministers' reports being called for, Eld. I. Sanborn, Wm. S. Ingraham, R. F. Andrews, and T. M. Steward, (ordained) and H. C. Blanchard, John Matteson, and Wm. Russell, (licenciates) responded. These reports all accepted by unanimous vote.

Voted, That this Conference drop the name of L. G. Bostwick, of Sand Prairie, Richland Co., Wis., from our minutes, and further that we utterly condemn the reckless, unchristian, and fraudulent course pursued by him, in obtaining money and goods, and deceitfully stealing away to Canada, thus leaving his numerous creditors to suffer, and bringing disgrace upon his brethren.

Voted, That a committee of three on nominations be appointed by the chair. Brn. J. N. Loughborough, R. F. Andrews, and N. M. Jordon, were appointed.

Voted, That a committee of six be appointed to settle with ministers. Bro N. M. Jordon, C. W. Olds, Bro. Atkinson, Eli Wick, Rufus Baker, and Bro. Williams, were appointed by the chair.

Treasurer's report as follows:

Receipts since last Conferenoe,	$2,509,06.
Disbursements	1,990,18.
Cash now in hand	505,05.

Committee on nominations, report as follows:

President, I. Sanborn. Vice President, dropped. Secretary, T. M. Steward. Executive Committee, I. Sanborn, Wm. S. Ingraham, and R. F. Andrews. Report accepted, and committee discharged.

The above nominees were respectively elected by unanimous vote, and the office of Vice-President was dropped from our minutes.

Voted, That the credentials of the following ministers be renewed for the coming year: Elds. Isaac Sanborn, Wm. S. Ingraham, R. F. Andrews, and T. M. Steward.

Voted, Further, to renew the licenses of the following brethren: John Matteson, H. C. Blanchard, and Wm. Russell. Report of committee on settlement was then made and duly accepted, and the committee discharged. The demands of preachers promptly met by Conference fund.

The committee on resolutions being ready to report brought in the following: The proposed amendment to the constitution recommended by the General Conference, the resolutions allowing unorganized churches representation in Conference, the course recommended in expelling members, the dress resolutions, and the health reform.

Resolved, That we fully approve of the establishing of a Health Institution at Battle Creek, Mich., and that we will aid in this enterprise by our means and influence.

Resolved, That we endorse the following resolutions

passed by the late General Conference: "That when a member takes a letter of commendation from a church, it is the judgment of this Conference that he remains a member of that church, till he becomes a member of another; and that he should pay his Systematic Benevolence accordingly; giving due notice when he joins the church in another place.

Resolved, That we re-arrange our Systematic Benevolence pledges at the time of electing our delegates to State Conference, so that our S. B. year may correspond with Conference.

Resolved, That we pay to the Conference 80 per cent of all moneys received into S. B. fund.

Resolved, That the Conference year commence the first of July, and that our quarterly reports to the Secretary commence from that date.

Resolved, That this Conference donate the sum of one hundred dollars to aid in the erection of a meeting-house at Battle Creek.

Resolved, That this Conference donate one hundred dollars to the General Conference Missionary Fund.

Resolved, That this Conference donate one hundred dollars to S. D. A. P. Association.

Resolved, That the Conference committee be impowered to publish a suitable number of minutes in pamphlet form, for the use of the Conference. Said minutes to contain the State Conference Constitution, and some of the doings of the Conferences of 1863-4-5 and 6.

Resolved, That this Conference furnish suitable Blanks to the different churches and ministers within its limits.

Resolved, That the Executive Committee be requested to district the Conference field, and arrange Quarterly Meetings.

Resolved, That we invite one or more of the General Conference Committee to meet with us in our future sessions.

Resolved, That this Conference tender a vote of thanks to the Johnstown Center church for their kind hospitalities during this Conference.

Voted, To accept the report and discharge the committee.

The above resolutions were all passed respectively by unanimous vote.

Voted, That this Conference adjourn *sine die*.

I. SANBORN, *Pres.*

T. M. STEWARD, *Sec.*

Report from Bro. Loughborough.

MY last report closed with the Iowa Conference. After spending the day following the Conference with the committee in arranging Quarterly Meetings, distributing labor, preparing minutes, &c., I parted with the Brn. Bourdeau and others, and journeyed with Bro. Jacob Hare forty miles to his home near Mt. Pleasant. Here I spent a day very pleasantly with this kind family. At Mt. Pleasant I had a couple of days for rest, and on Sabbath and first-day, held two meetings at the Centre school-house, two miles from Mt. Pleasant. The house was well filled both days with brethren and sisters, and attentive hearers, and the Lord gave freedom in speaking the word.

The Mt. Pleasant church is one of the largest in Iowa. The brethren here consider it of high importance to maintain a consistent walk, and one that will honor the profession they make. This has a telling influence for the advancement of the truth. When a church thus pursue an even way, people do not all turn a deaf ear to the truth, but some honest souls will hear. Matt. v, 16. So, at Mt. Pleasant and vicinity, one after another are embracing the truth by reading and observing, with no great privilege of hearing the truth preached. Right living is the most powerful preaching.

On Monday, June 18, I left Mt. Pleasant, journeyed by rail-road all night, and at noon, the 19th, arrived at Rockton, Ill. Here I tarried till Thursday morning, visiting with the brethren and sisters, and preparing business for Ill. and Wis. Conference, then journeyed forty miles to Johnstown Center, the place of the Conference.

Quite a large number of brethren and sisters, with the delegates, assembled on June 22nd at the hour appointed for the Conference. The business of the Conference moved off with dispatch and harmony. All seemed to have "*a readiness to will*," and take hold of every enterprise that has as its ultimate object, the advancement of the cause of present truth. As no session of this Conference had been held for twenty-one months, it was a matter of interest for brethren and sisters again to assemble and exchange friendly greetings, join in their songs of praise, and speak words of good cheer to each other. Seven discourses were given at this Conference, all of which were listened to with marked attention, and the social meeting on Sabbath was refreshing.

One person, who had tried in times past to figure largely in Ill. and Wis.—L. G. Bostwick—was not there. No mourning on that account, however. The brethren only regret that the cause has been disgraced by the reckless course of this precocious young man, and that his creditors are left to suffer. To put the climax to his roguery, two hours before his secret departure for Canada, he ran into debt with a merchant's son for a suit of clothing for himself, from hat to boots. He also tried to get of another merchant a complete outfit for his family, but this man declined the *trust*. We understand he is now preparing himself for a Presbyterian minister!! We hope he may regain his character as an honest man, somewhere, if he gets no further than that toward the ministry; but we do not see how he can do that by talk and study. It will take at least $1200,00, ready money, promptly paid over to satisfy his creditors in Ill. and Wis. that he even designs to be an honest man.

The brethren of this Conference having learned of the proposed State Meeting in Iowa, decided to have one of the same character at Monroe, Wis., at a date about two weeks later than the Iowa meeting. Strong desires have been expressed that I should attend both these meetings, which I shall endeavor to do, if consistent with other engagements.

The Conference, on the whole, seemed to give new life and courage to the cause in Ill. and Wis., and we trust its fruit may yet be more fully seen.

On Tuesday evening, following the Conference, I gave by request, a lecture to the Johnstown Center church on health, or how to properly care for our bodies.

J. N. LOUGHBOROUGH.

Report from Bro. Hutchins.

BRO. WHITE: Since my last report, I have spent two Sabbaths at Wolcott. The happy results of the meetings on the days of fasting and prayer, are encouragingly visible. A portion of this church are taking the right stand on the health-reform, are heeding the counsel to the Laodiceans, and are seeking to gain the overcomer's reward.

The last Sabbath in June and the first-day following, also last Sabbath and first-day, I spent at West Enosburgh. We were happy to meet Eld. A. Stone at these meetings, and hear him preach the word again. But our hearts were pained to hear him announce that such is the state of his health, that he had reason to fear that he might never attempt to speak in public again. We love this dear brother, and appreciate his help, which is much needed, especially in the absence of those beloved servants of God, who have recently left us to labor in the Western harvest field.

The church, too, have an ardent love and sympathy for Bro. Stone; and we all most anxiously wish he could be freed from home cares and labors, and go out to feed the hungry, waiting flock, as God might give him strength. To this end, we cannot, we must not, forget to pray for him.

A. S. HUTCHINS.

Berkshire, Vt., July, 1866.

Our Hope of Heaven.

WHO that has walked in the forest when the autumn leaves are falling, has not felt a thrill of sadness at the evidences of decay and desolation, and has not realized the truth of the words spoken by the prophet Isaiah: "We do all fade as a leaf." Our brightest pleasures are marred by the thought that they must soon pass away. Our dearest friends are torn from us by the cruel power of the destroyer.

"There is no flock, however watched and tended,
But one dead lamb is there;
There is no home, however well defended,
But has its vacant chair."

But Jesus will soon take away death, and him that hath the power of death. Under his mild reign the desert shall blossom as the rose, and the earth be filled with the glory of God, even as the waters cover the sea. Jesus is soon coming; let this be our song in the house of our pilgrimage. Our deliverer will shortly appear. We shall then hail him with joy unspeakable and full of glory. Then, farewell to mortality; yes, a long farewell to pain and suffering. Then shall we ever be with the Lord. We shall eat of the fruit of the tree of life, and bathe in the river whose waters are clear as crystal. How we shall rejoice to know that sorrow and sighing have fled away! When we shall be healed of our degeneracy by the leaves of the tree of life, and feel all the freshness and vigor of youth, how our eyes will glow, and our hearts thrill with the thought that it is forever!

L. D. SANTEE.

Gridley, Ill.

More Money.

HUMAN nature is wofully given to filthy lucre. Its god is money, its end and aim is to lay up treasures for the moth and rust to corrupt. To accumulate wealth is for what it toils and strives more than anything else, not excepting the salvation of its soul.

Men's energies are all bent in one direction, their plans have all a common centre—riches are what they aim at and what they work for. They bow the knee to gold, worship greenbacks, and doff their hats to postal currency, even. They toil, lie, cheat, swindle, and endanger their souls for wealth.—There are but few exceptions to this rule—we are nearly all in the same boat. It is strange that humanity will conduct itself thus, when it sees how little pleasure is derived from riches; when it knows, as well as it knows anything, that money cannot buy happiness. Professedly, happiness is what all are seeking, but all take a most singular path to find it. A very rough and toilsome and crooked path it is that we tread to find bliss. And then it is not found at our journey's end. The fact is, we are on the wrong track; the road that we are traveling don't lead to the haven of rest; wealth cannot bring happiness and peace of mind. And, still we pursue the same rout; we keep on the same trail; we toil on, sweat, blow, puff, and go hungry and naked for a little more filthy lucre than is needed to put us through this vale of tears, to the first station beyond the "dark, rolling river." How strange.

The Portland Fire.

THE past two years have been marked by a greater number of serious conflagrations in every part of the country than had ever been known before. Scarce a town of any considerable size has escaped, but none has suffered so tremendously as the beautiful city of Portland, the second maritime town of New England. More than one-half of its buildings were destroyed on the 4th inst., and these were among its most valuable and beautiful. Among them were five churches, its new and beautiful city hall, all its bank and newspaper offices, its manufactories and stores, and its great hotels. The loss is said to exceed in value ten millions of dollars; but there are always losses in such cases which cannot be estimated at a money computation. This tremendous conflagration, which is the only one occurring in this country which can be named in comparison with our "great fire" of 1835, was caused by a careless boy throwing a fire-cracker into a pile of shavings.

I am rich enough, and can afford to give away $500 a year. I would not crawl upon the earth without doing a little for the truth. I will enjoy the pleasure of what I give, by giving it alive, and seeing another enjoy it. When I die, I should be ashamed to leave enough for a monument, if there was a wanting friend above ground.—*Pope.*

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 24, 1866.

☞ Answers to Objections to the Visions, suspended last week and this, on account of our visit to Memphis, to attend the discussion, the report of which is concluded in this issue.

To the Churches in Vermont and Canada East.

As there has been no session of the Vermont State Conference this season, and the officers of the Conference remain the same as during the past year, the churches within the limits of this Conference are requested to report to the Secretary quarterly, and to send their means to the Treasurer, agreebly to the Constitution of the State Conference in this case. Address your letters to West Enosburgh, Vt., as formerly.

A. C. BOURDEAU, } *Vt. Conf.*
D. T. BOURDEAU, } *Committee.*

The Ill. and Wis. Conference.

I THINK we can truly say of this Conference that it was the best ever held in these States. Bro. J. N. Loughborough was able to be with us, and to assist in all our business sessions; and on Sabbath and first-day to preach one discourse each day, besides doing much talking, and answering a good many questions. We are glad to see that the Lord is doing a work for him. Our meetings throughout were marked with order, and deep interest. Our business sessions were perfectly harmonious. Our finances are encouraging, and our brethren manifest an interest in all the enterprises proposed to carry on this work, and fit us up for translation. Bro. L.'s discourses were instructive and encouraging. The congregation manifested sobriety, attention, and interest. At our last meeting, the tent was crowded. Probably seven or eight hundred out. Bro. Ingraham preached on the claims of the Sabbath.

T. M. STEWARD.

Appointments.

BRO. N. FULLER will meet the following appointments.

Roosevelt, Monthly Meeting,	Aug.	4, 5.
Adam's Center, " "	"	11, 12.
Oswego,	"	18, 19.
Verona,	"	25, 26.
Kirkville, 7 P. M.,	"	29.
West Monroe, Monthly Meeting,	Sept.	1, 2.
Mannsville, " "	"	8, 9.

Let all the interests of truth be well sustained by a general gathering at the above meetings.

C. O. TAYLOR.

Nile, N. Y., July, 1866.

Quarterly Meetings in Minn.

BEING requested by the Conference to district the State, and arrange Quarterly Meetings, we make the following decision:

First. To include the State for the present in one district. Second. We have arranged the churches for six Quarterly Meetings, as follows:

Pleasant Grove, Olmstead Co.
Greenwood Prairie, " "
Oronoco, " "
Deerfield, Steele " "
Bass Lake, Faribault " "
Brush Creek, " "

For the first quarter, meetings will be held as follows:

Pleasant Grove, Aug. 11. Greenwood Prairie, Aug. 25. Oronoco, Sept. 8. Deerfield, Sept. 15. Bass Lake, Sept. 22. Brush Creek, Sept. 29. Then once in three months from first appointment.

S. PIERCE, } *Minn.*
H. GRANT, } *Conf.*
H. F. LASHIER. } *Com.*

THE next Quarterly Meeting for Wolcott and vicinity, will be held at Wolcott, Vt., Aug. 11, and 12. We hope to see a general attendance of the brethren and sisters.

The Quarterly Meeting at Irasburgh, will be held on the Sabbath and first-day following, at Bro. H. W. Barrow's. Let all the brethren who should attend these meetings, be sure to come, looking and laboring for the blessing of the Lord. We hope to meet Eld. A. Stone at one or both of these places.

A. S. HUTCHINS.

Business Department.

Business Notes.

A Green. Your Review has been sent regularly. The fault must be in the mail.

Eld J Bates: Where in Oakland Co., Mich., is A Farmington's Instructor sent?

L H Densmore: You will find Spiritual Gifts advertised in our publication column.

WM. HUMPHRIES. The Postal law between the United States and Great Britain, in relation to printed matter is as follows:

"Newspapers two cents each, prepayment required. Pamphlets and periodicals two cents each, if not weighing over two ounces, and four cents an ounce or fraction of an ounce if they exceed two ounces. . . . . All such printed matter is subject to like additional charges in Great Britain, each country collecting its own postage on printed matter whether the same is sent or received. No pamphlets can be sent weighing over eight ounces, and no periodical over sixteen ounces without being subject to letter postage."

RECEIPTS.
For Review and Herald.

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

M Edson for D Glasgow 30–1, A Hall in full. Eveline Cole 29–1, Mrs D S Crandall 29–1, T E Morey 29–1, Albert Weldon 29–1, L D Ireland 30–1, W J Mills 29–18, W McClenathan 28–1, J Yates 29–5, A Wattles 29–9, Mary Hoag 28–3, J Hall 29–7, Wm Hawk 30–1, Mrs P Fuller 29–1, R McInterfer 29–1, E Kellogg 29–11, G W Kellogg 28–1, J Smith 29–1, T W Potter 29–1, each $1.00.

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Phebe Drew 29–8, Mrs. M Crane 29–8, 50c, each.

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Books sent by Express.

M Johnson, Alma Mich., $10.00, E S Griggs, East Saginaw, Mich., $17.13, W McPheter, Pella, Iowa, $10.00.

Michigan Conference Fund.

Ch. at Charlotte, $20.00, at Watrousville, $15.00.

General Conference Missionary Fund.

Ch. at Tyrone, Mich., $25.00.

Review and Publication Fund.

Ch. at Tyrone, Mich., $25.00.

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

W. J. Mills $2.00.

For the Western Health-Reform Institute.

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

S E Clark $25.00, S P Clark $25.00, S J Twing $25.00, J S Twing $25.00, J D Morton $25.00, W Haffee $25.00, D B Webber $100.00, D M Canright $25.00, J Sawyer $25.00, Dr H S Lay $50.00, I J Andrews $25.00, J A Gregory $25.00, P B Allen $25.00, N Grant $25.00.

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Brown's Experience. Consecration — Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.,	5	1
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" " Holland,	5	1
" " French,	5	1
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