

The Sabbath Recorder

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THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

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WHOLE NO. 1011

The Sabbath Recorder.

THE TWO MAY WEATHERS.

Written for the play mat of Mrs. D. K. Maxson's little daughter Flora, whose recent death they mourn.

When Spring's first opening beauteous
Gemmed fields and forests o'er,
We called the fairest and the best
From out our bosom store,
To make a blooming coronet;
And merry was the day
We placed that wreath on Flora's brow,
For she was our Queen of the May.

We chose a pleasant woodland nook,
With grassy carpet green,
And there we gathered joyfully,
To crown our chosen Queen.
While larks and robins sweetly sung
A coronation lay,
We placed the crown on Flora's head,
For she was our Queen of the May.

And long shall we remember
Her look of modest grace,
The lovely smile that played the while
Upon her blushing face.
Yes, long shall we remember
The bright and happy day,
We placed the crown on Flora's head,
For she was our Queen of the May.

But when sweet May had fallen grown,
In all her beauty,
Again we went to gather flowers,
To crown our chosen Queen.
For darling little Flora,
Our gentle Queen of May,
Still fair, though pale and silent,
Was her coronation day.

We twined another garland,
With flowers of chosen hue,
And laid it on her crown,
Still with morning dew.
Emblem of little Flora,
So early passed away,
With the dew of life's fair morning,
She died, like the flowers of May.

But long shall we remember
The sweet angel face,
That of old beamed so brightly,
Now cold in death's embrace;
Yes, long shall we remember
That form in death so fair,
The impress of the spirit pure,
That late was tenant there.

We lay thee down, sweet Flora,
Low in thy early grave,
Yet oft above thy lowly bed,
The blooming flowers shall wave;
And oft we are gathered,
To crown our chosen Queen,
We'll think of thee, dear Flora,
Our chosen Queen of the May.

NATURE AND DESTINY OF MAN.

ELD. HULL'S SECOND ARTICLE.

By R. F. COTTELL.

Dear Brother,—I have read with interest and care your reply to my first letter, and will, as I am able, examine it in its bearings on the "question" at issue, as explained in the propositions subjoined, of which, as you remember, there are five. I have no objections to discussing that part of the "question" relating to the nature of man first, as you suggest, and then attending to what may remain. The whole question is, "What is the nature and destiny of man, according to the teaching of the Holy Scriptures?" The "propositions" covering the first half of this question, are

1. "That man is composed of matter and spirit."
2. "That the body is mortal, but the spirit is incapable of physical corruption."
3. "That in the resurrection man's body becomes immortal."

On the first proposition you say, "The issue between us is not whether man has a spirit or not, but what the nature of the spirit is—whether it is capable of a separate conscious existence, and whether it is immortal." I am sure you would not have made this statement, had you well considered the "proposition," which simply is, "Has man a spirit?" there being no ground for argument as to whether he has a body. Nor is there any controversy as to whether the body is mortal. Nor still have I asserted that the spirit of man is immortal, or that it is so declared by any express statement of Scripture. Neither the terms mortal nor immortal are so applied, so far as I recollect, in the Sacred Oracles. Besides, I do not propose to define the nature of the substance of the spirit of man. As the Bible does not define it, why should I? I think this subject has already been sufficiently befogged by "foolish and unlearned questions."

"This is to be a Bible discussion." I deem it impossible for us, in this life, to know the exact nature of a spirit. Jesus, I am aware, says, "A spirit hath not flesh and bones," but this fails of telling what the nature of the substance of a spirit is. I do indeed, in this discussion, expect to prove the capability of the spirit to exist after the death of the body, and when I have so done, the question as to the nature of the spirit is settled, in so far as the interests of this discussion are concerned, unless you shall prove that after this the soul or spirit does really cease to exist.

I agree with you, that the Bible teaches, when the question is formally put, that man has a body, a soul, and a spirit. But as the terms soul and spirit are sometimes used interchangeably, I deem it proper to use them as myself, especially as thereby the public are not misled. I am also aware, that in many instances the term soul, as it occurs in the received version, does not mean what it does in popular phrase; and further, that it is often a bad translation of the original Greek word. But this need in no wise stabilize us. It may

be, however, that in certain instances, we may differ as to the precise meaning of the term in the passages we may quote. If so, we will compare views, stating the points of difference, with our reasons for the opinions affirmed.

I will now turn to the passages quoted in my former letter, teaching the duality of man's nature, and more at length bring out the doctrine they appear to me to contain.

Matt. 10: 28—"And fear not those who will kill the body, but cannot kill the soul; but rather fear him who can destroy both soul and body in hell." The corresponding text, in Luke 12: 4, 5, reads, "And I say unto you, my friends, fear not those who kill the body, and after that can do no more; but I will warn you whom to fear. Fear him who, after he hath killed, hath power to cast into hell; yes, I say to you, fear him." Now, what is here stated, and what inferences may we legitimately draw from the texts?

1. That man has a soul and a body.
2. That man can kill the body.
3. But he can do no more.
4. But God can destroy both soul and body in hell.

5. The soul does not necessarily cease to exist when the body dies, for then the act of killing the body would also kill the soul.

6. Except, then, God by his own special act kills the soul, when the body dies, the soul is unharmed.

7. But the only ground upon which, under any circumstances, it can be possibly be affirmed that God will kill the soul, is in the case of the wicked; but even this not until after the resurrection, because no one affirms that the body is cast into hell until after this; and in the text cited, it is said that both soul and body may be destroyed in hell.

8. It follows, then, that the souls of the righteous will never become unconscious, because man can not destroy them, and God will not.

9. But the power man has to kill the body arises from the nature of the body, rendering it capable of receiving physical harm.

10. Therefore, the soul so differs in its nature from the body, that it is not subject to physical injury from any force that man can expend upon it. Hence it is not matter.

11. But the text broadly asserts, that man cannot kill the soul—not some souls, as for instance the souls of the righteous—but the soul. As an illustration of this, I cite two familiar passages—Luke 23: 46, and Acts 7: 50. In the first, Jesus, when dying, committed his spirit to his Father. In the second, Stephen, the martyr, when yielding up his life to his murderers, committed his spirit to the Lord Jesus. Now, in both these cases, you have before you what man can do—he can kill the body; also, what he can not do—he cannot kill the soul. That it is the human soul of Jesus that he committed to his Father, seems indisputable. It was not his divine nature that was "straitened," but his human. Nor could he, in his divine nature, commit himself to God. The thing was impossible. Besides, in this case Jesus illustrates by example the statement made to his disciples, Matt. 10: 28, and shows that the soul does not die with the body—yes, that man cannot kill the soul! How flatly opposed to all this is the statement, that the soul dies, or sleeps with the body. The two are perfect antagonisms, so that if the one be true, the other must be false. Again, in the record of Stephen's death, his faith in his Master's teaching on this subject, stands out in bold relief. Take out that brief statement, "Lord Jesus, receive my spirit," from the narrative, and the very point upon the idea of the saint's assurance in such a time of trial, is removed. How clearly does it show, that "man can not kill the soul?" What exultation, what triumph, in the hour of danger and death, to know, both by the teaching and example of Jesus, and by the example of his first and therefore his most honored martyr, that man, when in his diabolical fury he does his utmost, destroying the body by a horrible death, has then done all, as a servant of the devil, that he can. He hath no more that he can do—he cannot kill the soul!

I now proceed to examine the other passages quoted by me to prove the double nature of man, and your criticisms upon them.

1 Thes. 5: 23—"And the very God of peace sanctify you wholly, and may your whole spirit, and soul, and body, be preserved blameless at the coming of the Lord Jesus." On this I said, "I have not introduced this text, in this place, with reference to the doctrine of trichotomy, but only to show further, that there is both a physical and spiritual nature in man." Upon this you remark, "Now, the question is, whether each of these is of itself alone a conscious being, so that one man is capable of being resolved into three men, or whether two of these parts are capable of such separate conscious existence, or only one. If only one is independent of the others in its conscious existence and immortality, tell us which it is, and we will mark the other two 'mortal,' and leave them out of this controversy. The body you have proved is mortal. Which is immortal—the soul or spirit?" You do not deny but that the passage is good for the purpose for which I introduced it, namely, "to show fur-

ther, that there is both a physical and spiritual nature in man;" but you proceed to raise certain questions which you regard as pertinent to the matter in debate. This text, I suppose, refers—1. To man's spiritual nature; 2. To his animal life or soul; 3. To his physical organization. But it does not follow that because Paul in this case is using exact language, and therefore employs the term soul to distinguish the mere animal life of man, and that this dies with the body, therefore it is to be marked "mortal," and "thrown out of this controversy," because it is sometimes used in the same sense as the term spirit in this text, and it is in this sense I use it in this controversy, except in those instances where I give it other and special significations.

What you say about the "ossesous, the muscular, the venous, and the nervous systems," I dismiss as fully answered in the remarks above.

Your criticism upon my use of the text, Matt. 10: 28, because the term "spirit" is not found in it, is answered by my statement, (if my statement is true, and I think it is,) that the words soul and spirit are sometimes used as synonyms, while at other times they are used in different senses. In this text, man's higher or spirit nature is evidently meant, because it may survive the death of the body. But with the life most evidently perish. I think, therefore, that in this instance also, your criticism is without force.

What you say of the different translations of the Greek words *pneuma* and *psyche*, I pass as matters too well understood by critics and Bible students, to need further attention in this connection.

My next quote is 2 Cor. 4: 16—"For which cause we faint not, but though our outward man perish, our inward man is renewed day by day." On this I said, "This text, I think, is unmistakable in its import." You however doubt the correctness of my conclusion, and say, "that there is no proof that the 'inward man' is the soul or spirit." It is figurative language, and doubtless refers to the new man, that is put on at conversion—Christ dwelling in our hearts by faith—the hope of glory; this does not wane, but is renewed day by day. See Col. 3: 9, 10; Eph. 4: 22-24; 3: 16, 17; Col. 3: 10. These texts read as follows: Col. 3: 9, 10—"Lie not one to another, putting off the old man with his deeds, and putting on the new man, that is renewed in knowledge after the image of him who made him." But this says nothing about the "outward man" and the "inward man" in 2 Cor. 4: 16, but speaks of the "old man" and "new man" terms having no meaning whatever in common with each other. But let us proceed. Eph. 4: 22-24—"That ye should put off the old man of your former conduct, corrupted by its deplorable desires, and be renewed in the spirit of your mind, and put on the new man, which in God is created in righteousness and true holiness." Eph. 3: 16-17—"That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith," etc. But this is sufficient. The quotation from Eph. 4: 22-24, is of the same character with the one from Col. 3: 9, 10, neither of which speak of the inward man and the outward man, but of the old man and the new man. The passage, however, found in Eph. 3: 16, 17, is in harmony with the one in 2 Cor. 4: 16, and speaks of the "inner man." I am surprised that you, after so many years of study and thought, should confound these different passages, as certainly, I must think, differ widely in their meaning. For instance, if the "inner man" is the "new man," and "Christ dwelling in you, the hope of glory," mean one and the same thing, how is Christ, by his Spirit, working mightily in men's hearts, to strengthen Christ in men's hearts! Do you not see, brother, that this is badly mixed? That the inner man is the subject of regeneration, so that the image of God is restored in him, seems to me manifest. Your interpretation seems unnatural—forced. I see no occasion to abandon my former view of this matter.

You next except to my use of John 3: 6—"That which is born of the spirit is spirit"—because I say it is the spirit of man which is the subject of regeneration. You seem to mistake me, when you ask, "Does this prove that flesh only, and not flesh and spirit, is the man that is born of woman?" Of the question of the origin of souls or spirits, I have said nothing, because it is not included in the question proposed for discussion. I had no thought of asserting that man has no spirit until regenerated. What I say is, that it is the spirit of man which is regenerated, and that this text positively asserts that. Your reference to this text to the resurrection of the body, seems to me wholly without warrant. That the resurrection body will be spiritual, is a doctrine of Scripture, but not taught in this text. Jesus says nothing of the resurrection—it is not the theme of discussion. To discuss the resurrection, when the doctrine of Nicodemus was concerning the new birth, would be evasive,

and tending to mislead on a subject of infinite interest, not only to the interrogator, but also to the whole world. I dismiss this question for the present, feeling confident, that after further reflection, you will urge an interpretation which makes Jesus thus to trifle with an earnest inquirer.

What you say upon my quotation from 1 Cor. 2: 11, I will pass, because the matter is so fully treated in another place, with no other remark, than that I did not cite the passage with reference to whether the spirit of man is conscious when separated from the body, but simply to show that man has a spirit, and that intelligence is one of its attributes.

You comment, "including the paragraph by which you define the term 'spirit.'" I believe your engagement does not bind me to this; and I freely confess, touching the nature of spirits, I have a very satisfactory knowledge.

Again you say, "If you think the texts you have quoted prove that the spirit of man has a conscious existence after the body is dead, (which I utterly fail to see,) please quote the texts showing that they cannot cease to live." Until my argument on Matt. 10: 28, advanced in this article, is met and fairly overthrown, I think I may consider the question settled as to the existence of the spirit after the death of the body. Not that there are not other texts teaching, as I suppose, the same sentiment, but this is sufficient.

Your suggestion, that I prove that spirits can not die, when separated from their bodies, is, I think, extraordinary. By what rule do you require of me to prove a negative? When I prove that the soul lives, although the body dies, no more can be required. What you have now to do, as I understand it, is to show the unsoundness of my argument on Matt. 10: 28. If you fail in this, I see not but you are required, by every principle of candor, to accept the doctrine.

I think I have now noticed the main points in your argument, and await your second reply.

Very truly yours,
N. V. HULL.

SECESSION.

To the Editor of the Sabbath Recorder:

In the Recorder of May 12th, I notice an article under the above caption, in which the writer deprecates what he calls an "independent missionary movement."

In the article, it is more than insinuated, that somebody, being in the "minority" somewhere, has ignored the decision of some "majority," and rebelled against that majority, on something, in regard to some missionary movement, somewhere; but who, where, or what, is left entirely to inference. Now, being left to infer what is meant in relation to the "missionary movement" alluded to, I have made my inference, and would ask, is it true, that one, two, or three individuals may not inaugurate any benevolent enterprise, without obtaining the sanction of the "majority"? Is there anything in our constituted denominational or benevolent organization forbidding any one to enter on any benevolent work, without the sanction of the majority? If any one should desire to enter the missionary field, must he, in every instance, obtain the consent of the majority of the denomination, before entering upon the work? If so, how is the will of the majority obtained? Again, is it a fact, that the "movement" alluded to was brought about "in consequence of the minority refusing to submit to the rule of the majority"? If so, who and where is that "majority," and how was that majority expression made? What was decided to be done, and what not to be done? Ought not your correspondent to give us some light on it, that the less fortunate readers of the Recorder may understand? Will he really say about the "parallel case," that somebody has applied to the "department" for an appointment and was refused? I would like to know if your correspondent knows the facts about which he writes, and that the illustration he brings forward applies to the case in hand? If he does not, how does he know that he is not a detractor and defamer of the brethren? And I would ask farther, if those who are ignorant of the facts are not inevitably misled by your correspondent?

My friend "Nile" asks, "Have we not a Missionary Board, with all the necessary officers," &c., and then insinuates that this is the "fountain" above which the "streams" cannot rise. Verily, this is compelling the cart to draw the horse. I will say with "Nile," "experience is a good school," and add, that for its lessons we have paid large sums, and judging from "Nile's" article, I fear that the debt is far from being canceled. It is no new thing to find those, when an acknowledged good work is to be done, to throw obstacles in the way, and find fault with those who meet sacrifice, and bear the burden of doing it. But my friend "Nile" is such an extreme democrat, that, added to the above, without waiting to count heads, he is ready to de-

nounce as "secessionists" and "rebels" those who do the work, because he assumes they are in the "minority."

Dear brethren of the denomination, in concluding, let me ask, is the fact already forgotten, that we have come into existence as a people by refusing to follow and act with the majority? Is it also forgotten, or are we so stupid as not to know, that we are kept in, and can maintain our existence, only by pursuing our views of right, even though we are in the minority? Have we really come to this, that we have an institution among us into which we must sink our individualities, and ignore our personal responsibilities as individuals, to be called "rebels," "secessionists," and by other vile epithets? Those who know me have no suspicion of my seceding from our benevolent organizations. It is known, that my feeble influence, and the mites of a poor man have been freely given to their aid, and I have no purpose to do otherwise now. But when I learn that our societies are controlled by the principles enunciated in the article under consideration, I shall be compelled to seriously consider the question, is not secession a duty? Yours truly,
H. C. HUBBARD.

For the Sabbath Recorder.

TOO LATE.

One pleasant evening, I seated myself on the brow of a hill, and was enjoying the opening beauties of spring, when my attention was arrested by an approaching carriage. The low rumbling of cars in the distance caused them to quicken their speed. Nearer and still nearer they came, while the loud commands and entreaties of the driver, and anxious look of the passengers, awakened my interest for them. But, alas! their efforts were unavailing; they were only a few rods from the train, when it passed, leaving them one minute, only one minute, too late; and a lady, with tearful eyes and choking voice, exclaimed, "Oh, my sister, my dear, loved sister, may be cold in death, ere I look upon her face again! If we had only started a few minutes earlier; but, alas! it is now too late."

Too late! How those fearful, impressive words, startled and thrilled me, as the Spirit of God sent them home with power, for I had resolved that very morning, that soon I would make an entire consecration of myself to God. What if I should be one minute too late? Poor, lone wanderer from the fold of Christ, allured by sinful pleasure, groping now in darkness and doubt, conscious of "an aching void the world can never fill," you have known what it is to be sheltered beneath Christ's protecting arm, and to feel his tender, compassionate pity and love, filling your soul with thankfulness and peace, and felt that in his strength you could meet and triumph over every foe, that nothing could separate you from his love. Can you then, who have experienced the bliss of his presence, tasted the sweets of redeeming love, and had the joys of eternal happiness almost within your grasp, love him now? Can you, who have in imagination been so near heaven as to hear the ravishing melody of the shining throng, and would fain have lingered at its golden gates forever, go back to the shades of night and you? Remember, Jesus still lives, and you are seeking and pleading for you; then return to his loving embrace, ere it shall be too late.

Child of God, trembling beneath a heavy cross, take it up cheerfully, courageously, and God will sustain and bless you. Plead often and earnestly with that unconverted friend, that cold-hearted professor, and the poor wanderer; neglect not the present opportunity, for you may never have another.

Lovers of pleasure and sin, must you take up, at last, with the sad lamentation, "The harvest is past, the summer is ended, and my soul is not saved." It is not now too late. Oh, be wise. The present moment may decide your destiny for all eternity. Come now to Jesus. Now is the accepted time. Listen to his voice, "Him that cometh to me, I will in no wise cast out." And may God help you to decide before it shall be forever too late.
E. J. M.
ADAMS CENTER, N. Y.

SECESSION.

SUNDAY IN SCOTLAND.

Recently, in Queen Street Hall, the Rev. Walter Chalmers Smith, M. A., of the Free Town Church, Glasgow, delivered the second of his series of four lectures on "The History of the Scottish Covenanters" to the members of the Philosophical Institution. The lecture was humorous and entertaining, and the following passage on Sunday, (which he wrongly calls the Sabbath,) was much applauded:

"The views of Covenanters on the Sabbath were next referred to by Mr. Smith in illustration of the growth of Puritanism in Scotland. The Sabbath, he said, was regarded by Knox much as it was by Luther and Calvin. They viewed it as a blessed day, ordained for man that he might refresh his body with rest and his soul by religious instruction. So little did they consider it a Jewish Sabbath, that Luther would rather have boated and skated on the river through every Sunday in the year than submit himself wholly to that bondage; while Calvin, anticipating French tendencies of a later age, hinted a preference for keeping the tenth day instead of the seventh, in so as to escape the Judaical tendencies which he dreaded. In Scotland, while Knox lived, many things were done and allowed on that day which would sadly and properly scandalize us now. In the morning, before service, the mill-stones might be heard grinding at the mill, and inns and beer-houses were only shut during sermon. He did not know whether the ministers who tapped ale for a living would come from the church to the beer-house and put on a drawer's apron and serve the congregation at the bar, or whether they were 'charged to keep'—but in that early age mills, certain shops, and fairs ceased not to turn their hours. Ere long the King's absurd 'Book of Sports' roused a different spirit. It called forth a strong protest, and so far there was wisdom and truth in the conduct of them who made this protest, for nothing more effectually prepared men for political servitude and religious decay than to turn the time allotted to earnest thought and worship into a season of frivolity.

"But while that was true, one was startled at the change which now appeared in our records. Not only were the Sunday fairs now forbidden, but ere long they were prohibited on Saturday, lest those going from them should profane the Lord's-day, and also on Monday, lest the Sabbath should be broken by preparation for the market; and so to keep a Puritan Sabbath, three days men were debarr'd. There really was some truth in the lines which accused them of hanging the cat upon Monday, for the killing of a mouse on Sunday, if a stranger came to an inn on a Saturday, the inn-keeper must not let him depart on the Sabbath without informing the session of his sin. Ministers set a watch for any children playing on the village green; and one was brought up before the session for walking in his garden on the Sunday and pulling a few gooseberries, and another for carrying home a sickly sheep on the Sunday. A father who walked with his wife

and children in the fields was liable to exactly the same penalty as if he was the father of an illegitimate child. Men were condemned for traveling on horseback on Sunday. In short, such was the rigid keeping and oppressive enforcement of the Sabbath with pains and penalties, that much as he loved its quiet peace and its pious avocations, he did believe it was made as nearly a public nuisance as such a hallowed institution could be made; and he must sympathize with the Highlander, who was thankful that the Lord's-day had not come so far north as Lochaber."

Dear brethren of the denomination, in concluding, let me ask, is the fact already forgotten, that we have come into existence as a people by refusing to follow and act with the majority? Is it also forgotten, or are we so stupid as not to know, that we are kept in, and can maintain our existence, only by pursuing our views of right, even though we are in the minority? Have we really come to this, that we have an institution among us into which we must sink our individualities, and ignore our personal responsibilities as individuals, to be called "rebels," "secessionists," and by other vile epithets? Those who know me have no suspicion of my seceding from our benevolent organizations. It is known, that my feeble influence, and the mites of a poor man have been freely given to their aid, and I have no purpose to do otherwise now. But when I learn that our societies are controlled by the principles enunciated in the article under consideration, I shall be compelled to seriously consider the question, is not secession a duty? Yours truly,
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"The views of Covenanters on the Sabbath were next referred to by Mr. Smith in illustration of the growth of Puritanism in Scotland. The Sabbath, he said, was regarded by Knox much as it was by Luther and Calvin. They viewed it as a blessed day, ordained for man that he might refresh his body with rest and his soul by religious instruction. So little did they consider it a Jewish Sabbath, that Luther would rather have boated and skated on the river through every Sunday in the year than submit himself wholly to that bondage; while Calvin, anticipating French tendencies of a later age, hinted a preference for keeping the tenth day instead of the seventh, in so as to escape the Judaical tendencies which he dreaded. In Scotland, while Knox lived, many things were done and allowed on that day which would sadly and properly scandalize us now. In the morning, before service, the mill-stones might be heard grinding at the mill, and inns and beer-houses were only shut during sermon. He did not know whether the ministers who tapped ale for a living would come from the church to the beer-house and put on a drawer's apron and serve the congregation at the bar, or whether they were 'charged to keep'—but in that early age mills, certain shops, and fairs ceased not to turn their hours. Ere long the King's absurd 'Book of Sports' roused a different spirit. It called forth a strong protest, and so far there was wisdom and truth in the conduct of them who made this protest, for nothing more effectually prepared men for political servitude and religious decay than to turn the time allotted to earnest thought and worship into a season of frivolity.

"But while that was true, one was startled at the change which now appeared in our records. Not only were the Sunday fairs now forbidden, but ere long they were prohibited on Saturday, lest those going from them should profane the Lord's-day, and also on Monday, lest the Sabbath should be broken by preparation for the market; and so to keep a Puritan Sabbath, three days men were debarr'd. There really was some truth in the lines which accused them of hanging the cat upon Monday, for the killing of a mouse on Sunday, if a stranger came to an inn on a Saturday, the inn-keeper must not let him depart on the Sabbath without informing the session of his sin. Ministers set a watch for any children playing on the village green; and one was brought up before the session for walking in his garden on the Sunday and pulling a few gooseberries, and another for carrying home a sickly sheep on the Sunday. A father who walked with his wife

people very nervous or very silly, or both. I thought I had succeeded in dissipating her superstitious notions, and for some months (during the lapse of which I saw her often,) I had hoped that she was led to put faith before fancy, and look to Christ, and not to visions, for comfort and salvation.

But after all this, being in great trouble, she sent for me. I went. She brought up the same story of "a great light," and asked me, "Why don't I see some such witness?"

"For three reasons," said I; "first, you are not nervous enough; second, you are not imaginative enough; third, you are not quite fool enough."

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General Intelligence

WAR NEWS OF THE WEEK

The grand movement of General Grant, by which he flanked Gen. Lee, and placed his entire army within fifteen miles of Richmond, will add to the fame he achieved in the successful fight in the Wilderness and at Spotsylvania. He may now be considered as engaged in the siege of Richmond.

A portion of Gen. Butler's force at Bermuda Hundred, not required for defensive operations there, has been transferred, under command of Gen. Smith, to the Army of the Potomac. They went in transports up the York River to White House, which is Gen. Grant's new base of supplies.

But we must give some connected account of operations. On Tuesday morning, May 31st, Gen. Grant telegraphed:

"The enemy came over on our left last evening and attacked. They were easily repulsed, and with very considerable slaughter. To relieve Gen. Warren, who was on the left, Gen. Warren ordered an attack by the 2d Wisconsin Cavalry, in which the rebels were driven back, with a loss to them of twenty-five hundred killed and wounded left in our hands, and about three hundred prisoners. Gen. McPherson's loss was not over three hundred in all.

A dispatch from Gen. Sherman to the effect that McPherson moved up from Dallas to a point in front of the enemy at New Hope chapel on Wednesday, and that on Thursday Schofield and Hooker, pushed forward towards Marietta. At the same time Stoneman and Garrard's cavalry were sent to Alatoona Pass, which they reached and held possession of. These movements have secured the pass, which was considered a formidable one.

On Saturday morning, June 4th, Gen. Sherman was thirteen miles west of Marietta, and reports that his cavalry has been to Ackworth, and now occupies all the Alatoona Pass, while his left covers all the roads from the south to the Railroad at Ackworth.

The Evening Post, in announcing the capture of Marietta, on the Western, and Atlantic Railroad, twenty miles from Atlanta, says: "Marietta is the capital of Cobb county, Georgia, and is surrounded by rich farming and mining lands. Atlanta is 138 miles from Chattahoochee. The successive points of importance occupied by Sherman are as follows—the figures indicating the distance from Chattahoochee: Ringgold, 23 miles; Tunnel Hill, 31 miles; Dalton, 38 miles; Resaca, 56 miles; Kingston, 70 miles; Marietta, 118 miles. The army moved from Kingston on Tuesday, May 31st, thereby flanking Johnston out of his strong position at Allatoona (98 miles from Chattahoochee), and by defeating the enemy at Dallas—a post village of Paulding county—has advanced to Marietta from the west, thus successfully performing another important flanking operation."

Another later official report, not from Gen. Grant, estimates the number of our killed and wounded at about three thousand. Official despatches from Gen. Grant up to 8 1/2 o'clock Saturday night, June 4th, mention a sharp engagement on Friday evening, in which Smith's Brigade repulsed a furious attack of the enemy, having previously fought and routed Gordon's rebel cavalry. Our entire loss in the three days fighting around Cold Harbor will not exceed 7500. Saturday morning the enemy's left wing in front of Burnside was driven in. Additional reinforcements were reaching our army.

Correspondents from Grant's army give interesting details of the desperate fighting on Wednesday near Cold Harbor. The rebels made repeated attacks to regain the works from which they were driven, but were repulsed each time with great slaughter. Grant was to have started on the 3d upon an expedition. The report that Lee is sick in Richmond is repeated, with other stories less likely to prove true.

Of the recent battles near Richmond, the N. Y. Evening Post says: "It is estimated, unofficially, that the captures made by the federal army during the advance of Monday to Bethesda Church numbered four thousand, and it is thought at the War Department that our loss does not exceed one thousand. The battle for the possession of Hanover Court House, on Saturday, appears to have been one of the most terrific cavalry fights of the war; for, according to the Washington National Republican, the rebels were driven from their position, leaving one thousand men killed and wounded, of which number fifty were officers! This last fact shows that our officers were in the thickest of the conflict."

Information having been received that colored troops captured from Gen. Wild's command have been shot by the rebels, an order has been issued by Gen. Butler requiring that all rebel prisoners captured by Gen. Wild in the recent engagement on the James river, and sent forward by him to Fortress Monroe and thence to Point Lookout, shall be immediately returned to Gen. Wild's headquarters, for what purpose is not known, but retaliation is hinted at. A rebel iron-clad came down the river from Richmond at three in the morning of June 1st, and attacked

Admiral Lee's fleet, but after an engagement of two hours was driven back. It is also reported, that at seven o'clock on Wednesday morning, the enemy attacked Gen. Butler's left wing, and a spirited fight with musketry and artillery was kept up until nine o'clock, when they were again repulsed. Our loss was very slight. The Navy Department is in possession of information, which was given by a deserter from Fort Darling, that the rebels contemplate a furious attack on our fleet in the James river by their iron-clads and a number of fire ships and torpedo vessels. The Monitors, apprised of the intended assault, are ready for them.

A woman who had arrived at Gen. Butler's headquarters, reports that a meeting was held May 30th, while she was in Richmond, to see whether the city should be surrendered or burnt. The Mayor advocated surrender, and was put into Castle Thunder.

General Sherman's army is moving forward, with slight interruptions, towards Atlanta.

On Saturday, May 28th, an engagement took place between the enemy and McPherson's corps, in which the rebels were driven back, with a loss to them of twenty-five hundred killed and wounded left in our hands, and about three hundred prisoners. Gen. McPherson's loss was not over three hundred in all.

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the hope that they will be able to make any practical use of the structure. MISCELLANEOUS ITEMS. A terrible accident occurred at Bachelor's Creek railway station, North Carolina, on May 30. Four torpedoes, which were being removed from the cars to the platform, and which were a part of those intended to complete the blockade of the Neuse River, were exploded by the cap of one of them being accidentally struck, the concussion exploding the other three instantaneously. There were a large number of the 13th and other New York regiments on the train, and many were killed and wounded.

On the 29th of May, by order of General Brown, carried out by Provost Marshal Switzer of the Central district of Missouri, Francis Hadley, alias Joseph Anderson, was shot to death with musketry, at Warrensburg, Mo. General Brown had obtained sufficient evidence to satisfy him that Hadley was a desperate bushwhacker, and had participated in the Lawrence massacre under Quantrell.

A telegram from Rolla, Mo., May 30th, states that a train of refugees from Jacksonport, Ark., under escort of 70 men, was attacked at Salem by 300 guerrillas. The entire train was burned, and 80 men and some women killed. On May 31st, ten men of a detachment of the 2d Wisconsin Cavalry, out on a scout from Rolla, becoming separated from the main body, were surrounded by guerrillas, and five killed, the others making their escape. Returning in larger force, they found the bodies of three killed, stripped, and their throats cut.

The town of Genesee, Livingston county, New York, which, according to the census of 1860, contained three thousand and two inhabitants, including six hundred and sixty-five voters, has furnished for the war two hundred and fifty-six volunteers, three conscripts and six substitutes. One of them, it is unnecessary to add, was the late General Wadsworth.

It appears that the rebels in the vicinity of Fredericksburg and the Wilderness, have been paroling sick and straggling soldiers who have fallen into their hands. These, by constructing rafts, manage to make their way out into the river, where they show signs of distress, and are picked up by passing boats and brought to Washington.

A dispatch from Cairo announces the arrival at Vicksburg of 19 river steamers, bringing Gen. A. J. Smith's command. Their course is not stated, but it may reasonably be supposed that they are moving toward Sherman's army.

Bell Boyd, the female rebel spy, has been released from custody by order of the War Department. She will proceed to Canada if she does not go back to Richmond. Solicitor Whiting, of the War Department, has recently promulgated a decision, to the effect that any citizen may, before he is drafted, procure a substitute and bring him to the proper government officer, who must receive him. Substitutes engaged before their principals are drafted, will be received at any recruiting office or station.

The navy wharfboat at Mound City, Mo., was destroyed by fire, June 1st, causing a loss of half a million of dollars or more, consisting principally of naval stores, including merrimack, Danm's safe, containing two hundred thousand dollars, and another eleven thousand dollars.

An old gentleman named Thomas J. Reed was cast in damages in the Circuit Court at Albion, N. Y., recently, to the tune of \$1,000, for breach of promise of marriage. The plaintiff was Miss Frances E. Benjamin, a young lady of twenty years. Mr. Reed is in the neighborhood of eighty years of age, and wealthy. The trustees of the Massachusetts Agricultural College have unanimously agreed to establish that institution at Amherst, subject to certain conditions, which it is not doubted will be complied with.

Eight hundred freed slaves, of all ages and both sexes, arrived in Washington from Virginia in one day last week. They had been nearly starved to death before they ran away. Mr. J. T. Bates, of Galesburg, Ill., has translated a process of making granulated sugar from sorghum, which produces an article as good as the best grade of New Orleans brown sugar. The N. Y. Tribune publishes a list, showing that while there are 113 members in the rebel Congress, 52 or nearly one half being, in districts now held by the Union forces. Four young ladies of Lansingburg, N. Y., recently inhaled chloroform by way of amusement. One of them remained insensible for a long time, and is yet in a critical condition.

THE NORTH-WESTERN ASSOCIATION.—The Twenty-ninth Annual Meeting of the Seventh-day Baptist Western Association will be held with the Church at Richburg, N. Y., commencing on Friday, June 16th, 1864, at 10 o'clock A. M. N. Y. Hull was appointed to preach the Introductory Discourse; Jared Kenyon, alternate. E. H. CLARK, Sec. Secy. Niles, May 16th, 1864.

COLLISION, off Cape May, on the night of June 1st, badly injured the steamer City of Bath, and sunk the steamer Pocahontas, transporting disabled soldiers from New Orleans, forty of whom were drowned. Intelligence from Europe informs us of the recent death of John George Husemann, a man well known in diplomatic circles at Washington. He was born at Stade, in the kingdom of Hanover, was educated at Göttingen, and about 1825 was editor of a literary periodical at Vienna. After traveling through Spain, Portugal and Italy, he came to this country in 1838, as secretary of legation to the Austrian minister, Baron de Mareschal, and in 1841, on the retirement of that official, was first appointed chargé d'affaires, and later was made minister himself. For some twenty-five years he was a resident of Washington city.

A young woman, about nineteen years of age, residing at Jamestown, Chautauque county, N. Y., takes the lead of her sex in agricultural labor. One of her brothers is in the army; the second has been in service, but returned home a cripple, and the father is also disabled. Unable to hire help on the farm, the young woman went into the field. She is not slow, having covered one thousand and fifty hills of corn in five hours some three weeks ago. She was "dragging in oats" when last heard from.

Counterfeit greenback twenties are in circulation in and around Springfield, Mass. Read this description, and look out for them: The green is of a lighter shade than on the genuine notes, and the engraving coarser. In the centre of the bill the foot of the female figure is not seen, while in the genuine it is quite visible. In the printing just below the figure in the word "two" there is no cross line in the letter "H," while it is plain in the genuine.

A prominent secessionist—one of those who, while the South remained in the Union, fed largely on federal paper—Mr. Thomas Butler King—died at his residence in Waynesboro, Ware county, Ga., on the 10th of May, of pneumonia. Though a native of Pennsylvania, he was quite young when he went to Georgia, where he married, and where he became a leading politician, representing a large constituency in the state legislature. In Schenectady, a few days ago, four prominent citizens—three strong and hearty, the fourth an invalid—chanced to meet in the street, and each made remarks upon the health of each other. Of these four, to-day but one is left, and he the gentleman who least expected to live. One died very suddenly a few days after the conversation; another was borne to his long home only a few days ago, after lying ill about a week.

A corner-stone laid in Troy, was opened a day or two ago. It marked the foundation of the Second Presbyterian church, and contained specimens of all the American coins, including a silver dollar and papers in mourning for the death of Adams and Jefferson—all in good preservation.

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THE NORTH-WESTERN ASSOCIATION.—The Eighteenth Annual Meeting of the Seventh-day Baptist North-Western Association will be held with the Church in Albion, Wis., commencing on Friday, June 24th, 1864, at 10 o'clock A. M. C. M. Lewis was appointed to preach the Introductory Discourse; C. A. Burdick, alternate. James Summerbell was appointed to write an Essay "on the Bible Sabbath;" B. F. Rogers "on Communion;" and G. P. Hull "on Skepticism." It is earnestly hoped that all the churches will be well represented, both by letter and delegates, giving their statistics in full, both of churches and Sabbath-schools. L. T. ROGERS, Sec. Secy. West Milton, Wis., May 16th, 1864.

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