

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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The Warfare.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits (margin) in high places. Eph. vi, 12.

Rouse thee! Christian, for the conflict,
For thy foes are fierce and strong;
Follow him who's gone before thee,
Thou wilt victory gain ere long.

What though earth and hell combining,
Try to stop thine onward way,
And the world around thee shining,
Tends t' allure thy soul astray?

Think of Him who onward leadeth,
Think what he hath done for thee;
Faint not, lo! for you he pleadeth,
Thou wilt soon his glory see.

Up then! buckle on thine armor.
Fight! for mighty are thy foes;
And their king the artful charmer,
Tries to lull thee to repose.

Kensington, Ct.

WM. H. GRAHAM.

THE ONENESS OF THE CHURCH AND THE Means of God's Appointment for its Purification and Unity.

The grand leading design in God's plan of salvation evidently is, to bring out through the six thousand years of creation's groaning, a people "purified made white and tried," to people the earth made new.

This people, John saw in vision, were "of all nations, kindreds, people, and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands." He also saw a new earth, after the first had passed away, on which was located the city which hath foundations, where God shall dwell with his people. Daniel was told that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Isaiah saw "righteousness cover the earth, as the waters cover the sea." From these brief hints at the glorious design to be accomplished by the salvation of men, we turn to consider the means which God has instituted for bringing many sons to glory.

When through lies and seductions Satan had succeeded in gaining an influence over the paternity of our race, and thus over the whole, the first development of salvation's plan was the promise of a Conqueror and Saviour who should in the sequel destroy the devil and all his works. Here then were arrayed two great antagonists, one to ruin, and the other to save mankind.

The plans of operation for each to accomplish their designs we now propose to investigate. This opens a vast field for our research, should we enter into all the minutia of operation adopted by each through the different phases of human society; we shall therefore content ourselves in this article with a brief survey of some of the leading plans of each.

We find the Lord, after Satan's deceptive success, openly communicating with Adam and his posterity, promising a Saviour, whose blood, or life, [see Gen. ix, 4.] should atone for sins repented of; hence the acceptance of Abel's bloody offering, and rejection of Cain's without blood. Here commenced the shedding of blood by which the patriarchs and ancient worthies carried out their faith in the atoning blood of a coming Messiah.

When the people of God had increased to a nation, God again personally communicated to them a system of typical services adapted to their condition as a nation, that they might keep in memory till the great antitypical sacrifice should be slain, the blood that could atone for sins.

Another important plan manifest through the entire length of the Patriarchal and Mosaic dispensations, was a system of communication by which the Lord transmitted his will to man. The principal modes of communication were these: First, personally, by his angels or himself; Second, by visions; Third, by dreams. Those to whom communications were thus made were of both sexes, and were termed prophets and prophetesses, and were required to transmit faithfully to those for whom the communications were given, either by oral declaration or a written transcript.

Some of these communications were of special benefit to those then living; others did not profit them, but were to be written for us on whom the ends of the world have come. Hence the words of Paul. 1 Cor. x, 11. "They are written for our admonition, upon whom the ends of the world are come." Also of Peter, [1 Pet. i, 12,] "Not unto themselves, but unto us they did minister." We have in the Old Testament a history of the communications God made to the ancients personally, and by visions and dreams, to bring men to a knowledge of God and his plan of salvation; and, by faith in these communications and a corresponding action, "They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Thus we have briefly sketched a faint view of the great plan of God's appointment for the salvation of fallen man, from the day of his fall to the shedding of that blood which is efficacious in atoning for the sins of the world. A system which if carried out as above shown, made men holy and fitted them for a part in the first or better resurrection.

The character, sex and station in society of those whom God saw fit to choose as prophets or mediums of communication, we shall hereafter consider.

We now pass to notice some of the plans of the destroyer, whose object ever has been since the creation to ruin mankind. The titles given him in Scripture are sufficient of themselves to show his character and modes of action. Some of them we will notice as explained by Butterworth.

Devil—calumniator, slanderer, accuser.

Satan—contrary, an adversary, an enemy, an accuser.

Appolyon—a destroyer.

From these traits of character we could expect nothing from him, or those in affinity with him, but a plan of action directly the reverse and subversive of all the schemes for salvation. Consequently, when

the earth issued from the hand of its Maker, spread out in all the loveliness of Eden beauty, and man in the perfection of creative skill, holding universal dominion over this empire of innocence and peace, Satan sought his ruin. Knowing that man's title rested on a test of fidelity to his God, he laid the deceptive plan to cause him to violate the terms, and thus plunge himself and his posterity in ruin. Succeeding, alas! too well, it brought the necessity of the adoption of the plan of salvation, as hinted at above.

From that time to the present, Satan's work has ever been to counteract and destroy.

When Abel's bloody offering met the divine favor because offered in faith of a Saviour's blood, Satan planned his death. When those to whom God communicated his will, faithfully bore testimony to the same, Satan was ready to destroy both it and them. When the Lord had one prophet, true and faithful to his trust, (Elijah the Tishbite,) Satan had four hundred and fifty, and here showed his spirit of accusation through wicked Ahab, "Art thou he that troubleth Israel?" How much like Ahab are some in these days because their wrongs are exposed.

Another instance of the malice of the Devil, and his servant, against one of the faithful prophets, is recorded in 1 Kings xxii. "Because he did not prophesy according to the desire of the wicked king of Israel, who said, 'I hate him, for he doth not prophesy good concerning me, but evil,' and for the faithful declaration of what the Lord had shown him in vision, he was imprisoned, to be fed with the bread and water of affliction. Jeremiah, a true prophet of the Lord, for a like offence shared a similar fate. Jer. xxxviii.

Many are the instances on record where the Lord communicated for the special benefit of his people, by dreams, visions, &c., and Satan was ever ready to oppose by false dreams, false visions, witchcraft, divination, enchantment, necromancy, &c., &c.

But we hasten to pass from the four thousand years of typical services pointing to the cross, to consider the instituted means of grace reaching from the cross to the perfected state of the church, when Christ shall "present (or gather) to himself a glorious church not having spot or wrinkle or any such thing; but it shall be holy and without blemish."

Here then, dear reader, let us take our stand on Calvary's summit, at the cross, and fix our eyes on the bleeding Sacrifice, whose life was made an offering for the sins of the world. From this view, turn your gaze in retrospect over the four thousand years of sacrificial blood-shedding, even back to Abel's offering, and you behold a system of typical services which in its very nature is calculated to keep in memory and inspire living faith in the efficacy of a Redeemer's atoning blood; a system of ordinances every way calculated to present in figure to the mind of the observer the yielding up of the life of the Son of God, his resurrection and entrance into the heavenly sanctuary, his work in "the holy places," his "cleansing the sanctuary," laying the blotted out sins of all God's people, the ransomed church, upon "Azazel," the scape-goat, thus finishing the work of high priest.

Thus the Jews were made acquainted with the great system of salvation. To them were also given on tables of stone, laws of moral obligation, growing out of man's relation to his Maker and to his fellow man, binding him by their just claims to regard the rights of both. These laws are based on the immutable law of love, and are the foundation, or constitution, of all moral obligation, and were defined and specified by God himself on Sinai's trembling summit. These, in connection with the typical ordinances

ces, and special communications above shown, constitute the great system, by which, through faith and obedience, the Patriarchal and Mosaic church will find "a better resurrection," and a glorious inheritance in the earth made new.

In passing from the typical to the antitypical dispensation, we are led to inquire, how much of God's plan of salvation was transferred from the old to the new? or, in other words, how much was thrown out as null and void?

By a careful examination, we find that all laws of a typical nature were ordained to continue till the antitypical Sacrifice should be slain; consequently, being laws of limitation, must expire at the cross; but all laws of a moral nature, growing out of the relation of man to his God, and to his fellow man, were ordained to last as long as these relations should endure. Hence the words of Christ when speaking of the moral law, [Matt. v, 17, 18,] "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Paul also makes a distinction between the typical laws and the moral, where he calls one a yoke of bondage, the other holy, just and good. It then remains as a necessary conclusion that the moral law, or law of ten commands, passed from the old to the new dispensation, without a change of one jot or tittle of its penal or remunerative obligations, as written by its adorable Author on Sinai's mount.

"Said God's beloved Son, would ye secure Eternal life? keep the commandments pure."

Having seen what portion of the laws of the past dispensation remain unchanged, and what were nailed to the cross, we will notice the special ordinances or laws instituted for the observance of the Christian church.

The ordinances of the Patriarchal and Jewish church were for the special purpose of keeping in memory the efficacious sacrifice to be made for the sins of the world; and by a faithful observance of these ordinances they showed their faith by their works, and thus took hold of the atonement. So in the Christian church, Christ instituted ordinances to point back and keep in memory his death, burial and resurrection; for on these hang our salvation as well as the salvation of the Jews.

The ordinances, in themselves considered, have no life in them, but are to be observed as emblems, or representations of the bruised body, spilled blood and resurrection of Christ, without which we could never attain to eternal life. Therefore we see a fitness, not only in all the ordinances of the Jewish church, but also in the Christian. Says Paul, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi, 26. Also in reference to baptism, (upon which so much has been written,) Paul places it in its clear light, [Rom. vi, 3, 4,] "Know ye not that so many of us as are baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead . . . we shall be also in the likeness of his resurrection." As the wave sheaf pointed the Jewish church forward to Christ, the first fruits of the resurrection, so baptism points to, or represents the burial and resurrection of Christ, which is the sure pledge of the great resurrection harvest of the saints. Thus the ordinances of both dispensations point directly to Christ's sufferings, resurrection and services, as the only hope of salvation for fallen man. Other ordinances of minor import might be noticed, but we omit them at present and inquire,

Has God placed in the Christian church the same mode of communication which he practised anciently, to comfort, direct and correct those who honestly err from Bible truth?

Were we to reason from analogy, we must conclude that those living after the death of Christ being still in a state of natural depravity and alienation from God, would need the teachings of the Holy Spirit as well as those who lived before his death. But we are not left to analogical conclusions only on this point; "we have a more sure word of prophecy

whereunto we do well to take heed." "The Lord God will do nothing, but he revealeth his secret to his servants the prophets." Amos iii, 7. The prophet Joel had it revealed to him that in the last days God would "pour out his Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

Here is a definite promise that in the "last days" God will prepare by the out-pouring of his Spirit, his servants and handmaids for prophesying; and this is done by dreams and visions. Precisely the same cause producing the same effect it did anciently. No change in any respect whatever from the mode of communicating with his people by the prophets of old. "But," says the objector, "did not Peter tell us this prophecy of Joel was all fulfilled on the day of pentecost?" I do not so understand him, neither does Paul favor that idea. That Peter declared it to be the same Spirit of which Joel spake, I freely admit; but that it did cause them to dream on that day, or that there were seen wonders in heaven above, and signs in the earth beneath, blood and fire and vapor of smoke, or that the sun was turned into darkness, and the moon into blood, or that the "Comforter" there performed all his office-work, are haphazard conjectures, unwarranted by Scripture, or reason. Let us abide by this word, although it give the lie to all human creeds.

We will hear Paul's testimony on the oneness and gifts of the Christian church. Eph. iv, 4. "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all."

After thus defining the union and oneness of the true church, he goes on to explain the gifts and callings bestowed upon the church, at or near the ascension, for its perfection; and these gifts and callings were not to cease with the apostolic church, as we shall hereafter show. "But unto every one of us is given grace according to the measure of the gift of Christ." When did Christ give these gifts? "When he ascended up on high, he led a multitude of captives, (margin) and gave gifts unto men." What were these gifts? "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers."

What did he give them for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body (or church) of Christ." Well Paul, were not these gifts, and especially that of prophesying, to end at the day of pentecost? or at farthest, with the apostolic church? or how long were they to continue? "Till we all come in the unity, of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Here we see, according to Paul's own words, that he looked beyond the day of pentecost, or his own day, even to the "last days" where the church should be perfected, for the exercise of the gifts of the Spirit to bring the church where she can be "presented (or gathered) to Christ, a glorious church, not having spot, or wrinkle, or any such thing."

Let us examine these gifts and see if they bear any resemblance to the gifts of the church before the cross. First, "he gave some apostles." Apostle, according to Butterworth, and also Webster, is a messenger sent on some special errand. As proof that the gift of apostleship was to continue till the end of probation, see Matt. xxviii, 20, where Christ told the eleven, "Lo I am with you always, even unto the end of the world." Second, "some, prophets." Prophet—a person illuminated, inspired, or instructed by God to announce future events; an interpreter, one that explains, or communicates sentiments.—Webster. Prophets anciently were persons used as mediums of communication from God to men, both for the present use and future benefit of the people of God, and were of both sexes, as Isaiah, Jeremiah, Daniel, Miriam, Deborah, Huldah, &c. They were

generally persons in favor with God, but subject to like passions with others. Sometimes the Lord chose the king on his throne, at other times a captive exile in a distant land, at another a child who "did not yet know the Lord, neither was the word of the Lord yet revealed unto him," to communicate his purpose to an old, gray headed high priest. It was not the medium that gave validity to the message, but a thus saith the Lord. The mode of communicating to these prophets we have before shown was by dreams, visions, and personally, by himself or his angels.

For further proof that God has instituted for the Christian church the same mode of communication which he practised anciently, we will cite you to the visions of Saul and Ananias, recorded in Acts ix, one year after the ascension. The visions of Peter and Cornelius, [Acts x,] eight years after Christ gave gifts to men, also the direction that Paul had through vision to go over into Macedonia, twenty years this side of where Christ gave prophets for the special benefit of the Church. Acts xvi. Paul also through vision had the assurance that God was with him, and none should hurt him while at Corinth. Twenty-six years after Paul commenced his ministry, he records a vision that he had fourteen years previous, in which he knew not whether he was in the body or out, but was caught up to the third heavens, and heard "unspeakable words." He also speaks of the abundance of the revelations he received. 2 Cor. xii. John also on the isle of Patmos saw many things, and says, "I was in the Spirit," and in chap. ix speaks of seeing in vision.

These were all given since the ascension, by the direct influence of the Spirit, or Holy Ghost, poured out, not at the day of Pentecost, but as the circumstances demanded; and thus they were prepared to prophesy, to communicate intelligence from heaven for the benefit of man, and the advancement of the church. Thus we see God's plan of communicating with fallen man unchanged from the days of Adam to "the last days," where salvation's work will be completed.

"But," says one, "did not Paul to Timothy say, The Scriptures are able to make thee wise unto salvation, and to thoroughly furnish us unto all good works?" Truly; but was the great and perfect system of revealed truth calculated to lead Paul to go over into Macedonia without special teaching? or direct Ananias to the house of Judas to find Saul of Tarsus? Here were important duties to be performed in perfect keeping with the revealed word; nevertheless it needed a direct revelation to lead to the performance of those duties. So in all stages of the church, whether ancient or modern, whether in the days of Enoch, Moses or Paul, or in the "last days," when "Satan is working with all power, and signs, and lying wonders," and men have forged up their "Six hundred three score and six" systems of religious faith, God's plan is to "pour out his Spirit," not only upon the sons, but also upon the daughters," and they shall prophesy.

How timely is the admonition of Paul when writing "for us on whom the ends of the world are come," "Despise not prophesying." To what an alarming extent has the sentiment obtained that direct revelations from God all ceased at the completion of the New Testament, and thus many are left to despise prophesying. Even in the Advent church, some reject this important gift of the church. Some for want of light on the subject, others, no doubt, like Ahab the wicked king of Israel, who said of the Lord's prophet, "I hate him, for he doth not prophesy good concerning me, but evil;" and had they the power of Ahab, no doubt would say, "Put this fellow (or person) in prison, and feed him with the bread and water of affliction. And what must be the fate of those who, like the wicked king, reject the counsel of the Lord because it does not agree with their selfish views, and reveals some of their errors, and in their blind zeal would strike a death blow to one of the most important gifts of God, for the perfection of the

church. Apostles may go forth to proclaim their special messages, evangelists may publish and preach the gospel of the kingdom from church to church, pastors may feed and watch over their flocks, teachers may instruct, but without the prophets, the efforts for the perfection of the church would be marked with human creeds, human zeal, human wisdom, human union, and human imperfection.

No wonder that Paul was inspired to say to his brethren who should live in the days just before the coming of the Son of man, "Quench not the spirit. Despise not prophesying. Prove all things, hold fast that which is good."

Having shown briefly, and imperfectly, some of the general features of God's plan for the salvation of Adam's lost race, we pass to notice the destroyer's plan of operation since the cross. Here too, having passed our intended limits, we can give but a faint glimpse of the thousand snares and devious winding paths Satan has marked out to decoy to ruin. He has not only contrived "to change times and laws," by causing men to change the Sabbath from the seventh to the first day of the week, thus causing them to "transgress the laws, change the ordinance, break the everlasting covenant," [Isa. xxiv, 5; Ex. xxxi, 16.] but he has also struck at the ordinances specially designed for the Christian church to keep in memory the atonement wrought out by the death and sufferings of Christ. The appropriate emblem designed to keep in memory the burial and resurrection of Christ, he has also caused to be changed to sprinkling, thus wholly perverting its use.

He has also succeeded in dividing and subdividing the opinions of men in reference to the truth of the Bible, that the number of the mother beast and her children may be set down at six hundred three score and six; and in this diversity of creeds he has almost universally incorporated the erroneous doctrines of man's present possession of immortality, and a conscious existence between death and the resurrection. Thus he has paved the way and enlarged the broad road for the introduction of his last and most powerful engine for drowning men in perdition, and preventing them from making "the Lord their refuge and his truth their shield and buckler."

By psychology, mesmerism, and the spirit manifestations, he is now binding in strong delusions thousands who have rejected the truth of the near coming of Christ. By these also he is working "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness," producing false dreams, false visions, false miracles, and false prophecies; and those who reject the light of truth cannot discern the true from the false. Thus he has caused "darkness to cover the earth, and gross darkness the people."

In this state of things, when the three unclean spirits of devils are working miracles, going forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty, how necessary that God should for the comfort of his people, and to correct those who err from Bible truth, fulfill his promise, and pour out of his Spirit in these "last days."

Here it may be asked, how shall we know the teachings of the Holy Spirit from the teachings of the spirits of devils? Not by the exhibition of miracles, or some strange phenomena, for these, we are informed by the revelator, the spirits of devils will do; but Christ said, "By their fruits ye shall know them." Isaiah gives us an infallible test. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Chap. viii, 20.

Again the inquiry meets us, Are not the teachings thus given, a test of christian character? or, to put the question in a more definite form, Should the Lord through the direct influence of the Holy Spirit show in vision that a professed brother in the church had committed theft, would not this vision be a test of

christian character? We answer no, and offer the following reason: "Where there is no law there is no transgression," consequently all transgression is tested by law; therefore the testimony from heaven of the committal of the theft bears no part in determining, or testing the enormity of the act. For this we must appeal to law. And now, dear reader, suffer me to exhort you to examine carefully and critically this important part of God's plan of salvation, before you oppose a work of such vital interest to the church in these "last days." And may the God of all grace, to whose protection we would commend you, so preserve you from the dangers of these "perilous times, that you may avail yourself of all the means of God's appointment for your purification and unity with the one "hundred forty and four thousand," which shall be redeemed from among men.

DAVID ARNOLD.

Fulton, Oswego Co., N. Y., June 1st, 1855.

Begin To-day.

LORD, I do discover a fallacy, whereby I have long deceived myself; which is this: I have desired to begin my amendment from my-birth day, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. Thus, whilst I could not agree with myself when to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day but to-day; the instant time is always the fittest time. In Nebuchadnezzar's image the lower the members, the coarser the metal. The farther off the time the more unfit. To-day is the golden opportunity, to-morrow will be the silver season, next day, but the brazen one, and so on till at last I shall come to the toes of clay, and be turned to dust. Grant, therefore, that to-day I may hear Thy voice. And if this day be obscure in the calendar, and remarkable in itself for nothing else, give me to make it memorable in my soul, hereupon, by thy assistance beginning the reformation of my life.—Fuller.

Meditations.

"Him that cometh unto me I will in no wise cast out."—John 6: 37.

In no wise! How broad is the door of welcome! "God," says a holy writer, "is like one on his knees with tears in his eyes and extreme fervor in his soul, beseeching the sinner to be saved." He met the prodigal son half-way. Ere the ungrateful wanderer could stammer forth, through penitential tears the confession of his sins, the arms of mercy were around him. The prodigal thought of no more than the menial's place; the father had in readiness the best robe and the fatted calf. "There is no such argument," says Bishop Reynolds, "for our turning to God, as his turning to us." He has the first word in the overtures of mercy. He refuses none, he welcomes all; the poor, the wretched, the blind, the naked, the burdened, the heavy-laden, the hardened sinner, the aged sinner, the daring sinner, the dying sinner—all are invited to the conference: "Come now and let us reason together." The most parched tongue, that laps the streams from the smitten rock, has everlasting life. "When we forgive, it costs us an effort; when God forgives, it is his delight." From the battlements of heaven he is calling after us: "Turn ye! turn ye! Why will ye die?" He seems to wonder if sinners have pleasure in their own death. He declares, "I have none."

My soul, has thou yet closed with the gospel's free invitations? Have you gone, just as you are, with all the raggedness of nature's garments, standing in your own nothingness, feeling that you are insolvent, that you have "nothing to pay," already a bankrupt and the debt always increasing? Have you taken hold of that blessed assurance, "He is able to save unto the uttermost?" Are you resting your eternal all on him, who has done all and suffered all for you, leaving you, "without money and without price," a free, full, unconditional offer of a great salvation?

Say not your sins are too many, the crimson dye too deep. It is because you are a great sinner, and have great sins, that you need a great Saviour. "Of whom I am chief," is a golden postscript to "the faithful saying."

Do not dishonor God by casting doubts on his ability or willingness. If your sins are heinous, you will be all the greater monument of grace. You may be the weakest and unworthiest of vessels; but, remember, there was a niche in the temple for great and

for small, for "vessels of cups," as well as for "vessels of flagons." Aye, and the smallest vessel glorifies Christ.

Arise, then, and call upon thy God! We cannot say, with the king of Nineveh, "Who can tell if God will turn?" He is "turning" now; importunately pleading and averring on his own immutable word, that he "will in no wise cast out." "Though ye have lien among the pots, ye shall be as doves, whose wings are covered with silver, and their feathers with yellow gold." Close without delay with these precious invitations, that so looking up to a reconciled God and Father in heaven, you may even this night say: "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety."

THE BIBLE.—Some writer gives the following analysis of the "Book of books:"

It is a Book of Laws, to show the right and wrong. It is a Book of Wisdom, that makes the foolish wise. It is a Book of Truth, which detects all human errors.

It is a Book of Life, that shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a complete code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a Book of Biography.

It is a Book of Travels.

It is a Book of Voyages.

It is the best covenant ever made; the best deed ever written.

It is the best will ever executed; the best testament ever signed.

It is the young man's best companion.

It is the school-boy's best instructor.

It is the house-wife's best guide.

It is the learned man's masterpiece.

It is the ignorant man's dictionary, and every man's dictionary.

It promises an eternal reward to the faithful and believing.

But that which crowns all, is the Author.

He is without partiality, and without hypocrisy, "with whom is no variableness, neither shadow of turning."

WHO WOULD NOT SERVE THE LORD FOR SUCH A PRICE?—The *London Examiner* states that it has reasons for believing that the Bishop of London has some years received not less than £80,000 (\$400,000.) The English should adopt a jackass for their national arms, seeing how they let hypocrites swindle them, all because they are loyal. The lion is certainly malapropos.

Only think for a moment of one man receiving four hundred thousand dollars a year to preach the *Gospel of Christ* in London, where thousands of persons are daily famishing with hunger and want! How that man can lie down at night and sleep in peace, is beyond our comprehension. He must be laying up his treasures on earth, for there is no other place that will hold so much of mammon. But this is one of the keys which unlocks the mysteries of the cause of the immense amount of poverty, suffering and degradation of that "great city." God forbid that the like should ever happen in this country, and yet we have too much reason to believe that it is fast approaching such a point.

Prayerfulness.

We speak of *this* Christian, and *that* Christian as "a man of prayer." Jesus was emphatically so. The Spirit was "poured upon Him without measure," yet—*He prayed!* He was incarnate wisdom, "needing not that any should teach him."

He was infinite in His power, and boundless in His resources, yet—*He prayed!* How deeply sacred the prayerful memories that hover around the solitudes of Olivet and the shores of Tiberias! He seemed often to turn night into day to redeem moments for prayer, rather than lose the blessed privilege.

We are rarely, indeed, admitted into the solemnities of His inner life. The veil of night is generally between us and the great High Priest, when he entered "the holiest of all;" but we have enough to reveal the depth and fervor, the tenderness and confidence of this blissful intercommunion with His heavenly Father. No morning dawns without His fetching fresh manna from the mercy-seat. "He wakeneth morning by morning; He wakeneth mine ear to hear as the learned." Isa. i, 4. Beautiful description!—a praying Redeemer, wakening, as if at early dawn, the ear of His Father, to get fresh supplies for his duties and the trials of the day! All

His public acts were consecrated by prayer—His baptism. His transfiguration, His miracles, His agony. His death. He breathed away His spirit in prayer. "His last breath," says Philip Henry, "was praying breath."

How sweet to think, in holding communion with God—*Jesus* drank of this very brook! He consecrated the bended knee and the silent chamber. He refreshed His fainting spirit at the same great Fountain head from which it is life for us to draw, and death to forsake.

Reader! do you complain of your languid spirit, your drooping faith, your fitful affections, your lukewarm love? May you not trace much of what you deplore to an unfrequented chamber? The treasures are locked up from you, because you have suffered the key to rust; the hands hang down because they have ceased to be uplifted in prayer. Without prayer! It is the pilgrim without a staff—the seaman without a compass—the soldier going unarmed and unharnessed to battle.

Beware of encouraging what indisposes to prayer—going to the audience chamber with soiled garments, the din of the world following you, its distracting thoughts hovering unforbidden over your spirit. Can you wonder that the living water refuses to flow through obstructed channels, or the heavenly light to pierce murky vapors.

On earth, fellowship with a lofty order of minds imparts a certain nobility to the character; so in a far higher sense, by communion with God you will be transformed into His image, and get assimilated to his likeness. Make every event in life a reason for fresh going to Him. If difficulties in duty, bring it to the test of prayer. If bowed down with anticipated trial,—“fearing to enter the cloud”—remember Christ's preparation, “Sit ye here while I go and pray yonder.”

Let prayer consecrate everything—your time, talents, pursuits, engagements, joys, sorrows, crosses, losses. By it, rough paths will be made smooth, trials disarmed of their bitterness, enjoyments hallowed and refined, the bread of the world turned into angel's food. “It is in the closet,” says Payson, the battle is lost or won!”—*Mind of Jesus.*

Self-Examination.

ANY truthful examination into our actions must be good; but we ought not to be satisfied with it until it becomes both searching and progressive. Its aim should be not only to investigate instances, but to discover principles. Thus—suppose that conscience rebraids us for any particular habit; we then regard each instance of it with intense self-reproach, and long for an opportunity of proving the amendment which seems certain to rise from our pangs of regret. The trial comes, and sometimes our former remorse is remembered and saves us; but sometimes it is forgotten, and our conduct is as bad as it was before our conscience was awakened. Now in such a case, we should begin at the beginning, and strive to discover where it is that we are wrong in the heart. This is not to be done by weighing each particular instance, and observing after what interval it occurred, and whether with a little more or a little less temptation than usual. Instead of dwelling on a mere circumstance of this kind, we should try and get at the substance of the thing, so as to be certain what fundamental precept of God is violated by the habit in question. That precept we should make our study; and then there is more hope of a permanent amendment.—*Helps.*

Blessed are the Poor in Spirit.

This benediction, instead of having anything arbitrary in its nature, rests on and marks for honor the fundamental quality of an improving Christian life. The old poet has not exaggerated the truth, who says:

“Heaven-gates are not so highly arched
As princes' palaces; they that enter there
Must go upon their knees.”

Whosoever enters the kingdom of heaven, must do it as a little child, with the lowliness, the trust, the consciousness of imperfect attainments, the aspiration for higher excellence, which ought to characterize childhood. It is obvious how this must be so. The first step in improvement is always a consciousness of its need and possibility. The Pharisee of the parable, had he lived an age, retaining the same state of mind which dictated his thanksgiving that he was not like other men, might easily have grown worse, but never better. One so well satisfied with himself, as not to have any defects suggested, when he thinks of the Holy Judge of quick and dead, and who in looking up to God, thinks only how much better he is than his neighbors, is above or below improvement. His character has run to seed, and—tares or wheat—you have before you, the full harvest of his life. But, the poor publican, smiting his breast and saying,

“God be merciful to me a sinner,” in this self-consciousness of defect, in this remorse and shame, is in the direction of a better state. The very humility which comes from looking upward, impels one to ascend. The benediction is not on the poor and mean spirited, for their temper is one which tamely acquiesces in baseness. The benediction is, “Blessed are the poor in spirit,” they that are conscious of the spiritual poverty—conscious that they need faith, fidelity, courage, virtuous resolution of will, and continual help from God—blessed, if they feel these defects so profoundly as to be impelled to seek what they need. No condition is so hopeless, as that of insensibility to personal defect and sin; and none so hopeful as that of him, who meaning what he says, prays, “God be merciful to me a sinner.”

God's people are like stars, that shine brightest in the darkest night; they are like gold, that is brighter for the furnace; like incense, that becomes fragrant from burning; like the camomile plant, which grows faster when trampled on.

THE REVIEW AND HERALD.

“Sanctify them through thy truth; thy word is truth.”

ROCHESTER, THIRD-DAY, JUNE 26, 1855.

TERMS OF THE REVIEW.

In our last we stated the future terms of the REVIEW as follows:—

For one volume of 26 numbers, \$1; to the poor (whether paid for by themselves, or by the church) for 50 cents a volume, and any person ordering the REVIEW sent to distant friends, (who are not subscribers,) can have it sent to such for 50 cents a volume; to be paid in all cases in advance. The REVIEW will be sent free to preachers who devote their time to the cause of truth. Also free to widows, orphans, aged or infirm, who are the Lord's poor, and who do not reside in the vicinity of some church who provide their poor with the REVIEW.

We also stated that

We are anxious that all who wish to read the REVIEW should have it. Those who have not ready means, can send us their promise to pay soon, and their paper will be continued. Or if they are unable to pay at all, and there is no one to obtain the REVIEW for them at half price, let them write to this Office, and it shall be sent free. We shall remind delinquents of their carelessness by dropping their names, after first notifying them of our intention by writing their names on the last paper we shall send to them, (till they renew their subscription,) in RED INK. If we should, through mistake, drop the names of any who have paid, they will please notify us, and such mistakes shall be promptly corrected.

We are sorry to say, that in accordance with the above, we were obliged to write the names of over 700 of our readers on the margin of the last number, in RED INK. We hope and expect that many of them will become permanent subscribers. Will the friends of the REVIEW use their influence to accomplish this object. Those who have sent us the names and address of their friends will do well to look after them, that they may become subscribers according to present terms.

CLOSE OF THE VOLUME.—This No. closes the present volume. We hope that all who intend to take the REVIEW will renew their subscription as soon as possible, that we may know how large an edition to print.

✠ We shall furnish the following named brethren with a list of our subscribers in the vicinity of their labors, as they stand upon our books, for them to collect arrears, and renew subscriptions, and forward the pay to the Office in drafts on some Bank in New York, less the exchange, for which they shall be suitably rewarded. Bro. J. Bates of Massachusetts, J. Hart of Vermont, J. N. Loughborough of New York State, M. E. Cornell of Michigan, G. W. Holt of Ohio, D. P. Hall of Wisconsin. Agents and other preaching brethren will please assist us in this matter as formerly.

✠ The REVIEW will probably be issued semi-monthly for the next three months, after that, weekly.

Precious Promises.

It is sweet to the Christian to contemplate those “exceeding great and precious promises” which are left on record for the faithful. These promises are calculated to cheer and encourage the way-worn pilgrim on his way to Mount Zion. They set before us something real and substantial, something which we can lay hold of by faith. They are unlike the fabled dreams of the present day, which promise to men a kind of unreal, intangible, future existence with shadows and darkness resting upon it.

The great promise upon which is based all the blessings of a future life, is that of a resurrection from the dead to a glorious immortality. This is the very foundation of the Christian's hope. Should this promise fail, all others, which look beyond the bounds of this mortal life, must also fail. If the dead rise not, then they which are fallen asleep in Christ are perished. 1 Cor. xv, 18.

When this mortal shall have put on immortality, the next promise to be fulfilled is, that the saints shall be caught up to meet their coming Lord in the air, and henceforth be forever with him. O, what a glorious promise to the lover of Jesus, not only to see him who gave his own life a ransom for us, but to be forever with him.

But this is not all. In his Father's house are many mansions. Said he, I go to prepare a place for you: and after I shall have gone and prepared a place for you, I will return and take you with me, that where I am, there ye also may be. Jno. xiv, 3. (Geo. Campbell's translation.) A place will be prepared for his disciples, and, after it is in readiness, he will appear the second time and take them to himself. Where has he gone? To the Father. Jesus said to the Jews, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. Jno. vii, 33, 34. Afterwards he said to his disciples, Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. Jno. xiii, 33. Peter still inquired, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Verse 36. These texts prove that Peter (not a disembodied spirit) will go to the Father where Jesus now is gone. After this great promise to Peter, he goes on to speak of the mansions in his Father's house, which has been noticed already.

But the promises do not end here. Abraham is the heir of the world, [Rom. iv, 13,] which will be fitted up, by the removal of the curse, for the everlasting abode of all his righteous seed. If ye be Christ's, then are ye, Abraham's seed, and heirs according to the promise. Gal. iii, 29. Blessed are the meek, said Jesus, for they shall inherit the earth. Matt. v, 5. Said David, The righteous shall inherit the land, and dwell therein forever. Ps. xxxvii, 29. See also verses 9, 11 and 22.

Such is a brief view of the promises of God relating to the future life. The saints are to have a share in all the blessings and beauties of the regenerated earth, and all the glories and delights of the City of God, the New Jerusalem, which cometh down out of heaven from God. They are indeed exceeding great and precious promises. An eternal weight of glory is in reserve for all those who shall overcome. A few more trials and sufferings, a few more storms on these tempestuous seas, and we shall gain the port of endless peace. We will thank God and take courage.

R. F. COTTRELL.

TENT MEETINGS.

The Tent-meeting appointed at Mill Grove was one of interest. But few of our brethren and sisters from abroad assembled, in consequence of the short notice. Quite a number, not in the truth, attended our Sabbath meetings, and on First-day, some two or three hundred listened with candor to the reasons of our faith as set forth from the word of God. Our congregations would have been much larger had the weather been pleasant. The Spirit of the Lord pervaded our midst through the meeting. Since the

meeting, two have already embraced the observance of God's commandments.

The Tent-meeting held in Oswego, June 16th and 17th, was one, we trust, of interest and profit. Quite a number of brethren and sisters from other places in the vicinity assembled with us. On First-day about 1000 people assembled to hear the truth. They gave their undivided attention and listened with candor. In the forenoon Bro. White spoke with clearness on the Sabbath question. After the congregation was dismissed, an individual who was once among us, and was disfellowshipped for his unscriptural course, broke out with railing and abusive language against the speaker. Although some things were said which, had they been said in a different spirit, might have prejudiced the congregation against us, and caused them to fear to listen to our testimony, yet here it seemed to have a contrary effect, for our congregation in the afternoon was much larger than before. The congregation gave heed to the word, as the writer spoke upon the subjects of the two-horned beast, and three angels' messages.

On our way from Rochester to Oswego meeting, we met two of those railers who have gone out from us, and of late have been striving to darken the minds of God's people in Central New York. Said one of them to me, "You are floored. You have no idea of what you have got to meet in Oswego. We," said he, "have been all through there." We presume he referred to what we have already mentioned, and contemplated the triumph of one of his own stamp. He then began to speak in regard to the Sanctuary question. Said that Christ would not enter the most holy place to cleanse it until the last sinner was converted that ever would be. We understand that this view is becoming quite prominent among that class of opposers. But they hold that the 2300 days terminated in 1844, and exhibit geometrical diagrams to prove the same. Here is a point which must be no small mystery to themselves. Says Daniel, "And he said unto me, Unto 2300 days, and then shall the Sanctuary be cleansed." We inquire, as we are near eleven years this side of the termination of the 2300 days, When shall the Sanctuary be cleansed? Why, sometime in the future. But the testimony of the angel was, "then," (at the termination of the days) and not eleven or twenty years after. This view looks much like another held by the same class. That the two-horned beast, with his image and mark, is in the past, and yet they state when the third message is given (which warns against that beast's work) it will be given by a holy class, as much as to say it is not yet given.

We look upon the class above referred to as railers, and we marvel that any who love the religion of Jesus Christ should permit themselves to sympathize with their hasty, bitter and unrighteous course. Paul plainly tells us in 1 Cor. v, 11 our duty in regard to such. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." It appears from the above text that the church in the days of Paul were troubled with characters called railers, and we may expect to meet with no better treatment. Dear brethren and sisters, the Lord is opening the way before us, and prospects are encouraging for the spread of the truth. The Lord has laid on those whom he has permitted to see the truth, the duty of getting the light before others. The Tent operation with the blessing of the Lord, will accomplish much good. We shall look to our brethren and sisters to aid us forward in this work. We already have arrangements for meetings most of the season. We feel thankful for the aid already received in the Tent enterprise. The expenses for Tent and wagon, and necessary articles for pitching the Tent have amounted to \$269.25; counting the sums that have been paid and the different pledges, there is still \$67.15 to be raised on the Tent and wagon. It will also be nec-

essary in order that those who travel with the Tent may be free, that each meeting should bear its own expense, which will be from \$15.00 to \$25.00.

J. N. LOUGHBOROUGH.

Oswego, June 19th, 1885.

Definite Time.

THERE are two classes of symbols used in the book of Revelation which are clearly distinct from, and stand in direct opposition to, each other. The one class are wild beasts of earth, the other, angels of heaven. The beasts, all will agree, symbolize wicked powers of earth; and under these symbols the sayings and doings of the opposers of God, his people and his truth, are clearly marked out in prophecy. These beasts are represented as speaking blasphemies. They all speak like the old serpent called the Devil and Satan—the father of lies—consequently they speak lies, and not the truth. But the other class of symbols, the angels, we understand to symbolize the special sayings and doings of the people of God; therefore we regard all their proclamations as the truth. To this, some object. Say they, The angels symbolize proclamations to be made to the inhabitants of earth, by a portion of the church, but the messages are not the truth. A Timeist with whom I lately conversed, in speaking of the angel of Chap. x, who lifted up his hand to heaven, and swore by him that liveth for ever and ever, that there should be time no longer, said, "That angel swore to a lie as sure as you live."

If this part of the angel's testimony be false, who can believe that he told the truth when he added, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished?" The truth of this declaration I never heard called in question. And if the prophesying again, spoken of in the conclusion of the chapter, is to be another message on definite time, who can say that the second prophesying will not be false also? None can place implicit confidence in a witness who has been convicted of perjury. But it would seem that our time friends are determined to make the angel swear again to the same thing; that is, that time should be no longer; and they would have us believe, without a doubt, that now he tells the truth!

But if we have good evidence that the little book in the angel's hand was open, I shall believe his testimony, whoever may dispute it. For this we do not depend upon the witness accused by our friend of false-swearing; but John says, *He had in his hand a little book open*. So there is no room to say that the angel *guessed* that the little book was open, but guessed wrong, and therefore swore falsely. The book on which the time message was founded was open when the angel testified that the prophetic periods were ended, and that the seventh angel was about to sound. Then his testimony is true, and when he prophesies again he will prophesy something else besides definite time.

But there has been a class who, from year to year, have been trying to make that angel swear again, and to swear in such a way as to impeach his former testimony. But he will not do it. When he delivered his testimony the inhabitants of earth trembled at his presence. Nothing like it has since occurred, though men have done their best to call him back, again and again, to mend his testimony by contradicting what he had already said. The time message is in the past; it has been fulfilled once for all. The truth is, another message is to be given after the true time message, and therefore probationary time does not close with this. Another message, a prophesying again, must follow the termination of those periods at the close of which it is said that time shall be no longer. This message is that of the third angel of Chap. xiv. Since the termination of the 2300 days in 1844 the third angel's voice has been heard, and it is waxing louder and louder, and will terminate only with probationary time. And now we are bid

to watch, because we do not know the time of our Lord's coming. We hope to be found so doing; having our loins girt about with truth (all the commandments, Ps. cxix, 151) and our lights burning. (The faith of Jesus in lively exercise.) If we are found in this position, we shall have right to the tree of life. R. F. C.

WE are glad to hear that several who embraced the recent definite time have embraced the Sabbath. A portion of the Timeists, at least, have doubtless honestly followed the best light they have had, and now should be treated tenderly. May the Lord bring many of them to the whole truth. Our works on the Sanctuary, and the Angels of Rev. xiv, 6-12, are excellent to put into the hands of such. Now is the time to help them, if they will be helped.—ED.

Communication from Bro. Hutchins.

DEAR BRO. WHITE:—I send you a brief sketch of some facts connected with the advancement of the cause of truth in this vicinity, which may strengthen and encourage the saints scattered abroad, if you deem it worthy of a place in the columns of the *Review*.

A few weeks since, I listened to two sermons preached by a Universalist minister in Stowe village, upon the subject of the Sabbath, in which he attempted to sustain the First-day theory. This of course subjected him to a severe and difficult task; and, as must necessarily be expected, his arguments were contradictory and unscriptural.

At the close of the meeting, during an interview with the speaker, I asked him several questions, two of which I give below with his reply.

Q. What is your Bible testimony for the First-day Sabbath?

A. The Spirit teaches it.

Q. Why does not the Spirit teach me the first day is the Sabbath?

A. I do not know; but I do not believe you can be a Christian without you keep it.

Two weeks later we reviewed these discourses in the same place, the minister being present. At the close of our remarks he arose and in his great zeal to force us from our position, he seemed to have forgotten his strong premises two weeks before, and proceeded to inform the congregation that the Sabbath fastened upon the *next day* following six days of labor; whether the labor be commenced at the commencement of the week or in the middle. Here we raised the question, If we commence laboring upon the first day of the week, (Sunday,) is not the seventh day the day which we should observe as the Sabbath? To this he answered in the affirmative. Thus the candid were left to judge whether this teacher really believed that one must keep the first day in order to constitute him a Christian. How futile and unavailing are all the efforts of man when brought to bear against the plain declaration of the sacred Scriptures.

"Like some fair monument, with towering form,
The Sabbath stands, unmoved amid the storm."

May 19th and 20th, in company with Bro. Sperry, held meetings at Irasburg and Barton Landing. In this vicinity the cause of truth has been gradually progressing for some months past. Up to this time, for some more than one year and a half, the Meeting House at Barton Landing has been opened repeatedly for those who preach the perpetuity of the Bible Sabbath; but the Sabbath truth has been gaining ground too fast to meet the approbation of its opponents. Consequently an opposing spirit manifests itself more than heretofore. On First-day, at 5 o'clock, P. M., the house was closed against us, (or rather occupied by the minister,) notwithstanding it had previously been promised us.

Some weeks since a brother by the name of Dean, residing in this place, embraced the Sabbath truth with his family, under the preaching of the third angel's message. Upon the first day of the week, he went about his usual work, (labor in a saw-mill,) for which he was brought before a court the next day, charged with the crime of having broken the Lord's day, and fined one dollar and cost of court, amounting to about eight dollars, which should he refuse to pay, he will be subject to imprisonment.

From this circumstance we discover the fact that those who keep the commandments of God and the faith of Jesus, may expect soon a greater manifestation of the "wrath of the dragon." But the Lord will graciously smile upon those who do his commandments. Therefore "we may boldly say, the Lord is my helper, and I will not fear what man

shall do unto me." "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

The 26th and 27th we held meetings in Berkshire, where we had a free time in presenting the truth; especially upon First-day, as a goodly number were present to hear. We trust some good was accomplished. We were happy to meet a brother here, who has heretofore preached the New Time. He manifests the spirit of "good will to men," and expresses a desire to know the whole truth. The subject of the Sabbath is clear to his mind, and he has been observing it for some weeks.

The 29th we held one meeting in Farnham, C. E. Two followed the example of our Lord and Saviour in the ordinance of baptism.

The 30th we held another meeting in Berkshire, at 5 o'clock, P. M. One sister had resolved to keep the next Sabbath, since our last meeting here.

The 31st at 5 o'clock, P. M., we had a refreshing time in presenting the truth in the school-house at North Hyde Park, and in listening to the soul-cheering testimonies of the brethren and sisters.

Sabbath, June 2d, we met with the brethren and sisters in Stowe. At this meeting Bro. S. buried six young friends with Christ by baptism. May the Lord give to each of them sustaining grace to stand firmly in all the truth, till our trials and conflicts are ended.

Yours in love. A. S. HUTCHINS.
New Haven, Vt., June 6, 1855.

From the Church in Catlin Center.

DEAR BRO. WHITE:—We are still striving to keep the commandments of God, and the faith of Jesus, and we feel it our duty to make known our wants, and briefly state our circumstances. We were somewhat disappointed in not having any of the preaching brethren present at our Conference, yet the Lord was with us to bless. The brethren and sisters assembled with us from Bath, Hornby, Havana and Elmira. The church has been somewhat in trial, but we feel that it has been for our good, and, praise the Lord, we are now free. We feel that we are now in a position to work for the Lord, and to have the Lord work for us; and it was the united voice of every one present, that the church should be fully organized, that gospel order should be established, and that hereafter we walk in all the commandments and ordinances of the Lord's house blameless. We feel that it is our duty to choose Deacons, to be afterwards set apart by the Elders, that the ordinances be not neglected in the absence of a minister; but in order to do so it will be necessary that some of the traveling brethren visit us, and we hope the Lord will move upon the hearts of some of them to come this way and set things in order, if it is right and proper to do so. But we have thought best to ask advice, and make our requests known through the *Review*, and if any of the traveling brethren feel willing to meet with us, let them make their appointment in the *Review*, when they will meet with us, and they shall be sustained as far as it is in our power.

By order and in behalf of the Church.
Catlin Center, June 15th, 1855.

COMMUNICATIONS.

From Bro. Post.

DEAR BRO. WHITE:—I can truly say whereas I was once blind I now see. Portions of Scripture that were formerly obscure and unintelligible are now plain and comprehensive. I appreciate the expression often used by the saints; viz., "The Bible is a new book." It is so to me, full of light, peace and comfort, verily a lamp to my feet and a light to my path. I rejoice greatly in the truth, and that I am enabled to walk therein. I read the *Review* with the deepest interest. The letters from the brethren and sisters encourage me to journey on. I see new witnesses added. O may they be living, abiding witnesses. My fellowship is with those that keep the commandments of God and the faith of Jesus; and truly our fellowship is with the Father and with his Son, Jesus Christ. Whoever shall do the will of God the same is my brother and sister and mother. And by this we know that we love the children of God when we love God and keep his commandments. I am denied the privilege of meeting with the saints of God, but I realize that the just shall live by his faith. I have help from God; he strengthens me daily through keeping the commandments. My peace is like a river. The Sabbath is my delight, holy of the Lord, honorable. The law of the Lord is my meditation all the day. I am looking for a kingdom that is not of this world. I now rejoice in hope, but soon hope will be lost in full fruition. O! the glory of that kingdom that Christ has promised to the

faithful! We want the *Review* issued weekly; we do not know how to do without it. It is all the instruction we receive except from the Bible. Error and vanity are issued weekly, and truth ought to be in advance of error.

Yours in expectation of the kingdom.

H. S. POST.

North Stonington, June 11th, 1855.

From Bro. Treat.

DEAR BRO. WHITE:—Being situated here in this dark region where the people are most all priest ridden and consequently gospel hardened, I feel like a lonely pilgrim. I find none around me that love the present truth so well as they do the good things of this present evil world. I feel that we are living in a solemn time, and it becomes me to humble myself under the mighty hand of God. I see an awful day approaching, and who shall be able to stand? none but those that have pure hearts and clean hands; all else will have to drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. O awful doom! Who of us shall escape its dread reality?

Here we see the importance of having our lamps trimmed and burning. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

I am always glad to get the *Review*. It cheers my heart to learn how the cause of God is prospering. I love to read the soul-stirring epistles of the dear brethren and sisters. I should be glad to have it weekly if I could, but I have no fault to find so long as it comes once in two weeks.

Yours in expectation of soon seeing the King in his beauty.

SAMUEL TREAT.

Searsport, Me., June 3d, 1855.

From Bro. Phelps.

DEAR BRO. WHITE:—I take this opportunity to write a few lines to let you know how the cause of truth is prospering in this vicinity. I left home two weeks ago last Fifth-day, and spent the Sabbath with the Brn. in Koskonong, where two precious souls put on Christ by baptism. From there I went to Madison and held a meeting and baptized two more. I then visited the Brn. in Westport, and continued meetings for about a week; and the Lord was present to save. Three there put on Christ by baptism. From there I visited the friends in Lewonweir valley and spent two days with them; and from thence to Webster's Prairie, in Sauk Co., and spent Sabbath and First-day with the friends in that vicinity. They seemed much strengthened and built up in the holy faith. I am now at Bro. Stanley's in Baraboo. Am to leave here to-morrow morning for other fields of labor. The cause of truth seems to be rising gradually, and the prospect is better than it has been for some time in the past.

I remain as ever your unworthy brother looking for the kingdom.

W. PHELPS.

Baraboo, Wis., June 10th, 1855.

From Bro. Wilcox.

DEAR BRO. WHITE:—I am still trying to keep the commandments of God, and overcome by the blood of the Lamb and the word of my testimony. We had a good meeting last Sabbath; and the Sabbath-keepers as a band were greatly encouraged to persevere. I feel to thank the Lord that we are permitted to hear the glorious truths of the third angel's message. We are truly favored when we consider the lamentable state of those who reject the solemn truths that are now shining from the sacred pages. I mean to try by the grace of God to be prepared for the great events that are just before us, that I may be permitted to gaze upon my blessed Redeemer when he shall come as King of kings and Lord of lords.

Yours in hope of the kingdom.

JORN WILCOX.

Fort Atkinson, Wis., May 30th, 1855.

From Bro. Martin.

DEAR BRO. WHITE:—I would say to you that I still feel like a pilgrim. I am sick of this world. Truly we are living in a solemn time; it is also a trying time. I still believe that the Lord has been in the Advent movement, and I believe that we have the truth; although I confess I do not feel the force of it as I could wish to. The *Review* is still a welcome messenger to us, as we are almost alone here. I hope the good Lord will so overrule that we shall soon have the paper weekly. If I am not altogether deceived, if I had property as some have, some of it would go to help support the paper and for publications; but I will try and not repine at my lot. My health is poor, but I have a hope of gaining heaven at last. I remember you and your companion, and

my prayer to God is that he will sustain you by his grace, and prepare you for all that awaits you in this unfriendly world. May God bless you and keep you.

LEWIS MARTIN.

Bennington, N. H., June 12th, 1855.

From Bro. Marsh.

DEAR BRO. WHITE:—I do not know how we should get along without the *Review*, for the truths which it advocates are, it seems to me, of the utmost importance in these troublesome times; but these times of trouble are nothing in comparison to that which is just before us, when there will be no mediator between God and man. O God, prepare us for that time of trouble.

We have been in this place since the 1st of April. There are only myself and daughter here that are in the third angel's message, or who are professing to keep God's holy commandments; but there is in this place a small band of nominal Adventists who are professing to keep the first day. They think that the 2300 days of Dan. viii have not yet run out; but they have for a season past been interested in time, and have been looking with great interest and expecting to see the Lord on the 19th of last May. Their time is now past and they are, as one of them told me, very disconsolate; but I tried in my poor, weak manner to show him the third angel's message, and he seemed inclined to investigate it.

Would to God that some of the preaching brethren would come this way and proclaim the third angel's message; for it seems to me that the time now requires that it should be proclaimed in this place. I think that some will hear it, as I understand that they do not know the reasons of our hope. Will some brother send an appointment, either to me or through the *Review*, and I will find a place for them to preach. We say, brethren, "come over and help us," so that some souls may have their names written on the breast-plate of judgment before our Mediator leaves the most holy place, and no more mercy can be offered. I wish that if it is in the order of God that there could be a tent-meeting in this region this summer, that the reasons of our hope might be more fully known.

I would say to the scattered flock, do not be discouraged; for it does appear to me that the third angel's message is soon to go with a loud voice. May the Lord send forth more laborers into his harvest, and strengthen those whom he hath sent forth. Soon our great High Priest will come out to the people. May our sins go before us to the judgment, and be laid on the head of our great arch enemy, the scape-goat, or Devil, and we be prepared to stand before the Son of man.

I would to God that I had so much of this world's goods that I could send something to relieve the Office from its present embarrassments; but it is not now in my power to do so. Brother White, you and all the preaching brethren have our prayers that you may be enabled to give the trumpet a certain sound, so that the people may hear. Dear brethren, we must try to hold up the hands of the heralds of this last truth.

Your unworthy brother striving to keep the commandments of God.

ZEBINA MARSH.

Northfield, Vt., June 10th, 1855.

From Bro. Dorcas.

DEAR BRO. WHITE:—I am very much profited in reading the *Review*, and had I the means I would send it to every honest soul within my knowledge. I am perfectly satisfied that this is the work of God; but prudence is necessary even in this, that nothing be lost. May the Lord direct in all things that his cause may be carefully and effectually carried forward.

I have an earnest desire to see the work prosper in this State. Pray earnestly for us. Opposition is rising like thick fog all around us, and truth's bitterest foes are those who stand in the highest ranks in the churches.

I am sorry that the *Review* cannot be a weekly visitor, but am thankful that it comes at all.

Yours truly, JESSE DORCAS.
Freemont, Ohio, June 18th, 1855.

Extracts of Letters.

BRO. C. B. DINGLEY writes from E. Pittsfield, Me.: "I believe that the Lord will help his little flock; and it is his good pleasure to give them the kingdom. The opposers of the seventh-day Sabbath are on every hand, but I believe with all my heart we have got the truth. This world looks dark and dreary, but I thank the Lord it is not the saints' eternal home. The graves will soon give up their dead, and the saints put on immortality. Let us have our lamps trimmed and burning, that we may enter in to the marriage supper of the Lamb."

"Although it has been but a short time since I started to keep all the commandments of the Lord, I can say, Great peace have they that love thy law, and nothing shall offend them. It is my ardent desire that some of God's faithful ones might come this way. My house is open at any time for the saints to meet for his worship; yet I can praise the Lord for what privileges I do enjoy, and I rejoice that I am not left with the scoffing multitude, of whom it will be said, Forasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. Then dear brethren and sisters, let us endure hardships as good soldiers."

Bro. I. D. Cramer writes from West Milton, N. Y., Apr., 1855:—"I feel thankful that the Lord has raised up faithful laborers in his vineyard, to whom he has given ability to set forth the true light before a gainsaying world. How glad we would be to see the cause moving forward with more rapidity. It appears as though the loud cry will soon cause the inhabitants of our land to tremble. May the Lord speed the message, and bring the welcome day of Jacob's deliverance."

SELECTIONS.

The Spirit of the Lord's Prayer.

The spirit of the Lord's prayer is beautiful. That form of petition breathes a filial spirit—"Father."

A catholic spirit—"Our Father."

A reverential spirit—"Hallowed be thy name."

A missionary spirit—"Thy kingdom come."

An obedient spirit—"Thy will be done on earth."

A dependent spirit—"Give us this day our daily bread."

A forgiving spirit—"And forgive our tresspasses as we forgive them that trespass against us."

A cautious spirit—"Lead us not into temptation, but deliver us from evil."

A confidential and adoring spirit—"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

Titles of the Popes.

"Universal Father," "Holy Father," "His Holiness," "Sovereign Pontiff," "Supreme Head of the Church on Earth," "Pater Familias," (i. e., Father of the family of God,) "Successor of Peter," "The Infallible One," "Prince of the Apostles," "Vicar of Christ," "Father of Fathers," "Lieutenant of Christ," "Father and Doctor of all Christians," "Lord of lords," "A God on Earth," "Lord God the Pope," "Prince of the World," "Monarch of the Earth," "King of kings."

Cardinal Bellarmine, on the authority of the councils, Book ii, chap. xvii, says, "All the names which are given in the Scriptures to Christ, even these same names are given to the Pope; whence it appears he is superior to the Church." In Gratian's Decretals, page 1, dis. 96, Pope Nicholas to Michael, seventh chapter, the Pope says, "He is God, and therefore men cannot judge him." The Council of Florence, the fifth Lateran, and that of Trent make the Pope superior to general councils; and call him an "unlimited monarch." Johannes Devotus, vol. i, b. i, tit. 3, sec. 1, says, "The power of the Pope is episcopal, metropolitan, patriarchal and temporal: his decisions from the chair are infallible." Gregory 11, says, The whole Western Nations reckon Peter "a terrestrial God." Labb. viii, 666, Marcellus, in a Lateran Council, called Julius the Pope "A God on Earth." Pope Pius VII, so late as 1809, in excommunicating Napoleon says "Unworthy as we are, we represent the God of Peace." The Bishop of Grenada calls him "A God on earth not subject to a council." Bellarmine De Pontiff, lit. 4, chap. 3, says, "The Pope cannot possibly err in decrees as to faith"—"no council is valid unless called and approved by him."—Alexander Campbell on Roman Catholicism.

Trinity Church, New York

The New York correspondent of the *Woonsocket (R. I.) Patriot*, gives the following description of this magnificent building:—

"Conspicuously at the head of Wall street, stands Trinity Church; its dark brown tower looming gloriously up in the blue vault of heaven. It is really a stupendous structure, and is unsurpassed in magnificence by any chime of bells; they are the sweetest melodists that ever started the dull ear of a great city. Whenever I hear their merry music, I know they carry a thrill of joy to thousands of poor, jaded hearts, besides my own. They are as an angel's whisper, vibrating amid the careless tramp and thunder of a city carnival. But Trinity Church with all its architectural beauty—its tall Gothic spire—its graceful turrets—its stained windows—its monstrous organ—its gorgeously decorated altar and gilded architrave—is nevertheless but a splendid monument of

religious mockery and monopoly! How, Sir, in this nineteenth century—in a land whose fabric of government is a Republic—whose national characteristic is simplicity, and whose religion should be Christian equality, seemeth this temple of Oriental splendor? Are those destitute thousands—the *canaille*—permitted to worship at this altar? Have those dilapidated hovels of want, and those flesh-shambles of debauchery in its contiguous neighborhood, any conduits leading from its evangelical reservoir? And are the dark alleys of the city and still darker by-ways in men's hearts, illuminated by yon cross of Episcopal gorgeousness? Resurrectionize those sixty thousand skeletons in Trinity Church-yard—shake the dust from their feet—direct their bewildered optics to that vast pile, and they will tell you it is the sanctuary of mammon, where the monopolists of the earth congregate—where a few rents for a thousand dollars—where the price of salvation is affluence, and where poor sinners 'can't come in.'"

TRINITY CHURCH.—The following account of the reception of a gentleman at the Trinity Church, in this city, we have no doubt is correct, for the very good reason that we too were once received at that "gate of heaven," in precisely the same way:—

The estimated cost of the new Trinity Church in New York, is stated to be about \$500,000. A certain personage once said, "to the poor the gospel is preached," or something to that effect. We defy the poor to get the opportunity in that church if they try their best. It reminds us of a visit we once paid to Trinity Church in Boston. The following is the substance of the dialogue between the sexton and ourself:—

"Will you accommodate me with a seat, Sir?"

"Have n't any to spare."

"Where are your free seats?"

"Have n't any."

We concluded to stand, and selected a comfortable place.

"Come, get out of the way, Sir," said the sexton—you must n't stand here."

Off we went. That gospel was only intended for the millionaire, or at least the man of independent fortune.

SECRET PRAYER.—Thou shouldst pray alone, for thou hast sinned alone. Alone thou wilt have to appear before the judgment-seat! In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him a secret. You may be sure he will not betray confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

SECRET OF UNION.—The secret of all union in the Church of Christ is not in diplomacy, is not in management, not in trying to screw down our differences, and so develop in contrast our points of coincidence however proper that may be; but the secret of true union sensibly felt, is looking to Christ. The reason of division, of discord in the Church, is distance from Christ, the secret of harmony in the Church, is nearness to Christ.

The victor in an argument can afford to dispense with "the last word."

Convince a wise man of his error and he will thank you; convince a fool, and he may insult you.

Happiness can be made quite as well of cheap materials as of dear ones.

BEWARE OF THE WORLD.—It has slain its thousands and ten thousands. What ruined Lot's wife? The world. What ruined Judas? The world. What ruined Simon Magus? The world. And "what shall it profit a man if he shall gain the whole world and lose his own soul?"

Indestructibility of the Bible. Four thousand years this volume has withstood, not only the iron tooth of time, but all the Physical and intellectual strength of man. Pretended friends have endeavored to corrupt and betray it: Kings and Princes have perseveringly sought to banish it from the world; the civil and military powers of the greatest empires of the world have been leagued for its destruction, the fires of persecution have been lighted to consume it and its friends together, and at many seasons, death, in its most horrid form, has been the almost certain consequence of affording it an asylum from the fury of its enemies. Though it has been ridiculed more bitterly, misrepresented more grossly, opposed more rancorously, and burnt more frequently than any other book; and perhaps, than all other books united, it is so far from sinking under the efforts of its ene-

mies, that the probability of its surviving until the final consummation of all things is greater than ever. The rain has descended, the floods have come, the storm has arisen, and beat upon a rock. Like the burning bush, it has been in the flames yet it is still unconsumed; a sufficient proof, were there no other, that He who spake from the bush is the author of the Bible.

SPIRITUALISM.

REMARKABLE SPIRIT-VISITATION.—Dr. G. A. Lathrop, from the Pacific coast, while in our office a few days since related some remarkable facts occurring in the experience of a distinguished gentleman of his acquaintance, a man of vigorous intellectual powers and of high reputation for candor and intelligence. One day, while at work in the garden, he observed, on suddenly looking up, that a deceased friend who left the form some twenty years since was standing by him, looking as youthful as when he last saw him in the body. This unexpected visitor, whose countenance was distinctly recognized, proceeded to inform his mundane friend that he was his guardian spirit, and had come to warn him against entering into a contemplated business relation with a certain man who was, at the same time, represented as unworthy of his confidence. This interview lasted about half an hour, when all at once the mysterious visitor disappeared.

Subsequently this guardian came to his earthly friend on several different occasions, usually in the night. At one time the clothes were abruptly drawn from the bed, and on awaking he discovered a luminous cloud in his apartment which gradually assumed the form of his well-remembered friend, who approached and seated himself on the bedside conversed familiarly for two hours. In the course of this interview the gentleman inquired of his transmundane friend how he should know that the character of the person against whom he had been warned was such as the spirit had represented. The latter promised to show him the past life of the man referred to, and to convince him of the correctness of his statements. Subsequently, the whole life of that man, embracing his most secret and reprehensible deeds, together with the various localities known to him, came up in remembrance before the medium; he seemed to see them, and they appeared as familiar as the scenes and incidents of his own existence.

Since that time the gentleman who was favored with this extraordinary experience has been forced to yield to the conviction that spirits do converse with mortals. Prosecuting his inquiries through external channels, with a view either to disprove or verify his spiritual impressions, he has found already that, to a great extent at least, the picture presented to his interior vision was drawn faithfully and to the life. It is worthy of remark that this gentleman had no knowledge of the phenomena and claims of Spiritualism at the time his guardian spirit first visited him in the garden. Other spirits now come to him, and their visits are constantly increasing in frequency and interest.—*Spir. Tel.*

SPIRIT PICTURES.—Mr. S. B. Brittan, editor of the *Spiritual Telegraph*, has been lecturing in Portland to very general acceptance; and of the many wonderful things said and shown by Mr. B. to the good folks of that city, the Portland Transcript, among others, gives the following note:

"The spirits, of late, seem to be turning their talents to good advantage. Spirit art, in reproducing the past, and the great actors in it, is certainly opening a wide field for our observation and delight. Who would not like to look upon the faces of the great men who have given laws and opinions to all ages—of Moses, Plato, Socrates, and the rest. If we are to believe the invisible gentlemen who go rapping about people's houses we actually saw the portrait of the great Socrates the other evening, at one of the lectures delivered here by Mr. S. B. Brittan. It purported to have been drawn, through the hand of a young lady of New York, by the spirit of an ancient Greek sculptor, and whether actually a portrait or not, was certainly worthy of the old philosopher. The mountainous brow and classic Greek features were worth going far to look upon. Several of the other heads, whether coming from a hand of flesh or Spirit, were admirably drawn."

A SPIRITUALLY PRODUCED LETTER.—During a recent visit for lecturing purposes, to Verplank's Point, N. Y., (where Spiritualism has lately received a strong impulse,) the writer was told of the following occurrence: At a circle holden in the village a few evenings previous, the room being darkened, (or partially so,) and while all were seated at the table, a somewhat brilliant light was seen upon the door, and at the same time something flew from that direction which upon examination proved to be a letter. It was addressed to the medium, and purported to have been written by the Spirit of a young man with whom he was formerly acquainted. It was in the hand-writing of the young man, and besides speaking of other things, answered a query to which the medium had given expression a few minutes before. At the moment this letter thus mysteriously appeared, one of the company was clutched by the back of the neck by what appeared to be a preternatural hand. They are confident that these occurrences could not, under the circumstances, have been the result of any trick, even had there been a person present thus dishonestly disposed.

SPIRIT POWER.—I am one of a party of gentlemen who meet regularly every Saturday evening for the purpose of holding communication with Spirits. We hold our meetings in the office of Mr. A. H. Frank, over his Sash and Blind manufactory, situated at the corner of Oak and Clinton streets. At our meeting of last evening we had some very startling manifestations. The table, a very heavy one, was moved about the room, rocking to and fro, and finally was raised into the air, where it floated like a feather for several seconds, and all without the contact of mortal hands. The door was locked by one of the company, and the key taken out and laid upon the table. The spirits were then requested to open the door, and in a few minutes the key was seen to rise from the table and move slowly (on the air) towards the door; when there it was inserted into the key-hole, the bolt thrown back, and the door thrown open; and lastly, but not least, the steam engine below was put in motion and run nearly three minutes, by the watch, after we were enabled to get down stairs to it.—*Christian Spiritualist.*

Tent-Meeting at Tyrone.

JUNE 9th and 10th we held a Tent-meeting at Tyrone. A goodly number listened to the word of truth with interest at this meeting, notwithstanding the cold rainy weather and the combined efforts of sectarian ministers to keep the people away. Three willing souls were baptized for the remission of sins. Several others seemed to be deeply convicted, and almost persuaded to keep all of God's commandments. Books were taken freely. M. E. CORNELL.

Business.

The \$1, credited to H. Cooley in No. 29 of the REVIEW, should have been credited to N. H. Schooley.

H. K. Trask, Your paper is sent regularly to Lawrence, Mass.

BOOKS SENT.—Wm. Illingsworth, J. Hoff, J. Clark, G. W. Vinoca, E. Cray, A. G. Carter.

Letters.

U S., B. M. Hibbard, H. Gardiner, E. S. Lane.

Receipts.

E. P. Below, I. Drake J. Laddington, G. W. A., C. C. Gardner, Sr. Pierce, S. French, J. H. Green, each \$1. M. N., 75 cts.—\$159.43 behind on Vol. VI.

FOR TENT IN N. Y.—Abel Tuttle \$5, Wm. Peabody \$10, H. Edson \$5, A. Woodruff \$3, J. Walker \$2.85, S. Burlingham, A. Friend in Canada, each \$2, G. W. A., \$1.

FOR TENT IN WIS.—Wm. Patnam, \$1. F. Stees 50 cts.

TO PURCHASE A HORSE FOR J. N. LOUGHBOROUGH.—H. S. Wells, L. Lathrop, each \$2. James White \$10. E. Goodwin \$5. A. Woodruff, F. M. Palmiter, each \$1.

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