

# 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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HENRY LYON, CYRENUS SMITH AND D. R. PALMER,  
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE, }  
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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

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#### THE COMFORTER.

"I, EVEN I, AM HE THAT COMFORTETH YOU." ISA. li, 12.

In God let all his saints rejoice,  
With thankful heart and cheerful voice;  
Thus saith his Word, so kind, so true,  
"I, even I, will comfort you."

Sweet words! O, let us bless his name,  
And joyful all his praise proclaim;  
These words shall foes and fears subdue,  
"I, even I, will comfort you."

Are you in darkness and distress?  
Does Satan roar and break your peace?  
Fear not, but 'till this truth review,  
"I, even I, will comfort you."

Do sore afflictions on you lay?  
And pungent sorrows day by day?  
Look to this word; 't will bear you through,  
"I, even I, will comfort you."

If death in gloomy form appear,  
And overwhelm your souls with fear,  
Let this sweet word your faith renew,  
"I, even I, will comfort you."

Thus while you sojourn here below,  
As pilgrims in this world of woe,  
Make this your song the journey through,  
"I, even I, will comfort you."

#### A few Words with Eld. S. on the Sabbath.

DEAR BROTHER S.:—Permit me to address you at this time. Let us review our conversation that we had the other evening. I quoted the language of Paul as is recorded in Acts xviii, 17, where he addressed the chief of the Jews. Paul said unto them, that he had committed nothing against the people, or customs of their fathers. I quoted this as proof that Paul did not neglect to keep the Sabbath, and that he did not keep First-day; for if he had done either, he would have done something against the customs of their fathers.

If I recollect aright you stated that Paul did do something against the customs of their fathers; for Paul believed on Jesus, (had faith) and said (or implied) that they did not believe on Jesus, and you seemed to say that Paul could just as well have kept Sunday and said this, as to have believed (had faith) on Jesus, and said so. I do not think so: I do not so understand Paul; for Paul says, after preaching up faith; "Do we make void the law through faith? God forbid: yea, we (we, Christ's true preachers like Paul) establish the law." Do you establish the law, or do you make void the law through faith? (of a tradition of the fathers?)

In this connection, will you please to read the following quotations, and see how every sentence, word and letter is placed.

Matt. xv, 1-18. "Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do

thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

"And he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? But he answered and said, Every plant which my Heavenly Father hath not planted, shall be rooted up."

Did Christ's Heavenly Father plant this First-day keeping? if he did not plant it, if Christ's words be true, he will root it up; and if we cling to it with a strong grasp, where shall we be?

Now would it not defile us [verses 10, 11] if we should say that God had not founded his covenant for ever? or that he would alter at least some of the words that have gone out of his lips? or that Christ had destroyed the law, or that one jot or one tittle of the law had failed, after reading Matthew v, 17-19? or that men had the power to make one of the Commandments to pass away, when he has not the power to make either heaven or earth pass away, when Christ has said that it is easier for heaven and earth (both) to pass, than for one tittle (least particle) of the law to fail.

We might ask many questions, and in truth I should like to, but I will cut short by referring you to some passages, and your own good judgment will see the force of them. James ii, 10, 11. I do want to ask you what James would be likely to say to you? Would he not say, Now if thou do not kill, yet if thou break the Sabbath, thou art become a transgressor of the law; for he that said, (margin that law which said,) Do not kill, said also, Remember the Sabbath-day (yes, DAY) to keep it holy, &c. The seventh day is the Sabbath of the Lord thy God, (not of the Jews, as some reproachfully call it.)

Again, you seemed to say that Paul regarded the Sabbath and circumcision alike. I understand Paul to teach very differently; for he says in 1 Cor. vii, 19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God."

Rom. ii, 21. Says Paul, "Thou that preachest a man should not steal, dost thou steal? (I do not believe brother S., that you will steal.) But thou that preachest that a man shall not break the Sabbath, dost thou break the Sabbath? (I am afraid you do.) Would James give you any more liberty to break the Sabbath, than he would to steal?"

Paul said that by the law was the knowledge of sin. Paul said that he had not known sin, except the law had said, Thou shalt not covet; so we can see that by God's law of Ten Commandments is the

knowledge of sin; for sin is the transgression of the law. Where there is no law, there is no transgression; and where is there any law for keeping Sunday? So if you want to see sinners converted to God, if you have God's word you must declare it faithfully; for Paul said that he was alive without the law once; but when the Commandment came, sin revived, and he died. But thanks be to God that Paul lived after this to tell us many good things; but he did not live after the flesh, or after the carnal mind, but after the Spirit; so that the righteousness of the law might be fulfilled in him. Says he, I delight in the law of God in, or after the inward man. Do you then of the abundance of the heart let the mouth speak?

Paul said, (although the commandment came home to Paul and slew him,) that the law was holy, the commandment holy, just and good; yes, spiritual. Was then that which was holy, just and good, yea, spiritual, done away? Paul said, God forbid that he should do it away, even through faith. Do you do it away through faith? Has God given you more liberty than he did Paul? If not, the law says to you to-day, "Remember the Sabbath day to keep it holy," &c. "The seventh day is the Sabbath of the Lord thy God," &c. God has said so by his example, by his Word, and by a three-fold miracle; and said Christ, "The Sabbath was made for man." Was Adam not a man? are you not a man? Dare you come up and say to Christ, that God did not make the Sabbath for you?

Again, you stated that the fourth Commandment did not specify any particular day, only one after six days of labor. But it reads to me, not a seventh day, but the seventh day, the one on which God rested, at creation; yes, blessed and sanctified. If the fourth Commandment does not specify any particular day, in what language could it be specified? But after all this you said (if I recollect aright) that the seventh day was the right one to keep, if we could tell which day it was. You seemed to think that the time had been lost, so that we could not tell which the seventh day from creation was. Well, if you are in the dark on this subject, do not be leading others in the dark, or into the dark. Matt. xv, 14.

Now if we keep the day that we think is the seventh day from the best knowledge that we can get, I believe that God will accept of it. But because we cannot count back to creation, and tell to a day how many days have intervened from the first day till now, to say that we will not keep the seventh day, would not be wise. When almost every body will agree when the first day comes, of course we can tell when the seventh day comes. Why did our translators of the Bible add a table after this manner: 1st day of the week, Sunday; 2d day, Monday; &c., 7th day or Sabbath, Saturday.

If time had been lost before the children of Israel came out of Egypt, God in giving the manna would have corrected them; and what reason have we to suppose that time was lost from that time to Christ's time? But in case time had been lost before Christ's time, it would be undervaluing Christ, I think, to say that he would not have known it, and knowing, would not have corrected it. But yet I understand you to say, that in case time was lost when Jesus Christ came into this world, that you did not believe that Christ would have corrected them. But if time was lost, Christ must have known it, and not to have corrected them in it, would not only have been countenancing them in a wrong, but yielding to the wrong

himself. But this is too inconsistent for us to suppose even for one moment; for Christ said that he had kept his Father's Commandments, and one of them required the observance of the seventh day; and hence I can but conclude that the true seventh day from the creation was kept in Christ's time.

As Christ told his disciples to pray that their flight be not on the Sabbath-day, they not only knew when the Sabbath came, but kept it also. And when Jerusalem was destroyed, the Jews were scattered among all nations, where they are monuments of the truth of God's word. They have carried the Sabbath with them, and do they not all agree as to time? Would they all be apt to make a mistake, and all make a mistake alike? Yes, and all the Gentile world too, if any mistake has been made; for almost the whole world will agree on this point.

Now in conclusion give me an answer, a reason of the hope that is in you with meekness and fear; and count me not as an enemy because I tell you the truth.

H. C. CRUMB.

Madison Co., N. Y., March, 1866.

### BRIEF THOUGHTS

ON THE NATURE OF THE SOUL, THE RESURRECTION OF THE DEAD, AND THE FINAL DESTINY OF MAN.

FROM the Scriptures alone can we obtain satisfactory information concerning the nature of the soul. Reason may lead to conjecture, but reason alone cannot give us confidence. The wise men of antiquity have reasoned without the light of revelation, and remained in unhappy uncertainty. We are shut up to seek light from the Scriptures, shining as a light in a dark place. The first question that presents itself to our mind will be, Is the soul of man a conscious and intelligent existence, when separated from the body, immortal in its nature, and destined to exist for ever? My object in the brief thoughts on this subject will not be to examine all the isolated passages which appear to present objections to the views I shall present on this question; but to inquire what is the current testimony of Scripture; and this not so much to present all the evidence from the Scriptures that go to support my views on the subject, as to suggest trains of thought for others, as to what is truth on this subject.

1st. I should not think the soul of man an immortal, conscious, and intelligent existence, separate from the body, from the silence of the Scriptures on the subject. The Scriptures speak of the nature of man as plainly as they do of the nature of God; of his mortality, depravity; his perishing condition by nature, yet in this volume, written by Prophets and Apostles, recording the teachings of Christ, their own teaching and preaching to men of all classes and conditions—yet in all this volume composed by so many writers, under so many different circumstances, and discussing so many subjects, the soul's immortality is never stated as a fact plainly and explicitly, nor the subject discussed. This appears the more strange, supposing the writers to have believed the doctrine, from the fact that religious teachers in our day, who believe the doctrine, often discuss the subject; speak of the soul's immortality in most of their sermons and exhortations, so that no one who hears them, or reads their writings, is in the least doubt as to their real sentiments on the subject.

2d. I should not infer the doctrine of the soul's immortality from the terms used in the Scriptures in speaking of it. I shall examine but a few of the most prominent passages on this point, and refer the reader to "Bush on the Soul" for a full examination of this class of passages. The first mention of the soul is, "and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or a living creature.

There is no intimation that what God breathed into man, had an intelligent, and conscious existence previous to its entrance into the body, or that it became such after its entrance into the body. But its entrance into the body made man a rational, and intelligent creature. The Scriptures call it the spirit, the life. By whatever name it is called, it is evidently nothing more nor less than the principle of life, which, before it entered the body, had no conscious,

and intelligent existence; and after it leaves the body has no conscious and intelligent existence. But, united, makes a rational and accountable being. This is what Paul tells the Athenians, "seeing he giveth to all life and breath;" and that Jesus refers to when he says, "but are not able to kill the soul;" and that Solomon designates when he says, "the spirit shall return unto God who gave it." The breath of life, or the principle of life, that gift of God to man, returns to God who gave it; not as a rational and intelligent existence, but as the principle of life merely. Man cannot destroy it. As Paul says, "your life is hid with Christ in God." "When Christ who is our life shall appear," though our enemies kill this body, yet our life shall not be lost, but shall be restored to the body in its immortal state—"and then shall ye also appear with him in glory." "He that findeth his life shall lose it, and he who loseth his life for my sake shall find it." Though they kill your body, the principle of life shall return to God who gave it. And he shall restore it again, though apparently lost, to your incorruptible body; and thus shall you keep it unto life eternal. "For what is a man profited if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" The question does not speak of the happiness of the soul, but of the soul itself, as a thing that may be lost, or bartered away. The previous verse calls it life: they mean the same thing. If the soul of man was immortal by nature, it could not be lost, or exchanged for something less valuable.

3d. From the punishment threatened to the ungodly, I should not infer its immortality, but its destruction and extinction. The first penalty held up to Adam previous to the fall was, "In the day that thou eatest thereof thou shalt surely die." This curse was, after the fall, explained to Adam: "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." No intimation was given to Adam that he was to have an existence beyond the grave. The punishment threatened ended at the grave. Sorrow in life followed by death: "dust thou art, and unto dust shalt thou return." The prospect held up before Adam, was that he should go back to the dust from whence he was taken, and God would take back the principle of life he had conditionally given to Adam. An extinction of being was the prospect before his mind. If Christ had not come as the resurrection and the life, there would have been no future existence for man. And until he was promised, there was no curse that reached beyond the grave. It is in this sense that as "in Adam all died, even so in Christ shall all be made alive." All lost their existence in Adam: all shall have it again in Christ restored to them. But there is a second death; and as there was an extinction of being in prospect before Adam which was only prevented by Christ's coming as the resurrection and the life, the second death will be an entire extinction of being—a destruction for which there is no remedy, being a destruction of both soul and body in hell. The principle of life will be destroyed, and there can be no resurrection from the second death. "I have set before you life and death"—"the soul that sinneth, it shall die." "For, behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "When the wicked spring as grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever." David speaking by the Spirit, says, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul." "And gather his wheat into the garner, but will burn up the chaff with unquenchable fire." Will the chaff remain burning yet unconsumed because it is burnt up with unquenchable fire? "And these shall go away into everlasting punishment, but the righteous into life eternal." This punishment is the opposite of life eternal. What is the doom here threatened?

In what does this final, eternal, and everlasting punishment consist? Let the apostle Paul speak: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Is not God's glory, power, and presence

in all parts of his universe?—then where will the wicked be after their destruction? They must be out of God's universe, or out of existence. "Vessels of wrath fitted to destruction." "Gather ye together first the tares and bind them in bundles to burn them." When burnt, do they not become extinct? "If any man defile the temple of God, him shall God destroy." Not his happiness only shall be destroyed, but himself. "Whose end is destruction, whose god is their belly." Not only their happiness is to have an end, but they are to have an end.

The wicked will not rise with immortal bodies. Paul, referring to the resurrection, says, "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Here corruption, and life everlasting, are placed in contrast. Corruption is the opposite of immortality and incorruption. If the wicked are to reap corruption, they are not to be immortal nor incorruptible; "for corruption doth not inherit incorruption." All whose corruption puts on incorruption, and whose mortal puts on immortality, can sing, "death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

4th. I should not suppose the soul to be immortal by nature, from the fact that eternal life, or immortality, is a conditional gift: both these terms express the same idea. God said of Adam in his fallen state, lest he "eat and live for ever." God called a wicked man's eternal existence, eternal life. These terms when applied to the righteous, always imply an eternal existence of blessedness. "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever." "This is that bread which came down from heaven; he that eateth of this bread shall live for ever." "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life." Immortality is a thing to be sought for. This does not appear as though all were possessed of it. "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever." If men by nature are immortal, will not those who do not God's will abide for ever, or remain for ever? "Who hath abolished death, and hath brought life and immortality to light through the gospel." Immortality and life are brought to light, and no immortality but one of life. Death and immortality are no where brought to light through the gospel.

5th. The future existence of man is predicated on the resurrection of the dead, and not on the immortality of the soul. Christ says, "that I should lose nothing, but should raise it up again at the last day." "That every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day."

Paul says, "of the hope and resurrection of the dead I am called in question." "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." The final judgment is here made to depend on the resurrection of the dead. "And have hope towards God . . . that there shall be a resurrection of the dead, both of the just and the unjust." The resurrection is the Apostle's ground of hope. "If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished." "If the dead rise not, let us eat and drink, for to-morrow we die." The Apostle here makes the resurrection of the dead the ground of hope for future existence. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope." Why, because the soul is immortal. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "And the dead in Christ shall rise first." "Blessed are the dead that die in the Lord from henceforth." "Their works shall follow them."

This passage is not general in its application: The words "from henceforth" limit it to the specified time. "For the hour is coming in the which all that are in their graves shall hear his voice and shall come forth: they that have done good, unto the res-



urrection of life, and they that have done evil, unto the resurrection of damnation."

I should suppose from such language that this was the opening scene of rewards and punishments. Of a similar character is all the language describing the resurrection and final judgment. "So shall it be at the end of the world, the angels shall come forth and sever the wicked from among the just." Who would suppose, from such language, that the mass of them had been separated previously? So in the parable of the sheep and goats; then shall he separate them and shall say, "come ye blessed," and "depart ye cursed." This certainly looks like the first and final separation; the opening scene of reward and punishment. When the Son of man shall come in the glory of the Father, then shall he reward every man according to his works. This confirms the previous inference of no reward till the coming of the Son of man.

In Christ's interview with Mary and Martha, he did not attempt to comfort them as many would in our day, by describing the rapturous joys of a soul in heaven. No intimation of this kind was made. For with all their regrets at losing their brother, we cannot suppose they would consent to have him called from such scenes to the sorrows of earth again. But Christ comforted them by saying: "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live again. Martha says, 'I know that he shall rise again in the resurrection at the last day.'" "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We are not to see Christ as he is till his second appearing. "When Christ, who is our life shall appear, then shall ye also appear with him in glory." We shall not appear with him in glory till his second appearing. And not only they, but "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We have the spirit of adoption whereby we cry, Abba, Father. But the adoption itself does not take place till the body is redeemed. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." We are to be judged only for the deeds done in the body. Yet if the souls of wicked men possess a conscious and intelligent existence, some of them have been sinning for thousands of years.

If the foregoing thoughts are correct, the redeemed will owe to the Lord Jesus Christ, not only their eternal felicity, but their eternal existence also. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

"It cost him death to save our lives;  
To buy our souls it cost his own;  
And all the unknown joy he gives,  
Were bought with agonies unknown."

"But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv, 10-12.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi, 4.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. For David is not ascended into the heavens." Acts ii, 29, 34.—Selected.

#### Let us Return unto the Lord.

"Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."—Hosea vi, 1-3.

"The text to which I have directed your attention, in the above paragraph, is one of the richest and most interesting prophecies that was ever delivered to mortals by any prophet since the world began. Every word speaks, and is full of meaning; every sentence is a volume of instruc-

tion. No wisdom of man could communicate as much in as few words. It is a pearl of great price, lying deep in the waters of prophecy; it is a diamond, which will cut the film that covers the visual organ of the readers of God's word; it is a gem in the mountain of God's house, shining in the darkness, and the darkness comprehendeth it not. It puzzled the Pharisee, confounded the Scribe, and perplexed the Sadducee. It has, and will continue to have the same influence on similar characters until the end of time. The great men of the earth will not stoop to its light, because it lies too low. The small men of the earth will not pick it up, for fear of ridicule from those above them. And now, dear reader, I am afraid you will go and do likewise,—either treat it with contempt or ridicule. But you will find, if you will examine, that in it is contained,—

"I. OUR DUTY TO GOD.

"Come, let us return unto the Lord;" and, "If we follow on to know the Lord." Here is the whole duty of man, as clearly described as any crystal could make it. Repent, believe, and obey, are clearly inculcated. What better words could an orator make use of, to excite the minds of men to noble deeds of daring, than are here used by the prophet? "Come"—he invites—"let us"—he will go with them—"return." Ah! what a word—return! Traveler, have you ever wandered far from home, in a cold, unfeeling world, among strangers, among robbers, enemies, thieves, and hard-hearted worldlings? Have you been sick, and weak, wounded and torn, spoiled and robbed, smitten and cheated, hated and reviled, and this, too, for days, months, or years? Have you at last "returned" to your family, your friends, your native land? Do you remember those familiar objects, as you returned—the way, the mountain, the hill, the valley, and the plain; the grove, the turn, the house, and the brook? Do you remember the tree, the rock, the barberry-bush, the gate and the post, the doorway and latch? "O, yes," say you; "I remember, too, my beating and palpitating heart, and the falling tear which I stopped to wipe away from my blanched cheek, while my hand was on the latch. I remember how I listened to hear the loved ones breathe, although it was then in the dark watches of the night."

"Thus tells the wanderer the tale of his 'return,' and in like manner could all the wandering sons of Zion speak of their 'return.' You, then, who have experienced these things, can realize the value of the word 'return.' And from my soul I pity the wanderer that never has returned 'unto the Lord;' to him that loved us, to him who died for us; more, vastly more, than mortal friends could ever do—he died. And so, say you, can fathers die for children, and mothers for their sons; children can give their lives, though rare the gift, to save the life of parents; husbands, and wives, and friends have fallen, to save each other from death. All this is true. But here is love greater than these; 'for while we were enemies Christ died for us.' Yea, more: he left his Father's presence, his glory, and that heaven where Angels dwell; where he, the brightest star in all the upper world, stood highest; where seraphim and cherubim in glory cast down their crowns, and worshipped at his feet. 'He became poor, that we through his poverty might be made rich.' Again: he bore our shame, and by his stripes we are healed. He was buffeted for our offences, and despised by mortals, for whom he suffered in the flesh. He rose from death for our justification, and ascended on high, to intercede for sinners, and has sent down his Spirit to bring us wanderers home.

"For he hath torn." True, he suffers our sins to tear us, and those earthly powers, in whom we trust, to break our proud hearts, and, therefore, tears away our vain supports. He tears our affections from earthly things, that he may place them on a more enduring substance. He tears our hearts from idol gods, that he may place them on God supreme.

"And he will heal us." Yes, he will heal us from all our backslidings, and love us freely for his own name's sake. He will heal us from sin, by showing us its deadly nature. He will heal us from

worldly affections, by placing our affections in heaven. He will heal our hearts of idolatry, by the taking possession of them himself. He will heal us from death, by the resurrection from the grave.

"He hath smitten." God has so ordered, in his providence, that his children cannot have intercourse and association with men of the world, and with the kingdoms of this earth, but that persecution, or loss of Christian character, is sure to follow. The prophet is showing the present state of the church, while the tares and wheat are growing together. The children of God shall be smitten—meaning they shall be chastised, persecuted, ruled over. See the Roman power, from the days of their connection with the Jews until the present time, ruling over, persecuting, and trampling under foot the church of God. Our text is not only showing us our duty to God, but it teaches us the sufferings of the church, the dealings of God with her, and her final redemption; the first and second coming of her Lord; her final deliverance from death and all enemies, and her glorified reign.

"And he will bind us up;" which is a promise of God, that, although the church should be torn and smitten, yet he would heal them, and bind them up. In due time he would gather them into one fold; he would bind up all their wounds, and heal them of all their maladies. He would visit their transgressions with a rod, and their iniquities with stripes; but his loving kindness he would not take from them."

[Wm. Miller.

REMARKS.—Should the eye of any rest upon the above piece, who were engaged in the past Advent movement, but who have now gone back into the world and given up the blessed Hope, there is a return to which we would invite them.

You remember how brightly the "candle of the Lord" has shone around his people in days gone by, and how their pathway was lighted up before them. That light was not a false light, nor has it yet become extinguished! but it has grown brighter and brighter upon the path of the just. To that light we invite you to return.

You remember the faith that actuated believers in those days, when Wm. Miller himself was upon the stage of action, and the world was made to tremble before the power of truth, backed up as it was by a consistent example on the part of its advocates. Then faith and works agreed; and the world was impressed with the divinity of truth, and compelled to acknowledge the hand of God in the movement. To that faith we invite you to return.

You remember the love that burned brightly in the hearts of the saints, both to God, and one to another, and the zeal with which they strove to arouse their fellow men to a knowledge of the truth. We invite you to return again to your first love.

We would urge this upon you, because no promise that God has given us has failed. We mistook a prophecy and were disappointed. When that disappointment is explained, consistency requires, if we have the love of truth in us, that we still hold on. This disappointment is explained. Further light has made all clear; and the past, which the world blindly regard as an utter failure, and a standing refutation to all our claims, has not only become as clear as the noon-day, but even a mighty bulwark to our present position.

The true watchmen are yet heard proclaiming "The morning cometh, and also the night: if ye will inquire, inquire ye; return, come." "Then shall we know," says the prophet, "if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."—Ed.

CLERICAL BRONCHITIS.—A physician writes a communication to one of the religious journals in which he attributes this disease to a non-use of the vocal organs on week days and their double use on Sundays, to mental anxiety as to support, and to the use of tobacco. He recommends to the preacher to read aloud at least half an hour each day, to quit smoking and chewing; and on the membership he enjoins a more

have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to the coming of Christ. Some make light of "going up." They may not have read with attention, that some who mocked at Elisha for saying that Elijah had "gone up," were *cursed*, and made a monument to the impious in after ages.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be "caught up to meet the Lord in the air." Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to believe that even children were destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers' "going up," mock God. One minister says that he had as lief be found fighting the doctrine of the second advent when Christ comes as not; but I forbear. "Father, forgive them, they know not what they do." If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have written amid the interruptions occasioned by the sale of furniture and "breaking up," yet here are some of my convictions stated—some of my feelings portrayed.

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Brother Brown's primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as Brother Brown's, and she was brought by nothing but the Word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency. If there are to be in the last days instances of remarkable outpourings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard; her whole soul was quickened, and she was a believer in her Lord's speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which "the rulers of the synagogue" accounted for Paul's experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth, what is the cause of revivals? My brethren, let those engaged in them be your judges. This is a solemn truth. I feel awfully in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually justify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose and perish. It is true that there were miraculous powers attending Paul; but observe that is not the basis of my argument. The church has long regarded the argument derived from Paul's conversion, (it being sustained by the same kind of conversion in all parts of the world,) as a strong one. It has been urged as if irrefragable. If it be a good argument in any case, why not in the one before us? You observe that the argument is based only on spiritual influences. Every effect has an adequate cause; every direct spiritual effect has not only its adequate cause, but a cause of its own nature; as it is written, "Satan is not divided against Satan," nor can Jesus "deny himself." These eternal truths are not recognized by wicked men when they oppose the Holy Spirit's agency in the experience of the saints; nor do you, my brethren, when trifling with the same sort of agency in writing the second advent on the hearts of many. This Spirit is "not

of the world;" if it was of the world, the world would love its own; but seeing it is not of the world, "therefore the world hateth it." All ministers who believe in the Lord's coming at hand, must be hated, or at least neglected. Those who believe, cannot, therefore, have the ordinary impulses to action, which worldly men have; they must have higher, holier impulses, derived from the Holy One, to separate from the spirit of this world, and wait, on scriptural principles, for the coming of Jesus to judgment.

Jesus solemnly inquired, "When the Son of man cometh, shall he find faith on the earth?" Yet the masters in Israel are making the verification of this dreadful truth a reason for their continued unbelief. When unbelief is predicted to be a fearful token of his coming, many ministers, with an unbelieving world co-operate to create that token. Surely I have not mistaken the application of my text. Beware, lest in unbelief ye only wonder to perish.

Even though a definite period had not been named for the coming of the day of God, such are the general admonitions to *be ready, to wait for, look for*, and love his appearing, that no one can disregard them without infinite peril. Beware, then, beware, lest that come upon you which is spoken in the prophets.

Did you ever learn the whole name of Jesus? Rev. i, 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The last clause, literally rendered, may read, *The coming One*. Faith respects him in his whole character. Many have spoken to me about preaching the gospel, not seeming to know that the gospel is the good news of the kingdom to come when Jesus shall appear. The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, [Luke xix, 11-13.] "He spake a parable to them, because they thought the kingdom should immediately appear." The disciples were expecting the kingdom. Acts xvi. It shall be set up at his appearing; [2 Tim. iv, 1:] and we know, on the highest authority, that it cannot come till after the resurrection. 1 Cor. xv, 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One*. If we, my brethren, preach, and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware how you omit to preach the coming of Jesus! By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remission, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of the opening judgment, repent, be baptized and believe in Jesus, *the coming One*. Amen!

THE DANGER.—At present, the greatest danger we can see among our friends, is that of slumbering while the Bridegroom tarries—imperceptibly falling into an awfully dangerous slumber, just before the Master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself to be hailed as the very last sign of the Bridegroom's sure approach. Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Do your footsteps reluctantly mark the way to the place of prayer? Are you slow to catch and send forth with increased life, the notes of praise falling from others' lips? Are you saying, "We trusted that it should have been" Jesus that would have delivered his people ere this? If such are your exercises, and such your feeling, O hear His voice! "O fools, and slow of heart to believe *all that the prophets have spoken!*" These very exercises of yours are recognized by the prophets, and by them, in con-

nection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! Tarry not!—

## THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, JAN. 10, 1854.

### "My Lord Delayeth His Coming."

AN evil servant says this, in his heart. "But and if that evil servant shall say in his heart, My lord delayeth his coming," &c. Matt. xxiv, 48. The case of this evil servant has been supposed to apply to those religious teachers who entirely rejected and opposed the doctrine of the Second Advent, as taught by Wm. Miller, and held by the Advent body. It has been the unanimous opinion of those looking for the Lord's second coming, that the prophetic discourse of Matt. xxiv, touches the important events with which the church of Christ is connected, from the First Advent down to the Second. First, the destruction of Jerusalem; second, the 1260 prophetic days of tribulation to the church; third, the signs of the Second Advent, in the Sun, Moon and Stars; and, fourth, the two classes of servants; one giving meat in due season; the other smiting his fellow-servant; &c. This position, in the main, is certainly correct.

But we think there has been a mistake in the application of the case of the evil servant. He does not represent those ministers who have never looked for the second coming of Christ. Those who have not expected Christ's coming, would have no occasion for saying that he *delayed* his coming. But those who have looked for him, and have been disappointed as to the time of his coming, and are brought into a state of severe trial of faith, are certainly in great danger of acting the part of the evil servant. We do not see good reasons for applying this text to those teachers who have not expected the Lord; while the application to those who have in heart backslidden from the Advent faith, is natural, and evidently correct.

Luke xii, 42-45, is good proof that the evil servant was once wise and faithful. "But and if that servant [who had been giving meat in due season] say in his heart, My lord delayeth his coming," &c. This evidently illustrates the case of those who once fed the flock of Christ with the doctrine of the Advent in its purity, but have since lost their faith, zeal and love. Again, the unfaithful servant smites a *fellow-servant*. This clearly illustrates the case of those who have been fellow-laborers in the Advent cause, but are now backslidden in heart. What they say in the heart is seen by their acts.

The Advent message, in fulfillment of the first angel, [Rev. xiv,] arrested the attention of a goodly number of the Lord's ministers, who went forth with the glad tidings of Jesus' coming, cheering the hearts of many, and with this bread of heaven, fed the flock. The time of expectation passed, and a period of severe trials has followed, in which many have lost their faith. Some profess faith in the Advent, whose acts show that they are saying in their heart, *My Lord delayeth his coming*. But a portion have held fast the Advent movement, as the work of God. And as they have moved down the track of prophecy from the first and second messages to the third, they now see the best of reasons why they should still hold fast the Advent movement, and look for the Lord's soon coming. The Son of man on the white cloud to reap the harvest of the earth is the next scene in the prophecy. To keep the commandments of God and the faith of Jesus is clearly shown to be present duty. While the event to occur at the close of the 2300 prophetic days of Daniel, is shown to be, not the burning of the earth, but the finishing work of salvation by our Great High Priest in heaven, the nature of our disappointment is clearly seen, and the past movement with its disappointment, is explained. This view harmonizes with the past and present, and



make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily.

"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

Eph. iii, 1-9. "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Chap. vi, 19. "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

Rom. xvi, 25-27. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen."

The word appears in its plural form in 1 Cor. iv, 1. "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." Read the parable of the sower, which so forcibly illustrates the gospel and its effect upon the hearts of the children of men. Mark iv, 11, 12. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

Second. What is the finishing of this mystery? The seventh angel has been regarded as the "last trump," which will raise the dead, [1 Cor. xv, 52,] hence the finishing of the mystery of God under its sounding has been regarded as the termination of the gospel at a point of time.

But we have shown that the sounding of the seventh angel covers a period of time. It is days (years) sounding; hence we regard the finishing of the mystery of God as occupying a period of time under the sounding of the seventh angel. We therefore hold that the finishing of the mystery of God is the closing work of the gospel of Jesus Christ, embracing the last message of mercy to the world.

It will be admitted that the gospel holds a very close relation to the ministry of Christ in the Heavenly Sanctuary. As the tenth day atonement for the cleansing of the sanctuary of the first covenant was the finishing up of the work of that year, so the ministration of Christ for the cleansing of the Heavenly Sanctuary after the termination of the 2300 days of Dan. viii, is the finishing up of Christ's entire work as Priest. And while his work as Priest is being finished in heaven, the mystery of God, which is the gospel to the world, is being finished on earth in the third message, which is the last that offers salvation.

Third. When will the mystery of God be finished? Rev. x, 7, seems to be a sufficient answer to this question, "But in the days of the voice of the seventh angel, WHEN HE SHALL BEGIN TO SOUND, the mystery of God should be finished." Then the finishing of the

mystery of God occupies a period of time, and that period is at the beginning of the sounding of the seventh angel.

We have seen that the seventh angel, or third woe, reaches to the second death at the close of the 1000 years of Rev. xx, covering all woe. We have also seen that it begins to sound before immortality is given to the saints, as several events under its sounding takes place while the saints are in their mortal state. Rev. xi. We think it commenced sounding at the termination of the 2300 days in 1844; and from that point of time to the close of the Third Message, the mystery of God is being finished. Then it will be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Let the candid compare with this sentiment the heresy that the gospel in its greatest glory is to go forth after the coming of the Lord, during the 1000 years of Rev. xx.

J. W.

#### WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?

THERE is no denying that all forms of religion are losing their power and effect upon the mass of the people. This is a significant sign of the age in which we live. And there are many causes working to accomplish this end. Of Charles Dickens, whose writings are very extensively read, and possess a powerful influence with the people, the "Aberdeen Free Press" says:—

"In the van of those who are laboring to sever the working classes from what little hold religion yet retains on them, we are sorry to find Mr. Dickens marching—and in a style of harlequin bravado, anything but creditable to one claiming his good feeling, and possessing his amount of common sense."

From the "Evangelist" we learn the following relative to the state of religion in a portion, at least, of New York State. From the similarity of these reports in all denominations, we may safely give it a general application.

#### NARRATIVE OF THE STATE OF RELIGION IN THE BOUNDS OF THE PRESBYTERY OF ROCHESTER.

While a survey of the territory occupied by this Presbytery is suited to create some painful feelings on account of the low religious interest, and the absence of revivals of religion, there are some things suited to encourage our hearts.

Our Zion is in a state of mourning. The Holy Spirit has not visited us as in former years, and we have great cause for deep humiliation in view of the sins, the worldliness, and spiritual indifference of most of our Churches. God has dealt with us in a peculiar manner. By diminishing the fruits of the earth, the ability of the Churches to contribute for benevolent objects has been somewhat curtailed, and we regret to say that some have seized upon that fact as an excuse for penuriousness. God has also permitted the elements to contend with our religious interests by overshadowing many of our Sabbaths with clouds and storms, and thus furnish excuses more plausible than usual, for persons not deeply interested in religion to absent themselves from the house of God, and to detain so many of poor health, who love the ways of Zion.

These circumstances may have had something to do with the absence of revivals of religion. Whatever may have been the cause or causes, the fact is notorious, and calls loudly for humiliation and prayer."

#### Business.

J. Y. Wilcox:—You are credited to Vol. VIII.

W. Wilcox:—We continue your paper.

The P. O. Address of G. W. Holt, is Milan, Erie Co., Ohio.

The P. O. Address, of J. Hart, is Round Grove, Whiteside Co., Ill.

#### GENERAL CONFERENCE.

We have consulted with several brethren on the subject of a General Conference, and there seems to be an agreement that there should be a General Conference held at Battle Creek, to commence about May 23d. We make this statement that the probable time of the meeting may be known in season. A definite appointment can be given hereafter.

J. W.

We suggest, that when the brethren enclose a bank note to pay for the Review, they enclose another to meet

what is due on Vol. VII, and to move Office &c. Dues look bad.

J. W.

B. M. A.—A full answer to your questions would require more time and room than we can spare at present. Before we leave the subject to which your questions relate, we shall endeavor to thoroughly investigate all parts of it; and in meeting objections, your questions will be answered. If, however, as the investigation progresses, you are not satisfied on all points, you will please specify such points, and we will particularly notice them.

J. W.

#### What Day of the Week was Observed by the Apostles and Primitive Christians?

THE practice of the apostles and early Christians is justly admitted to have an influence in determining how we should understand and discharge our religious duties. For this reason, the strongest efforts are made to show that they regarded the first day of the week as the Sabbath. But the Scriptures afford no evidence of this. On the contrary, there is the fullest proof that they religiously observed the seventh day—the only day which is called Sabbath in the New Testament. In confirmation of this statement, we notice the distinction that is constantly made in the writings of the apostles between the Sabbath and the first day of the week. The seventh day is uniformly called the Sabbath, and the first day is mentioned only as such. Had the writers of the New Testament adopted any other day for the Sabbath than the one commonly called by that name, their manner of speaking of these days is both mysterious and deceptive, as it is directly calculated to mislead us respecting a religious duty. No person who regards the first day for the Christian Sabbath, will apply this name to the seventh day; neither will one observing the seventh day, style the first day of the week the Sabbath. The reason is obvious. Such a course would be contrary to his understanding of truth, and it would lead others to misunderstand his sentiments. For this reason the apostles would not do it.

In addition to this custom of calling the seventh day the Sabbath, we find it was the custom of those early Christians to assemble for divine worship on the Sabbath day. The manner in which the Sabbath and the first day following our Lord's crucifixion were observed, sufficiently proves what the sentiments and practice of the disciples were at that time. It is said of them, that "they rested the Sabbath day according to the commandment," and on the first day they "traveled and went into the country." In the 13th chapter of Acts, we are told that Paul and his company went to a place of worship in Antioch on the Sabbath day; and we have a sketch of the sermon preached by Paul on that occasion. By the request of his Gentile hearers, he preached the next Sabbath, when nearly the whole city came to hear him. In Philippi, Paul and his company, on the Sabbath, resorted to the river-side where prayer was wont to be made. At this time Lydia was converted and baptized. In the 18th chapter of Acts, it is said of Paul, who was associated with certain disciples in Corinth, that "he reasoned in the synagogues every Sabbath, and persuaded the Jews and Greeks;" and this practice he continued in their city a year and a half. At Ephesus, Paul went into the synagogue and reasoned with the Jews, which is also admitted to have been on the Sabbath day. In Thessalonica, there was a synagogue of the Jews, and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Acts xvii, 2. These quotations are sufficient to show that the apostles and primitive Christians observed the ancient Sabbath. In Acts xxviii, 17, Paul, in reply to the slanderous reports of his enemies, declares that he had committed nothing against the customs of the fathers. Now, was it the custom of the fathers to keep the seventh day for the Sabbath? And was it contrary to their custom to keep the first day? If so, then Paul kept the seventh day of the week, and not the first, for the Sabbath. In this thing there was a perfect agreement among all the Christians of the apostolic churches. The Jews, who were ever ready to accuse them, and render them despicable in the eyes of their nation, never upbraided them with a violation of the weekly Sabbath, which with them was a crime worthy of death. These facts are sufficient to prove that the apostles and their associate Christians religiously observed the Sabbath of the fourth commandment.—*Sabb. Pindicator.*

## God is Love.

"CAN a woman forget her sucking child, that she should not have compassion on her offspring? Yea, they may forget, yet will not I forget thee." Isa. xlix, 15.

The Bible is full of good and precious promises; and those who have made God their hope have never found an hour so filled with sorrow and darkness that a gleam has not shone from the Father of lights to inspire hope, and give strength to the fainting soul. How illustrative of God's tender mercy is the passage above quoted: though a mother may forget her offspring, the child she loves, yet will not God forget his chosen few on earth.

Could the servant of the Lord feel how great the love of God towards him is, truly he would never faint and repine. But here we see and know only in part, and it does not yet appear what is laid up for the people of God; but they have a volume filled with hope-inspiring promises to comfort them while they tarry 'mid sorrow and sin; and the joys and beauties of the land to which they journey are in this volume portrayed in language too beautiful for any but an inspired penman to utter. Truly God is love, and so loves his people that he will safely lead them through every hour of sorrow and temptation till they reach that home which the Creator of all things will fitly prepare for those who are worthy to receive it.

J. F. B.

Buck's Bridge, St. Lawrence Co., N. Y.

## COMMUNICATIONS.

## From Bro. Holt.

BRO. SMITH:—I am happy to hear of the prosperity of Zion through the columns of the *Review*. My heart is made to burn within me, while I read the rich articles on different subjects of Bible truth, and the spirited epistles from brethren and sisters in different parts of the field.

The light of the Third Angel truly appears like the path of the just that is as the shining light that shineth more and more unto the perfect day. We hope that the stewards of the Lord will see to it that the Office is free from embarrassment so that the *Review* may continue its weekly visits to the scattered and lonely pilgrims who are hungry and thirsty for the bread and water of life and salvation.

Interest to hear on the subjects of truth which we believe, is increasing in this part of the field. Congregations have listened with manifest interest to learn our position. Many have procured books and are investigating. We crave the prayers of the Church for success in this vicinity.

In hope of eternal life.  
Fremont O. March, 1856.

G. W. HOLT.

## From Bro. Lawrence.

I have just spent sixteen days from home, mostly in new places, and find a number interested to hear and read on those portions of truth not usually presented. Five have ordered the *Review*. The tears of several were expressive of the effect of truth. Perhaps one dozen families out of five neighborhoods opened their doors for the servants of the Lord, urging us or others to call and more fully present the "present truth." All the publications that I had were called for.

My heart is encouraged to endure the toils of the way, and lay all upon the Lord's altar without reserve. The long months of trial and domestic affliction that I have been passing through, are doing a good work for me. I am comforted with the prospect of sharing with the "remnant" as the cause continues to rise, and finally share in the "new song" of triumph that awaits those who "keep the word of his patience" unto the end.

I feel assured that the Lord is leading us in just the way that will both purify and prove us, and at the same time sift out those who do not learn that submission necessary to lead us "into the unity of the faith," by obedience to the commandments of God and the testimony of Jesus Christ.

It is my prayer that the "word of his (God's) grace" may govern all that profess to believe in the work of the Third Angel's Message, that we may gain an eternal inheritance among all them which are sanctified.

Bangor, N. Y.

H. W. LAWRENCE.

## From Bro. Russell.

I have been a believer in the doctrines set forth in the *Review and Herald* above a year, having had access to the reading of the *Review* above a year and a half. The first preaching that I heard as set forth in your publications was by Eld. Joseph Bates, in Hancock Co., Ohio. The *Review* was sent to me by him to examine its doctrines, which I did with care,

and found that it taught a Bible doctrine in most every particular, as far as I am capable of judging. In the Spring of 1855 I came to this place, and did not renew my subscription for the paper; consequently I have not had any since June, as I have not been permanently located since then.

There are ten Sabbath-keepers here, and many more that are almost persuaded to be. We much need a preacher of the last message to preach to the people in this valley. They would accomplish much good, and would bring many souls out of Babylon.

WM. RUSSELL.

Adams Co., Wis., March, 1856

P. S. Our place is known a considerable ways by the name of the Lemonweir Valley, near a small village by the name of Mauston, which has two or three hundred inhabitants who all need the truth.

W. R.

## Extracts from Letters.

BRO. J. B. FRISBIE writes from Bowne, Kent Co., Mich. March 17th, 1856:—I am now lecturing to crowds in the town of Bowne, fourteen miles north of Hastings, where they have never heard a lecture before. What the result will be, the Lord only knows. I have given eight lectures in two large school-houses, which have been filled to overflowing. All listened with attention to the discourses on the present truth. They have bought almost the last remnant of books that I had on hand. Many say that they never saw the people so stirred up before in Bowne, and never saw the houses so filled before. There is some opposition, and that is quite strong. But I am in hopes it will give way before the clear truth.

"There is a neighborhood four miles north from Grand Rapids, where they are all awake to hear."

BRO. O. DAVIS writes from North Fairhaven, Mass., Mar. 9th, 1856:—"I feel glad that steps are being taken to place the publishing of books and tracts in the hands of a committee of the church; not however intending by this expression, to cast any reflection on the course of those who have through much labor and trial brought the work thus far; but to express my satisfaction that the church has arrived to that state of organization when the work can be carried on through a more general effort. I have ever thought that a church system should be as perfect as any other, and must believe that it will be so if the instructions of its great Head are strictly followed. How careful was God to bring his church under Moses to a state of order and discipline! And then again when the time came for that system of government to end, how careful to introduce another! Surely God is not the author of confusion and disorder: even as the Apostle says, If all were the eye, where were the seeing, &c.

"I have often thought that I would like to be a member of that church that should be organized under the rules and instructions of God's word, and led by the Holy Spirit, which Jesus said should lead into all truth. I have been much comforted and strengthened of late in reading the 15th chapter of John. Truly, will not God keep us if we abide in the vine? And O may we so walk as to be indeed living branches of the true vine. And to those of you who hold responsible situations in the church, may God give wisdom and grace for the discharge of your duties to the glory of his name."

BRO. A. HART writes from Delhi, Mich., March 9th, 1856:—"The Church in Delhi are striving to get the victory over every besetment. We have good social meetings, and all are united, and feel the importance of holiness of heart. Our prayer is unitedly that the Lord will prepare his people for the conflict that is just before them. We believe that the day is near at hand when our faith will be tried. We expect that through the blood of the Lamb we shall overcome."

Sister S. Peckham, writes from Oswego Co., N. Y.:—"O that we may all be able to fulfill the perfect law of 'love to God and man;' then every word and act will be in accordance with that principle. Then may it be truly said, 'The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit.' Says Paul, 'I protest by your rejoicing I die daily;' this death must be to sin, to the carnal mind, that 'he might be made alive unto God.' As it is written again, 'The body is dead because of sin, but the Spirit is life because of righteousness; and to be carnally minded is death, but to be spiritually minded is life and peace.'

"I feel that I must make a practical use of every scripture, or it will profit me little. I mean by the grace of God so to do. I have marked chapters xii and xiii of Romans, as worthy of a close application until I learn how to practice from the heart every

precept therein contained. If by our words we are to be justified or condemned, which are always indicative of the spirit we are of, how important that we obtain the right Spirit that our words may correspond thereto; and prove our own selves by the word of God, and thus work out our own salvation with fear and trembling."

BRO. J. A. WILCOX writes from Oneida Co., N. Y., March, 1856:—"The way seems to be opening for the spread of the present truth in this vicinity. Several are reading tracts upon the Sabbath question and upon other great truths connected with the last solemn message of mercy to the world. The Advent doctrine never has been proclaimed but very little in this vicinity. Several that have read Bro. White's work on the Signs of the Times testify that it points out the time we are living in, viz, the last days, very plainly. I trust that in God's own good time some of his servants may come this way and preach the glorious truths concerning the Kingdom of God which those that endure faithful to the end will soon be permitted to enter."

BRO. ENOS GRENS writes from Dodge Co., M. T., March 1856:—"I take up my pen with pleasure, to let you know that there are a few here, even here, in the wilds of Minnesota, that are striving to keep all the Commandments of God and the Faith of Jesus. I esteem it a great privilege to enjoy the reading of the *Review*. I hardly know how we could get along without it. There are five in this place who are keeping the seventh day. Others are anxious to read the paper and pamphlets. We have not books enough to supply them. Quite a number are inquiring about the new doctrine. O may the Lord guard the remnant."

BRO. GEO. T. SMITH writes from Grand Rapids, Mich., March 19th, 1856:—"The prospect is good in this place now for people to receive the truth. I believe it is our duty to stand in the clear light and we shall be prepared to do others good and give them the light of the precious truths of the Third Angel's Message. God can do a mighty work with a few, if they are only right. Numbers are not required to do the work of God; but a right people, a people that do know their God can accomplish great things by the help of the Lord."

Sister B. Strout writes from Bradford, Me.:—"I am thankful that I am numbered among the few that are striving to keep the Commandments of God and the Faith of Jesus. I am glad to hear that the cause is still progressing. I rejoice that light is increasing, and will increase till the perfect day.

"I rejoice that the gifts are being restored to the church, for I believe that the Lord will have just such a church that will be furnished unto every good word and work. I read with interest Bro. Andrews' article on the time to commence the Sabbath, and acquiesce in it."

Sister Maria Edson writes from Franklin Co., Mass.:—"It is a little more than one year since I began to keep the Sabbath of the Lord. I have been a believer in the near coming of the Lord since 1850. Eight years since, I professed to love the Lord, and united with the Methodist church. I often used to wonder why professed Christians did not keep the Seventh-day Sabbath; but I was taught that Christ and his apostles changed the Sabbath. Since I began to search the Bible for myself, I have become convinced that the Sabbath has not been changed, but remains the same as when written by the finger of God. I feel thankful that I was ever led to see that I was trampling upon one of his holy commandments."

BRO. J. Y. WILCOX writes from Middletown, Ct., March 13th, 1856:—"The plan adopted, and the objects as set forth in the *Review*, and also expressed on the face of the Circular, being the decision of those Brethren, deeply interested in, and closely connected with, the precious cause of present truth, fully meets my approval, and in my humble opinion deserves the hearty co-operation of all the lovers of truth."

## SELECTIONS.

We clip the following from one of our exchanges, which calls it "a move in the right direction"

"The New York Central Railroad has discontinued its Sunday passenger trains, and the Erie road has signified a willingness to do the same. The Albany Northern has adopted the same rule; and, last of all, the Hudson River. The great line of steamboats have found it to their interest to discontinue their



Sunday departures; and the roads have come to the same conclusion.—A. the present time there is not a Sunday train leaving Albany in any direction."

## SUNDAY.

[Read the following poetical effusion on Sunday. The writer says well, "our Sabbath;" for certainly the Lord never owned it as his.—Ed.]

The ancient Sabbath was an end—a pause—  
A stillness of the world: the work was done!  
But ours commemorates a work begun.  
Why, then, subject the new to antique laws?  
The ancient Sabbath closed the work, because  
The world was finish'd. Ours proclaims the sun,  
Its glorious saint, alert its course to run.  
Vanguard of days! escaped the baffled jaws  
Of slumberous dark and death—so fitly first  
In Sunday rank'd before the secular days;  
Unmeetly clad in weeds, with arms reversed,  
To trail in sullen thought by silent ways.  
Like the fresh dawn, or rose bud newly burst,  
So let our Sabbath wear the face of praise!

[HARTLEY COLERIDGE.]

## BEAUTIFUL ALLEGORY.

A TRAVELER who spent some time in Turkey, relates a beautiful parable which was told him by a dervish, and which seemed even more beautiful than Sterne's celebrated figure of the accusing spirit and recording angel. "Every man," says the dervish, "has two angels, one on his right shoulder, and another on his left. When he does anything good, the angel on his right shoulder writes it down and seals it, because what is done, is done for ever. When he has done evil, the angel on his left shoulder writes it down; he waits till midnight; if before that time the man bows down his head and exclaims, Gracious Allah, I have sinned—forgive me! the angel rubs it out, if not, at midnight he seals it, and the angel on his right shoulder weeps."

The following beautiful lines by J. C. Prince, entitled "Forgiveness," contain the same sentiment.

Man hath two attendant angels  
Ever waiting by his side,  
With him wheresoe'er he wanders,  
Wheresoe'er his feet abide;  
One to warn him where he walketh,  
And rebuke him if he stray;  
One to leave him to his nature,  
And so let him go his way.

Two recording spirits, reading  
All his life's minutest part,  
Looking in his soul, and listening  
To the beatings of his heart;  
Each, with pen of fire electric,  
Writes the good or evil wrought—  
Writes with truth, that adds not, errs not,  
Purpose—action—word—and thought.

One the Teacher and Reprover,  
Marks each heaven-deserving deed;  
Graver it with the lightning's vigor,  
Seals it with the lightning's speed;  
For the good that man achieveth—  
Good beyond an angel's doubt—  
Such remains for aye and ever,  
And cannot be blotted out.

One, (severe and silent Watcher!)  
Noteth every crime and guilt,  
Writes it with a holy duty,  
Seals it not, but waits awhile;  
If the evil doer cry not—  
"God forgive me!" e'er he sleeps,  
Then the sad, stern spirit seals it,  
And the gentler spirit weeps.

To the sinner, if Repentance  
Cometh soon, with healing wings,  
Then the dark account is cancelled,  
And each joyful angel sings;  
Whilst the erring one perceiveth—  
Now his troublous hour is o'er—  
Music, fragrance wafted to him  
From a yet untrodden shore!

Mild and mighty is Forgiveness,  
Meekly worn, if meekly won;  
Let our hearts go forth to seek it  
Ere the setting of the sun!  
Angels wait and long to hear us  
Ask it, ere the time be flown;  
Let us give it, and receive it,  
Ere the midnight cometh down!

## Popular Fidelity of To-day.

It is not atheism I fear so much in the present times, as pantheism. It is not the system which says nothing is true, so much as the system which says everything is true. It is not the system which says there is no Saviour, so much as the system which says there are many saviours, and many ways to peace. It is the system which is so liberal that it dares not say any thing is false. It is the system which is so charitable that it will allow every thing to be true. It is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran, the Hindoo Vedas and the Persian Zendavesta, the old wives fables of rabbinical writers and the rubbish of patristic traditions, the Racovian catechism and the Thirty-Nine Articles, the revelations of Emanuel Swedenborg, and the Book of Mormon, by Joseph Smith: all are listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal that it calls a man a bigot if he dares to say, "I know my views are right." This is the system which I desire emphatically to testify against and denounce. What is it but a sacrifice of truth upon the altar of a caricature of charity? Beware of it, you who believe the Bible! Has the Lord God spoken to us in the Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not? Gird up the loins of your minds and look these questions fairly in the face, and give them an honest answer. Tell us that there is some inspired book besides the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth—may the good Lord deliver you!—J. C. Ryle.

## Aristocratic Christianity.

Reform is a word that sounds well.—Banners are inscribed with it and people toss up their hands and shout "reform." The temperance lecturer and the statesman; the reader of smooth and varnished essays, and the stump orator in his grand eloquent extemporaneous harangues to the people, delight in displaying the beauties of reform. As we said before, words sound well, but it is not with sounds alone we have to deal. Many content themselves with the sound, and go no further to inquire into its significance.

Reform may be applied to religion as to nations. Ever since the days of Martin Luther, religious reform has been actively at work. But it has mostly toiled in one direction. Its object seems to have been to adjust the wheels in the great machinery so as to work harmoniously. To this end huge volumes have been compiled and the libraries of the world ransacked.

But there is one part of the great principle of reform that has been gladly consigned to oblivion, and in this particular the Church is at war with the true spirit of Christianity. Costly palaces and magnificent temples are the great fountains from which the gospel at the present day is proclaimed to the people. Sermons carefully prepared according to the strict rules of rhetoric, and better calculated to captivate the tastes than to convince the reason, are delivered weekly from sacred desks. The congregations recline on cushioned seats and criticize the sermon. The man of wealth has his pew fitted up with all the modern improvements to make attendance easy. Select music opens the service, and the rich peals rolling in soft music burst from the organ at its close.—Worldly splendor paves the "narrow path" to heaven and dresses the Christianity of the church in inviting robes. Whether such a state of things indicates true Christianity, might perhaps be doubted. The founder of Christianity was born in poverty while on earth.

His pulpit was the mountain rock, his audience sat on the naked ground, and his sermons were addressed to the poor. So great was his poverty that he had no where to lay his head. His mission was one of charity and mercy. He sought the poor, the ignorant, the lame and the blind. He delivered no elaborate sermons on doctrinal points from highly ornamented desks, to gentlemen in broadcloth, and ladies in silks and satin. When the rich sought him they did not

seek him in splendid temples and gorgeous palaces, but sought him in the midst of his labors among the poor and the humble.

Here then lies the difference between the Christianity of the Church and the Christianity of Christ—the former is founded on worldly splendor, the latter in poverty.—Would it not be well, among the reforms of the age to introduce a reform in Christianity, and preach as they did of old—to poor as well as to rich.

[Lockport Telegraph.]

## The Path of The Just

The path of the sun is a radiant path. It is not only glorious. That expresses but half the truth. It is glorious because it is radiant. The sun is not like the moon a mere reflector glittering with borrowed light. God has given it light in itself; therefore it shines, and cannot but shine. If the mountains could be lifted up till they should enclose it, like a wall; and the clouds ascending from the mountains, concentrate their masses, and overreach it like a roof—it would shine still. Nay, made the more intense by the confinement, it would turn the mountains into diamonds, and clouds into crystals, and flash through them all, and fill the world with new splendors.

So with the path of the just. His glory is from within. It is a radiation. Put him where you will; he shines, and cannot but shine. God made him to shine. For instance, imprison Joseph—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel—and the dazzled lions will return to their lairs, and the King come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter—and with an angel for his harbinger star, he will spread his aurora from the fountains of the Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison Paul and there will be high noon over all the Roman empire. Imprison John—and the isles of the Aegean, and all the coasts around will kindle with sunset visions, too gorgeous to be described, but never to be forgotten a boundless panorama of prophecy, gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so; for modern times have similar examples; examples in the Church and examples in the state. For instance, bury Luther in the depths of the Black Forest—and "the angel that dwelt in the bush" will honor him there; the trees around him will burn like shafts of ruby, and his glowing orb loom up again, round and clear, as the light of Europe. Thrust Bunyan into the gloom of Bedford jail—and as he leans his head on his hand, the murky horizon of Britain will flame with fiery symbols—"delectable mountains" and celestial mansions, with holy pilgrims grouped on the golden hills, and hands of bliss, from the gates of pearl, hastening to welcome them home.—T. H. Stockton.

## "I was Dumb."

Few public men or public institutions are free from misrepresentations and groundless complaints. Explanations and replies afford fresh occasions for fault-finding. Patient continuance in well-doing is perhaps the safest course. God will protect the right, and in his own time vindicate those who seek to do his will and trust his care.

The great and good Chalmers once said, "I have all along been vastly too much disquieted by the misconstructions of those who did not comprehend me; and have suffered much both from the fatigue of refuting and expiating the same thing a hundred times over, and from the vexation felt in finding that in spite of every effort, there is a character assigned to my views the very reverse of every principle by which I am actuated. But why should the opposition of men thus affect me? Does it not testify belief in the reality of an all perfect mind, that is now looking on when I suffer so painfully from the adverse understandings of the limited and subordinate minds by which I am surrounded? Would it not nobly accredit my faith in God, that in quiet communion with him I felt a refuge and resting-place when sorely urged by the strife of tongues? To him may I at all times patiently commit my cause, and be still in the thought that he is God. Let me consider Him who endured not merely the controversy of adverse judgments but of adverse wills—the contradiction of sinners—and let me not be weary, nor faint in my mind."

Our very manner is a thing of importance. A kind *no* is often more agreeable than a rough *yes*.

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## Receipts.

E Grems, H F Lasher, O H Page, Ruth,* C R Austin, W Mott, M Mott, S Mills, C G Cramer, P D Lawrence, C B Preston, A Penfield, M L Dean, E Gridley, Wm M Perkins, S A Slade, W H Brigham, E Barnes, E M L Cory, I Muncester, A Harvey, E Dunham, C Stevens, H Ricker, H N Stevens R Godsmark, H D Cory, W G Kendalls, each \$1.	
S Everett, \$3. B Thomas, C Thatcher, each \$2 H D Richardson, \$1.50. A Hazeltine, (for E Foster,) L Williams, each \$0.50.	
To PAY ARREARS ON VOL. VII.—M G Kellogg, B Strout, S A Slade, each \$1.	

## To Move Office &amp;c.

Amount to be raised, \$603.64	
Previous Donations, 327.12	
A Hazeltine, \$1.00   H Gardner, \$3.00	
B M Adams, 1.00   E Dunham, 0.75	

Remaining to be raised, \$270.77

The first No. of Vol. VIII will be issued April 16th.