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"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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ESSAY ON SECRET PRAYER.

(Concluded.)

Our inquiry now is, *What are the things which most frequently hinder the uniform and proper performance of Secret Prayer, by those who esteem it a privilege.*

The grand adversary of God and man will undoubtedly do all he can to keep us from our closets, and to embarrass our minds and hinder us in our approaches to the throne of grace. He knows that "praying with all prayer," is an important part of the christian's armor; and that the feeblest follower of the Lamb, if he give himself unto prayer, shall more than conquer. He will therefore exercise his craft, and exert his power to draw or drive us from the duty; and will avail himself of every circumstance and occurrence favorable to his diabolical purposes; will adapt his temptations to our natural dispositions and temperature, and take the advantages of our weakness. Hence the hinderances to Secret Prayer must be many and various; some of which rob us of the opportunity for prayer; some weaken the inclination and deprive us of the power to perform it. It is impossible to enumerate all the hinderances; a few of the most common shall be pointed out.

Sin is a hinderance. Sin blinds the mind, brings guilt upon the conscience, and hardens the heart. Such are the effects, not of the outward acts of sin only, but likewise of the indulgence of unholy tempers. If we give place to the Devil by fostering pride, discontent, distrust of divine providence, self-will, or any other wrong temper toward God, we grieve the Holy Spirit, and become indisposed for secret intercourse with Him who "is of purer eyes than to behold iniquity." Envy, revenge, censoriousness, or any other temper contrary to the love of our neighbor, will have the same effect. The duties of the closet will become irksome to the man who is overcome of these evils; and should he still through the force of habit continue to retire as before, yet the effect of his prayer is hindered. "If I regard iniquity in my heart, O Lord, thou wilt not hear my prayer."

Unwatchfulness and levity of spirit are great hinderances to prayer.

While we shudder at the idea of committing open sin we may unawares slide into a careless and trifling spirit, and its natural attendant, *trifling conversation*; by which the mind is disqualified for the spiritual exercises of religion. Cheerfulness becomes a christian; and if tempered with discretion and piety, makes religion appear amiable to others, and conducive to our own happiness. But trifling and levity, are unbecoming the christian character, and unfit the mind for secret prayer.

If it be inquired, How may we determine when cheerfulness has degenerated into levity? the answer

is plain: When you find a disinclination to "pray to your Father who seeth in secret" is the consequence of what you call cheerfulness or facetiousness. Alas, how common this! Many indeed in this state of mind, find pleasure in attending meeting for religious purposes, and not only endure, but enjoy a sermon for an hour together, but have not the heart to pray one quarter of an hour at once in secret, perhaps in the course of a week! It is a bad sign when a man can find no pleasure in any religious duties but those which are public.

Closely connected with unwatchfulness and levity, is TOO MUCH COMPANY.

Man is not formed for entire solitude, but for society. It is natural, therefore, to desire social intercourse with others. Good company is agreeable, and conversation with judicious and pious persons is pleasing, instructive, and useful. They have very erroneous views of religion, who conceive it to have an unsocial tendency: the reverse is true. It is a perfect bond, which unites in their views, hopes, pleasures, pursuits, and interests, those who live under its influence. It improves social life, and renders it at once agreeable and profitable. And when religion shall be perfected in heaven, most blessed state of society shall exist forever.

Yet it is found difficult to spend much time in company to advantage. Mr. Wesley advised his friends seldom to spend more than an hour at once in company. Exceptions must be admitted; but long conversations usually degenerate into mere chit-chat. And how often after ceremonious visits have we had to lament not only the loss of two or three hours for ever, but also the loss of the spirit of prayer. This is a *weight* which ought to be laid aside, [Heb. xii, 1,] an obstruction in the way which impedes many in their spiritual progress, and lessens their usefulness.

A late writer of a deep devotional spirit remarks: "The conversation of our friends, that most agreeable enjoyment, must be used with caution. Friends often rob us of our time: we should take care that they do not rob us of our best time—the sacred hours of devotion. Many may join in Seneca's complaint, 'Much conversation is hurtful to me.' In retirement we recover ourselves, wind up the depressed mind toward heaven, and get the frame rectified again."

An undue attachment to the world, and an immediate concern about lawful things, may be reckoned among the hinderances of closet duties.

Worldly hopes and fears, joys and sorrows, cares and anxieties, occupy the thoughts, and engross the mind: things in themselves lawful, nay, commendable and necessary, become snares when they engage too much of the attention. A multiplicity of business; the concerns of a large family; the unavoidable trials and difficulties of human life; and a variety of other circumstances, obtrude upon the mind, and occasion that perplexity, and too often stir up those tempers which, if yielded to, have a direct tendency to alienate the heart from God. In such a disposition of mind, there is no inclination for spiritual worship and intercourse with the Lord in the closet: and in such a state of mind, a little difficulty will prove an effectual hinderance.

Dejection of Spirit on account of the difficulties and trials of life, and more especially on account of their own unfaithfulness, is the principal hinderance to many conscientious persons. In some this is constitutional; they are apt to be cast down about everything that is attended with difficulty; and their

natural temper influences their religious character. In others, it is owing to partial views of divine things. They doubt not the goodness, grace or power of God; but it seems reasonable and proper that they who are so unworthy, so unfaithful and unprofitable, *should doubt whether he will bless them*: nay, they conceive it would be presumptuous in them to approach even the throne of mercy with boldness.

Though these reasonings have no foundation in Scripture, and are contrary to the whole tenor of the covenant of grace; yet to a mind depressed and darkened, they appear very plausible. Satan now "transforms himself into an angel of light;" and taking advantage of the disposition to dejection, labors to depress the mind still more. Many, yielding to his suggestions, give place to unbelief, and neglect prayer. Though they do not intend to do wrong, it is certain that such persons, by a voluntary humility, at once dishonor God, and injure their own souls.

The greatest hinderance of all is, *spiritual sluggishness*. This evil creates difficulties and raises objections to the duty. It will not be unprofitable, nor perhaps unnecessary, to examine a few of those objections which have a fatal influence on the conduct of many professors of religion.

Some allege want of time.

This may be correct as it respects the employment of large portions of time daily in the duties of the closet. A man may be placed in such circumstances as absolutely and unavoidably deprive him of that privilege. However, generally speaking, if time be well improved, some part of it may be redeemed for the purpose of secret prayer. There are twenty-four hours in the day. Shall we find time for worldly business, for meals, for sleep? yea, for discourse with those about us, and yet have no time, not one quarter of an hour in a day, for prayer to Him that "seeth in secret?" Shall the God of heaven and earth wait to admit us to a private audience for a whole day, and we neglect to improve so high a favor?

Those who plead a want of time, owing to a multiplicity of business, would do well to consider what business can be of equal importance to that of glorifying God, and securing the salvation of the soul. Many, it is to be lamented, are too eager to obtain wealth, and involve themselves in the cares and employments with that view, which deprive them of the time which should be improved for eternity, in secret with the Lord. "The substance which is the price of prayer, (says an old divine,) may be the price of blood."

Others omit the duty under the pretence that their hearts are in such a state, that they cannot pray acceptably and profitably.

If it be really the case that the heart is so indisposed to the duty, there is just cause of alarm, more than if the house were on fire! Let such a one do violence to himself; let him pray as well as he can; let him cry to God for the aid of his Holy Spirit; and let him resolve, on the one hand, not tamely to submit to Satan and his own heart, nor on the other, to sink in discouragement.

With more plausibility one says, "I have not a convenient place for retirement."

An apology has already been found for those who have not a convenient room for retirement. It is their comfort to reflect while they love prayer, that the Lord knoweth their circumstances, and a praying heart will find a place for prayer, as fre-

quently as possible; and when it is not practicable to retire from company for the performance of the duty of Secret Prayer, will imitate an Old Testament saint, [see Neh. ii, 4,] in the exercise of holy ejaculations.

For the instruction and encouragement of persons in such circumstances, a digression from the main subject perhaps will not be deemed improper. Let it then be recollected, that the God we worship is not confined to places; but is every where present, and always attentive to the breathings of our souls. Intercourse with him may be enjoyed, amidst all the bustle of business and of domestic concerns; and *Ejaculatory Prayer* is recommended as a means of attaining that happiness.

The example of Nehemiah places it in a just point of view. Neh. ii. Hearing of the state of Jerusalem, the city of his fathers' sepulchres, which lay waste, "sat down and wept, and mourned certain days, fasted and prayed before the God of heaven." So oppressed was he with grief that he could not conceal it from the king, his master. His countenance, which had "not been sad aforesime" in the royal presence, indicated a mind in great distress. The king said to him, "Why is thy countenance sad, seeing thou art not sick? Then I was very sore afraid, and said unto the king, Let the king live forever! Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are burnt with fire. Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven."

It is not probable that Nehemiah's prayer was vocal. In the presence of the king and his courtiers he would not pray aloud. He *lifted up his heart* to the God of heaven, and the God of heaven heard and answered him.

The example of Nehemiah is worthy of imitation. The exercise of mental prayer is a means of grace of which we need not be deprived by any outward circumstances; and the earnest breathings of the soul to God in holy ejaculations, will be attended with the best effects.

It is of great importance to have correct views of Him who is the object of worship, and to have a realizing sense of his being, perfections and presence. Not a bare *opinion* of these things, but a deep impression of them upon the heart. Who will pray to a distant deity? or to one who is so engaged as to be incapable of attending to his prayer? Who is, as Elijah sarcastically represents Baal, "asleep, or on a journey, or talking" with some other persons. Or to one who is unable to help, who is as "a broken cistern that can hold no water," and affords no supplies; or who, if able, is unwilling to save and bless? God is ever present. See Ps. cxxxix, 1, &c. He can attend at the same instant, to every worshiper in heaven and earth. Though styled "the God of heaven," he fills universal space, and knoweth our inmost desires. Yea, he knows better than we ourselves do, our states and necessities.

He possesses whatever is necessary to render all his creatures completely happy, and can supply all their wants, without any diminution of his fullness. "He is able to do exceeding abundantly, above all that we ask or think." He sits at the helm of the universe, and all the causes, natural, moral and accidental, are subject to his direction and control. "He doeth what ever pleaseth him, in heaven, and earth, and all deep places." His providence rules over all. He supports and governs this world which he created, and exercises a superintending care over every part, (however insignificant it may appear,) of the whole. "Even a sparrow falleth not to the ground without his notice. But toward the upright his providence is kind and gracious. The very hairs of their heads are numbered." He has fully expressed his peculiar regard for them that fear him, and has engaged to give them grace and glory, and to withhold no good thing from them. And it may be added that the experience of his people in all ages, confirms the truth of his gracious declarations.

Let a lively sense of these things exist in the mind, and it will be *prepared, and disposed* to offer holy ejaculations to a *present God*, who is able and willing to supply all its wants.

A deep consciousness of our present necessities will be useful. This is something more than a conviction that *in general* we are poor and needy, and wholly dependent upon God: it implies an inexpressible sense of our need of help *now, this moment*; accompanied with the conviction that God alone can help us. So it appears in the case of Nehemiah.

Happy they who live habitually in this spirit! They are disposed and enabled to express their desires amidst the various avocations of life, without a voice, to him who attentively regards their prayers, and supplies their wants. Realizing the presence of the Almighty God of love, and impressed with a sense of their present necessities, they "pant for God, even the living God; their heart and flesh cry out for" him. These, like all other addresses to God, should be offered up in faith, nothing doubting; in full assurance of being heard and answered.

Concerning this mode of address to the Almighty, it may truly be said, *no place or time* is improper for it. In the house of God, in our own houses, in company, in solitude, in the market or shop, in our leisure moments, or amidst the hurry of business, we may pray to the God of heaven, and he can and will attend to our petitions. In prosperity and adversity, in every emergency, and in all possible circumstances, we may lift up our hearts unto the Lord for seasonable aid, and shall find him to be a very present help in every time of trouble. Great attainments in this soul-enriching exercise may be acquired if we apply our minds to it. And let it not be imagined that it will be attended with a certain gloominess of aspect in company, dishonorable to religion. It will have a contrary effect. We shall

"Present with God, by recollection seem
Yet present by our cheerfulness with them."

Our serious cheerfulness will recommend religion to others; and which is of infinitely greater moment, we shall enjoy the testimony of a good conscience, and a comfortable evidence of the divine favor.

In conclusion—let it be observed, the subject of this essay should be improved to practicable purposes; otherwise the end for which it is offered to the public will not be attained, and the time spent in reading it will be lost for ever.

It is possible some may take up and read this little book who have never been in the habit of praying to God in secret. Perhaps it never entered into your mind to do it. You dislike solitude altogether or if you seclude yourself from company for other purposes, it never occurred to you, "I must enter into my closet, and pray to my Father who seeth in secret." It would be well for you to consider that you must die alone; and also that you must soon appear before God. If you are now averse from secret intercourse with him, how will you bear to meet him face to face? Form in your mind *now* an apology for your conduct, which you will venture to present to him in that day! Conscience forbids the attempt. Then retire, and fall down upon your knees before the Lord, and implore his mercy. Let it be said in heaven concerning you, "Behold he prayeth."

It is lamentable that many who once found it good to draw near to God in Secret Prayer, either wholly or in part, should omit it.

Let such persons call to mind the former days. Recollect the time when you were burdened with a heavy load of guilt. Then you retired from company often. He who saw Nathaniel "under the fig tree," saw you upon your knees in secret, lamenting your sins, pouring out your hearts before him, and pleading for mercy. When the Lord showed you his mercy, and granted you salvation, you delighted in him, and found yourselves happy, inexpressibly happy, in his presence, when no eye but his saw you, no ear but his heard you. Can you not call to your remembrance that at such a time and in such a place the Lord visited you with his loving-kindness. Can you not like Jacob, (when alluding to Bethel,) say, "God Almighty blessed me" there? In the hour of temptation and in the day of trouble you made "known your requests to God, by prayer and supplication with thanksgiving; and the peace of God which passeth all understanding, kept your heart and mind through Christ Jesus." "Where is the blessedness you spake of?" It is fled. Your love

has waxed cold. You no longer enjoy communion with God. Your acts of worship are formal, and you are in danger of total apostasy. "Remember from whence you are fallen; repent and do your first works," and you shall be restored to your former enjoyments. O lose not a day, a moment. Make haste to renew your former intimacy with the Lord.

Hail, ye happy souls! who are found day by day in the uniform, serious, lively performance of the duty recommended in these pages. You know, not by report or speculation only, but by happy experience, that the duty of Secret Prayer is also an invaluable privilege. Often do you say, when alone with Him whom your souls love, "It is good to be here." You are sorry when deprived even by lawful and unavoidable causes, of your time for religious retirement; and you would account it a calamity to lose your relish for, and delight in, Secret Prayer, more than if you lost your property or your health.

The power over sin, the ability to do and suffer the will of God, the conscious nearness to him which you enjoy, and your prospects and anticipations of eternal glory and blessedness, all combine at once to excite in your hearts a grateful sense of your high privilege, and to confirm your resolution to give yourselves unto prayer. You justly regard as pledges and earrens of greater good, the blessings already received. Only "continue in prayer, and watch in the same with thanksgiving," so shall you find every divine promise made good to you. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

DANIEL CHAPTERS VIII AND IX.

In remarking on these chapters, the ram, goat, little horn, 2300 days, 70 weeks and the Sanctuary, will be briefly noticed.

1. THE RAM. Verses 3, 4. "Then I lifted up mine eyes, and saw, and behold, there stood before the river, a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."



This symbol is explained by the angel in verse 20. "The ram which thou sawest, having two horns are the kings [kingdoms] of Media and Persia." It represents the same as the breast and arms of silver of Chap. ii, and the bear of Chap. vii. This vision does not begin with the empire of Babylon, as do those of the second and seventh chapters, but it commences with Media and Persia, at the height of its power.

2. THE GOAT. Verses 5-8. "And as I was considering, behold an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no

power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven."



The angel explains this symbol in verses 21, 22. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." The goat, then, represents Grecia, the same as the brass of the image of chapter ii, and the leopard of chapter vii. Greece succeeded Persia in the dominion of the world, *n. c.* 331. The great horn is here explained to be the first king. The four horns that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same is represented by the four heads and four wings of the leopard of Dan. vii. See Chap. xi, 3, 4.

3. THE LITTLE HORN. Verses 9-12. "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."

This symbol is explained by the angel in verses 23-25. "And in the latter time of their kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

To avoid the application of this prophecy to the Roman Power, Pagan and Papal, Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome.

See notes of the Donay [Romish] Bible on Dan. vii; viii; xi. This application is made by the Papists, to save their church from any share in the fulfillment of the prophecy; and in this, they have

been followed by the mass of opposers to the Advent faith. The following facts show that

THE LITTLE HORN WAS NOT ANTIOCHUS.

1st. The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. How, then, could he, at the same time be another remarkable horn?

2d. The ram, according to this vision, became great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

| Great. | Very Great. | Exceeding Great. |
|---------|-------------|------------------|
| Persia. | GRECIA. | ANTIOCHUS. |

How easy and natural is the following:

| Great. | Very Great. | Exceeding Great. |
|---------|-------------|------------------|
| Persia. | GRECIA. | ROME. |

3d. The Medo-Persian empire is simply called great. Verse 4. The Bible informs us that it extended "from India even unto Ethiopia, over an hundred seven and twenty provinces." Esther i, 1. This was succeeded by the Grecian power, which is called *VERY GREAT*. Verse 8. Then comes the power in question which is called *EXCEEDING GREAT*. Verse 9. Was Antiochus exceeding great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer:

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had agreed to pay to the Romans." Surely we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was compelled to pay it.

4th. The power in question was "little" at first, but it waxed or grew "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were, of course, towards the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, "He did not enlarge it."

5th. Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Rev. i, 5; xvii, 14; xix, 16. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that

ROME IS THE POWER IN QUESTION.

1st. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy, till somehow connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedon, one of the four horns of the Grecian goat, a part of itself *n. c.* 168, about ten years before its first connection with the people of God. 1 Mac. viii. So that Rome could as truly be said to be out of "one of them," as the ten horns of the fourth beast in Chap. vii, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

2d. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. [Palestine. Ps. cvi, 24; Zech. vii, 14.] This was true of Rome in every particular. Witness its conquests in Africa and Asia, its overthrow of the place and nation of the Jews. John xi, 48.

3d. It was to cast down of the host and of the stars. This is predicted respecting the dragon. Rev. xii, 3, 4. All admit that the dragon was Rome. Who can fail to see their identity?

4th. Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language when he evidently predicted the Roman power. Deut. xxviii, 49, 50.

5th. Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

6th. Rome has destroyed more of the "mighty and holy people," than all other persecuting powers. From fifty to one hundred millions of the church have been slain by it.

7th. Rome has stood up against the Prince of princes. The Roman power nailed Christ to the cross. Acts iv, 26, 27; Matt. xxvii, 2; Rev. ii, 4.

8th. This power is to be broken without hand. Compare with Chap. ii, 34, 45, where it is said that the stone "cut out without hands," smote the image, &c. Its destruction then takes place at the final overthrow of all earthly powers.

4. THE 2300 DAYS.—The field of vision, as we have seen, is the empires of Persia, Grecia and Rome. We will here introduce the inquiry of one saint, [angel,] and the answer by another.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

It is a fact that 2300 literal days (not quite seven years) would not cover the duration of a single power in this prophecy, much less extend over them all; therefore the days must be symbols, even as the beasts and horns are shown to be symbols. It is also a fact that a symbolic or prophetic day is one year. Eze. iv, 5, 6; Num. xiv, 34. Hence, the period is 2300 years.

In regard to the date of the 2300 prophetic days, they evidently commence with the vision, at the height of the Medo-Persian empire. Anything more definite, this chapter does not furnish, we must therefore look elsewhere for the definite explanation of this matter.

5. THE 70 WEEKS. We regard this period of Chap. ix, as the only key to the time of the vision of Chap. viii. Notice as follows:—

1st. The command to Gabriel, [Chap. viii, 16,] "Make this man [Daniel] to understand the vision."

2d. Gabriel did make the Prophet to understand what the ram, goat and little horn meant, yet,

3d. Daniel says, at the close of this interview with the angel, "I was astonished at the vision but none understood it." None understood the time—where to commence the 2300 days, and "what manner of time" they were.

4th. The ninth chapter of Daniel records another visit of Gabriel. The Prophet is praying when the angel touches him, and says, "I am now come forth to give thee skill and understanding." It was on time that the Prophet needed "understanding," as the other symbols had been explained. And mark the heavenly messenger's first declaration, after telling Daniel to "consider the vision;" "Seventy weeks are determined [literally, cut off, as Hebraists admit] upon thy people," &c. Cut off from what? Most certainly, cut off from the 2300 days, as a period of time can only be cut off from time.

The "going forth of the commandment to restore and to build Jerusalem" is mentioned in verse 25 as the event to mark the commencement of the 70 weeks. As the 70 weeks are cut off from the 2300 days, it follows that they form the first 490 of those days, and both periods begin at the same date. Here we take leave of this part of the subject, and refer the reader to our works on the 2300 days and the Sanctuary, where it is shown that the 2300 prophetic days began *n. c.* 457, and terminated *A. D.* 1844.

6. THE SANCTUARY. It has been supposed that the earth, or a portion of it, was the Sanctuary of Daniel viii; but this is indeed a great error; one that has stood in the way of the reception of the truth, and out of which has grown the recent fanaticisms on the definite time of the Second Advent.

The definition of the word sanctuary, is a "sacred place," a "dwelling-place of the Most High." This earth, or any portion of it, has not been such a place since man left Eden 6000 years since. As the typical Sanctuary of the Jews was the center of their religious system, so the "greater and more



perfect Tabernacle" above, of which Jesus Christ is a High Priest, forms the center of all gospel truth. There is God the Father, there is Jesus Christ, a merciful High Priest, and there is the mercy seat, the ark, the law of God, [Rev. xi, 19,] and the holy angels. We are indeed, introducing a glorious theme. It would be better for the spiritual interests of the people of God if they would more constantly look upward, and by faith view the glories of the heavenly Sanctuary. We recommend the reading of the book of Hebrews as an excellent commentary on this subject. We invite the especial attention of the reader to those works where a scriptural view of the Sanctuary to be cleansed at the termination of the 2300 hundred days, is given, with the nature of its cleansing.

Events immediately preceeding the second coming of Christ are mentioned in Dan. viii, yet that event is not brought to view in that chapter. It is true that it is said in verse 25, when speaking of the little horn, "he shall be broken without hand;" but the wrath of God in the seven last plagues will, at least, commence to break earthly governments, prior to the Second Advent. Read their dreadful description in Rev. xvi. After the sixth vial is poured out it is said, "Behold, I come as a thief;" his coming is then still future.

The event to transpire at the end of the 2300 days, is the cleansing of the Sanctuary. That the tabernacle of God is the Sanctuary of the Bible, a multitude of texts directly testify. Ex. xxxvi, 1-6; Lev. iv, 6; xvi, 33; Num. iv, 15; Ps. lxxviii, 54, 69; Heb. viii, 1, 2. That the cleansing of the Sanctuary is the work of the High Priest, performed by blood, and not with fire, is also a matter of certainty. Lev. xvi; Heb. ix. The work of cleansing the Sanctuary is not that of a king taking vengeance on his adversaries, but that of a priest concluding his work in the tabernacle of God. Hence, this work must precede the Second Advent, and be accomplished before the priestly work of our Lord is closed in the Sanctuary of God. Until that point of time, the wrath of God is stayed by the intercession of our great High Priest. When that point is reached, the sins of the host or church, having been transferred from the Sanctuary to the anti-typical scape-goat, and the saints of God being all sealed, the wrath of God without mixture of mercy is poured out, and the adversaries of the Lord are destroyed with an utter destruction. The period of time in which the Sanctuary is being cleansed, we understand to be what the angel designates "the last end of the indignation." Dan. viii, 19. That it occupies a space of time is evident from the form of expression used by Gabriel: "I will make thee know what shall be in the last end of the indignation."

"This Gospel of the Kingdom"

SHALL be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv, 14.

Joseph Wolfe D. D., according to his Journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia; throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokara, Afghanistan, Cashmere, Hindoostan, Thibet; in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares he has preached among Jews, Turks, Mahomedans, Parsees, Hindoos, Chaldeans, Yescedes, Syrians, Sabians and Pachas, Sheikhs, Shahs, the kings of Organtsh and Bokara, the queen of Greece, etc., and of his extraordinary labors, the *Investigator* says, "No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than this well-known missionary to the world. Wherever he goes he proclaims the approaching advent of the Messiah in glory.—*Voice of the Church*, pp. 343-4.

Sir Isaac Newton used to say that "about the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpre-

tation in the midst of much clamor and opposition." "How exactly," says Wm. Thorpe, "has this observation of that sagacious man been verified."—*Voice of the Church*.

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. APRIL 30, 1857.

CLOSING ITEMS.

WE this week present our readers with the index of another completed volume. The field to which the reader's attention has been invited is a large one; the truths which have been presented are important: we trust they have made an impression which will be lasting on many hearts.

It is proper that we at this time make a few statements concerning the condition of the paper. We are happy to be able to make statements, which, as they are encouraging to ourselves, will also be gratifying to the tried and zealous friends of truth. We make no allowance now for those who have earnestly been wishing our downfall, and who behold with sorrow anything which indicates the prosperity of the cause we love. We would only remind them that any work which is the work of God, cannot be overthrown.

Our friends have well done the past year, in that they have, by their liberality, annihilated the debts which had accumulated upon the Office, and to a great degree have been prompt in renewing their subscriptions, so that the *Review* now stands forth free from debt and unembarrassed. Every friend of truth can but be gratified at this result; and doubtless all desire that it may continue to be thus situated. How then can this be effected? The first thing necessary to this end, is that all remember that no efforts may be relaxed, but rather new ones put forth. From henceforward to the kingdom, as it is in private experience, so it will be with the outward prosperity of the cause, and the support of all those means whereby the truth is publicly sustained—it will be uphill continually, a continual rowing against wind and tide. No efforts then may be given over. Let every true soldier, therefore, who has enlisted for the whole war, put on a little more armor, and gird what he has on a little tighter; for there is before us a heavy battle, though short, and then "the victor's palm, and conqueror's crown."

The paper would support itself, could all who receive it make remittance, according to its published terms. But we have upon our list one hundred and fifty-four who receive the paper at half price, and about seventy to whom we send it free. This leaves a deficiency in the course of a year, of about \$294; and we may expect besides to lose a sum of between two and three hundred from those who, though entered as paying subscribers, fail to answer these expectations. This deficiency will have to be made up by donations from the special friends of the cause. There will then be no embarrassment in the work, if each one, so far as able, will keep his own subscription good, and as the Lord hath prospered him, make donations "For Review to Poor." The bare mention of these things will of course be sufficient.

There is another enterprise, which has been carried forward the past year in a manner which we cannot forbear to notice. We mean the Church Book Fund. While the *Review* has been freed from debt and promptly sustained, means have been freely pledged for the Book business. The whole amount pledged is \$1343.86. Of this \$1067.75 have been paid in, leaving \$276.11 still due. This we hope will be forthcoming that the Fund may be completed as soon as possible. The sales of books since they became the property of the Church, amount to \$670.31.

We have received, since this volume commenced, two hundred and thirty-nine new subscribers. Dur-

ing the same time one hundred and twenty-nine have discontinued; and we have stopped at our own discretion, one hundred and one more, from whom we had given up all hopes of hearing. While this leaves us no great increase in numbers, it is nevertheless no small gain to our list; for whereas we have heard nothing from those we have stopped, those that have been added are mostly paying subscribers, and thorough converts to the present truth.

Number one of volume ten, will be issued May 7th. The field of truth which we are exploring is broad, and intensely important; and we trust that through the blessing of Heaven, and the co-operation of all our brethren, the *Review* may be such a paper as no one who wishes light on the crowning truths of revelation, the purposes of God, and the destiny of the world, will be willing or content to do without.

THE TRUE COURSE.

"The path of the just," says Solomon, "is as the shining light that shineth more and more unto the perfect day." If this is true of an individual, it is true of a church, or company of believers, so long as they maintain their integrity. But there is an implied necessity of keeping in the true path, in order to behold light increasing more and more; or, in other words, to follow on to know the Lord; as it is said by the Prophet, making use of the same figure, "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 rain and former rain unto the earth."

It has been said that we, as a people, would not long maintain our simplicity and fervency in the profession of our faith, but become sectarian, formal and lifeless, like the sects that have gone before us. But, brethren, how is this? Shall this be so? This is the very point we wish to avoid. We have seen the causes of declension in other bodies, and we must be indeed poor scholars, if we do not learn something from the experience of others, as well as from our own.

One thing is certain, The path of the just is as the shining light. There will be those who will walk in it, rejoicing more and more in the increasing light, being changed into the same image from glory to glory, even to the perfect day. So will it be with us, unless we reject the light of truth as it is revealed to us. Truth is onward, and its advancing light must be kept pace with. What has caused the decline and spiritual death of the nominal churches, and some branches also of Advent believers? It is their resting down with what truth they had, ceasing to follow the light, and letting truth move on without them.

For instance, the *Advent Herald*, since the Lord did not come at the close of the 2300 days, in 1844, has denied that the days there ended. This position makes necessary another assertion; namely, that the seventy weeks are no part of the 2300 days. With this view, there is no soul living that can tell of what possible use the prophetic period of the 2300 days can be, or inform us from what the seventy weeks are "cut off." Thus two chapters of Daniel's prophecy are partially converted into nonsense, and inspiration laid open to the charge of cumbering the sacred page with useless lumber. Acknowledging that according to the best light we have, the 2300 days ended in 1844, the *Herald* still contends that the passing of the time has demonstrated that the days did not there end.

Now, it has demonstrated no such thing. There is no promise of the coming of the Lord, and the renovation of the earth by fire at the end of the days. All that is affirmed is, that then the Sanctuary shall be cleansed; and it has not been, and cannot be, proved that the earth as a whole, or in any of its parts, constitutes that Sanctuary. It would certainly be the part of true wisdom, joined with an honest and earnest desire for the truth, as we found ourselves

so grievously disappointed at the passing of the time in 1844, to inquire whether we might not possibly be mistaken in the event to transpire at that time. It would have been reasonable, before making any rash move, to inquire what the prophecy really warranted us to expect at the end of the days; what the Sanctuary was, and what was the nature of its cleansing. No such inquiries as these were instituted by the *Herald*; but it has, step by step, blindfoldly and rashly, renounced its former position, torn asunder two important prophetic periods which are mutually dependent upon each other, and, in the eyes of those who put any faith in its teachings, demolished some of the main bulwarks of the Advent faith. Now what use can God make of a people who exercise no better guardianship than this over the treasure of his truth? None! absolutely none! It is no wonder that the vital principle long since fled from their ranks.

Since 1844 more light has risen upon our pathway. "The shining light" has thus far shone "more and more" upon us. We have been enabled to rejoice in truths far in advance of what we then perceived. But we do not imagine that we yet have it all, by any means. We trust to progress still, our way growing continually brighter and brighter unto the perfect day. Then let us maintain an inquiring frame of mind, seeking for more light, more truth, endeavoring, the while, to keep ourselves in the love of God, and the patient waiting for his Son from heaven.

Above all, we may not be satisfied with a mere theory of the truth. This may be harmonious and fair and lovely, as indeed it is; but without the Spirit of truth to set it home, all its beauty is but the beauty of the cold, immovable statue, with fireless eye and speechless lips. May the Spirit of God animate his Church! Without this we can neither maintain a christian's life, nor make a christian's progress. Without this the *Review* cannot attain to that degree of spirituality and vigor where we all wish to see it, breathing forth the Spirit of Christ in every line, and speaking out the truth in boldness, but in love.

The morning cometh! The path of the just is growing brighter! and more and more should we become the children of the light as the day draws nearer.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

LUKE XVI, 8.

"For the children of this world are in their generation wiser than the children of light."

This is the language Christ used in closing the parable of the unjust steward, and it is painfully true of the mass of those who profess to be the children of light. What! Have the children of this world more true knowledge than the church of God? No; but they are wiser. Webster says: "*Wisdom. Right use of knowledge; choice of good ends, and of the best means of obtaining them.*"

Campbell translates the portion of this verse which I have quoted above, "For the children of this world are more prudent in conducting their affairs than the children of light."

So it is with the mass of those who profess to be the children of light. They take less care and forethought how they can gain the kingdom, than they do about the things of this world. They are laying but few schemes for the advancement of the cause of God. The worldling is devising every means and straining every nerve to get hold of the white and yellow dust. The professed christian is joining with him. Brethren, shall it be so with us? Shall we who have had the glorious light of the Message, and of the near approach of our Saviour, and who are now so solemnly counselled by the message to the Laodiceans, lose our energy in the cause of God? Shall we not rather arise, and as we sympathize in the last work of our great High Priest, seek to have as the principal object before us the advancement of

his cause, and be exercising true wisdom, that we may gain this great object?

This text I have quoted at the head of these remarks has rested with some force upon my mind for the past week. A train of reflections has been passing before my mind, and the thing which gave rise to these meditations was an illustration of the sacrifices worldlings are willing to make to gain their worldly objects.

I was passing from Waukon, Iowa, to this place. I was detained over night, waiting for conveyance, at Prairie Du Chien, on the east bank of the Mississippi. While I was detained, the first train of cars from Milwaukee, on the Milwaukee and Mississippi R. R., came in with the Rail Road officers of the road. They came to the hotel, where I was stopping, to celebrate the completion of the road. After partaking of a rich supper they proceeded to make speeches in regard to the road, giving a history of the difficulties they had waded through to complete their Rail Road. One individual stated that at one time the contractors of the road mortgaged themselves for more than they were all worth, thus sacrificing all they had, and at a time when prospects looked dark about their ever completing their road, and when they had to hope against hope, and were liable to lose all they had; but said he, *The victory is achieved!*

What, thought I, men sacrificing their all for a Rail Road, and that when they are liable to lose it too! Yes, so it was. Ought we not to be as wise, and lay ourselves and our all upon the altar of the Lord for the advancement of his glorious cause, and that we may also gain eternal life? The Lord help us to heed the admonition, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

The Lord help us so to conduct ourselves while we have to do with this world, that we shall have those for our friends who can open the heavenly city to us, is my prayer.

J. N. LOUGHBOROUGH.

Cambridge, Wis., Apr. 20th, 1857.

Letter from Bro. Bates.

BRO. SMITH:—We reached Waldron, Eaton Co., Mich., the 14th inst., the day after the close of our Conference at B. Creek. If the friends here had not been so urgent for laborers in this region I should have been much pleased to tarry in B. Creek until our brethren and sisters had left for their respective homes.

Our meeting was indeed blessed of the Lord. It was sweet and harmonious: a blessed foretaste of the future union and harmony with the saints of all ages and Jesus Christ our King, so long foretold by holy men of old. Thank God for the harmony of feeling and action at this last gathering of the remnant at B. Creek. I feel the effect of it yet. How evident it is, that God's blessing and peace flow into the hearts of his willing and obedient children who "keep his Sabbaths and reverence his Sanctuary."

How cheering and manifest also was the oneness of feeling in our meetings for business; and the responses by letter, and in the meeting to the call for a power press, of \$100 subscriptions, until \$1600 were freely offered, five of the subscribers having but recently embraced the truth, two of them but a few weeks since. The calls also for tent, and other operations, so readily met, all indicate the oneness of feeling to carry out and finish the last work of God.

What a startling and solemn thought! that the remnant of the saints are understandingly and cheerfully appropriating of their substance for a power press, to help move out the loud cry of the last message of mercy, to sound the last notes of warning to a fallen world! When the loud cry of the First Angel's Message was given in the Fall of 1844, it was indeed thrilling and soul-stirring. Two power presses were kept in continual operation in Boston night and day, until about 100,000 copies of the last number of the paper were finished, which closed up

that prophecy forever. Judging from the past and present messages, how evident it is that we are now coming to the crisis. The Lord help the remnant to get ready for the closing scenes of mortality.

The evening we reached here, six of our brethren, some of whom had traveled on foot from thirty-five to fifty miles to attend the conference, stopped at Bro. Campbell's. While praying the Spirit of the Lord came upon us, and Bro. C.'s daughter was converted, and declared that henceforward she would keep the commandments of God. We had a good time. Praise the Lord!

The friends that invited us to come to Waldron the second time, opened the way in a district school-house about three miles east of the former place. We preached nine times to interesting audiences, with increasing interest, from Wednesday evening till First-day evening. The major portion of our hearers admitted the truth; and many said, If any day was the Sabbath it was the seventh. Several declared their intentions to keep it henceforward. Four send for the weekly *Review*.

At the close of one of our meetings one who had listened very attentively, cordially invited us to visit him at his home, about a mile and a half distant. On my way here I had a very pleasant interview and season of prayer with him and his family. He had professed to believe in Universalism. Said he, I never saw the Bible doctrine in this light before. Said he, I want the truth, and I believe the seventh day is the Sabbath, and gave his name for the paper.

I have appointed to commence a series of meetings in East Windsor this evening. JOSEPH BATES.
Windsor, Eaton Co., Mich., Apr. 22d, 1857.

Note from Bro. Frisbie.

BRO. SMITH:—I have been preaching in the township of Convis, about five or six miles north of Marshall, where quite a number have been convinced of the present truth, and some eight or ten have commenced to keep the Sabbath of the Lord. Others are convinced, but I am afraid it will not be convenient to obey until it be forever too late.

We have just returned from attending our meeting at Newton. The brethren and sisters were mostly present from Ceresco. But few were present in the day, except commandment-keepers. Some others have decided to keep the Sabbath since we lectured there before New Year's, and two or three of late.

Our meetings, we believe, were profitable, on the whole. There was good liberty in speaking the Word, although the audiences were small on the account of rain on First-day, which disappointed us some in not seeing many present, which otherwise would have attended. About thirty have embraced the truth, as nearly as we know, where we have labored the past Winter.

Yours in the present truth.

J. B. FRISBIE.

Battle Creek, Mich., Apr. 27th, 1857.

THE Essay on Secret Prayer, this week concluded, is from a tract published by the Methodists in 1825, written by Joseph Entwistle.

Testimony to the Church, No. 3, is published, and can be had by addressing E. G. White, Battle Creek, Mich.

Of Temptations.

Temptations are instructions.

He is not overwise that goes out of God's way to escape a cross.

God will either keep his saints from temptations by his preventing mercy, or in temptations by his supporting mercy, or find a way for their escape by his delivering mercy.

A christian that lives here among his enemies should never stir out without his guard.

If you follow Satan, you will find the tempter prove a tormenter; if you follow the Spirit, you will find the counselor prove a comforter.—J. Mason.

I'M WEARY OF EARTH.

THREE have been moments when I looked
Upon this earth as beautiful,
With flowers gay, and sparkling rills,
That filled my heart with sweet delight.
But as I pressed upon my lips
The cup that I had fondly wished
To find with pleasure filled, a tear
Has started in mine eye: a sigh
A wailing sigh, escaped my lips,
That I had drank of sorrow's cup,
And drained it to the very dregs.

Fair visions floated o'er my mind;
The earth I thought was full of bliss.
And pleasant vales, and shady groves,
And fields so green; all covered o'er
With flowers I did not dream could fade,
With rapture filled my childish heart,
And with a burst of joy I gazed
On things I dreamed so beautiful,
Till heaven and earth seemed interworn;
And love and beauty on each brow
It seemed by God's own breath were stamped.

Imagined ne'er a cloud of care,
So soon would settle on my soul,
To hide the cheering gleam of hope
That I had vainly cherished. And
As I beheld the leaves all green,
A breeze that shook the forest trees,
Whispered to me of happiness.
And Oh! believe it not; the boon
I sought to find, where sorrow reigns,
And sin makes desolate the heart
With withered hopes, and blighted love.

But Oh! I'm very weary now
Of earth with all its cares and tears,
And I can never love again;
The tie that binds my spirit here.
My treasure I will lay up where
It never, never will corrode.
Where cooling shades by pleasant streams
Our eyes will e'er behold—and we
Can drink of them and never thirst;
Ah yes; and every tear be dried,
And wiped away by gentle hands.—

[Sel.]

THE TWO LAWS.

It has been affirmed by a recent writer in the *Critic*, with much emphasis, that there is no distinction made between the law of ten commandments and the various laws given to the children of Israel; or, in other words, that one had no distinction from the other. To prove this Deut. xxvii, 8 was quoted in part as follows: "And thou shalt write upon the stones all the words of this law." But if we read the connection, we shall see that this *great heap* of stones was first to be covered with a coat of plaster; and Joshua fulfilled the command of the Lord by Moses, [Deut. xxvii, 2, 4, 8], as we find recorded in Josh. viii, 9-34. Then it is said afterwards, He read all the words of the law . . . that is written in the book of the law.

We learn here a few facts which will help us in our examination of the distinction made between the laws written in the book, and those that were engraven on stones by the finger of God; that there was a book of the law, and that the laws written on the plaster could not be considered as imperishable as those engraven in the stones [Deut. v, 22] by the finger of God. This unfair attempt to show that the laws written in the book were engraven in stone may do for those that never read their Bible; but I am glad the truth is plain and needs no such effort.

If I may be permitted then, I will compare a few texts on this point to show the plain distinction in the Scriptures of truth, between the law of ten commandments and the law written in a book. Before commencing however, I would remark that I never have found the testimony in the whole Bible, for calling the ten commandments the law of Moses. But the fact is plainly stated, that Moses wrote a law in a book, which is called the book of the law by the hand of Moses.

We will first refer to some texts concerning the law contained in ordinances, or law of Moses. Deut. xxxi, 9. "And Moses wrote this law." Verse 24. "And it came to pass when Moses had made an end of writing this law in a book," &c. Verse 26. "Take this book of the law and put it in the side of the ark of the covenant of the Lord, that it may be there for

a witness against thee." The ten commandments were placed in the ark under the mercy-seat. Here is a plain distinction. 2 Chron. xxxiv, 14. And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by the hand (margin) of Moses. 2 Kings xxiv, 25. Here it is called the law of Moses. Neh. viii, 1, 3. Here it is said the book of the law of Moses was read from morning until mid-day. It certainly could not have been the ten commandments; for they could have been read in a few minutes. Also Neh. ix, 3; Mark xii, 26; Heb. x, 7. One more plain text in the New Testament [Acts xiii, 39] shows that those that believe are justified by faith, but could not be by the law of Moses.

Next let us look at the Scripture testimony on the law of God or ten commandments. First. Ex. xxiv, 12. And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone and a law, and commandments which I have written. Ex. xxxi, 18. And he gave unto Moses when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone written with the finger of God. Ex. xxv, 21. The Lord told Moses he must put the testimony that he gave him in the ark. Then Moses had a separate place for the ten commandments or testimony of God which was in the ark, while the book of the law was, as we have shown, to be deposited in the side of the ark. It appears that this testimony of God, or ten commandments, are the same that John saw in vision, [Rev. xi, 19] which are now being seen by the remnant and obeyed that they may be covered with the white raiment in order to stand, and pass through the time of trouble, or third woe.

Again, [Ex. xxxii, 15, 16.] And Moses turned and went down from the mount, and the two tables were written on both their sides, on the one side and on the other were they written, and the tables were the work of God, and the writing was the writing of God, graven upon the tables. Ex. xxxiv, 1, 2, 28, 29. Compare Deut. iv, 13, with Ps. lxxxix, 34; Deut. ix, 9-11.

Enough has been quoted, I think, to show that there is a marked distinction between the law of God or ten commandments, and the law of Moses written in a book, which could fitly be represented in figure by the Apostle as nailed to the cross. Col. ii, 14. But the words of the covenant, the ten living commandments, must abide forever, and the figure would be very inappropriate which would represent two tables of stone as nailed to the cross; and I think Paul knew better than to use such a figure: but our no-law friends would fain make Paul thus inconsistent; and it seems to be a part of the work of some to misrepresent the faith of those that are trying to keep the commandments of God, as though they expected to be saved by so-doing, out of Christ. This is a great mistake, and can be no more true than that we are to continue in sin that grace may abound, to which the Apostle has said, God forbid. The light of truth is blazing forth in all its native beauty; and all the opposition that can be raised against it, will only tend to make it shine brighter unto the perfect day. It is evident that all this effort to destroy the distinction God has made between the two laws, is done chiefly to get rid of the fourth precept. May the Lord help us to keep humble, and not sink away into a dormant state, but contend for the faith once delivered to the saints, and finally get immortality through our merciful High Priest, is my prayer. The last note of warning is sounding, and the message will soon go with a loud voice. How solemn the moment! Who shall abide the day of his coming?

In the patience of the saints.

E. R. SEAMAN.

Lancaster, Mass.

Extracts from Letters.

BRO. A. G. Hart writes from Lisbon, Iowa, April 4th, 1857: "Our lot has been cast the past Winter

in a hard place; but there are some that are investigating the truth; and there is one man that is about persuaded that we have the truth. Our prayer is that he may obey it. We have just moved into a new place, and as far as we have learned there is a prospect of doing good, if we only set the right example before the people. O brethren, pray for us, that we may so walk that we will not prejudice the minds of the people. We know how to feel for those that are scattered. We have no one of like faith within many miles. We believe the testimony to the Laodiceans to be meat in due time; but do we let it work like leaven in our hearts? That is the question. We often fear and tremble that we do not. We are striving, brethren, to get the victory over all our evil besetments. We pray that the time may hasten when some one may come this way and proclaim the last message that will be given to a perishing world. We believe that there are a great many honest ones in Iowa; and there are also a great many false teachers to lead them astray."

Sister G. A. Roe writes from Portland, Mich.:—"Bro. SMITH, Having the promises that we have laid before us, I feel like cleansing myself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. What promises are referred to by the Apostle? This: that God will receive us and be a Father to us on condition that we will come out from the world and be separate from the same, and in no way be yoked together with unbelievers; for all that is in the world, and the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. The world is to pass away, and the lusts thereof; but he that doeth the will of the Father is to abide forever. Then if we would abide forever, the light of the eyes and all lusts of the flesh must be brought into subjection to the will of God.

"The time has come for us to search the Scriptures with a prayerful mind and a heart submissive to the will of God. The testimony of the Apostle must be heeded, whether ye eat or drink, whatever ye do, do all to the glory of God. If there ever was a time when we should give heed to such testimony as this, it is now when Jesus is calling on us to be zealous. Let us turn over the sacred pages of that Word which we profess to take as a rule of faith, and compare ourselves with it, and if our life does not correspond, let us be swift to turn our feet into the path that is therein pointed out. The Apostle teaches us that seeing that we look for such things, the coming of the Lord, we should be without spot and blameless. We learn by like testimonies that it must be a holy life that will characterize us and number us with the saved in the day when Christ shall come. The Sabbath is a delight to my heart."

Bro. T. Draper writes from Farmersburg, Iowa, April 10th, 1857: "There are many of the '43 & 4' Adventists that I think would be glad to know that I am striving to live the preparation life, standing by faith, and waiting with patience the coming of the Master. Praise his name with the whole heart! I am filled with praise and thanksgiving to see by the letters of the brethren and sisters that they are striving for the tried gold, (the faith once delivered to the saints,) and the white robe, (Christ's righteousness.) I am made to rejoice in that the progress of the cause has made a power press necessary to do the work of the Office. Although I am old (fourscore) and poor, I think I shall be able to help a little, according as the Lord prospers me. I think it is good to serve God by sacrifice. I would again notify the brethren that may come this way that I still have a home for pilgrims, one half mile west of the meeting-house in this town."

Sister A. O. Thompson writes from Canton, N. Y.: "I have been a reader of the *Review* for most of the time for five years, and do not feel as though I could do without it. When I first began to read the *Review* I read it with prejudice; but I feel thankful

that the Lord opened my eyes to let me see that I was in an error. It is now most three years since I first began to keep the Lord's Sabbath, and I can truly say that I hail it with delight. Although I do not have the privilege of meeting with the saints on the Lord's day, but the Lord meets me in my chamber where I spend the most of my Sabbaths. It is cheering to read the communications from dear brethren and sisters. I can sympathize with the scattered ones; and would esteem it a privilege to meet with the brethren on the Sabbath; but we must expect to have trials and disappointments till Jesus comes: then if we are found faithful we shall receive our reward. I know that in order to meet the King in his beauty, I must have on the white raiment, possess the gold that is tried in the fire. O I want to overcome in all things. The Lord has said that his grace is sufficient. There has been much said about tobacco. I believe this is right; and I have thought that we as a people thought too much of our tea. There are some that cannot afford to take the *Review*, and at the same time will pay out enough for these things to pay for a number of volumes of the *Review*, in a year. I have erred here, but have been enabled to gain a victory over it, for which I feel very thankful. I need the prayers of the saints, that I may overcome at last, and be one that shall be ready when Jesus comes."

SELECTIONS.

The Test of a New Creature.

"Examine yourselves, whether ye be in the faith"

1. Do I feel any pride; or am I partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them the worse for it? Or if they love and approve me, do I love them more on that account? Am I willing to be accounted useless, and of no consequence—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart,

Make me little and unknown,
Loved and prized by God alone?

2. Does God bear witness in my heart that it is purified, and that in all things I please him?

3. Is the life I live "by the faith of the Son of God," so that Christ dwelleth in me? Is Christ the life of all my affections and designs? Is my eye single, and my whole being full of light—all eye within and without; always watchful?

4. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I "rejoice evermore, pray without ceasing, and in every thing give thanks?"

5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favors? Have I no shame of religion; and am I always ready to confess Christ, to suffer with his people, and to die for his sake?

6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross, being willing to give up my ease and convenience to oblige others; or do I expect them to conform to my hours, ways, and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

"A soul inured to pain,
To hardship, grief and loss;
Bold to take up, firm to sustain,
The consecrated cross?"

7. Are my bodily senses, and outward things, all sanctified to me? Do I seek grace more for God's glory than my own profit, preferring the glory of God?

8. Am I all in earth or heaven? the giver to the gift? infirmities "poor in spirit?" Do I take pleasure in weakness, necessities, distresses, reproaches," so that the Lord's will, and danger, I may cast myself on

9. Do I lean to my own understanding?" Am I ready to give up the point, when contradicted,

unless conscience forbid? Am I easy to be persuaded? Do I esteem others better than myself? Am I as willing to be a cypher as to be much respected, and does my zeal burn bright, notwithstanding this willingness to be nothing?

10. Have I no false wisdom, goodness, strength; as if the grace I feel were my own? Do I never take that glory to myself which belongs alone to Christ? Do I feel my want of Christ, and find joy in being thus nothing, empty, undeserving, giving all the glory to Christ?

11. Have I meekness? Does it bear rule over all my tempers, affections and desires; so that my hopes, fears, joy, zeal, love, and hatred, are duly balanced?

Do I feel no disturbance from others, and do I desire to give more? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat? if condemned by the godly, am I one in whose mouth there is no reproof; replying only as conscience, and not as impatient nature dictates? If in the wrong, do I confess it? If in the right, do I submit, being content to do well, and suffer for it? If I am the greatest, do I make myself least "and the servant of all;" if a teacher, am I lowly, meek, patient, not conceited, self-willed, nor dogmatic?

12. Do I possess resignation; am I content with whatever is, or may be; seeing that God, the Author of all events, does, and will do, all for my good? Do I know how to suffer need?

13. Am I just, doing in all things as I would others should do unto me? Do I render due homage to those above me, not presuming on their lenity and condescension? As a superior, do I exercise no undue authority, taking no advantage of the timidity, respect, or necessity of any man? Do I consider the great obligation superiority lays me under, of being lowly and kind, and of setting a good example?

14. Am I temperate, using the world, as not abusing it? Is the turn of my mind and temper in due subjection, not leading me to any extreme, either of too much silence, or of too much talkativeness, of reserve, or freedom?

15. Am I courteous, not severe? Suiting myself to all with sweetness? Striving to give no one pain, but to gain and win all for their good?

16. Am I vigilant; redensing time, taking every opportunity of doing good? Do I perform the most servile offices, such as require labor and humiliation, with cheerfulness?

17. Do I "love God with all my heart?" Do I constantly present myself, my time, my substance, talents, and all that I have, a living sacrifice? Do I like or dislike, only such things as are pleasing or displeasing to God?

18. Are my spiritual faculties always vigorous? Do I give way to no sinful languor? Am I always on my watch? Do not business, worldly care, and conversation, damp my fervor and zeal for God?

19. Do I love my neighbor as myself? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the faults of another, but with a view to do good; and when I am obliged to do it? Have I that charity which hopeth, believeth, and endureth all things?

20. Do I bear patiently the infirmities of age or sickness; without seeking to repair the decays of nature by strong liquors, tobacco, &c., or do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy?

Too much grace cannot be desired or looked for; and to believe and obey with all the power we have, is the highway to receive all we have not. Happy are they who receive most of this perfect love, and of that establishing grace, which may preserve them from such falls and decays as they were before liable to. Jesus, Saviour of all, grant thy purest gifts to every waiting disciple. Enlighten us with the knowledge of thy will, and show us "the mark of the prize of our high calling." Let us die to all thou art not; and seek thee with our whole heart, till we enjoy the

fullness of the purchased possession. Amen!—
Fletcher.

Eternal.

Boncroft, the learned Unitarian, who held to destruction, says: "We read of 'eternal redemption,' [Heb. ix, 12,] not that God will be forever redeeming men; but the blessed effects of redemption will be eternal. In the same sense we may understand the punishment of eternal fire, of eternal destruction, &c.; not that the act of destroying, or the fire of consumption will be perpetual and eternal, but the effects will be. A destruction which will never be reversed, may, with strict propriety, be called an everlasting punishment." See his *Sermons*. The same remarks apply to "eternal judgment." Heb. vi, 2.—*Death not Life*, p. 78.

In the language of Dr. Whitby, "This fire may be called eternal, not that the bodies of the wicked shall be ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies as that they shall never subsist again, but shall perish, and be destroyed forever by it."

"Again, with reference to the word 'eternal,' we know that it sometimes has the sense of final, or nearly that sense. Because this destruction is eternal it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus if a man were destroyed for a year, and then restored, it would be a punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment—but if he was destroyed never to be restored throughout eternity, it would be an eternal punishment."

"Unquenchable fire."

THE original Greek for this term is *puri asbesto*, and occurs only in the following Scriptures: Matt. iii, 12; Mark ix, 43, 45; Luke iii, 17. The following extract from Eusebius, who for his erudite history of the primitive church is styled the "Father of Ecclesiastical History," and who became Bishop A. D. 315, gives the common use of this phrase. In his History, Book vi, chap. 41, he speaks of those who suffered martyrdom at Alexandria, as follows: "The first of these was Julian, a man afflicted with the gout, neither able to walk nor stand, who with two others that carried him, was arraigned. Of these, the one immediately denied, but the other, named Cronion, surnamed Eunus, and the aged Julian himself, having confessed the Lord, was carried on camels throughout the city—a very large one as you know—and in this elevation were scourged, and finally consumed in an immense fire—(*puri asbesto*.) After these, Epimachus and Alexander, who had continued for a long time in prison, enduring innumerable sufferings from the scourges and scrapers, were also destroyed in an immense fire"—(*puri asbesto*.)

Dr. McCulloh, of Baltimore, in his *Analytical Investigations* concerning the Credibility of the Scriptures, says, Vol. 2, p. 487, "That this phrase, *unquenchable fire*, was understood only in the sense of an intense fire that totally consumed whatever was subjected to it. Thus Eusebius, (*Ecc. Hist.*, lib. 6, chap. 41,) in two places, uses the very words of Matt. iii, 12, —*unquenchable fire*—which has been translated by Cruse, 'an immense or intense fire,' in which certain Christians were burnt in Alexandria, by their heathen persecutors.

The more holy the truth, the more like its Divine Author; and the more it will be opposed by carnal-minded men.

Free salvation lays you under infinite obligations.

The greater your privileges, the greater your debt.

Come to God for what no one else can give you, or do for you; plead his promise, and expect his aid; so you honor him.

Spiritual Desire.

UNSATISFIED desires in temporals, make a poor man in spirituals; a right Christian is only rich in outward things, when he is contented with what he hath. That man hath nothing of heavenly things, that thirsteth not after more. Worldly desires always leave us empty; either we get not what we covet, or else we are not satisfied with what we get; but he that thirsteth after heavenly things is always filled, and the more he receives the more he desires. Sincere desires will bring the richest and choicest mercies that God can give. What a glorious improvement might we make of this affection, if we did but divert the streams, and turn them heavenward.

[Sel.]

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, APR. 30, 1857

Business Items.

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H. M. Kenyon.—We correct on book. The remittance pays Wm. Hoyer's paper to x, 19.

The P. O. Address of Joseph Baker is Enfield N. H.

Books Sent.—E. C. Packard, Wis., J. L. Rice, Wis., R. Luce, jr., Wis., (twice,) Mrs. N. Dennison, N. Y., O. T. Williams, Pa., S. Markillie, Mich., A. Pierce, Iowa.

Receipts.

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

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FOR MICH. TENT.—H. Kenyon \$10. E. M. L. Corey \$2. H. D. Corey \$3.

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