

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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J. P. KELLOGG, CYRENUS SMITH AND D. R. PALMER,  
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,  
J. H. WAGGONER, R. F. COTTELL,  
and STEPHEN PIERCE. } Corresponding  
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

#### THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man,  
Say, Echo, is not this the Gospel plan?  
The Gospel plan.

Must I my faith and love to Jesus show?  
By doing good to all, both friend and foe?  
Both friend and foe.

But if a brother hates and treats me ill,  
Must I return him good and love him still?  
Love him still.

If he my failings watches to reveal,  
Must I his faults as carefully conceal?  
As carefully conceal.

But if my name and character be blast,  
And cruel malice, too, a long time last;  
And if I sorrow and affliction know,  
He loves to add unto my cup of woe;  
In this uncommon, this peculiar case,  
Sweet Echo, say, must I still love and bless?  
Still love and bless.

Whatever usage ill I may receive,  
Must I be patient still, and still forgive?  
Still forgive.

Why, Echo, how is this? thou'rt sure a dove!  
Thy voice shall teach me nothing else but love!  
Nothing else but love.

Amen! with all my heart, then be it so;  
'Tis all delightful, just, and good, I know;  
And now to practice I'll directly go.  
Directly go.

Things being so, whoever me reject,  
My gracious God me surely will protect.  
Surely will protect.

Henceforth I'll roll on him my every care,  
And then both friend and foe embrace in prayer.  
Embrace in prayer.

But after all those duties I have done,  
Must I, in point of merit, them disown,  
And trust for heaven through Jesus' blood alone?  
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear,  
Are sweeter than to flowers, the dew-drop tear;  
Thy wise instructive lessons please me well:  
I'll go and practice them. Farewell, farewell.  
Practice them. Farewell, farewell.

#### SIGNS OF THE TIMES.

[Continued.]

##### POWERS OF THE HEAVENS SHAKEN.

This event we must regard as being future. It holds the same place in the events of this chapter, that the departing of the heavens as a scroll does in the events of the sixth seal of Rev. vi. Both follow the falling stars. Please compare Matt. xxiv, 29, 30, with Rev. vi, 12-17. We think the Scriptures plainly teach that, prior to the resurrection of

the just by the voice of the Son of God, the voice of God the Father will shake the heavens and the earth, and at the voice of God the powers of the heavens will be shaken. And we think this will take place at the pouring out of the seventh vial into the air, Rev. xvi, 17. Then it is said, "And there came a great voice out of the temple of heaven from the throne, saying, It is done." This is not the voice of the Son of God as he descends to raise the dead. It comes from the throne of God in the temple of heaven. "Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." Heb. xii, 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and earth shall shake; [but what will become of the poor saints?] but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16.

We would speak modestly of future events, but venture the opinion that the voice of the Father will shake the heavens and the earth before the sign of the Son of man appears. But the people of God will be safe. Islands may disappear and mountains be thrown down, but the saints remain unharmed. Earthquakes may break up the earth's surface, so that kings and nobles, rich and poor, bond and free may hide "themselves in the dens, and in the rocks of the mountains," still God will be the hope of his people.

##### SIGN OF THE SON OF MAN.

This is not one of the signs which show that the Son of man is near; but "the sign of the Son of man in heaven." It is that which signifies his position. When Christ ascended from the mount of Olivet, "a cloud received him" from the sight of the disciples. They still gazed at the cloud as it rolled upward, bearing the Saviour toward the Father's throne, but they could not see his lovely person. When he comes "in like manner" as he was taken up, the cloud will appear in the distance; small at first, but as it draws near the earth it will increase in size. It will signify to those who are looking for his return that he is there, soon to burst forth from the cloud in matchless glory. This cloud will be the sign of the Son of man in heaven.

##### THE TRIBES OF THE EARTH MOURN.

During the pouring out of the seven last plagues, and at the time of the shaking of the powers of the heaven, a large portion of the wicked will doubtless be destroyed. A portion still remain to view scenes still more terrific, and endure anguish more dreadful. The sign is seen in heaven. A once crucified, a slighted and insulted Saviour, now King of kings, and Lord of lords, is coming near the earth! His glory blazes everywhere! The saints hope and rejoice with trembling, but what an hour for the wicked! The tribes of the earth mourn. Amid the ruins of shivered creation they hold one general prayer-meeting. Kings and great men, rich men, chief captains and mighty men, free and bond, all, yes all unite in the general wail. As the Son of man in the glory of his Father, attended by all the holy angels, draws still nearer, consternation fills every breast. They hide in dens and in the rocks of the mountains. Their only hope is to be concealed from the glory of that scene. They know it is too late to pray to the Son of man for mercy, that probation for the human family has ended forever. Here is a copy of that dreadful prayer:

"Mountains and rocks fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi, 16, 17.

But rocks cannot shelter them from the burning glory reflected by the King of kings, attended by the whole heavenly host. The presence of but one angel before Joseph's sepulchre caused the keepers to fall like dead men. Then when "the Son of man shall come in the glory of the Father," "and all the holy angels with him," no sinner can endure the scene and live. The exceeding brightness of that holy throng, brighter than a thousand suns at noon-day, will pierce the sinner's lowest hiding place, and will "make a speedy ridance of all them that dwell in the land." Zeph. i, 18. Or, as Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [bright shining, Macknight's Translation] of his coming." O, Christian brother, we warn you to watch and be ready to receive your Saviour with joy. Backslider, arouse, and return to the Lord while he may be found. And, poor sinner, though you have never tasted of the pardoning love of Christ, you, too, may come and find pardon, and a shelter from approaching wrath.

The Son of man will be seen "coming in the clouds of heaven with power and great glory." But before his coming, a great work will be done for his people. Should he suddenly burst upon them now, they could not endure "the power and great glory" of the scene. This subject is beautifully illustrated by the following words of the Prophet: "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, 3.

The day-star first appears, then the dawn of day. And as the light of day increases, our eyes are enabled to endure it, and view the sun shining in his strength. But should the light of the sun burst upon the world suddenly at midnight, no human eye could endure it.

So will the saints be prepared to meet their coming King. They must first break away from the fashions, love and cares of this world, and consecrate themselves and all they have to the Lord. Then will they share the outpouring of the Holy Spirit, "as the rain, as the latter and the former rain upon the earth." The day-star will arise in their hearts. 2 Pet. i, 19. Then will the day of release and rest dawn in glory upon the weary trusting ones. Those who have taken heed to the sure word of prophecy through the dark watching night, will then raise their heads in triumph. They are filled with faith, and with the Holy Spirit. Glory is poured upon them till they can gaze on Christ and angels. The trumpet sounds. The angels are dispatched to the grave's mouth. The voice of the Son of God awakes the sleeping saints of all past ages. They come forth in immortal perfection, and as they leave the earth, the living saints are changed. The "elect from one end of heaven to the other," each with an angel bright and strong to lead the way, are all caught up to meet their Lord who waits in mid heaven to receive the purchase of his blood. As language would fail to describe what follows, dear reader, we leave you here to contemplate it, praying that we may soon participate in the meeting scene.

## PARABLE OF THE FIG-TREE.

Verses 32, 33. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. So likewise ye, when ye shall see all these things, know that it, [he, margin,] is near, even at the doors."

The parable of the fig-tree is probably the most forcible that could be used by our Lord to inspire in the hearts of his people faith in his speedy coming. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green velvet carpet, we know that Summer is nigh. If one should doubt, and talk of the season's changing back to cold Winter, he would be thought insane. It is a certainty with us that Summer is coming when we see these signs in nature. We know that Summer is nigh. "So likewise ye," or with the same certainty, KNOW that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

Here, dear reader, our Lord, has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then we enquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming, when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event should be near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

## ALL THESE THINGS.

Our Lord says, [Luke xxi, 28,] "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The signs began to come to pass with the dark day of 1780. Then it could be said that redemption draweth nigh, and from that time the humble followers of Jesus might look up in expectation of witnessing his glorious appearing. But [verse 31] "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The signs in the sun, moon and stars are all that were given to base faith upon. All the other events mentioned in connection with these, have their fulfillment after the faith of God's people is perfected, and the doom of all sinners is fixed. Therefore we conclude that the phrase, "all these things," embraces the darkening of the sun and the moon, and the falling of the stars; and these having come to pass, we may now learn the parable of the fig-tree, and know that Christ's coming is near, even at the doors.

But it is urged that the phrase, "all these things," embraces all the things mentioned in connection by our Lord. We will test the matter. The things mentioned, are (1.) the sun shall be darkened, (2.) the moon shall not give her light, (3.) the stars shall fall from heaven, (4.) the powers of the heavens shaken, (5.) sign of the Son of man, (6.) the tribes of the earth mourn, (7.) they shall see the Son of man coming, and (8.) the angels gather the elect. Here are eight things mentioned in close connection. Must they all take place before it may be known that Christ's coming is near, even at the doors? Certainly not, for his coming is one of the things. Then where shall the division be made? How many of these eight things are embraced in the phrase, "all these things?" We will commence at the last, and trace them back and see. The angels gathering the elect is not embraced in the phrase, neither the coming of the Son of man in power and great glory; for it would be most absurd to say that we must wait until Christ comes and raises the dead before we may know that his coming is near, even at the doors. The phrase, "all these things," does not embrace the mourning of the tribes of the earth, and the sign of the Son of man; for then the cloud that brings the Saviour is seen—no time to learn the parable of the fig-tree then. Neither does the phrase embrace the

shaking of the powers of the heavens; for that does not take place until the seventh vial is poured out. But the faith of God's people is perfected, and the doom of all sinners is for ever fixed before the pouring out of the first vial. The parable of the fig-tree was given to inspire faith in the minds of those who hear the reasons of Christ's soon coming. But to suppose that this parable is to be learned after it is said, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still," after the thunder, lightning, great earthquake, and great hail, "each stone about the weight of a talent," is most absurd. No! The phrase, "all these things" in verse 33, embraces the three great signs in the sun, moon and stars, given to strengthen the faith of God's people while merciful warnings are being given to the world. Here, then, since the falling stars of 1833, the parable of the fig-tree has force, and we may know that Christ's coming is near, even at the doors, with all the certainty that we know that Summer is nigh when the trees put forth their tender buds and leaves.

## THIS GENERATION SHALL NOT PASS.

Verses 34, 35. "Verily I say unto you, This generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Many suppose that our Lord here speaks of the generation then living, who listened to his teachings. That such are in error on this point, the following facts clearly prove:—

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them, [Luke xi, 29,] "There shall no sign be given it, but the sign of Jonas the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon and stars, which were to appear in the last generation, and declares that this generation shall not pass away till all these things be fulfilled.

In like manner St. Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv, 51, 52. Or, "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv, 17.

Also, in like manner is the mind carried backward in Ps. xcv, 10. "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were then present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780, would live to witness the second coming of the Saviour. That some who saw this first sign will live to witness the coming of Jesus, we have no doubt. But it is our opinion that our Lord designed to teach that the people who should live at the time of the fulfillment of the last sign, (the falling stars of 1833,) and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to next to the last generation before the flood, but to the last. The very generation which drank the waters of the flood, saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time. The signs were fulfilled at the right time to give force to the warning.

And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from heaven, will drink the unmingled cup of the wrath of God. For such the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of the Son of man, and with the faithful host of God will then exclaim, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv, 9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

Verse 36. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Many suppose that this text proves that nothing can be known in regard to the time of the second coming of Christ. Here, we think they greatly err, and give the following reasons why we think so:—

1. Because our Lord gives signs of his coming, and says, "When ye shall see all these things, KNOW that it is near, even at the doors." Who dare dispute the Master, and say we cannot know anything about the nearness of the event?

2. Because he says, "As the days of Noah were, so shall also the coming of the Son of man be." God said to Noah, "My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Gen. vi, 3. At the appointed time said the Lord to Noah, "Come thou, and all thy house into the ark, . . . For yet seven days, and I will cause it to rain upon the earth." Gen. vii, 1-4. A warning connected with time, was given to Noah for the men of his age. Likewise a most solemn warning, based upon the termination of the prophetic periods, and the fulfillment of the signs, is given to the men of this generation. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii, 7. The period of the flood was revealed, and the warning was given. The fulfilling prophecies, and signs of the times declare Christ's coming at the door, and the solemn message has gone forth.

3. Because they make the text prove too much for their own unbelief. As recorded by Mark, it reads, "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." If the text proves that men are never to know anything in regard to the time of the second advent, it proves that angels are not to know, and also that the Son is to be kept in the same ignorance; that is, know nothing about it till the event takes place, and our Lord finds himself in this world!!! The idea that the Son of God will not know the day and hour of his second advent to this world is most preposterous. Christ will know. So will angels, and so will the waiting, watching people of God.

An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word *know*, is used in the same sense here that it is by Paul in 1 Cor. ii, 2. "For I determined not to know [make known] anything among you save Jesus Christ and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hifil*, that is, *to make known*. His [Christ's] answer is just equivalent to saying: The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*. 1 Cor. ii, 2. I came to you *making known* the testimony of God; for I determined to *make known* nothing among you but a crucified Christ."

Albert Barnes in his notes on the Gospels says, "Others have said that the verb rendered *knoweth* means

sometimes to make known, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as in 1 Cor. ii, 2."

Verses 37-39. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like that before the flood, while the ark was preparing.

Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed at, and jeered the man of God. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, they grew more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot.

But the Lord calls Noah into the ark, and says to him, "Yet seven days, and I will cause it to rain upon the earth." And by the hand of Providence the beasts are led into the ark, and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones, so as to calm their fears, and they breathe easier. But the day arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. On this very day some are being joined in marriage. It is a day of unusual feasting and sports. The farmer is planting and sowing, and the mechanic is heard pursuing his work of building. And while all are looking over long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. They think of Noah, and as they turn to look towards the ark, the windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of water. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land, but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they too are covered with water, so that there is not a resting place for Noah's dove. All are still in death. Horrid death, made still more horrible by being in consequence of slighted mercy.—But where is Noah? Ah! safe in the ark, borne upon the bow. Safe from the flood, safe in the ark, for God "shut him in."

By most people the evidences of the soon coming of Christ are considered insufficient to base faith upon. But mark: the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But behold the evidences which come pouring in upon us on all sides that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by Prophets, by Christ, and in the epistles fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1. Wherever we look, we see prophecy fulfilling. And while the knowledge of God and the spirit of holiness are departing, spiritual wickedness like a flood covers the land.

But these evidences are considered insufficient to rest faith upon. But what kind of evidence would they have? "When the signs of the end," says the sceptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner, as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world beside sunk in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to rest their faith. "When the Son of man cometh, shall he find faith on the earth?" Luke xviii, 8. He will find but little. It will be as in the days of Noah. A few will believe, and stand complete in God amid all the perils of the last days. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Luke xii, 32.

Just before the end, the world will be hardened in sin, indifferent to the claims of God, careless about hearing warnings of danger, blinded by cares, pleasures and riches, an unbelieving and infidel race, eating, drinking, marrying, building, planting, sowing. It is right to eat and drink, but the sin is in excess and gluttony. The marriage covenant is holy, but God's glory is seldom thought of. Building, planting and sowing, necessary for convenient shelter, food and clothing, are right, but the world has gone wholly after these things, so that they have no time, or disposition to think of God, heaven, Christ's coming and the Judgment. J. W.

(To be Continued.)

#### The Earthquake at St. Louis.

Two shocks of an earthquake were felt yesterday in this city and vicinity, of more violence than are usual in this latitude. The first shock occurred about five minutes past four o'clock, and was preceded by a loud, continuous noise, like thunder or the roar of artillery. The earth then commenced shaking, and the houses seemed to rock from East to West. After a pause of eight or ten minutes the second shock came on, but was much less violent than the first. Deeming the house we were in—a tall, narrow, five story building, and we in the fifth—unsafe, we soon found our way to the ground, in Georgia costume, when we observed that the sky presented a singular appearance, an unusual thing was around the moon, and a peculiar fog hung close to the earth. A gentleman informed us that he also saw a very brilliant meteor about the time of the first shock. Whether these signs had anything to do with the earthquake, we leave others to determine. Earthquakes, if we may believe the testimony of the rocks, have been no unusual thing in this vicinity in ages past. And not to go back to antiquity, many of our oldest citizens will remember the terrible earthquake that occurred at New Madrid, in 1811, when that village was partially destroyed, and a large section of that part of the State sunk and submerged, rendering an act of Congress necessary to grant other lands to the settlers in place of those that were destroyed. For many years after the occurrence, the inhabitants experienced violent shocks periodically, and emigrants were afraid to settle in that quarter. After a while, however, they became used to them, and whenever one happened, they would remark, "It is only an earthquake," and go about their business.

We do not remember to have felt the shock of an earthquake since the evening of the presidential election of 1852, just as the sun was going down and Franklin Pierce had been elected President of the United States. If it took an earthquake to herald the defeat of Gen. Scott, who knows but that this second earthquake was intended to announce that the financial crisis is over, and that nothing more is going to burst on the top of the earth, just at this time.—*St. Louis Leader*, Oct. 9.

NOTE. The last paragraph of the above, illus-

trates the spirit that the world is getting into of treating serious matters with lightness and frivolity. They will crack a joke on the most serious events, and lay nothing to heart. But there are scenes before us, about to convulse the world, and sweep its inhabitants to ruin, which will prove no joke. The time will come when people will not be disposed to trifle with these things.—Ed.

DORSTICK'S went to a fashionable church in a city to buy a pew, but had too light a purse. He says:—

"I very soon discovered that no 'dead heads' were allowed on this line, and that if a man couldn't pay he was put off the train. After some preliminary chat about the foreign news, the state of the markets, the hope of a revival of religion, the rise in 'Erie,' the progress of the work of grace, and the price of pork, the lowly ones gathered around, and the sale began. Those pews nearest the pulpit, or perhaps I should say, those seats next the locomotive, were sold first: they brought seventy, eighty, and even one hundred dollars premium; the price was to be paid merely for a choice of seats, in addition to the regular rent. I instantly saw that I hadn't money enough to take a first class cabin passage, but thought there might be a place for me somewhere. Jones bought a ticket, and Smith and Tompkins; but there was not a single seat that came down to my pile, and I felt I must give up the journey or find a cheaper conveyance; for I certainly couldn't afford to go to heaven at such exorbitant rates."

#### Spirits Guiding a Vessel.

THE following singular account of a sailing vessel being guided by an invisible, intelligent power, we clip from a Wisconsin paper. The individuals who subscribe to the document, are said to be persons well known in Stockbridge, and of strict veracity and honor.

"We, the undersigned, left Oshkosh in a small sail-boat for Stockbridge, at twenty minutes past four on Friday afternoon, July 17th. A gentle wind was blowing from the south-west at the time, but at about nine o'clock in the evening, and when about half way across, it became intensely dark. At the same time a terrible gale of wind blew up from the south-east, threatening us with immediate destruction, and rapidly drifting us to the north-west. The sails were immediately furled, but the boat became unmanageable—the waves rolled high. We knew not what to do—it was so dark we could not see each other, except by an occasional flash of lightning which only served to make our inevitable doom more apparent. Suddenly, and while we were expecting every moment to go to the bottom, a brilliant ball of light, from four to six inches in diameter, appeared at the mast-head, and simultaneously several small lights appeared on the pole in the hands of one of the party, which he was using to steer the boat, (as we could not guide it with the rudder,) also one upon each shoulder. He at the same time cried out, "Never fear, our guardian spirits are with us!" The light at the mast-head moved toward the eastern shore. We steered for it, and with nothing to propel ourselves with, as we had no oars on board, the boat moved rapidly along toward the light, against wind and waves. At half-past eleven we landed, having run into a little harbor, nearly in a south-east direction from the place where the gale first struck us, having proceeded about eight miles, (for we had drifted back about a mile and a half,) propelled by an invisible power, in about two hours and thirty minutes.

Jos. W. Schooley,	John Denslow,
Amelia Schooley,	Wm. C. Cook,
Mrs. Isa. Schooley,	Miss E. A. Cool.

Stockbridge, July 26th, 1857.

THE greater your wants, the greater your encouragement to go to God for supply; for the greater will be his glory in supplying them: he says, "Open thy mouth wide and I will fill it."

Conceit is the high road to shame.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. OCT. 29 1857.

## A RETROSPECT.

THE REVIEW has reached another waymark in its history. Another volume has closed. The first great fact that is impressed upon us by this event, is the rapidity with which these last moments of time are sweeping by us. Engrossed in the cares and labors of our occupation, we hardly take note of time, till some occurrence suddenly arrests our attention, and calls to mind how great a period has almost unawares passed by. Volume after volume is being finished. Year after year is passing away. Time is unrelenting in its course; its wheels are rapidly rolling onward; and whither are they tending? Whither are we being borne upon its swift current? To that solemn day, which is the great waymark before us—the great day of God Almighty. Verily it is near and hasteth greatly.

Look back, reader, upon the last five years. Does it not seem to you as though it were but yesterday? Have they not passed away with a swiftness almost incredible? And that the world will ever behold five more years complete their full circle, who may predict? Or if it should, who may venture to foretell with what events they are freighted! When once the storm whose ominous mutterings have been these past years rolling through the world, shall burst forth in fury, a brief and terrific work will it accomplish upon the earth. Speaking of the salvation of the remnant of Israel, the Apostle, taking up the words of the Prophet, thus speaks: "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. ix, 27, 28.

Every day almost has brought with it new confirmations of the truth we cherish: enough at any rate to inspire in us hope and zeal and courage. The world is fast tending to that state intimated by the Saviour when he asked that significant question, When the Son of man cometh shall he find faith on the earth?

The prosperity of the cause in which we are enlisted is also cheering. Every new evidence that we have the truth, is an additional evidence of our final triumph; for the truth will triumph. If we were expecting to convert the world, we might have reason to be discouraged; or if we were laboring to build up a sect, and secure large numbers, and honor and popularity, or to engage the so-called great and learned and mighty men of the age with us. But none of these are our objects. Truth does not run in these channels. "For ye see your calling, brethren," says the Apostle, [1 Cor. i, 26.] "how that not many wise men after the flesh, not many mighty, not many noble, are called." And in regard to numbers, we have this testimony that narrow is the way that leadeth to life and few there be that find it. Broad is the way that leads to death and many go in thereat. When the Son of Man cometh shall he find faith on the earth? And yet in view of these plain declarations and many others like them, mankind will persistently refuse to heed the truth because few follow it, and blindly cling to hideous and misshapen error, because all the world do likewise.

But fear not little flock; for it is your Father's good pleasure to give you the kingdom. And when the time shall indeed come that our pilgrimage will be ended, and we enter upon the joys of a fadeless, griefless, deathless, endless state, how short will appear the years in which we have been striving for our reward—shorter than those which we now look back upon! How trifling will seem the toils we have endured! how few the trials we have passed! how insignificant the sacrifices we have made, compared with the treasure gained. Well may we when we

think of it, coolly reckon, with Paul, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

"Still, still, rest on the promise,  
Cling, cling, fast to his word,  
Wait, wait, if he should tarry,  
Patiently wait for the Lord.  
Yes, yes, O yes,  
Patiently wait for the Lord."

MANY thanks, to friends, who have given us words of sympathy and encouragement, and who have also contributed to the interest of the columns of the REVIEW during the volume, that is closed. We bespeak their earnest efforts for the next. While the torch of truth is blazing as never before upon our pathway, let us prove ourselves equal to every opportunity; let us be up with every privilege; or, in other words, as every privilege has its duty, let us do every duty. Success can but attend sincere and earnest efforts put forth in the direction of divine truth.

Let us adhere closely to present truth; inquiring what truth, and what duty particularly concerns us now. Speculations concerning the future are but of secondary importance. The sure word of prophecy is compared to a lamp in a dark place. But a lamp does not at once light a person from the beginning to the end of his journey; it sheds its light about him where he is, as much as is necessary, and as he advances the way is gradually lighted up before him. So with the prophetic word; and he who would, to the neglect of the light that shines more immediately upon him, direct his gaze all absorbingly upon events to come, will doubtless err in his calculations of the future and stumble over the duties of the present. Let us keep close to the lamp. Those who get far ahead of it are as sure to get into the dark as those who fall behind it. Let us endeavor to advance as that advances; no faster and no slower.

We trust that the REVIEW will, for the future, through the co-operation of all its friends, be a paper full of interest, and of sterling value to every one who is striving in meekness and humility, to know and walk in the way to eternal life; such an one as every one will love who loves truth and a bold and unflinching advocacy of everything that is pure and right, opposed to sin, and allied to holiness of heart; and such as those only will hate, who hate truth and its accompanying graces. May we count upon your efforts, reader, to attain this end? Happy will it be for those of whom it can be said in the final reckoning, They have done what they could.

## OFFICE REPORT.

It has been thought proper to report from time to time to the friends of the cause concerning matters connected with the Office, and those which come under its immediate knowledge. In pursuance of this design we submit the following statement of the condition of our affairs at the present time.

The subscription list of the REVIEW presents an encouraging aspect. There has been a gain in all parts of the field. The precise number of additions received, since this volume commenced, and from what locality, may be seen by the following figures:

From the New England States we have received new subscribers,	41
Stoppages from those States,	32
Leaving a net gain of	9
From New York and Pennsylvania we have received	51
Stoppages from ditto,	28
Leaving a net gain of	23
From the West, including Indiana, Illinois, Wisconsin, Iowa and Minnesota, we have received	62
Stoppages,	20
Leaving a net gain of	42
From Michigan and Ohio we have received	208
Stoppages,	50
Leaving a net gain of	158

It will be seen by this that the whole number of new subscribers received since the commencement of the present volume is three hundred and sixty-two; whole number of stoppages, one hundred and thirty; which leaves a gain throughout of two hundred and thirty-two. About thirty of these are among those who have been receiving the paper on trial for three months, whose time is now expired without our hearing from them. These names will be erased. We shall therefore commence volume eleven with two hundred more subscribers than we had at the commencement of volume ten. This is a fact of no small encouragement. Let no efforts be spared, brethren, and this number can be doubled before the commencement of volume twelve.

The receipts of the current volume have been for the paper,	915.88
From other sources,	79.44
We have borrowed,	400.00
	\$1395.32
The Expenses have been, for paper, ink, and incidentals,	585.06
For work on the various departments of the paper,	609.10
There is now owing for work,	95.53
	\$1289.69

It will thus be seen that the receipts have fallen short of expenses \$294.37

There is enough due on the paper to cover this and enable us to meet the expense of \$170 worth of stock just ordered, and pay up what is borrowed. It should be sent in at once.

BOOK FUND. The amount of sales of books, since they became the property of the church, Apr. 9th, 1856, has reached \$1287.91

Of this sum the amount not paid is \$344.35

Leaving the sum paid of	\$943.56
The expenses of the Fund in the publication of late works, &c., amount to	849.77

Balance in Treasury,	\$93.79
MICHIGAN TENT. There have been received to this date to meet the expenses of the Michigan Tent.	\$239.86
Its expenses have been	260.47

Which leaves a deficiency in the receipts, as compared with expenses, of \$20.61  
Those who have not yet paid their pledges on this enterprise, will please see to this.

## TALK AND LIVE YOUR FAITH.

God has heard your profession; he also hears all your words, and sees all your actions in reference to it. The conversation and business calculations of many Sabbath-keepers have a destructive influence over their children and the world. A professed reverence for all the ten commandments is not unpopular—it is the profession of the church and the world; but the keeping of them will meet with opposition from every carnal mind. The profession alone is worthless. Noah might have preached the coming flood till the waters rose over his own dwelling; but he would not have condemned the world, nor saved himself, if he had not built the ark.

The Lord directed the children of Israel, concerning his commandments Deut. xi, 19:

*And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.*

If this course was pursued among us; if the morning conversation with our children was on the nature and obligation of the law of God; and if as we returned from our labors, this was the prominent theme, and the subject of evening instruction and explanation, we would see a different state of things in the families of Sabbath-keepers from that now

seen. And this is what God requires; and we may pray in vain for God to bless our children, unless we discharge our duty to him and them. There is a responsibility in this respect that we cannot throw off. Would that we all realized it.

But there is no point wherein most of us come so short of living and conversing our faith as in the soon coming of the Lord. When the servants of God have conversed with the children of those who profess the faith of the Third Angel's Message, on the coming of Christ, the evidences of its being near, and the necessity of immediate preparation for that event, often are their hearts made sad by hearing the parents proceed to unfold their business calculations concerning the improvement of their lands, building of houses, &c.: laying out the work of a life time, without any reference to the shortness of time. Can the children of such parents believe the present truth?

We sometimes hear a brother tell his neighbor that such a village is destined to become the most important one in that part of the country; or that such a location will be valuable in course of time when the country gets improved, or perhaps a railroad built near it; or that it will take many years for the country to outgrow the effects of the money panic, and so on. In such cases we next expect to hear him lament that his neighbors will not receive the evidences of the signs of the times, and the near coming of the Saviour. But how can they? His light is darkness, and he is *living down* the truth before their eyes.

We would particularly call the attention of those parents to this subject who are giving their children a collegiate education. Knowledge is truly desirable, but we would recommend the book of Proverbs to the parents on that subject.

If it is a characteristic of the wicked that "God is not in all his thoughts," some of us would do well to look to our standing. J. N. W.

#### "Who may Abide the Day of His Coming?"

MANY hundred years since, the prophet Malachi while dwelling upon the dreadful scenes of the judgment penned this momentous question. With the sure spirit of prophecy he saw the people of the last age abandoned to infidelity and every form of unbelief; and with their senses steeped in the enjoyments of carnal delights, they were nearly impervious to every religious influence.

Most evidently he viewed the testing message now going forth. He saw the proud churches resisting the clear light of present truth till their cup of iniquity was full; he saw the love of many waxing cold; he saw the narrowness of the way and the straitness of the gate; and in full gaze of the investigative judgment—the great day of atonement—he exclaimed, "Who may abide the day of His coming? and who shall stand when he appeareth? for He is like a refiner's fire, and like fuller's soap."

As the fervent heat of the refiner's fire brings the precious metal to solution and the dross is separated, and like as the fuller's soap, by its detergent qualities, cleanses the soiled and filthy garment, so our great High Priest, by the merit of his own blood "will sit as a refiner and purifier of silver, and he shall purge the sons of Levi, and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness."

But the question, "Who may abide the day of His coming?" supposes in itself a fearful test, and perilous times. What was to be the condition of the last times? Ans. "As it was in the days of Noah, and before the flood." How was it then? "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth and behold it was corrupt; for all flesh had corrupted his way upon the earth." This is the type—a world of corruption, voluptuousness, and crimes of every hue; but mark its antitype. "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers,

incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof: from such turn away."

Such dear brethren is the prophetic delineation of OUR DAY, and this is the society, and these are the sins to which we are exposed. Our time is a God-hating and a sin-loving time! We are in the very midst of a "crooked and perverse" generation, and we may expect that it will "wax worse and worse" till all the world will go one way—and that down the broad way to destruction.

God grant that in view of these things we may all ask with the Prophet, "Who may abide the day of His coming? and who shall stand when he appeareth?" and from a timely apprehension of coming danger, inseparably unite our dearest interests with God's cause; seek protection of his Omnipotent arm; then we shall abide the coming day, and with all the redeemed, partake of those living waters which "make glad the city of our God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." G. W. AMADON.

Battle Creek, Mich., Oct. 1857.

#### Note From Bro. Bates.

BRO. SMITH: For the benefit of my brethren who may wish to know my whereabouts I will just say that I arrived home from the West a few days since.

My daughter's health is improving slowly. My son arrived home from the Pacific a few days before me, and has in part recovered from a serious injury received by being thrown from his boat by a whale. The little company of Sabbath-keepers here are still striving for the kingdom.

Next Sabbath I am expecting to meet with the church and friends in Dartmouth, and by request, preach in the Christian meeting-house in New Boston on First-day.

My post office address for the present will be Fairhaven, Mass. JOSEPH BATES.

#### Note from Bro. Byington.

I WOULD say to Bro. Buck, Hilliard, Lawrence, Taylor and all others in northern N. Y., that I have not forgotten them, but I am praying for them and the cause of truth where they reside.

I have had good seasons for some two months past in trying to present the truth to the church and people in different parts of Michigan. I find the best way to rise above trials, is to keep doing.

I am sorry for my want of faithfulness to Him, who to save me, has been obedient unto death, even the death of the cross. I think I will be zealous and repent. I think the church is rising in Mich. Come brethren, let us go forward.

JOHN BYINGTON.

Battle Creek, Oct. 19th, 1857.

#### DRESS.

If any one would like to see the subject of dress as an ornament, clearly set forth, let such an one read the third chapter of Isaiah from the 16th to the 26th verse. Those holy prophets had a disregard to the sickly, effeminate delicacy of fashionable tastes, which was, and is still very grating upon carnal preferences.

Dress was first introduced, in consequence of transgression, and the loss of innocence. Little did mother Eve, or father Adam think, that their sons and daughters would wear this badge of disgrace as a decoration, and the present rage for fine clothing is as clear an evidence of depravity as could be furnished.

There are three points to be attained in dress; decency, comfort and convenience; and to put on clothing for display is evidently a device of Satan, beneath the dignity of right reason, not to speak of its criminality and guilt, in the sight of God. Contemplate

for a moment a modern bonnet, an ingenious airy fabric, just on the point of sliding backwards from the back part of the head, leaving the face and a great part of the head exposed to sun and wind and rain. Can any one tell the use of such an article?

Again consider for a moment a fashionable dress, with so much cloth in the skirt as to leave a very scant portion for the sleeves &c., Can any one tell the origin of such senseless, indecent arrangements? Yes! to please the goddess of fashion! and I fully believe that Satan is very active inventing new fashions.

Then with regard to jewelry, rings, necklaces with all the trinkets of ancient or modern name, I ask, who is warmed or fed or clothed by them? A distinguished merchant of N. Y. says, that the money paid by our people for these baubles, is absolutely past belief; and that it might better be cast into the ocean. Certainly no godly person of the present age, can countenance the use of such trifles for one moment.

A dress clean and neat, and warm or cool to suit the season, worn with regard to God, whose jealous eye watches over our motives; a dress purchased not for its beauty, but with regard to prudence and humility, so that it shall waken no sensation of vanity in ourselves, or of envy in others, such a dress may be to us a standing memorial of our present state of bondage and of peril.

Always bear in mind in using our Lord's time and money, that all things are his, and that souls are constantly perishing for lack of knowledge. O let us not make the darkness more dark, but let our light shine, and prove in all things that we are strangers and pilgrims here. JOSEPH CLARKE.

Portage, Wood Co., Ohio.

#### CONFERENCE AT BERLIN Ct.

THIS Conference was one of interest and we trust of lasting benefit to the saints.

A goodly number assembled from different parts of the State together with some from N. Y. Some were cast down by trials and the buffetings of Satan; but not destroyed. The message to the Laodiceans has had a salutary effect upon many, while others were not conscious of their wretched condition.

Much liberty and freedom of spirit was given to preach the Word. Bro. Smith gave a discourse on the Faith of Jesus which was highly appreciated and was indeed a portion of meat in due season. Many hearts were made to feel that faith without works is dead, and resolved for the future to show their faith by their works.

Our meeting of business on First-day was solemn and profitable, and passed off harmoniously, graced by the presence of the sweet, melting, heavenly Spirit of our compassionate Redeemer. We were satisfied that this effort was made in the right direction, and was owned and blessed of God.

In conclusion, let me say to the saints scattered abroad, that now is the time, and the only time if you would inherit eternal life, to learn for yourselves what it is to keep the Faith of Jesus, with the Commandments of God. O be zealous in the work; we are approaching that fearful moment when the lukewarm will be spued out and left to perish. Arise and work out your own salvation with fear and trembling before it is too late, and all is lost forever. E. L. BARR.

South Hardwick, Vt., Oct. 15th, 1857.

D. D.'s UNCHRISTIAN.—Bro. Cowles, editor of the *Oberlin Evangelist*, says, and well he may, "We have stubborn misgivings about this entire system of honorary degrees on the ground that it conflicts with the spirit of Christ's admonition, [Matt. xxiii, 8.] 'Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren.'"—*Golden Rule*.

The Scripture says, "If ye know these things, happy are ye if ye do them." The *Oberlin Evangelist* now before us has on its first page as follows, "Rev. Henry Cowles, Editor." The only place in the Bible where the word *reverend* occurs is Ps. cxi, 9, and refers to the name of God. To accept the title of D. D. is vain, but to take that of Reverend is presumptuous. J. H. W.

## WE MOURN.

We mourn our follies past,  
Our vanity and pride,  
And that we ought should know,  
Save Jesus crucified.

We mourn the want of faith,  
That faith that works by love;  
We mourn we e'er should lack  
True wisdom from above.

We mourn thine absence, Lord,  
The hiding of thy face,  
And hate indeed those sins  
That hinder thy free grace.

In our infirmity,  
We'll glory, and in God,  
And thank him, while we mourn,  
We're sons beneath the rod.

The promise stands secure  
To those who mourn aright;  
They shall be comforted;  
In God shall they delight.

'Tis comfort most we need,  
When mourning and oppressed;  
And O! what joy to know  
In God we may be blest!

We'll mourn as Jesus mourned;  
He groaned, he wept, he prayed;  
But we can ne'er repay—  
The debt we owe, he paid.

Though in humility,  
We're called to suffer here,  
None will be found to mourn  
In yon celestial sphere.

No sorrow there! we read,  
All tears are wiped away;  
But O! the glory'll be,  
With Christ our Lord to stay.

Not for a fleeting day,  
As here our visits are;  
But evermore shall we  
Eternal glories share.

West Willon, N. H.

MRS. R. SMITH.

## TO THE WISE.

FAMILY WORSHIP. O, how important, and, to the truly wise, delightful duty is this! May I speak a word, and say to those who believe in "present truth," let us not neglect this *present duty*.

Perilous times *have* come, and trouble *is* coming, *is near!* let us therefore do all to stand. The two-horned beast's decree will soon go forth, requiring us to receive the mark of the beast; in plain words, to keep Sunday. Have we a martyr spirit? if not, let us get it without delay.

Take, for example, David. He prayed, kneeling down, three times a day. His God whom he continually served, delivered him." See Dan. vi, 10-16.

We have reason also to believe, that, on the account of David's punctuality in his private and social duties, God honored, and delivered him, in his public walks. See, Ps. lv, 17, 18.

The Elias of these days of peril has come, and it will soon be seen who are following the Lord, and who Baal. The fallen down altars must be erected, family devotion must be seen again in the earth. See Mal. iv, 5, 6; Luke i, 16, 17.

Tobacco. My very soul is grieved to see those who make loud professions of faith in every thing that is right, wallowing in this filthy habit. I can no longer bear it without speaking out with all that abhorrence that it deserves, which I am allowed by the great Apostle. See Rom. xii, 9. "Abhor that which is evil." Parents sometimes are grieved to see their girls get the vain trinkets that the devil is pleased with; and some, at the same time have their mouth filled with a plug of filthy tobacco, or a pipe!

"I feel very jealous for the Lord God of hosts;" and for "Zion's sake will I not hold my peace, nor rest, until the righteousness thereof go forth as a lamp that burneth."

"Nought is an evil, though it lay  
Thy dearest idol low,  
If it be tending with the dart,  
Thy proud and un-submissive heart  
Deceives to make it so."

JESSE DORCAS.

Gilboa, Ohio, Sept. 25th, 1857.

## Buy and Sell.

THE counsel of the faithful and true Witness, is to buy of him gold tried in the fire, that we may be rich; and white raiment, that we may be clothed, and that the shame of our nakedness do not appear; and to anoint our eyes with eye-salve, that we may see. Rev. iii, 18. The anointing all may have who humbly ask in faith, believing; for says this same Witness, Our heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. Now he which establisheth us with you in Christ, and hath anointed us, is God. Who hath sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i, 21, 22; also 1 John ii, 20-27.

It seems evident to me that this anointing is the "Spirit of truth," the Comforter, which is the Holy Ghost, which was to teach us all things. John xiv, 17-26. If the teachings of this Spirit had been followed, we should not have found ourselves "wretched, and miserable, and poor, and blind, and naked," in a fit condition to be spued out of the mouth of the Lord. But hear him in tones of pity and compassion, pleading with his erring children still. One more opportunity is offered to be saved; but remember it is the last call to the last church. To the last state of the church this language is addressed. "As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and sup with him, and be with me. To him that overcometh will I grant to sit with me in my throne," &c.

Dear brethren and sisters, here are great and precious promises to them that overcome. But remember, there is something for us to do. These precious treasures are not to fall upon us at our wish, but are to be bought. Yes, *bought!* And don't be surprised if in following the counsel of this Witness, and of the Holy Spirit in buying them, you are called to part with *all* you have in this world.

"What saith the Scriptures?" "How readest thou?" Hear the Saviour. Matt. vi, 19-21. "Lay not up for yourselves treasures upon earth; but lay up for yourselves treasures in heaven; for where your treasure is, there will your heart be also." If any wish to know how to lay up treasure in heaven, read with care Matt. xix, 21, 22. How many are trying to lay it up and become perfect, some other way.

A true witness will not counsel us to buy gold without telling us how to do it, unless he has given the needed information before. He has given it. Luke xii, 32. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. But says one, he is to *give* us the kingdom. What would you prove by this? Please read the next verses and see. Believe it also. "Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he shall return from the wedding."

Then according to this Witness in order to have a treasure in heaven we must sell that we have (not a part of it, or give of our income) and give alms. These are the commands of him who spake as never man spoke. He says, If ye love me keep my commandments. How many are ready and anxious to obey him, and buy the gold, white raiment & eye-salve?

Says the Third Angel, Here are they of Jesus. Commandments of God and thou shalt see Where are they, brethren? *Search diligently,* how many of them you can. "The Faith of Jesus," Compare them with the *of* the New Testament, which embraces *every* all its requirements are How can it be

obeyed. How many are acting as though they expected to be judged by this word in the last day? But so it is, and if we have not obeyed all its requirements according to the best of our knowledge, I see not how we can stand in the Judgment, be acquitted by a just God and hear the welcome applaudit, Well done, good and faithful servants!

You say that all is on the altar, a sacrifice to the Lord; (and we don't like to doubt your word;) that you are giving largely to advance the cause, &c.; and yet your property is increasing from year to year. There must be a mistake somewhere; for, according to the law and testimony, a thing sacrificed to the Lord always consumes. I was reading of one last evening, where the altar which was made of twelve stones, the dust, and twelve barrels of water that had been poured upon it were all consumed. What would become of our houses and lands on such an altar as this?

The true Witness says, Sell that ye have and give alms. But says one, That does not mean me. What! not mean you? are you not one of his "disciples?" of the little flock? and of those that are waiting for the Lord to return from the wedding? Luke xii, 32-37. If you are, it means you. If you are not, don't be a hypocrite any longer. You keep the Sabbath, profess to believe the present truth, and the world point to you as one who professes to be looking for the Lord. Do your works agree with your faith? Remember that a dead faith will do us no good, amid the awful scenes that are soon to burst upon the world.

Is there not here something to repent of? And is it not time to be zealous about it? O brethren, wake up, and look about yourselves before it is forever too late. Obey the Saviour. Sell that ye have, and buy the gold tried in the fire. Hear and obey the voice of the true Witness. You will get an hundred fold in this life, and in the world to come life everlasting. Turn ye, turn ye; for why will ye die. O house of Israel. Return unto me and I will return unto you and heal all your backslidings, saith the Lord. Is it not enough? What more can be said? What more can be done? We have had the warning. It has been faithfully given. Our wretched condition has been pointed out. Who but ourselves will be to blame if we are not saved?

We have seen that our afflictions were placed on this world, (unless peradventure the god of this world has blinded our minds so that we cannot see,) shall we let them remain there, and slumber on till destruction overtakes us? or shall we embrace the last opportunity of obtaining eternal life and a seat on the throne of Jesus?

We believe that we are living in the time of the Judgment; that all that is done for the world and ourselves must be done quickly; and yet many of us are being lulled to sleep on enchanted ground, yet unwilling to hear the voice of the blessed Saviour; to tear the world from our embrace, open our hearts and let him in, that he may sup with us and *live* with him. Do not think there will be time enough by and by. *Now* is the accepted time, *now* is the day of salvation. Be zealous therefore and *repent*. Bring forth fruits answerable to an amendment of life. And may our lives be such that we shall condemn the world, be approved of *heaven*, and have *admission* unto us an abundance of entrance into the everlasting kingdom of our Father and Saviour Jesus Christ.

Rich., Oct., 1857.

A. J. RICHMOND.

## A Word to the Messengers.

"THEN answered Peter and said unto him. Behold we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or chil-

dren, or ~~lands~~, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." Matt. xix, 27-29.

This is a blessed promise, and we know that it is sure, "for all the promises of God in him are yea, and in him amen, unto the glory of God by us." O, ye faithful messengers, although your pathway be strewn with thorns here below, and the raging billows of opposition may roll around you, be not troubled, nor dismayed; for he who called you into the field to labor, will prepare the way before you. Be faithful a little longer, and soon you will reap a glorious and everlasting reward. Go on, dear brethren; my heart and hand is in the work, and while you are laboring to declare the truth, with the help of the Lord I will labor with my hands to sustain the cause.

At present the laborers are few; but I believe that there are others that will be called out to proclaim the truth to this ungodly generation. Be not therefore discouraged, for God will bring in the honest ones into his fold, "and there shall be one fold and one Shepherd." And when these shall have been brought in, then Christ will come and set up his kingdom, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And this blessed time hastens on; for after the Third Angel's Message has been proclaimed with a loud voice, then he saith, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Your unworthy brother. C. F. WORTHEN.  
Charleston, Vt.

### LETTERS

"Then they that feared the Lord spake often one to another."

From Bro. Rockwood.

BRO. SMITH: I take pleasure in addressing you for the first time by letter to inform you that I listened to the lectures of Bro. Bates and Waggoner while the tent was here; and am happy to say that I believe those lectures left a deep impression on the community. I know that there was a strong opposition on the part of the Baptists, Methodists and Spiritualists, but truth is mighty and must prevail. Since the tent left, eight or ten have made up their minds to keep the Sabbath, though they meet with opposition on every hand.

I feel interested in this subject, as it seems to be so closely connected with the Third Angel's Message. I have always felt a deep interest for the truth. As regards the doctrine of the second advent of Christ, I have believed and said often, in public and private, that if I lived to old age I should see him coming in the clouds of heaven.

On the subject of immortality in this life, I never believed we had it here. I was brought up by Methodist parents, but never believed in creeds, nor the doctrine of the trinity. When I came from the State of New York I was twenty years of age. I came to Ohio, and after two or three years joined the Huron Christian Conference, was ordained by that body, and preached in Ohio six years. I came to this place two years ago this Fall.

As regards this Sabbath question, I believe that every truth is adapted to its time, and so is this; and now when God requires, and circumstances demand that there should be a separation, O how few there are that are willing to stand out and be tried by the truth. I am glad that this last message to the world brings men to this test. Truth cries. Come out of her my people. The woman on the scarlet-colored beast has made all nations drunk with the wine of her fornication, and now in this last warning, we must know who are her daughters, and who they are that keep the Commandments of God and the Faith of Jesus. Let separation come, and with it the Saviour, that he may find some planted on the rock.

I believe if you could send some competent man here to preach a few more sermons, it would result in good. Where is Bro. Waggoner or Bro. White? Will not they or some one else come over and help

us? We have a large school-house here, and some are desirous to hear again.

Yours in hope of heaven.

R. ROCKWOOD.

Burr Oak, Mich., Oct. 15th, 1857.

From Bro. Ashley.

BRO. SMITH: The *Review* is a welcome messenger every week. I love the cause it advocates. I embraced the Sabbath about five years ago, and before that, believed that Sunday was no better than other days of the week. Since I have kept the seventh day the Lord has blessed me in so doing. I am striving to overcome by the blood of the Lamb and the word of my testimony; to buy gold tried in the fire, and white raiment to put on, and eye-salve that I may see clearly; and to be zealous and repent, and open the door of my heart and let the Saviour in.

I believe the three messages in Rev. xiv, are from the Lord, and were given in the right time. I have some trials to pass through, and sometimes get almost discouraged, being alone; and then I consider that my strength is in the Lord, and take courage and press my way on again, and thank God that my situation is no worse. Bless the Lord.

Your waiting for redemption.

LUTHER ASHLEY.

Ellington, Oct., 1857.

From Bro. Lincoln.

BRO. SMITH: It is about three months since I first heard the Third Angel's Message, through the preaching of Bro. Holt and Cornell. I do rejoice that the light ever shone to guide my feet in the way of righteousness to eternal life. I feel my weakness, but still I feel that it is my duty to give my testimony to the faith that I have embraced. My desire is that I may grow in grace and in the knowledge of the truth, and be clothed with the whole armor, that I may be able to stand in the time of trouble that is coming on the earth. I feel the necessity of watchfulness and prayer at all times, and being on our guard against the temptations and deceptions of Satan, lest we be ensnared in a moment when we think not. I rejoice that I have the privilege of worshipping God on his holy Sabbath-day that I once trampled under foot; but his mercy is great, he has shown me a way that I knew not of, and I will praise his holy name.

Brethren and sisters, let us be faithful and overcome, that we may have right to the tree of life and enter into the holy city. O let us be ready, for our Redeemer cometh, and unless we are well prepared we shall not be able to stand. May we all meet him in the clouds of heaven, and forever be with the Lord.

In hope of eternal life.

E. LINCOLN.

Green Spring, Ohio, Oct. 12th, 1857.

P. S. I rejoice in the principles and truths advocated in the *Review*. May God grant it a wide circulation.

E. L.

From Sister Cray.

BRO. SMITH: I have been permitted over seven years to read the columns of the *Review*, which has been an interesting and cheering privilege to me in my loneliness. In the communications of others I have many times read my own feelings and experience, and often have I exclaimed, This people is my people, their God is my God, and I hope their home will be my home. I feel that it will be a great thing to gain eternal life. My daily prayer is that God would make me pure and holy.

When the cutting testimony to the Laodiceans came out, it seemed to search me through and through. It seemed to me like a case of life and death. I felt rebuked, and wanted to be zealous and repent. I prayed and wept for deliverance, but sometimes when I read my Bible it seemed that every word condemned me; then again it was so sweet, and contained such glorious and precious promises that I would clasp it to my heart and praise God for his revealed will to man; but I truly felt poor and wretched, miserable, and blind, and naked.

Through the kind care of some of the dear brethren, I was permitted to attend the conference at Monterey, which was a blessed time to me; and while listening to the thrilling testimonies of Bro. and Sr. White my heart praised God that we could have the gospel preached in its purity. O may I ever be willing to be hewn by the prophets and squared by the words of God's mouth.

In hope.

ELIZABETH CRAY.

Allegan, Mich., Oct. 19th, 1857.

### Extracts from Letters.

SISTER Lucy Button writes from Leonardsville, N. Y., Oct. 11th, 1857: "Bro. SMITH: I feel united to the little flock in ties that are stronger than death. With them I am willing to have my name cast out as evil for the truth's sake. With them

'I am willing to pass through  
All earthly tribulation  
And count it my just due.'

"Myself and companion are very thankful for a view of our Laodicean condition, by which we find ourselves very miserable and destitute, compared with what we might have possessed had we lived every moment at the feet of Jesus. We have been trying to buy the gold tried in the fire, or what to us seems similar, that faith which was once delivered to the saints, such as Daniel possessed in the lion's den, and which enabled the three worthies to pass through the fire unhurt, and commanded the form of the fourth which was like unto the Son of God.

"We have been striving to do right in the sight of God, that we may be clothed with a garment of righteousness, that the shame of our nakedness may not appear. We have also been striving to anoint our eyes with eye-salve that we may have a discernment of spirits, that we may discern the first approach of sin in any or all of its phases and may watch against the wiles of the enemy, and be enabled to flee in season to Christ who will enable us to overcome through his own most precious blood.

"O how thankful we are that the Saviour has not left us yet. He might justly have spued us out of his mouth, but he still seems to be waiting to be gracious. O what a compassionate Saviour! How precious when the Saviour will condescend for one moment to come into our hearts and sup with us, and allow us to sup with him! We intend never to give up the cause; we mean to overcome that we may have a right to the tree of life and enter in through the gates into the city. Pray for us."

Sister A. T. Lawton writes from West Winfield, N. Y., Oct. 18th, 1857: "Can it be possible after all the light that is shining on present truth, that any can believe themselves to be in the message, who are holding on with both hands to the goods which God has lent them? Be not deceived. I had rather trust God for daily bread than to defraud the suffering cause by withholding. It would be sweet even to beg my bread for Jesus' sake, if he so required.

"Brethren and sisters, we must make a covenant with God by sacrifice. Every moment of delay takes something from the value of the sacrifice. Those who turn many to righteousness have the promise of shining as the stars forever and ever. Who would not be willing to labor for such a consideration? But the consciousness of having been the means of saving one poor soul is a sufficient reward for all we can do or suffer here. Do not lose the blessing in imparting by doing it grudgingly. Give timely, freely, liberally, and God will give accordingly.

"Never did I more feel the need of meekness and simplicity in all our acts than at present. I ardently pray that I may not only feel the need, but experience its blessed fruits."

BOOKS SENT SINCE SEPT. 20.—P. R. Chamberlain, N. Y. S. W. Willey, Vt. H. Davis, Me. J. E. Titus, Mich. E. Hill, Mich. D. McNair, Mich. Saml. Horr, Wis. L. Morris, Wis. E. S. Deaker, N. Y. C. M. Iowa. Geo. Cobb, Me. (twice.) W. W. Miller, N. Y. T. E. Thorp, Wis. J. W. Raymond, N. Y. Mary Armstrong, Mich. B. Hall, Mich. H. L. Wetherbee, Mich. Wm. Gould, Ind. H. W. Lawrence, N. Y. C. G. Cramer, Mich. H. K. W. Eastman, Mass. E. Sanford, Ashland, M. T.

## THE REVIEW AND HERALD.

BATTLECREEK FIFTH-DAY, OCT. 29. 1887.

## APPOINTMENTS.

## General Conference at Battle Creek.

PROVIDENCE permitting, there will be a General Conference at Battle Creek, to commence Nov. 6th, in the evening, and hold Sabbath, First-day, and as much longer as shall be thought best. Those who come to this Conference are requested to remain and attend the meetings of business on Second-day.

We hope to see Brn. Andrews, Loughborough and Everts from the West at this meeting. Let there be a general rally from all parts of this State, and as many from other States, and from Canada as can see duty to come. We will feed with hay as many horses as we can put in our barns. We will lodge as many as we can provide beds for, then give up our floors, and barn-chambers to those brethren who can best endure such lodgings. Those who can, will do well to bring provisions, buffaloes, robes, or bed clothes, so that they can lodge in the old meeting house. Come along, brethren and sisters. Bring what you can, and we will do what we can for you.

This Conference will be at the opening of our new place of worship. I have put at least \$300 of borrowed money into this house for the church of God in this State, which I shall expect to receive at this Conference. These are hard times, brethren, but come prepared to do something as the Lord hath prospered. We will take gold, silver, good bills, wheat, corn, oats, butter, cheese, deer-skins, or good promises of help soon. You who felt badly over our scanty invitation to come to Conference last Spring on account of the small size of our place of worship, come and meet with us. And you who fear we are building too large, come and assemble in the house of prayer with us if there is room for you all.

## Special Notice.

Those who have but little else than an idle curiosity to gratify may as well stay at home. If any still have a disposition to watch for others' faults, and report them behind their backs, such had better stay at home. Come to worship God. Come, brethren, to do your duty, and help advance the cause. We invite you all to come and enjoy this feast with us.

In behalf of the church in Battle Creek.

JAMES WHITE.

By advice of Bro. Byington, Bro. and Sr. White will hold a Conference at Colon, Mich., Sabbath and First-day, Oct. 30th and 31st. Brn. Byington and Phillips design to attend also. It is hoped there will be a gathering from Burr Oak, Union, Burlington and other places.

On the evening of Nov. 1st we will meet with the church in Burlington.

JAMES WHITE.

PROVIDENCE permitting, Bro. Wm. S. Ingraham will meet with the scattered brethren in the vicinity of Port Allegany, McKean Co., Pa., on Sabbath and First-day, the 7th and 8th of November.

By request.

R. F. COTTRELL.

On account of the Conference, no paper next week.

## Business Items.

O. R. Austin:—We unite your two payments. It was as you thought.

L. S. Wetherwax & J. S. Wager:—We will refer the matter to the general Conference appointed here Nov. 6.

## Receipts.

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

## FOR REVIEW AND HERALD.

C. R. Austin 2.00, xii.1. H. Edson (for R. Hitchcock) 0.50, xi.17, and for R. Huns 0.50, xi.24. L. O. C. R. Austin (for L. Cole) 1.00, xii.1. Z. Brooks 1.00, xii.1. M. Chambers 1.00, xi.21. Wm. L. Hopkins 1.00, xi.21. N. Smith 0.50, xi.21. Sarni Radabaugh 1.00, xii.1. Elizabeth Gray 1.00, x.1. M. H. Irish 1.00, x.18. N. H. Schooley 2.00, x.1. M. E. Beach 2.00, xi.25. C. B. Spaulding 1.00, xii.1. E. Wick 0.50, ix.17. E. Wick (for J. D. Law) 0.50, xii.1. Jno. Palmer 1.00, xii.1. J. W. Marsh 1.00, xii.1. C. Kelley 2.00, x.21. Wm. Carpenter 2.00, x.1. E. A. Poole 2.00, xii.1. O. W. Benson 2.00, xi.1. E. Sanford (for L. H. Humason) 0.25, xi.14.

FOR REVIEW TO POOR.—H. Edson \$1. C. M. \$0.48. Sarah Gove \$1. Mary Stone \$1. A friend (the proceeds of a pair of ear rings) \$1.

FOR POWER PRESS.—C. M. \$3. Sarah Gove \$2.

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