

# 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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BY  
J. P. KELLOGG, CYRIL SMITH AND D. R. PALMER,  
Publishing Committee.

URIAH SMITH, Resident Editor.

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

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### A PRAYER.

Awake, Thou Spirit, who of old  
Didst fire the watchmen of the Church's youth;  
Who faced the foe, unshrinking, bold,  
Who witnessed day and night the eternal truth.  
Whose voices through the world are ringing still,  
And bringing hosts to know and do thy will!

O that thy fire were kindled soon.  
That swift from land to land its flame might leap!  
Lord, give us but this priceless boon  
Of faithful servants fit for thee to reap  
The harvest of the soul; look down and view  
How great the harvest, and the laborers few.

Lord, let our earnest prayer be heard,  
The prayer thy Son himself hath bid us pray;  
For, lo! thy children's hearts are stirr'd  
In every land in this our darkening day.  
To cry for help with fervent soul to thee,  
O hear us, Lord, and speak, thus let it be!

O haste to help, ere we are lost!  
Send forth evangelists in spirit strong,  
Arm'd with thy Word; a dauntless host,  
Bold to attack the rule of ancient wrong;  
And let them many souls to thee reclaim,  
To reach thy kingdom and to know thy name.

Would there were help within our walls!  
O, let thy promised Spirit come again,  
Before whom every barrier falls,  
And ere the night once more shine forth as then!  
O rend the heavens and make thy presence felt,  
The chains that bind us at thy touch would melt!—*Ed*

### THE STATE OF THE DEAD.

BY JOHN MILTON, AUTHOR OF 'PARADISE LOST.'  
(Concluded.)

#### CHAPTER II.

THE providence of God, as it regards the fall of man, is observable in the sin of man, and the misery consequent upon it, as well as in his restoration. Sin, as defined by the Apostle, is *anomia*, or the transgression of the law. 1 John iii, 5.

\* \* \* \* \*

The death of the body is to be considered in the light of a punishment for sin, no less than the other degrees of death, notwithstanding the contrary opinion entertained by some. Rom. v, 13, 14. Until the law sin was in the world . . . death reigned from Adam to Moses. 1 Cor. xv, 21. Since by man came death, by man came also the resurrection from the dead; therefore that bodily death from which we are to rise again, originated in sin, and not in nature; contrary to the opinion of those who maintain that temporal death is the result of natural causes, and that eternal death alone is due to sin.

The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is it that dies

when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man.

Here then arises an important question, which, owing to the prejudice of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or the body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me to be the true doctrine, as collected from numberless passages of Scripture; without regarding the opinion of those who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings.

Inasmuch then as the whole man is uniformly said to consist of body, spirit and soul, (whatever may be the distinct provinces severally assigned to these divisions,) I will show that, in death, first the whole man, and secondly, each component part, suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just, than that he who had sinned in his whole person, should die in his whole person? Or, on the other hand, what could be more absurd, than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally allotted, before death came into the world by sin, should pay the penalty of sin by undergoing death, though not implicated in the transgression.

It is evident that the saints and believers of old, the patriarchs, prophets and apostles, without exception, held this doctrine. Jacob, [Gen. xxxvii, 35.] I will go down into the grave unto my son, mourning. Gen. xlii, 36. Joseph is not. So also Job iii, 12-18. As an hidden untimely birth I had not been; as infants which never saw light. Compare Job x, 21; xiv, 10-13. Man giveth up the ghost and where is he? . . . man lieth down and riseth not till the heavens be no more. Job xvii, 13, 15, 16. If I wait, the grave is mine house. Where is now my hope? . . . They shall go down to the bars of the pit. See also many other passages.

The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death. Ps. vi, 5. For in death there is no remembrance of thee; in the grave who shall give thee thanks? Ps. lxxxviii, 10-12. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? Ps. xv, 17. The dead praise not Jehovah. Ps. xxxix, 13. Before I go hence and be no more. Ps. cxlvi, 2. While I live I will praise Jehovah. Certainly if he had believed his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself.

Acts ii, 29, 34. Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . for David is not ascended into the heavens.

Again, it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isa. xxxviii, 18, 19. For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day. God himself bears testimony to the same truth. Isa. lvii, 12. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come; he shall enter into peace; they shall rest in their beds. Jer. xxx, 15, compared with Matt. ii, 18. Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus also Dan. xii, 2. Many of them that sleep in the dust of the earth shall awake.

It is on the same principle that Christ himself proves God to be a God of the living, [Luke xx, 37.] arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says, [John xi, 25.] I am the resurrection and the life. Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection. John xiv, 2, 3. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear therefore that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke xx, 35; Acts vii, 60. When he had said this he fell asleep. Acts xiii, 6. The hope and resurrection of the dead; that is, the hope of the resurrection, which was the only hope the Apostle professed to entertain. Thus also, Acts xxiv, 21; xxvi, 6, 8; 1 Cor. xv, 17-19. If Christ be not raised (which resurrection took place for the very purpose that mankind might likewise rise again) then they also which are fallen asleep in Christ are perished; whence it appears that there were only two alternatives, one of which must ensue; either they must rise again or perish: for if in this life only we have hope in Christ, we are of all men most miserable; which again indicates that we must either believe in the resurrection, or have our hope in this life only. Verse 29, 30, 32. If the dead rise not at all, why stand we in jeopardy every hour? . . . let us eat and drink, for to-morrow we die; that is, die altogether, for otherwise the argument would have no force. In the verses that follow from verse 42, to verse 50, the reasoning proceeds on the supposition that there are only two states, the mortal and the immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness which was laid up for him was not to be received before that last day. 2 Tim. iv, 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing. If a crown were laid up for the Apostle, it follows

that it was not to be received immediately after death. At what time then was it to be received? At the same time when it was to be conferred on the rest of the saints; that is, not till the appearing of Christ in glory. Phil. ii, 16. That I may rejoice in the day of Christ. Phil. iii, 11, 20, 21. If by any means I might attain unto the resurrection of the dead . . . our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body. Our conversation therefore is in heaven, not where we are now dwelling, but in that place from whence we look for the coming of the Saviour, who shall conduct us thither. Luke xx, 35, 36. They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; for they are equal unto the angels, being the children of the resurrection; that is, when they finally become such; whence it follows, that previous to the resurrection they are not admitted to the heavenly world.

Thus far proof has been given of the death of the whole man. But lest recourse should be had to the sophistical distinction, that although the whole man dies, it does not therefore follow that the whole of man should die, I proceed to give similar proof with regard to each of the parts—the body, the spirit, and the soul, according to the division above stated.

First, then, as to the body, no one doubts that it suffers privation of life. Nor will the same be less evident with regard to the spirit, if it be allowed that the spirit, according to the doctrine previously laid down, has no participation in the divine nature, but is purely human; and that no reason can be assigned why, if God has sentenced to death the whole of man that sinned, the spirit, which is the part principally offending, should be alone exempt from the appointed punishment; especially since, previous to the entrance of sin into the world, all parts of man were alike immortal; and that, since that time, in pursuance of God's denunciation all have become equally subject to death.\*

But to come to the proofs. The Preacher himself, the wisest of men, expressly denies that the spirit is exempt from death. Eccl. iii, 18, 20. As the beast dieth, so dieth the man; yea, they have all one breath, (Hebrew, spirit,) . . . all go unto one place. And in verse 21 he condemns the ignorance of those who venture to affirm that the way of the spirits of men and of beasts after death is different. Who knoweth the spirit of man, (*an sursum ascendat*;) whether it goeth upward. Ps. cxlvi, 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Now the thoughts are in the mind and the spirit, not in the body; and if they perish, we must conclude that the mind and spirit undergo the same fate as the body. 1 Cor. v, 5. That the spirit may be saved in the day of the Lord Jesus: the Apostle does not say, in the day of death, but, in the day of the Lord Jesus.

Lastly, there is abundant testimony to prove that the soul, (whether we regard by this term the whole human composition, or whether it is to be understood as synonymous with the spirit,) is subject to death, natural as well as violent. Num. xxiii, 10. Let me (my soul, Hebrew, *anima mea*, Lat. Vulg.) die the death of the righteous. Such are the words of Balaam, who, though not the most upright of prophets, yet in this instance uttered the words which the Lord put into his mouth. Job xxxiii, 18. He keepeth back his soul from the pit. Job xxxvi, 14. They die in youth. (Heb., their soul dieth. Lat. Vulg., *anima eorum*.) Ps. xxii, 20. Deliver my soul from the sword. Ps. lxxviii, 50. He spared not their soul from death. Ps. lxxxix, 48. He shall deliver his soul from the hand of the grave. Ps. xciv, 17. My soul had almost dwelt

in silence. Hence man himself, when dead, is spoken of under the name of "the soul." Lev. xix, 28; xxi, 1, 11. Neither shall he go in to any dead body. Heb., dead soul. Isa. xxxviii, 17. Thou hast in love to my soul delivered it from the pit of corruption. The just and sufficient reason assigned above for the death of the soul, is the same which is given by God himself. Eze. xviii, 20. The soul that sinneth it shall die; and therefore, on the testimony of the prophet and the apostle, as well as of Christ himself, the soul even of Christ was for a short time subject unto death [Isa. liii, 10, 12.] on account of our sins. Ps. xv, 10. compared with Acts ii, 27, 28, 31. His soul was not left in hell, neither his flesh did see corruption. Matt. xxvi, 38. My soul is exceeding sorrowful even unto death. Nor do we anywhere read that the souls assemble, or are summoned to judgment, from heaven or from hell, but they are all called out of the tomb, or at least that they were previously in the state of the dead. John v, 28, 29. The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth. In this passage, those who rise again, those who hear, those who come forth, are all described as being in the graves, the righteous, as well as the wicked. 1 Cor. xv, 52. The trumpet shall sound, and the dead shall be raised. 1 Thess. iv, 13-17. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: for it we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him: for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend, . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. They were asleep; but the lifeless body does not sleep, unless inanimate matter can be said to sleep. That ye sorrow not, even as others who have no hope. But why should they sorrow and have no hope, if they believed that their souls would be in a state of salvation and happiness even before the resurrection, whatever might become of the body? The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body, because they did not believe in the resurrection; and therefore it is to the resurrection that Paul directs the hope of all believers. Them which sleep in Jesus will God bring with him; that is, to heaven from the grave.\* We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. But there would have been no reason to fear lest the survivors should prevent them, if they who were asleep had long since been received into heaven; in which case the latter would not come to meet the Lord, but would return with him. We, however, which are alive shall be caught up together with them, not after them, and so shall we ever be with the Lord; namely, after, not before, the resurrection. And then at length the wicked shall be severed from among the just. Matt. xiii, 49; Dan. xii, 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

In such a sleep I should suppose Lazarus to have been lying, if it were asked whether his soul betook itself during those four days of death. For I cannot believe that it would have been called back from heaven to suffer again the inconveniences of the body, but rather that it was summoned from the grave, and roused from the sleep of death. The words of Christ themselves lead to this conclusion: [John xi, 11, 13.] Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep: howbeit Jesus spake of his death, which death, if the miracle were true, must have been real. This is confirmed by the circumstances of Christ's raising him. Verse 43. He cried with a loud voice, Lazarus, come forth. If the soul of Lazarus, that is, if Laz-

arus himself was not within the grave, why did Christ call on the lifeless body which could not hear? If it were the soul which he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body, he would have directed his eyes to the quarter whence the soul of Lazarus might be expected to return, namely, from heaven; for to call from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as ignorance in the disciples. Luke xxiv, 5. The same is apparent in the raising of the widow's son. Luke vii, 14.

### CHAPTER III.

#### OBJECTIONS CONSIDERED AND EXPLAINED.

On the other hand, those who assert that the soul is exempt from death, and that when divested of the body, it wings its way, or is conducted by angels, directly to its appointed place of reward or punishment, where it remains in a separate state of existence to the end of the world, found their belief principally on the following passages of Scripture, Ps. lix, 15. God will redeem my soul from the power of the grave. But this proves rather that the soul enters the grave with the body, as was shown above, from whence it needs to be redeemed; namely, at the resurrection, when God shall receive it, as follows in the same verse. As for the remainder, their redemption ceaseth forever, [verse 8,] and they are like the beasts that perish. Verses 12, 14.

The second text is Eccl. xii, 7. The spirit\* shall return unto God that gave it. But neither does this prove what is required; for the phrase, the spirit returning to God, must be understood with considerable latitude; since the wicked do not return to God at death, but depart far from him. The Preacher had moreover said before, [Eccl. iii, 20,] All go unto one place; and God is said to have given and to gather to himself the spirit of every living thing, whilst the body returns to dust. Job xxxiv, 14, 15. If he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust. See also Ps. civ, 29, 30. Euripides, in the Suppliants, has, without being aware of it, given a far better interpretation of this passage than the commentators in question.

Each various part  
That constitutes the frame of man, returns  
Whence it was taken; to th' ethereal sky  
The spirit, the body to its earth.

Line 599 *Potter's Transl.*

That is, every constituent part returns at dissolution to its elementary principle. This is confirmed by Eze. xxxvii, 9. Come from the four winds, O breath. It is certain, therefore, that the spirit of man must have previously departed thither from whence it is now summoned to return. Hence perhaps originates the expression in Matt. xxiv, 31, they shall gather together the elect from the four winds. For why should not the spirits of the elect be as easily gathered together as the smallest particles of their bodies, sometimes most widely dispersed through different countries. In the same manner is to be understood 1 Kings xvii, 21. Let this child's soul come into him again. This, however, is a form of speech applied to fainting in general. Judges xv, 19. His spirit came again, and he revived. See also 1 Sam. xxx, 12. For there are many passages of scripture, some of which undoubtedly represent the dead as devoid of all vital existence; but what was advanced above, respecting the death of the spirit, affords a sufficient answer to the objection.

The third passage is Matt. x, 28. Fear not them which kill the body, but are not able to kill the soul. It may be answered that properly speaking, the body cannot be killed, as being in itself a thing inanimate: the body therefore, as is common in Scripture, must be taken for the whole human compound, or for the animal and temporal life; the soul for that spiritual life with which we shall be clothed after the end of the world, as appears from the remainder of the verse, and from 1 Cor. xv, 44.

\* . . . . It was but breath  
Of life that sinned; what dies but what had life  
And sin? the body properly had neither.  
All of me then shall die: let this appease  
The doubt, since human reach no further knows.  
*Paradise Lost*, X, 788.

† This translation is according to the Septuagint, Vulgate, Chaldee Paraphrase, Syriac and Arabic versions.  
H.

\* Heb. xiii, 20. God brought from the dead our Lord Jesus Christ; even so, them that sleep in Jesus, will he bring with him, from the dead, in like manner. H.

\* The Hebrew word, *ruach*, rendered spirit in this passage, is rendered breath in Eccl. iii, 19, and applied to both man and beasts. H.



The fourth text is Philip. i. 23. Having a desire to depart (*cupiens dissolvi*, having a desire for dissolution) and to be with Christ. But, to say nothing of the uncertain and disputed sense of the word, *anatusai*, which signifies anything rather than dissolution, it may be answered, that although Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows that, when the soul of each individual leaves the body, it is received immediately either into heaven or hell. For he had a desire to be with Christ; that is, at his appearing, which all the believers hoped and expected was then at hand. In the same manner one who is going on a voyage desires to set sail and to arrive at the destined port, (such is the order in which his wishes arrange themselves) omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awoke had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the departed, so that to them to die and to be with Christ will seem to take place at the same moment? Christ himself, however, expressly indicates the time at which we shall be with him. John xiv. 3. If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. Col. iii. 4.

The fifth text evidently favors my view of the subject. 1 Pet. iii. 19. By which also he went and preached to the spirits that are in prison; literally, in guard; or as the Syriac version renders it, in sepulchro, in the grave, which means the same; for the grave is the common guardian of all till the day of judgment. What therefore the Apostle says more fully, [chap. iv. 5, 6.] Who shall give account to him that is ready to judge the quick and the dead; for, for this cause was the gospel preached also to them that are dead; he expresses it in this place by a metaphor, the spirits that are in guard; it follows, therefore, that the spirits are dead.

The sixth text is Rev. vi. 9. I saw under the altar the souls of them that were slain. I answer, that in the Scripture idiom the soul is generally often put for the whole animate body, and that in this passage it is used for the souls of those who were not yet born; unless indeed the fifth seal was already opened in the time of John; in the same manner as in the parable of Dives and Lazarus, [Luke xvi.] though Christ, for the sake of the less son to be conveyed, speaks of that as present which was not to take place till after the day of judgment, and describes the dead as placed in two distinct states, he by no means intimates any separation of the soul from the body.

The seventh text is Luke xxiii. 43. Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise. This passage has on various accounts occasioned so much trouble, that some have not hesitated to alter the punctuation, as if it had been written, I say unto thee to-day; \* that is, although I seem to-day the most despised and miserable of all men, yet I declare to thee and assure thee, that thou shalt hereafter be with me in paradise; that is, in some pleasant place, (for properly speaking, paradise is not heaven,) or in the spiritual state allotted to the soul and body. . . . Nor is it necessary to take the word, to-day, in its strict acceptation, but rather for a short time, as in 2 Sam. xvi. 3; Heb. iii. 7. However this may be, so much clear evidence should not be rejected on account of a single passage, of which it is not easy to give a satisfactory interpretation.

The eighth text is Luke xxiii. 46. Into thy hands I commend my spirit. But the spirit is not therefore separated from the body, or incapable of death; for David uses the same language. Ps. cxxi.

\* Some Greek copies have the point after "to-day." The punctuation is the work of uninspired men. The thief did not ask to go to heaven when he died. Christ did not ascend to heaven that day. John xx. 17. H.

5, although he was not then about to die: Into thine hand I commit my spirit; while it was yet abiding in, and with the body. So Stephen, [Acts vii. 59.] Lord Jesus, receive my spirit, . . . and when he had said this, he fell asleep. It was not the bare spirit divested of the body that he commended to Christ, but the whole spirit and so . . . d body, as is expressed in 1 Thess. v. 23. Thus the spirit of Christ was to be raised again with the body on the third day, while that of Stephen was to be reserved unto the appearing of the Lord. So 1 Pet. iv. 19. Let them commit the keeping of their souls to him in well-doing.

The ninth passage is 2 Cor. v. 1-20. It is sufficiently apparent, however, that the object of this passage is not to inculcate the separation of the soul from the body, but to contrast the animal and terrestrial life of the whole man with the spiritual and heavenly. Hence in the first verse, the house of this tabernacle, is opposed not to the soul, but to a building of God, an house not made with hands, that is, to the final renewal of the whole man, as Beza also explains it, whereby we are clothed upon in the heavens, being clothed, . . . not naked. This distinctly appears from the fourth verse: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. See also verse 5. Now he that hath wrought us for the self same thing is God; not for the separating of the soul from the body, but for the perfecting of both. Wherefore the clause in the eighth verse, to be absent from the body, and to be present with the Lord, must be understood of the consummation of our happiness; and the body must be taken for this frail life as is common in the sacred writers, and the absence spoken of, for our eternal departure to an heavenly world; or perhaps to be at home in the body and to be absent from the Lord, may mean nothing more than to be entangled in worldly affairs, and to have little leisure for heavenly things; the reason of which is given, for we walk by faith, not by sight: whence it follows, we are confident and willing rather to be absent from the body, and to be present with the Lord; that is, to renounce worldly things as much as possible, and to be occupied with things heavenly. The ninth verse proves still more clearly that the expressions, to be present, and to be absent, both refer to this life: wherefore we labor that whether present or absent, we may be accepted of God: for no one supposes that the souls of men are occupied from the time of death to that of the resurrection, in endeavors to render themselves acceptable to God in heaven; that is the employment of the present life, and its reward is not to be looked for till the second coming of Christ. For the Apostle says, We must all appear before the judgment-seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. There is, consequently, no recompense of good or bad after death, previous to the day of judgment. Compare 1 Cor. xv. the whole of which chapter throws no small light on this passage. The same sense is to be ascribed to 2 Pet. i. 13-15. As long as I am in this tabernacle, &c.; that is, in this life. It is, however, unnecessary to prolong this discussion, as there is scarcely one of the remaining passages of Scripture which has not been already explained by anticipation.

#### Speak not Evil One of Another.

WE should write the rule upon our hearts and the walls of our homes. Surely it is as fully needed now as in the ancient days when the Apostle wrote it. The fault of evil speaking is a grievous fault, and one, indeed, of which we are half-conscious—each one can see it in the other, but would feel as if it were a most unjust accusation, were he charged with the same error. There are such different degrees of this evil. Many persons who would not reveal any secret that had been confided to them, would not hesitate to repeat some idle tale, or some slander, forgetting that in so doing they spread the poison and increase the evil. They would doubtless excuse themselves on the ground that they had not originated it; that many besides themselves knew it, and various excuses of the same

nature; they forget that, although not the originator of the slander, they are assistants in the cruel and sinful work of spreading it; and though many may know an evil report, that is but a poor reason for others knowing it also; besides, no report can circulate without increasing as it goes, therefore each that repeats it helps to make it worse; even though the narrator may tell it as he heard it, either the one from whom he received it had enlarged the facts, or the one to whom he gives will do so—and may do it unconsciously, too—a look, a tone, an emphasis on a word, will often give a higher color, a deeper meaning to the narration of a circumstance, perhaps trifling in itself.

If the report is a false one, how cruel to spread the malicious slander, and how shocking the thought that we have aided in circulating evil tales that will injure, perhaps ruin, the fair character of an innocent person. If, on the other hand, the tale be true, let us not soil our hearts and lips with the repetition of it—one cannot repeat evil things day after day, and not be harmed by them—the taint will touch their hearts; they will learn to have a keen relish for evil speaking, dearly will they love to hear or relate a slander, they will find a zest in it which they would fail to perceive in the recital of a good deed.

Many, very many, are the reasons which could be given as causes why we should avoid evil speaking; there is one, however, which is all-sufficient—we are forbidden to do it. The injunction is simple, perfectly plain, concise but comprehensive—"speak not evil one of another"—what more do we need? Let us, then, each one, closely scan our thoughts and watch our conversation, and see whether we are guilty of this evil; doubtless we will find that in some degree we have erred, and spoken one against the other. With earnest prayer let us strive to subdue this subtle and prevailing sin: subtle it is indeed, often when we imagine we are denouncing some vice, which we fancy had been displayed in the conduct of an acquaintance, we are in reality speaking "evil one of another;" often when we flatter ourselves we are pitying some slandered one, or holding up some case as a warning, we are really repeating evil without any need whatsoever of our so doing.

Let us diligently try ourselves, then, and seek by prayer and careful watching to cleanse ourselves from this dangerous fault.—*Sel.*

**PARENTAL GOVERNMENT.**—In these days of parental government, we commend the following to parents:

Said the mother of John and Charles Wesley, "The first step to form the mind of the child, is to conquer its will. When once subdued, then many indulgences may be safely granted."

Said the guilty Webster, when about to die for the fatal blow he dealt poor Parkman—not in malice, but in rage—"In early childhood, mine was a quick and off-hand temper, which was never subdued. I was a petted and indulged child, and all this is the end of it."

Restraints are absolutely necessary for the young.

**A SOLEMN THOUGHT.**—It has been observed with much significance that every morning we enter upon a new day, carrying still an unknown future in its bosom. How pregnant and stirring the reflection! Thoughts may be born to-day which may never be extinguished. Hope may be excited to-day which may never expire. Acts may be performed to-day the consequence of which may not be realized till eternity.

**LIFE'S IRRITABILITIES.**—What's the use of it? Don't worry yourself to death on account of what other people may say of you, as long as you know it is not true. Take care of the truth, that's your business. All falsehoods go to the bosom of their father the Devil, and their framers soon follow. So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it, and narrator, with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind.

## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, NOV. 18, 1858.

## THE CLOSE.

Time in its rapid flight brings the close of another volume of the Review. Thus another waymark is set up in our history; we pass as it were another milestone on our way to the land of promise—that good land of which the Lord has said, I will give it you. What feelings does it excite within you, reader, and what emotions, as you see the sands in time's great hour glass so near run out, and so swiftly falling? What feelings, as you behold the lines of prophecy which span earth's existence in its present state, converging to a common center just before you? What feelings, as you think of the allotted days of time growing less and less continually, and the approaching end—your day of deliverance, or your day of doom—drawing near and more near with every rising and setting sun? Is the revelation of the Lord Jesus in flaming fire the great waymark before you? Or are you putting far away the evil day? Are you becoming somewhat attached to this wilderness state, tarrying in your pilgrimage, and building your hopes in a region like this? Or are you laying up treasure above, centering your affections on things around the throne, and pressing onward to enjoy them there? Can you adopt from day to day the language of the poet,

"One sweetly solemn thought  
Comes to me o'er and o'er,  
I'm nearer my home to-day,  
Than ever I've been before?"

Or are you seeking

"A home below  
Which flames devour, and waves o'erflow?"

The danger of worldliness, covetousness, carelessness, pride, indifference, and lukewarmness, different writers have endeavored faithfully to set forth in the Review during the past volume. How far they shall be heeded, remains for each to say, not in word only, but in the daily walks of life also. Admonitions and exhortations have enough been given to produce, if heeded, a living church, with loins girded and lamps burning, waiting for the coming of their Lord. We are responsible, brethren, for all these.

The evidences we have had during the past twenty-six weeks of the spread and triumph of the truth in different places, has been a source of no small comfort and encouragement. The heaven of truth is still working. The cause is still onward. We know its destiny, and that of all those who stand stiffly in its defense.

Let us keep on board the old ship Zion which the Lord has piloted through all the perils of the sea of time for six thousand years. Many have entered false crafts, and the worldly churches have taken to the huge raft of popularity and worldly honor, which Satan has towed along by its side, to lure the mariner from the only ark of safety, by promising him a better or an easier passage to his desired haven. Floods of Jehovah's wrath will swamp and swallow up all these ere long. But the bark of truth will safely anchor in the harbor of eternal safety.

"We've looked astern and many toils,  
The Lord has brought us through;  
We're looking now ahead, and lo!  
The land appears in view."

## THIS GENERATION—THE PERIOD OF ITS APPLICATION.

The generation of Matt. xxiv, applies to a class of people that are connected with certain events of a particular period, which are the signs of Christ's coming.

"Verily I say unto you, this generation shall not pass till all these things be fulfilled." The phrase "all these things" refers to the signs and the events which are specified in verses 29, 30. "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light; and

the stars shall fall from heaven; and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven," &c. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi. 28. "When ye see all these things, know that he (margin) is near, even unto the doors. Truly I say unto you, this very generation will not pass away till all these things are fulfilled." Whiting's Translation.

Nothing in the Bible is more definite and clearly expressed than the period of this generation. It commenced with the beginning of these events—the darkening of the sun and moon in A. D. 1780, and continues throughout their whole period, even until the Son of man is seen coming in the clouds of heaven. There is now living a remnant of the generation that witnessed the first signs—the darkening of the sun and moon—seventy eight years ago; and according to the course of nature, they cannot continue many years longer; but when we rely upon the words of Christ, that it shall not pass away until all these events are fulfilled, we have a strong pillar to rest our faith upon that is not easily shaken.

O. NICHOLS.

Dorchester, Mass.

REMARKS The difference of opinion that exists concerning the intent of the phrase "this generation," among those who give it an application to our own days, we look upon as not of essential importance, since none claim that anything very definite is brought to view by it, and since either view represents the generation as fast ebbing away, and makes the end to be, therefore, very near at hand. Concerning the view set forth above, it might be asked how many the generation would include; whether it would embrace those who were in the earliest stages of infancy at the time the sun was darkened, or whether it would include only those who were at that time of such an age as to retain the memory of the event, and to understand the feelings which its occurrence excited among the people. If it includes absolutely all whose ages do not date this side of the event, it must take in the youngest who were then living. But persons of one, two, or three years, at least, could retain no knowledge of the event; and to all such, it is as much a matter of history, as to us. So far, therefore, as a personal knowledge of the event is concerned, they are no better qualified to belong to the generation, than we, whose lives have fallen in a later time; for they are dependent, as well as we, for a knowledge of the event, upon the records of history. But if we recognize those only as belonging to that generation, who were able to understand the nature of the event, and retain the memory of it, we might be at a loss where to draw the line among those then living, and it may be a question how many such are still alive.

If we apprehend the Saviour's teaching, an essential feature of the generation which he is addressing, is "the seeing of these things." When ye see these things, &c., lift up your heads for your redemption draweth nigh. But we are not aware that these things were particularly seen, or regarded, as signs and precursors of the great day of the Lord, till the First Angel commenced his proclamation, and the attention of the people was called to them as such. We are therefore inclined to the opinion that the generation of which the Saviour declares that it shall not pass away, embraces all those in a situation to understand the proclamation of the First Angel, and who were taught to look upon the signs in the sun, moon and stars as precursors of the great and notable day of the Lord. It would be but just and reasonable to suppose that the great body of those who heard that proclamation as it went forth, who received the message with scorn and its heralds with contempt, who persecuted the honest souls who walked up to the light they had, who mocked and exulted over their disappointments and their trials—it would be but right and proper, according the best conception we can have of things, that the mass of these should live to behold the triumph of the little despised flock, and to be themselves overtaken by that destruction

from the presence of the Lord which they have so long affected to despise. Such we believe will be the case. We do not believe this generation will pass away, or in other words, that the great body of those who have personal knowledge of the Advent movement of the past, will give place to, and be supplanted by, a generation of their posterity who have not such knowledge, ere all these things are accomplished, and the Lord fulfills his promises in the deliverance of his people. Should this application be correct it shows, no less than the view above taken, that the consummation of the believer's hope cannot be far distant.

BUT few of those to whom we gave notice in No. 17, that their papers must be discontinued unless heard from, have responded to our appeal. It only remains that we fulfill our intention, and, as we copy our books, drop their names. We are sorry thus to part with any of our subscribers; for we do not believe they can well do without the Review; nor do we want to do without them, if they are willing and desirous to do what they can to advance what we are confident is the best cause on earth. But we think we set forth no unreasonable terms, since all we required was that those who wished the paper and could not pay, should simply write and inform us of the fact; and we cannot believe that many are so reduced as not to be in possession of a scrap of paper, an envelope and a postage-stamp. All we can say then is that those who do not receive their paper after this date, will understand the reason.

## Note of Explanation.

I FEEL that an explanation is due to those friends who have written to me, calling for my labors. To them and others I wish to say, their letters have been unanswered for want of time. My father came from Missouri, where he had been to visit his sons, early in October: he was taken sick on the road, and was very sick at my house up to the time of his death, on the evening of the 6th inst. This has greatly hindered my preparations for winter, yet I expect from this time to devote a part of my time in the cause of truth, and will answer calls as far and as fast as I possibly can.

J. H. WAGGONER.

Burlington, Mich., Nov. 10th, 1858.

## KEEP THY HEART.

SAYS Solomon, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. iv. 23. As the heart is the seat both of all good and of all evil, the injunction of this text is one of vital importance; one that all should carefully heed.

Let the heart be given unreservedly to the Lord; let it be brought into subjection to his righteous will, and kept with all diligence; and an inestimable treasure of good things will ever be found there.

But neglect the heart; let it be devoted to self and the love of the world; suffer not the love of God to enter there; crowd out the influences of the Holy Spirit; and it becomes the fountain of evil, the center of all wickedness.

Says the Saviour, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. xli. 34, 35. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Ib. xlv. 19.

"My son give me thine heart," is the language of inspiration. But how reluctantly, how sparingly do men give to God their hearts, while its avenues are made large and opened widely for this world, for a treasure of dust and of dross. Oh what folly! Oh how wretched the choice made by the great majority of the children of men!

But how is it with us, professing to walk in the light of the last message of mercy? Do we keep a diligent watch of our hearts? Are we buying the gold tried in the fire? Shall we be found with the

white raiment on, when the last sound of mercy for the sinner dies away? Shall we anoint our eyes with eye-salve, and be prepared to behold the King in his beauty and majesty, when he appeareth? O, my dear brethren and sisters, *examine yourselves, whether ye be in the faith: prove your own selves.*"

Watch the heart, keep it with all diligence, for out of it are the issues of life. Let your light shine. It will shine if the heart is right. "A city set on a hill cannot be hid." Our "lips and lives" are constant and unimpeachable witnesses of the condition of the heart. They speak the truth, the whole truth, and nothing but the truth. Their testimony is convincing, conclusive. "Wherefore by their fruits ye shall know them."

"So let our lips and lives express,  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine.

"Thus shall we best proclaim abroad,  
The honors of our gracious Lord,  
When the salvation reigns within,  
And grace subdueth the power of sin."

"Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil." Prov. iv, 23-27.

A. S. HUTCHINS.

Battle Creek, Mich.

#### "CHARITY BEGINS AT HOME."

This extract from the Devil's Koran is often quoted by covetous professors as an excuse for not sacrificing for the cause of truth. When they are called upon to assist the worthy poor, the widow and fatherless, or help build a house for the Lord, or contribute to spread the truth in new places, this proverb of Satan is brought forward, and all further pleading is entirely useless.

"Charity begins at home," comes out with all the graciousness of the ancient Pharisee; as though it was a thus saith the Lord. But no such thing is declared in the Bible concerning charity. It not only is not a Scriptural phrase, but it is positively against the Scripture. Paul says, "charity seeketh not her own." 1 Cor. xiii, 5. And again, "Let no man seek his own, but every man another's wealth." 1 Cor. x, 24.

The teachings of both the gospel and law, are against selfish covetousness, and pure and undefiled religion is ready to every good work. The real Christian is full of benevolence; for to be a Christian is to be Christ-like. The Christian is ready to say with the good Samaritan of old, "Whatever thou spendest more I will repay thee." Charity does not begin at home. Then to all the rich among us who are covetous, we say your vain excuses will not avail. Your hiding places are manifest, and you are known by your fruits. Christ commands not to lay up treasures here, but to "sell that ye have and give alms;" but you positively refuse. You profess to be preparing to move to a better country; but the faithful do not believe you are in earnest; for they do not see you packing up and sending on your goods before you. O be not deceived, God is not mocked. Do hasten to send on your treasure, for then we may hope to see you following on after it.

There is a great lack among us. There is not an equality. The rich are eased and the poor burdened. According to the gospel rule, when some of the poor give \$1.00, others of the rich should give \$25 or \$50; but generally the poor are even with, if not ahead of, the rich. I have seen a row of five's on the subscription list, and I could select one of the subscribers worth fifteen thousand, while another was not worth twenty-five dollars. A benevolent enterprise was lately brought before the church in a certain place, and while one brother worth \$800, or so, put down \$5, another worth \$2000, gave only two dollars and twenty five cents.

Such covetousness is manifest in the different States by those held in fellowship among the remnant. Now I would be glad to inquire if this is right. Can the church fellowship the transgressor of the tenth commandment any more than the violator of the fourth. Would not this be "partial in the law," and "failing in one point"?

The rich among us join in the song:

"We want the truth on every point,  
We want it too to practice by."

We only say then, let them have the truth on the duty of sacrificing. To refuse to sacrifice and supply the wants of the cause, is a violation of both law and gospel; it is against the whole tenor of both Old and New Testaments.

The calls for labor are multiplying in every direction, and the truth must be carried to new fields. There is a lack of means in every department of the work, and the Lord knows why it is so. The rich are laying up their treasures on the earth, and the cause has been suffering for means. Only a few faithful ones respond to the calls for help, while others seem not to care. They are at ease in Zion, and the woe is upon them. I believe that the cry, "Who is on the Lord's side?" should be raised that the willing and obedient may stand together. "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John ii, 4. "He that knoweth God, heareth us; he that is not of God, heareth not us." 1 John iv, 6. O may the straight testimony of the Word separate the precious from the vile, till all that are of the church will "show the same diligence," and the work of God move in power.

M. E. CORNELL.

Gilboa, Oct. 27th.

#### WHY I KEEP THE SABBATH.

BRO. SMITH: Having the opportunity I thought I would improve the time by writing a little for your columns, if it may seem profitable for the brethren.

It has been about three months since I have taken hold of the Lord's Sabbath to keep it holy, and as there are others who have taken the same step with me, as well as others among the brethren with whom I have associated in other years, who may be encouraged in their way to the kingdom by hearing from me. I wish to say that all my investigations and reviewing of evidences during the past three months, tend only to strengthen and confirm me in the conviction that the Lord of the Sabbath, who made it at creation and afterwards incorporated it in his holy law, has neither abolished nor changed it himself, nor authorized it to be done; and hence as long as the other precepts of that law are in force the fourth commandment is.

It has been said, and is generally believed, that the seventh-day Sabbath (as it is called) is Jewish. This was my position once; and I would like to present the reasons that have led me to abandon this error. But when I attempt to put my thoughts on paper, the field of investigation is so broad, and the different points of interest so attractive, I know not where to begin, or how to express my views and feelings.

At creation God gave man dominion over the earth and the living things therein, and from that day to this, there has been among men a desire for that dominion, not only among Jews, but men generally. God also said, "It is not good for man to be alone," and marriage was instituted and its claims are acknowledged by all nations, Gentiles as well as Jews. God also made, blessed, and sanctified the Sabbath at creation, and according to the word of our Saviour, it was made for man; hence it was made for Adam and given to him. But alas! instead of all nations acknowledging and keeping that great gift to man, they hand it over to the Jew, while they either keep no day or keep one of man's institution not considering that the Sabbath was made, blessed, and sanctified before the foundation was laid for the present distinctions of races, tongues, and nations. If man had

maintained his integrity and innocence, there is no reason to suppose that any middle wall of partition would ever have been erected to divide and distract the family of Adam and Eve. It was during this state of innocence, and before sin entered, that the Sabbath was made for man; and if that state had continued, none can suppose the Sabbath would ever have been abolished.

Thus we see that the Sabbath was made before there was any necessity for a plan of salvation from sin, and consequently independent of that plan, and hence the plan of redemption does not effect the abolition of the Sabbath.

But is argued that the sabbath is Jewish, from the fact that it is contained in the covenant God made with that nation when he led them out of Egypt into the land of promise; and as that covenant was to continue only till Messiah should come, therefore when Christ came the Sabbath ended.

This was the view I took; but I could never harmonize it with the fact that the other nine precepts were just as much in force under the gospel as before, (if not more so,) and that breaking them constituted a man a sinner as much now as then, and as much before the law was given in Sinai as since.

The transactions at Sinai were of a very peculiar nature. God was about to establish a nation through whom might be distinctly traced the lineage of the promised Messiah. He was also about to give them a form of worship that should continue till, and typify the mediatorial ministration of, that Messiah. He now makes them an offer, such as had never been made to a nation before. "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . And ye shall be unto me a kingdom of priests, and an holy nation. . . . All the people answered together and said, all that the Lord hath spoken we will do." Ex. xix.

Here is a compact or covenant entered into between the Almighty law-giver and the incipient nation of the Jews, they promising to obey his voice, and he promising in case of obedience, that that nation should be a peculiar treasure unto him, a kingdom of priests—a holy nation. The Lord then proceeds to give utterance to the law that is to be the conditions of that covenant; and he gives them the two tables of stone with the ten commandments engraven on them, having also spoken them in the hearing of the people.

Thus the Lord, as ruler or king of the Jewish nation, gives them a national constitution, and while they obeyed the terms thereof, he blessed them above all people; and when they disobeyed, he visited them with wrath. But look at the nature of these laws the observance of which would make them a holy nation. If the observance of those laws constituted that nation holy it follows of course that those laws are holy; and so the Scriptures teach: and herein lies the great advantage that nation had over others; namely, God had given them his holy, just and good laws as their national constitution, and himself as their King.

Here let me dress a moment, to ask whether God's giving his holy, just and good law to that nation exonerated the surrounding nations from its requirements; and if not, (as all must admit,) does the annulling of that covenant with the Jewish nation on account of disobedience, exonerate us from its requirements, or abolish that holy law? Surely not. That code of laws given to that nation as their national charter, evidently has been abolished (as a national charter or compact;) but the Scriptures plainly teach the incorporation of those same laws into the new covenant made with the spiritual house of Israel. Paul, quoting from the prophet Jeremiah, says, [Heb. viii, 8,] "Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers," &c.; "for this is the covenant that I will make with the house of Israel after those days, saith



the Lord, I will put my laws into their mind, and write them in their hearts," &c.

No mention is made of any change in what constitutes the fundamental principles of both covenants. The basis of the two covenants is the same; namely, the holy, just and good law of God; and that law includes the Sabbath of the Lord our God, and hence it is in force under the new covenant dispensation; and my prayer is that God may write those laws deeply in my heart, for I want to have a part in those better promises, upon which the new covenant is based.

But the typical or ceremonial law, connected with, if not embraced in, that covenant, furnishes striking evidence of the holy nature of those laws which constituted the basis of that covenant; for we find that the most holy place in the tabernacle was the place of its deposit. The tables of stone on which were engraved the ten commandments were placed in the ark, the covering of which constituted the mercy-seat, over which the shekinah glory was displayed, thus showing how closely the Lord our God guarded his holy law, and how intimately connected it was with his glory. It was the duty of the high priest, to enter that most holy place once a year, and there, before that ark and its contents and in the divine presence, make a typical atonement for the sins of the people. Sin is the transgression of the law.

Under the new covenant dispensation we have a High Priest who offers his own blood as a real atonement for the sins of his people. Bless his holy name! But in changing from the typical Sanctuary, and its offerings and priesthood to the antitypical Sanctuary and its offerings and priesthood, there is no mention of the change or abolition of one iota of that law; hence we have no reason to suppose any change, and hence the Sabbath is not abolished or changed in this dispensation.

These are some of my reasons for changing from observing no Sabbath, to observing the Sabbath of the Lord our God; and I pray my Father in Heaven to give me grace and strength to keep it holy—to call the Lord's Sabbath, a delight, holy of the Lord, honorable. Wondrous things are in the law of the Lord; some of which he hath showed me, for which I render him the homage of my heart. Amen.

Your brother in Christ,

HENRY E. CARVER.

Iowa City, Nov. 1858.

#### The Fathers.

*Our Fathers worshiped in this mountain.* John 16, 20.

It is very natural to suppose that what our fathers have practiced must be right, especially in religious matters; and in the remark above quoted it is evident that the Samaritan woman placed great reliance upon the opinions and practice of her ancestors, without investigating the foundation and tendency of those opinions; and she felt assured that their opinions and practices were at least of some importance.

Had she looked at Scripture, and informed herself with regard to the origin of the Samaritans, and the reasons of their separation from the Jewish nations, and had she then looked for the origin of the Samaritan worship, and compared it with the divine authority for the temple and its form of devotion, its ceremonies and rites, she would at once have seen that the Samaritans were only heathens, slightly inoculated with Jewish rituals.

But not so; she had been content to follow in the track of her fathers; their ideas were congenial and common; and now she begins to inquire, when the best of her life was spent in sin; now some doubts arise whether she had been taught aright. The presence of the holy Jesus wrought conviction upon her heart, and she began to see that wrong opinions had influenced her life, and the crimes of her youth were attributable to the erroneous ideas which she held on moral subjects.

These erroneous ideas were handed down to her from the fathers. Here was the snare: Reverence for age, filial affection, and a natural respect for experience had been the means of encouraging idolatry.

Here was the secret of her faith in their mixed religion; it came directly down from "our fathers." Certainly, she would argue, the fathers must have been in the right; it is safe to follow in their footsteps; but now in the presence of Jesus her faith in the fathers begins to waver.

Even so now, many when convicted upon moral subjects, fall back upon the practices of the fathers and primitive christians, as they often express it, and say, "the early christians" did thus and so, and why may not we? and then without taking the pains to investigate the matter, they settle down in popular error, and float smoothly down the stream of life, farther and farther from God, and from his revealed truth.

"Our fathers worshiped in this mountain;" this is the sweeping argument which is expected to be the final termination of all controversy. The fathers, or the practice of the church, or the primitive christians, or some such authority, is by many deemed amply sufficient to overturn the moral law, and invalidate the whole fabric of divine law and order. No matter what was the practice or precept of Christ or his apostles, all must be interpreted according to the traditions and notions of the so-called fathers.

No inquiry need be made as to who these so-called fathers were previous to their conversion; or what prejudices might have biased their minds; or what ambitious object they might have had in view; or what ecclesiastical or political force might have borne them on; or what might exert its silent influence upon them. None of these things are to be considered. It is enough to know they were fathers in the church, and their testimonies must be heeded, their example followed. Let the Bible say what it may, it must be understood in such a way as to justify the fathers. Even though the word of God was so little known that many of those fathers never saw a whole copy of the Bible.

How different the example of the prophets. Read how Daniel confessed the sins of his people, and the sins of his fathers, chapter ix, 6, 8, 16; Eze. ii, 3; and through the Old and New Testaments, we find, continually, reference made to the fathers as corrupt and sinful, and they are placed in the same list with the children.

"As your fathers did so do ye." Acts vii, 51.  
J. CLARKE.

#### LETTERS.

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

From Bro. Sanborn.

BRO. SMITH: The word of the Lord is onward in the West. According to appointment, I commenced meetings at Avon, Rock Co., Wis., Oct. 22d, and continued ten days. Sabbath 30th, some of the brethren from other places came in, and the Lord met with us. I spoke from Heb. x, 26, after which seven testified that from that time forth they would by the help of God keep all his commandments and the faith of his Son. Two others said they would as soon as they had a little more light, and still others are investigating. First-day morning I spoke to the people in the school-house; after which we all went to the close-communion Baptist house, and heard the pastor, Eld. Pool, preach from Ps. viii, 4. "What is man that thou art mindful of him? or the son of man that thou visitest him?"

In his introductory remarks he said, close communion Baptists originated with John the Baptist, and were not therefore one of the daughters of the Mother of harlots, as we were informed by Bro. Sanborn at the school-house the night before. This, said he, you will find true if you will read Roger Williams. We thought if he had proved it by Christ or his apostles we would certainly believe.

He then commenced with his text, and after telling how many bones, nerves, muscles, and pores a man had, and proving it by Dr. Dick, he said that God made the *body* of man of the dust of the ground. But the Lord says he made *man* of the dust of the ground.

Again, said he, The soul is the human mind, that

which possesses life, which reasons, loves, envies, hates, and moves you; therefore Eve's soul willed that she should take the forbidden fruit and eat it, and consequently her soul was the offender or transgressor. It was also the same with Adam. Another attribute of the soul was reason; he called the soul the reasonable man. But what did God say to reasonable Adam? Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Gen. iii, 17-19. Now according to this word where does intelligent Adam go when he dies?

Again, said he, Out of my hands and feet, and can I not reason? Certainly; but if the instrument by which the hands and feet were severed were thrust into the brain, could you reason? I think not. You said the brain was the locality of the soul. You see that the soul cannot think without brains in an active, healthy condition. What brains will these souls inhabit between death and the resurrection? I think according to your own showing they will surely die. God says, Their love and their hatred and their envy is now perished.

He next commenced upon the Sabbath, and if ever the Sabbath was overthrown by assertions without any evidence, I thought it was then. Here are some of them: The Jewish Sabbath is not binding. Well I never taught that it was; you need not fight such a Sabbath until somebody teaches it. But why is not the Jewish Sabbath binding? Because, says the Eld., God worked four days before the sun was made; therefore we have strong reason to believe that the creation week was prophetic time, and that he was many thousand years in creating the world. The Apostle says, Let God be true. What does God say on this point? "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; (not the Jewish Sabbath;) in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day." He does not say that it was because he was thousands of years creating the world; but six days.

Now if the first week of time was prophetic, how long was that Sabbath of which the fourth commandment speaks, the day on which God rested from his work? Eld. P. said there were eleven commandments, and told us what the eleventh was. Will he please to tell us next time what the ten are? Supposing, said he, you were on the opposite side of the earth, could you keep the Sabbath? Of course you could not. Well, if you were there, could you keep the first day of the week? O yes. Then if you could one day we could the other, of course; but I suggest that as you and I can unquestionably keep the holy Sabbath on this side of the earth, we should both do so.

ISAAC SANBORN.

Rock Co., Wis., Nov. 1st, 1858.

From Sister Finch.

BRO. SMITH: I cheerfully read the testimonies of the sisters that spoke against the aim and pride of dress that exists in these last days. I do not take my pen thinking to add anything to their testimonies, but to relate a little of my experience in times past. I witnessed the sacrifice and consecration made by the people of God in 1843-4, when the cry went forth, "Behold the Bridegroom cometh, go ye out to meet him," and spread through the length and breadth of the land. It was then I gave my heart to God, and tried to consecrate all to him without reserve. We then laid aside our pride of dress, and useless articles of apparel. We had no relish for such ornaments. God blessed the sacrifice that we then made, and we rejoiced in the glorious hope of his

soon coming. And will he accept of any less sacrifice now than he did then? or any less consecration to God to prepare us for his coming? And shall we be any more conformed to the world now than we were then? May God forbid. What saith the Scriptures. "Be ye not conformed to this world, but be ye transformed by the renewing of your minds," &c. God's people are a peculiar people, zealous of good works, unlike the world in their dress, actions, and conversation.

God has chosen us out of the world; then let us be separate from it, for if we love the world the love of the Father is not in us. O you that feel for the purity of the church, and the holy cause which you profess, cease not to raise your voice against the sin and pride of dress. Let us seek for the inward adornings of the heart. Satan is well pleased when he sees God's professed people conforming to the world. If he can get us to yield to him in one point he may in another, and another, until we are led captive by him at his will. O let us flee from his deceptive snares, and lay aside every weight and the sin that doth easily beset us. O that we may fully awake and realize the important period that we occupy in this world's history. Are we not living in the time of the judgment, when our works and acts are passing in review before God? O solemn thought. Well might the Prophet exclaim, "Who may abide the day of his coming, and who shall stand when he appeareth."

Dear sisters let us strive to follow the meek pattern, and so adorn ourselves that we may be able to present our bodies a living sacrifice holy and acceptable unto God, which is our reasonable service.

"The humble path my saviour walked,  
I scorn it not to tread,  
Though the frowns and scoffs my Saviour bore  
Shall fall upon my head."

From your sister striving to obey the whole truth.  
M. S. FINCH.


Almena, Mich., Nov 8th, 1858.

From Bro. Marsh.

BRO. SMITH: The blessing of a covenant keeping God has followed us all our days, and is more especially manifest to us in our old age. Four years ago my companion and myself were called into the light of present truth, and we have been trying to keep God's commandments ever since. We make no other calculation but to continue faithful to the end. God in his mercy has given us three of our children to go with us, two daughters and a son-in-law. So you see there are five of us now to bear witness to the truth of God's word; and there are others around us who see men as trees walking. We are laboring hard to disseminate the truth among them. The Bible is our book of reference, and that is good enough; but if we had the *Review* we should like it exceedingly. We are poor, but there is a prospect of a pension for me soon, and then I shall be able to get such things as we need. Till then we must be content. I am trying to labor in word and doctrine every First-day to respectable and attentive congregations. But few attend our Sabbath meetings.

D. MARSH.

Fort Winnebago, Wis., Nov. 6th, 1858.

 We send you the paper.—Ed.

From Bro. Staples.

BRO. SMITH: I am a stranger to you, but I trust not to the truths advocated by the *Review*, which is a truly welcome weekly visitor.

But my object in writing is for the explanation of a text of Scripture; I shall therefore leave out the "preface" and enter at once upon the question.

It is a question upon which the brethren here are somewhat divided. We are as one man in regard to the perpetuity of the royal law, but we do not all understand it alike. "But the seventh day is the Sabbath of the Lord thy God;" this we are all agreed upon, and try to observe it as such.

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. xx, 10.

"Thy man-servant, nor thy maid-servant, nor thy stranger that is within thy gates." Here is the point in question. What are we to understand by man-servant and maid-servant? Is it limited to those who may be bought with a price, to serve for life, or to those who may be bound for a term of years, as apprentices, or does it extend still further and include those whom we may hire to do our work for us?

Does this compound in the general acceptance of the term, mean bond-servant, or does it extend still beyond this and include those who may be hired by the day, or week, or month?

Are we to understand that this command shall not extend beyond our own borders, and that if we have work to do outside of our own limits, we are at liberty to employ men or women to do that work? Or to come right down to the substance of the question at issue, does it mean that thou nor thy son, nor thy daughter, nor thy bond-servants, nor thy cattle, nor thy stranger that is within thy gates, shall not do any work; but if thou hast any work to do outside of thine own gates, thou art at liberty to employ any one, (outside of thine own gates,) to perform that work, even on the Sabbath day.

Many texts of Scripture might be brought to bear on this question. If we should decide in accordance with man's decision, that the receiver is as bad as the taker, then we should say, that the employer is as bad as the employed; but I submit the question to any who may feel inclined to answer it.

Hoping soon to hear from some one on this point, I subscribe myself yours, desirous of keeping the whole law.

Dodgeville, Wis., Oct. 29th, 1858.

[We think the commandment embraces all within our employ whether far or near; and that the expression, "within thy gates," is applicable only to the stranger.—Ed.]

From Sister Knox.

BRO. SMITH: The *Review* is a welcome visitor to my humble home, coming as it does laden with precious truth and instructions which I need so much. I think I could not do without it. It is about ten months since I commenced to keep all the commandments of God and the faith of Jesus. I am thankful for what the Lord has done for me. I have met with many trials and temptations by the way, but I hope by the grace of God to come off more than conqueror through him that has loved us. My prayer is, Lord remember thy people and bring them into thy rest. Your unworthy sister, striving to overcome.

LAURA KNOX.

Ceresco, Mich., Oct., 1858.

From Bro. Coffman.

BRO. SMITH: Allow me to say to the brethren and sisters that I am striving to keep all the commandments of God and the faith of Jesus. This evening I received a copy of the *Review & Herald* from some unknown friend, and my heart was made to rejoice while perusing its pages, and hearing of the good dealings of God towards the brethren and sisters scattered abroad. For some six or eight months past I have been trying to keep all the commandments and live a Bible christian. Being the only one in this place that believes the Third Angel's Message. I love to hear from the brethren abroad. I have been trying to get money to send for the *Review*, but have not succeeded as yet. I love it, love to read it, and feel to thank my unknown friend again and again for his favor. Bro. Hull labored with us during the last winter and spring. Had he remained longer I think many would have believed the report. I have sold some of your books. I would to God they were sown broad cast over the land. I have but a few copies left. O that we may be zealous of good works. Pray for me brethren that I may be delivered from my present embarrassments, and be able to cut loose from the world, from sin and the devil, and fight valiantly the battles of the Lord and his host.

O let us all awake! Too long have we slumbered and slept. God calls: let us obey. His promises

are sure. If God is with us, we shall be fully able to go up and possess the goodly land. May we give our hearts to God without reserve, and in the fullness of our souls exclaim,

"O take it—'tis thine, and e'en should my will  
Forget in dark moments its pledge to fulfill,  
In spite of my waywardness keep it still,  
For 'tis thine, O my Saviour, thine!"

O. W. COFFMAN.

Oseola, Clark Co., Iowa, Oct. 26th, 1858.

P. S. I should be pleased to hear from any of the brethren, and hope that Brn. Hull and Adams of Iowa City will soon fulfill their promise by writing me.

O. W. C.

From Bro. Copeland.

BRO. SMITH: It has been about six months since I embraced the present truth and decided to keep the Sabbath; and I will here say that when it was presented to my mind by Bro. Cornell, I received it gladly, and felt that it was an interesting season to me, while he continued his meetings here at Stony Creek. But when I came to reflect upon the issue of keeping the Sabbath, I thought I could not endure the cross. Still I could not give it up. I felt to cry to the Lord for decision of mind to do his will, and I think he answered my prayer. The way looked plain and clear before me, but straight and narrow. Since that time I have had no desire to turn back to my former belief; but have had increasing desires to keep all the Commandments of God and have the Faith of Jesus. I make it my home to meet with the brethren at Shelby. I can truly say that I have enjoyed many precious seasons with them. Although there seems to be at times a backwardness in testifying to the goodness of the Lord, still there is a good degree of zeal manifest to arise and get on higher ground.

I had the privilege of meeting with the tent a number of times while at Orion. I thank the Lord for the privileges that I have been blessed with of hearing the Word, and for the encouragement it has given me to press my way onward and upward. I feel determined by the help of God, to see the end of a christian race, that I may be permitted to enter through the gates to the city, and have a right to the tree of life.

Yours striving for the truth.

C. COPELAND.

Stony Creek, Mich., Nov. 2nd, 1858.

From Bro. Bostwick.

BRO. SMITH: I embrace this opportunity to address you and those who love the appearing of our Lord and Saviour Jesus Christ, knowing that a few simple words from the weakest, will sometimes exert an influence to strengthen those who are striving to keep the Commandments of God and the Faith of Jesus. We have the greatest reason to thank our heavenly Father for the light of present truth, that he has shown us by so many infallible signs which have transpired and are now transpiring, that the coming of the Just One is near. In this I rejoice, and feel determined by divine assistance to be in readiness. I desire an interest in your prayers, that I may be more faithful, and prepare to meet with all the ransomed throng on the shores of endless peace and happiness.

Yours striving for the kingdom.

JULIUS J. BOSTWICK.

Stockton, Ills., Oct 30th, 1858.

Bro. J. W. Miller writes from Greenvale, Ills., Oct. 29th, 1858: "The *Review* has become a valuable paper to me and my family. I now believe that it advocates plain Bible truth. I have been troubled some time in regard to the state of the dead, but am now fully settled, and am in every point with the *Review*. I cannot see how the existence after death, and a resurrection of the dead, can correspond.

"The articles on self-deception have caused me to think much. By the assisting grace of God, I shall try to search my own heart, and lay up a good foundation against the time to come."

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. NOV. 18, 1888.

## Closing Items.

The standing of this Office in financial matters, may be learned by our friends from the following figures:

Our expenses during the past volume have been,  
For Office work on books and papers. 1112.95  
" Material and Sundries. 823.30  
" Books from Bro. White, 772.83

Total, \$2709.08

Receipts during current volume have been,

For Review, 1251.88  
" Instructions, 238.89  
Book sales by mail, 181.53  
" " on account, 254.88  
From other sources, 256.00

Total Receipts, \$2183.18

Excess of expenses over receipts, \$525.90

Total indebtedness of Office, \$1322.76

To meet this we have

Cash on hand, 172.04  
Estimated stock on hand (including books over and above Book Fund,) 800.00  
Due for books, 388.20  
Due on paper, (estimated,) 639.76

\$2000.00

**Subscription List.**—New England has given us, during the past volume, new subscribers 30, stops 29, increase, 1. N. Y. State, additions 33, stops 42, decrease, 9. O., and Mich., additions 246, stops 121, increase, 125. The West, additions 174, stops 54, increase, 120. It will thus be seen that our net gain is 237.

**MICH. TENT FUND.**—We are prepared to report concerning Mich. Tent Fund so far as the money has been placed in our hands. At the commencement of Vol. XI, the account between the Mich. Tent and Review Office was balanced. Since that time, we have received \$112.83, and paid out \$107.29, leaving still in hand, at this date, \$5.54.

## Business Items.

A. Palmer: We do not remember of receiving any communication from the person you name.

G. W. Newman: We will hereafter direct your paper to Windsor, via. Jackson. Please inform us whether you get them earlier by that route. We have no copy of No. 18 left.

S. Vanloon: You will find your \$3.00 receipted in No. 14 of the present volume.

J. Noys: The \$3.00 just cancels your indebtedness for Review.

C. Lancaster: We will continue your paper free, till circumstances will permit you to pay for it. We had stopped the package of papers sent to your place, with one exception, having never heard from them. If any others there are in your situation, and would like the paper on like conditions, they can have it by sending us word.

J. Rice: We wrote you concerning your last remittance. Have you received it? The \$6.00 paid the six papers up to the present time, and the four which are still sent you to the middle of next volume, besides paying for Controversy, Chart and Supplement, which have been sent to you.

**BOOKS SENT, SINCE OCT. 3d.**—Jno. Walker, Mo., Wm. S. Foote, Ohio, S. Kingston, Mich., E. Holmes, Ohio., E. Patterson, Mich., F. D. Kirshner, Ohio, C. E. Harris, Vt., L. Morris, Wis., Wm. Carthy, Wis., A. Town, Wis., P. Mengin, Wis., Geo. Wright, Mich., H. P. Wakefield, N. H., Mrs. H. Smiley, Me., A. H. Daniels, Wis., E. B. Saunders, N. Y., E. D. Place, Ind., M. Bensley, N. Y., H. V. Reed, Wis., M. A. Brown, Mass., J. I. Stewart, Mich., P. Bostwick, Mich., P. A. Rockwell, Vt., S. A. McPherson, Wis., J. Harvey, Ind., T. Draper, 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 omission should then be given.

## FOR REVIEW AND HERALD.

M. W. Steere 1.00, xv.1. Samuel Swan 1.00, xiv.1. T. Finch 2.00, xiv.1. Jno. N. Mason 2.50, xii.22. J. I. Bostwick 1.00, xiv.1. A. Palmer (for Mrs. E. Hammond) 1.00, xv.1. O. Randolph 2.00, xiv.14. W. J. Mills 1.00, xiv.1. G. W. Newman 1.00, xiv.9. M. Courter 1.00, xiv.1. M. Twell 1.00, xiii.18. J. Duncan 1.00, xiv.1. E. Fairfield 1.50, xi.14. J. Kimble 2.00, xiv.1. G. Kimble 2.50, xiii.1. J. R. Grimes 1.00, xii.1. J. Noys 3.00, xiii.1. B. Graham 2.00, xv.1. Wm. H. Graham 2.00, xv.1. A. Graham 1.00, xiv.1. J. Graham 1.00, xiv.1. L. Mann (for C. Coburn 1.00, xiii.21. M. Buck 1.00, xv.1. J. L. Amidon 1.00, xvi.1. B. J. Beach 1.00, xiv.1. J. S. Preston 1.00, xiii.1. J. Rice (4 copies) 1.00, xiii.14.

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