

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."

VOL. XV.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 17, 1860.

NO. 26.

THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.

J. P. KELLOGG, CYRILIUS 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.

HASTE, TRAVELER, HASTE!

HASTE, traveler, haste! the night comes on,
And many a shining hour is gone;
The storm is gathering in the west,
And thou art far from home and rest.
Haste, traveler, haste.

Oh far from home thy footsteps stray;
Christ is the life, and Christ the way,
And Christ the light. Yon setting sun
Sinks ere the morn is scarce begun;
Haste, traveler, haste.

The rising tempest sweeps the sky,
The rains descend, the winds are high;
The waters swell, and death and fear
Beset thy path, no refuge near,
Haste, traveler, haste.

Oh yes, a shelter you may gain,
A covert from the wind and rain—
A hiding-place, a rest, a home—
A refuge from the wrath to come,
Haste, traveler, haste.

Then linger not in all the plain;
Flee for thy life, the mountain gain;
Look not behind, make no delay;
Oh speed thee, speed thee on thy way:
Haste, traveler, haste.

Poor, lost, benighted soul, art thou
Willing to find salvation now?
There yet is hope, hear mercy's call—
Truth, life, light, way, in Christ is all.
Haste, traveler, haste.

[Bonar.]

NOT CONVENIENT TO KEEP THE SABBATH.

As this excuse of some dear friends (who had been gone for many years) might suit some others also, I would inquire concerning it.

Our friends had been with the Freewill Baptists; therefore said, "It had not been convenient to keep the seventh day." A thought occurred to me—would it be convenient for those making such excuses to "have right to the tree of life and to enter in through the gates into the city?"

Our Lord said to the young man who inquired of him, if thou wilt enter into life keep the commandments." Matt. xix, 17. Again there is not all the church, but only a "remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." Rev. xii, 17. Again, "Here are they that keep the commandments of God and the faith of Jesus." Rev. xiv. Again, "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."

I would kindly ask any of our dear religious friends who make such excuses here, whether

they think they can stand up in the judgment and say, It was not convenient for me to "rest the seventh day according to the commandment," or it was not convenient for me to keep the Sabbath which Christ said "was made for man."

Suppose that Noah had said It is not convenient for me to build an ark; or if Daniel had said, It is not convenient for me to be cast into the den of lions; or if the three Hebrews had said, It will not be convenient now for us not to follow the fashion of all the people, and bow down to the great image which the king of Babylon has set up; we shall be unpopular and out of fashion; besides it will not be convenient for us to disobey the great king and be cast into the fiery furnace! Would they have been blest of God?

Was it convenient for our dear Saviour to lay down his life for us? And was it convenient for his blessed apostles and prophets, and for millions of the martyrs of Jesus to lay down their lives rather than to vary one single iota from what they believed to be truth?

The writer of this knows a little how to sympathize with the lone ones, having lived one season in a city where no others were known to keep the Sabbath of the Lord.

Dear reader "those that are with him (the King of kings) are called, and chosen, and faithful." Rev. xiii, 14.

Alden, N. Y.

B. CLARKE.

"THIS GENERATION SHALL NOT PASS."

How full of encouragement is this declaration of Jesus to the true child of God, while he sees iniquity abounding and the love of many who profess to be the followers of Jesus, waxing cold. How cheering, while many scoff at the idea, and make derision of those who are looking for and loving the appearing of their Lord, to know that this generation will not pass before He whom they love will be seen coming in the clouds of heaven with power and great glory to gather his elect, and take them to those mansions which he has gone to prepare. There is that in this which is calculated to cheer and encourage us under all our temptations and trials.

Many times is our way hedged up, and seemingly, there is no way for our escape. How cheering it is then to look forward to the time when Jesus will come and set us free from all our trials here.

But Satan who is always on the alert, and ready to deceive, knowing our trials, comes in to darken our minds and weaken our faith. Then how comforting these words: "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."

What a blessed hope is the Christian's hope. Our trials here which are but for a moment, work out for us a far more exceeding and eternal weight of glory. In view of these things let us

"Watch to catch the new-born ray,
That ushers in a glorious day,"

and not let the things of earth bind us down, but have our lives hid with Christ in God, that when he who is life shall appear, we may appear with him in glory.

Monterey, Mich.

H. M. KENYON.

TO THOSE WHO KNOW NOT GOD.

READER, are you one who has not made your peace with God? Is your heart wholly upon the things of this world? Its pleasures, vanities, fashions, gains or honors? Do you seldom if ever, reflect on a future state? or what your condition will be after this life has passed? If so, you are the very one with whom I would speak. Come let us reason together. 'Tis true you may find a sort of enjoyment in the pleasures of this world; but it is very transient, and so poor a kind at best that it is hardly worthy the name; and what is more it always leaves a sting behind; a barrenness, a feeling of restlessness, a desire for something, you can hardly tell what; something that will not melt away in your grasp.

You may sometimes ask, Is there any such thing as joy unmixed with sorrow? I answer, Yes; but you will never find it in the things of this world, though you should search from pole to pole. You will never know what permanent happiness is until you know God by an experimental knowledge, and believe on our Lord and Saviour Jesus Christ. By so doing you will obtain that peace which passeth understanding.

I am well aware that there are those who seem to think that it makes very little difference whether they secure the favor of God or not, and say that this world is good enough for them. "A short life and a merry one" is their motto. O how I tremble for such persons. They are blind. They see not their danger, neither do they care. I can see that they stand on the brink of an awful precipice, and are about to be dashed upon the rocks below. How will they mourn at the last when they find that "the harvest is past, the summer ended and they are not saved."

I am led to wonder that creatures endowed with reason can be so blind to their best interest. But dear reader I trust you are not one of the number who will "reject the counsel of God against themselves, and perish." Will you not receive a few words of warning? Remember that "your life is even a vapor that appeareth for a little time and then vanisheth away." Jas. iv 14. Although this is a great reason why you should be in haste to make your peace with God, there is yet another, a strong and all important reason, viz., "The great day of the Lord is near, it is near and hasteth greatly." Zeph. i, 14. We have abundant evidence from the word of God that the end of all things is at hand. It is plain enough to be seen by any one who has his eyes open, that this world is "reeling to her final doom." Have you not suspected that it was so? Do you not see the storm gathering and thickening all around, and that it will soon burst upon an astonished world? If you do see it, arise in haste and flee from destruction, and hide yourself in the mighty God of Jacob. If you do not see it, O be entreated by one who does, and escape for your life. Tarry not in all the plain of sin and unbelief. Flee to Jesus the Rock of ages. Hide yourself in him and you will be safe, forever safe from the coming storm.

Yet notwithstanding the overwhelming evidence that we have that the great day of the Lord is at hand, many will say, Don't give yourself any uneasiness about Christ's coming. We don't see any signs of it; all things continue as they have. We are not afraid. To such I would

say, Do you not perceive that this is virtually saying, Let the storm come upon me. Let me be smitten with the plagues. Let the incurable sores cover me. Let me have nothing but blood to drink. Let the sun scorch me with great heat so that I shall blaspheme the name of God for the extreme misery that I shall suffer, and let there be great darkness so that I can see nothing, and then let great hail stones fall from heaven upon my defenseless head, and finally let me be destroyed from the presence of the Lord and the glory of his power! Oh fearful picture! Oh wretched state! Who does not shudder at the thought of it. And who art thou, poor, feeble, puny man that thou shouldst think to withstand the Almighty when "he ariseth to shake terribly the earth."

"Behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate, and he shall destroy the sinners thereof out of it." Isa. xiii, 9. And do you O sinner, think that you shall escape if you neglect to obey God? Nay verily. You cannot hide from him. O will you not be persuaded to consider upon these things, and be wise now while probation is granted you, before pining sickness comes upon you, and you have no more time.

Be entreated by one who cares for your soul, one whose feet have been in the horrible pit of mire and clay, and knows how to feel for you; one who has been led to look to Jesus for pardon and peace and has found that "he is the one altogether lovely, and the chiefest among ten thousand;" one who would give more at this moment for one approving smile from her precious Saviour than for all the wealth and honor of this poor world, yea or a thousand just like it; for "it is all vanity and vexation of spirit;" Eccl. i, 14.

Says our Saviour, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest to your souls; for my yoke is easy and my burden is light." Matt. xi, 28-30.

Yes, Come! come now, come just as you are, do not wait for anything. You can never make yourself any better by staying away. Go by yourself alone where no eye can see you but God's, kneel before him and from the depths of your heart say, Lord I come just as I am; I confess that I have broken thy holy law, and that I am justly condemned to death; but wilt thou have compassion on me for Jesus' sake who died for me that I might live; and grant that I may be washed in his most precious blood from all my sins. O Lord be merciful to me a sinner. Be in earnest. Let this prayer come from your inmost soul. Do not doubt his ability or willingness to save you. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." Isa. lv, 6, 7. "And ye shall seek me and find me when ye shall search for me with all your heart." Jer. xxix, 13.

God is no respecter of persons; he wills not the death of any, but rather that they would turn and live. Come, believe. Trust in God, and obey him, and you will receive the great and last promise on record in the Bible. Rev. xxii, 14. "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."

A. L. WILKINSON.

Owasso, Mich.

MYSTICAL INTERPRETATION.

BRO. SMITH: The following I copied from the History of the Church by C. A. Goodrich. D. M. CANRIGHT.

"Origin, a conspicuous person, born A. D. 1805 introduced a mode of explaining Scriptures which did much injury to the church. He supposed it was to be explained not in a literal, but

in an *allegorical* manner; that is they had a hidden or figurative meaning. This hidden sense he endeavored to give, and always at the expense of truth. His method of explaining scripture was long after followed by many in the church and schools, and greatly tended to obscure the evangelical doctrines of the gospel. The errors of Origen were great. He was a learned man, but a most unsafe guide. He introduced, it is said the practice of selecting a single text as the subject of discourse.

Cobham who was martyred by the Roman church, says, For the breaking of God's laws and commandments they never yet cursed me; but for their own laws and traditions most cruelly do they handle me and other men; and therefore both they and their laws by the promise of God shall be utterly destroyed.

A brother sends us the following for the REVIEW. We think it appeared in our columns not many volumes since; but it is worthy not only of frequent republication, but even of a committal to memory.

"Learn from the earliest days to inure your principles against the peril of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it not for insolence, but seriously and grandly as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion."

From the American Baptist.

AGITATION.

It was when the waters of a certain pool were troubled by an angel of God that they dispensed a healing virtue; and it is when all the elements of nature are worked by the same Almighty power that they subserve the highest interests of man. In the moral and religious world he effects the most glorious ends by means which can never operate on men and nations without agitating them mightily. As he said by the prophet "I will overturn, overturn, overturn it; and it shall be no more until he shall come whose right it is; and I will give it him." And when in the fullness of time Christ came, by his immaculate life, by his wonderful miracles, and by his unparalleled teaching, he agitated men as they had never been moved before. Anticipating the commotion to be produced by the sword of the Spirit, which is the word of God, he said, "Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

The Apostles in carrying out their commission so presented the truth as it is in Jesus, that the agitation he had begun was greatly increased; and in the excitement that prevailed, the cry was raised against them: "These that have turned the world upside down have come hither also." Had Christ and the Apostles been like some in our days, the great victories of the gospel had never been won. The world might have passed on in their sins, and no warning voice ever sounded alarm in their ears because it would agitate them and cause painful emotions. Every sinner who has ever passed through the strait gate of repentance unto life eternal, knows that agitation of soul is inseparably connected with a change of the whole man from a state of sin to holiness. The captives of the mighty are not released without a struggle. The sinner seeking for the glorious liberty of the sons of God, often feels to say as Christ did in the last onset of Satan: "This is your hour, and the power of darkness."

Every reformer is of necessity an agitator. He knows that no improvement can be effected in the

condition of those he seeks to benefit, so long as they are undisturbed in their present position. Hence his efforts to make them dissatisfied with present attainments by showing a greater good. Hence too, his efforts to convert them from their errors of faith and practice, by showing a purer faith and a more excellent way.

No man has a moral right to occupy a position at variance with the best interests of his fellows, or to indulge in practices subversive of the eternal principles of right and justice, or to rest in opinions that will not bear the test of truth. If he allows himself in any of these, we must not be surprised to find him resisting every attempt to convince him of error in opinion, and wrong in position and practice. In his dread of agitation, he adopts the language of the demons to Christ: "Let us alone. What have we to do with thee? Art thou come to torment us before the time?"

He whose uppermost desire is to be right, is not afraid of discussion and agitation on any questions that concern his relations to God or man. Like the old Roman, he says: "I am a man, and whatever concerns my fellow men interests me." Men must be aroused to feel an interest in every rational intelligence.

According to English history, in 1647 the army appointed an "Agitator," whose business it was to watch over its interests. With us public sentiment has appointed every man who duly prizes his own liberty, and the public good, to be an agitator; and every freeman who is worthy of the name, will insist on the right to exercise the functions of his office whenever and wherever he deems it best; assured that eternal vigilance is the price he must pay for the blessings of liberty.

In effecting reforms the conflict of opinions is more potent than the sword. The power of an idea based on truth is invincible. But to bring that force to bear, agitation becomes a necessity of our nature. The contact of ideas and opinions secures us an incidental benefit, the quickening of our intellectual powers to an unusual acuteness. We do not of course attribute these benefits to the working of those fierce and uncontrollable passions excited in some whenever they are crossed and disappointed, and which are as much to be dreaded as the ravings of insanity. The strife of passion can only produce fruit like itself. It is contrary to reason and hinders reflection. But the agitation occasioned by the free discussion of conflicting opinions is eminently adapted to elicit truth and establish men in the right.

PERSONAL CONFLICT IN THE M. E. CHURCH.

The conflict in the M. E. Church on the slavery question is generating again, as in years gone by, a great deal of personal ill will among professing antislavery men. Not long since one of the corresponding editors of the *Northern Independent*, a thoroughly anti-slavery sheet was expelled from one of the Genesee conferences, for some things written in the *Independent*, and now Rev. Dr. Mattison, of the Black River conference, has presented charges against Rev. Abel Stevens, editor of the *Advocate and Journal*, for "immoral and unchristian conduct." The charge and specifications appear in the last *Independent*. These personal difficulties and terribly bitter assaults upon character among brethren are but a repetition of the scenes which resulted in the organization of the Methodist Protestant and Wesleyan Methodist churches. It may be that Mattison, Hosmer and other methodists who are bent on the exclusion of slavery from the M. E. church, may not be themselves excluded or driven out; but at present their prospects look gloomy. They have put God's law first and Methodism second,—a crime not easily overlooked in official quarters. This conflict refreshes in our minds the question of an apostle—"How can two walk together except they be agreed?" Freedom and slavery are essentially and eternally antagonistic, and therefore never can dwell peaceably together in the same

church, unless the church itself be "dead, twice dead and plucked up by the roots," in which case it has ceased to be a church, and has sunk to the level of a mere worldly organization. At this period while the Methodists in the North church are in this severe conflict among themselves, those in the south are at rest. The reason is that while freedom is contending with slavery in the North church, in the South freedom has recently been strangled and buried and slavery sways an undisputed scepter.—*Religious Telescope*.

PERSEVERANCE ILLUSTRATED.—Rev. Mr. Scott a Baptist minister, in addressing the Wesleyan Missionary Society at its late anniversary in London related the following incident:

"In Scotland I was attending a missionary meeting, and you know in Scotland it is the fashion to give money at the door coming in or going out. Going away from the meeting, a poor servant came and she dropped in a sovereign. The deacon standing there said, 'I am sure you can't afford to give that.' 'O! yes I can.' 'You will have to go without clothes.' 'O! no, I shan't.' 'Do take it back,' he said. She replied, 'I must give it.' The deacon then said, 'Take it home to night and if after thinking of it during the night you choose to give it, you can send it.' The next morning I sat at breakfast, and there was a little note came, and it contained two sovereigns. The good deacon said, 'You won't take it?' I said, 'Of course I shall, for if I send it back she will send four next time.'"

SPEAKING WELL OF OTHERS.—If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandora box, which, when opened fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends to blast the reputation and peace of others. Every one has imperfections, and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will gradually be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.

Bad Prospect For Tea Parties.

The higher prices of teas seem not to be the worst result, so far as tea drinkers are concerned, of the belligerent state of affairs existing between the most enlightened nations of the earth—England, France, and the United States—and the semi-civilized myriads of the celestial empire.

The story comes and goes, too, that the celestials have commenced the practice of "doctoring" us out of harm's way by putting arsenic into the teas which are destined for our consumption. Whether this be so or not, we cannot say. But we cannot put our faith to the contrary in the humanity of the Chinese as some of our contemporaries profess to. If they have not the physical ability to defend themselves, we see no reason why they should not make up in strategy what they lack in arms and navies.

However, as nearly all the tea has been poisoned from time immemorial, the difference if any, is merely one of degree. In London a Medical Board has more than once examined the teas in market, and found in every instance all the green teas drugged with Prussian blue or other coloring matter, while many specimens of black teas were more or less drugged or adulterated.

There is but one remedy for the evil, and this is to let the evil thing alone.

We can make better beverages of many herbs that grow in our gardens, and avoid all danger of being exterminated by this underhanded method of warfare.

MOSES' BURIAL AND GRAVE.

"And he buried him in a valley, in the land of Moab, over against Beth-peor; but no man knoweth of his sepulcher unto this day." Deut. xxxiv, 6.

"No man knoweth of his sepulcher!" When the warrior dies, his comrades, with muffled drums and reversed arms, show banners taken, tell of battles won, and rehearse his noble deeds. Amid the first and most honored of the land—sages, poets, and statesmen—they lay him to rest, where costly monuments of bronze and marble speak to a world of departed greatness. But Moses, the man of God, the bravest warrior, the most truthful sage, the inspired poet, and the greatest philosopher that ever earth knew, sleeps in a nameless spot,

"By Nebo's lonely mountain,
On this side Jordan's waves."

Moses, whose life, from his very birth, was one of hardship, struggle and toil; who religiously refused to become the heir of royalty; who meekly declined the honor which God designed should be bestowed on the saviour of Abraham's children; who, under God, safely delivered them from their cruel bondage, and the tyrant's power; who patiently listened to the complaints and bore the reproaches of the children of Israel; but who, finally, provoked to anger, at the rock at Meribah, incurred the displeasure of the Lord, and forfeited his entrance into the promised land, whose fertile fields and pleasant rest had been the goal of his hopes, for more than forty years—this friend of God was permitted only to view the land, and then called to rest in his unknown grave.

Beloved friend and mourner, do you grieve that your husband, your child, or your friend, lies in an unknown spot? Do you weep because you cannot plant myrtles, and strew flowers above the unmarked grave, and sigh that no marble speaks of the worth, and guides to the resting place of the departed one? Remember that he who, favored as no other has been, talked with God face to face, at the same time the greatest and the meekest man, has, for thousands of years, lain where man knoweth not his sepulcher.—*Latrie*.

PAINFUL FACTS.

We quote the following from a private letter, written by a man whose name would be as good authority as any single name in the Methodist Episcopal Church.

"Within about twelve months past a member of the M. E. Church on Sadlersville circuit, Eastern District, in the upper part of Maryland, sold a mother and her three children to a southern trader for \$1,650, and the transaction received no notice from the Church.

"Another member on the circuit, an ex-member of congress, sold a woman to a trader; when the latter came after his property, the poor woman shut herself up in the house and cut her throat and died, to escape her coming fate! This woman had a husband, and belonged to the same church as her master. He was unmolested! These facts show the construction practically put upon our discipline less than one hundred miles south of Philadelphia."

Comment is unnecessary. Why cannot such men be dealt with? Because the rule is, "buying and selling men, women and children, with an intention to enslave them," and these men say they had no such intention—the negroes were already enslaved. And because we wish to change the rule and stand right before God and the world, we are fanatics.—*Zion's Herald*.

THE POWER OF THE HOLY GHOST.

WHY does many a sermon fail to have effect? It may be truth, it may be brilliant, it may be

eloquent; but the result is exactly that of the tinkling cymbal and the sounding brass. Why? The power of the Holy Ghost is not in it. Why do we read the Bible very often, and derive very little good from it? The power of the Spirit of God is not sought. Why do Christians quarrel among themselves, and Churchmen hate Dissenters, and Dissenters hate Churchmen? Because they have not the cementing power of the Holy Spirit of God in their hearts. When we see men quarreling about baskets, we may depend upon it they are not very hungry; when we see ecclesiastics quarreling about crotchets, we may be very sure they have no very deep conviction of realities. As often as you see men disputing about one little jot on which they differ, and forgetting the ninety-nine magnificent things about which they are at one, they need the Holy Spirit of God to teach them better things. What is wanted in the present day in every sermon, in our worship, and work, and way, is the power of the Holy Ghost.

When did Paul travel between Troas and Assos?

CONYBEARE and HOWSON ("Life and Epistles of Paul," Vol. ii, p. 209), say it was on *Sunday*.

For this walk, they say, "there may have been other reasons, . . . but the desire for solitude was doubtless one. The discomfort of a crowded ship is unfavorable for devotion; and prayer and meditation are necessary for maintaining the religious life even of an apostle. That Saviour to whose service he was devoted, had often prayed in solitude on the mountain, and crossed the brook Kedron to kneel under the olives of Gethsemane. And strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road *that Sunday afternoon* in spring, among the oak woods and the streams of *Ida*."

"The labors of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories. *It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail.*"—p. 206.

BREVITIES.

Sometimes we think we can bear reproof and we invite the brethren to give it, but when it comes we are too dignified to receive it, too self-righteous to believe it.

In holding an argument with some people on the present truth (and people too of good sense upon other subjects), one is reminded of a trite axiom: "Take nothing from nothing and nothing remains."

A man may be a good citizen but a poor physician; so a person may be a useful Christian, but a poor preacher.

It is better to learn a little perfectly than to have a smattering of all learning.

We may with propriety rejoice in the prosperity and happiness of others even though we do not get any benefit of it ourselves.

The sanctified will is like that of Christ. Not my will but thine be done.

The Christian is not troubled by the malice of enemies. "Let him curse," said David of Shimei "it may be God hath bidden him."

Too much talk with little action on religious subjects is the first step in hypocrisy.

JOS. CLARKE.

THE CHRISTIANITY THAT GOES TO JAPAN.—The Jeddo (Japan) correspondent of the Concord, N. H. *Patriot*, writes; I sincerely pity the Japanese, such are the knaveries and tricks foreign merchants will practice upon these simple-minded and kind-hearted people, and such vices will be practiced by the mass of seafaring men who will visit those ports. I was ashamed and humbled this afternoon when I saw an American of our ship dead drunk in the street, and the Japanese looking on in amazement and apparent sadness. The Christianity which commerce sends to the east corrupts heathenism itself.

The Review and Herald.

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

BATTLE CREEK, MICH. FIFTH-DAY, MAY 17, 1866.

A NEW MOVEMENT.

We have just received No. 1, Vol. 1, of a new sheet entitled the "Voice of the Prophets," J. V. Himes, Editor and Proprietor, No. 20 Washington st., Boston, Mass. To be published quarterly, unless called for oftener, at 25 cts. for a volume of 4 numbers, of 16 pp. each, about the size of the *Review*. In looking over its pages we find that its design is to advocate the close of the prophetic periods and of the world's 6000 years, and the coming of Christ, between the years 1866 and 1868. The following paragraph is from one of its articles, headed, "Position on the Time of the Advent." "We know according to the position stated at the head of this article that the advent of Christ is nigh, by the prophetic periods. How nigh? We answer, Within seven or eight years as shown by Messrs. Shimeall, Elliot, and other authorities who agree in fixing the termination of the great prophetic periods in 1866 to 1868."

Our readers will recognize in the four following considerations valid reasons why we cannot sympathize with this movement:

1. In professing to be giving the true light now in reference to the time of the advent, it throws away the past movement on this question.

2. The connection between the viiith and ixth of Daniel—between the 70 weeks and 2300 days of those chapters, by which alone we can get any clue to the commencement of the latter, which we regard as the main pillar of prophetic times—must be *disproved*; or if not disproved, it must be shown why those periods do not commence together in 457 B. C., before we shall be prepared for any re-adjustment of this important period. We regard the 2300 days of Dan. viii, as fixed in the time of their commencement, intermediate dates and termination, beyond the possibility of removal. We still maintain the position on the commencement and termination of those days, held by the great body of Advent believers in 1844, and which their fiercest and most talented assailants could do nothing towards disproving.

3. The passing of the time in 1844 is fully explained by the glorious subject of the Sanctuary, which has thrown a flood of light upon the Scriptures, and shown a harmony and beauty in their teaching second to no other question.

4. Could it be shown that the prophetic periods do extend to the dates above set, and then expire, it is only throwing the coming of the Lord into a period subsequent to that time; for we have no evidence that these periods extend to the coming of the Lord, but much to the contrary.

The coming of the Lord is evidently at the very doors. It is all-important that sinners be warned and the saints confirmed in their hope; and we rejoice in any means by which this can be done in which the work of God in the past, is not ignored, or positions resorted to, which will not stand the test of criticism. We could therefore wish that the movement of which we here speak, which promises to be one of great extent and influence, was not open to these objections.

TO CORRESPONDENTS.

B. F. R., of Ohio. We think the Scriptures plainly teach degrees of punishment to be inflicted on the wicked. The texts you refer to, seem clearly to prove this. We know that the objector to our views, asks, in seeming astonishment, what degrees there can be in a state of death; and if death is the punishment for sin, and all suffer it alike, how one can suffer more than another? We are, however, unable to make this appear, in our own mind, anything like an objection; for it will be admitted by all that death may be to some a far more terrible event than to others. The prospect of being blotted from conscious existence may strike some souls with deeper dread than others, and consequently be to them a far greater punishment. The duration and intensity, also, of the suffering by which their dissolution is accomplished, may be proportioned

to the difference of their deserts. We see therefore no lack of harmony between the views that death is the punishment for sin, and yet that there will be degrees in the punishment of sinners, according to the degrees of their guilt. To quote the sentiment, though not the exact language of Scripture, "Every man shall be rewarded according as his work shall be."

G. P. W., of Me. If the "tribulation such as never was," spoken of in Matt. xxiv, &c., refers, as has been generally supposed, to tribulation to come upon the Christian church, it could not have reference to scenes connected with the destruction of Jerusalem. And the Christian church has probably endured no tribulation at all comparable to that it suffered during the time it was given into the hands of the "little horn" to be "worn out" by that persecuting power. The supremacy of the little horn commenced A. D. 538, where, consequently, the commencement of the days of tribulation is placed.

In reference to Acts xx, 7, the word "morrow" evidently refers to the next period of daylight succeeding the evening on which the meeting was held. This is shown by verse 11, which says that as soon as it was break of day Paul departed.

In regard to John xx, 19, the Jews reckoned two evenings: one constituting the close of one day, and another the beginning of the next. The evening of the verse in question, must have been the evening which closed the first day of the week.

CASSELL'S ILLUSTRATED FAMILY BIBLE.—Nos. 2 & 3 of this valuable and interesting periodical are received from the publishers, Cassell, Petter & Galpin, 37 Park Row, New York.

Also, part one of Cassell's Illustrated Natural History, which gives promise of being a very instructive work; To be published like the Bible, in semi-monthly numbers.

"IGNORANCE AND BIGOTRY."

"When we see a handful of persons whose graces and virtues are in no sense superior to those of their neighbors, claiming to be the sole favorites of heaven, merely because they have adopted an *ism*, or theory, of whose truth others cannot be convinced, we are reminded of the rooster which acts as if he thought the sun had risen to hear him crow. In their littleness they fancy that God can have no purpose in doing anything in this world, which does not have respect to them.

We are reminded to say this by the following extract from one of our correspondents: 'We have in our neighborhood a small society of professed christians calling themselves Second Adventists, who proscribe charity very much. They imagine themselves Noahs in a world of ungodly churches, which have heaped to themselves teachers having itching ears, blind leaders of the blind, men who will not endure sound doctrine. They believe in the seventh day as the Sabbath, that at death the soul sleeps with the body till the resurrection, and that then the wicked will be burned up both soul and body. According to their view, there will be a hundred and forty-four thousand on the earth when it is destroyed, who will be ready to meet the Bridegroom. They are always ready for contention and have caused us a great amount of trouble.'

One can feel no bitterness towards those who have become victims of such nonsense, because their range of thinking is too limited, to admit of their rising to the serene elevation of truth and love. One passage affords hope in regard to them, and that is this, that Christ 'can have compassion on those who are ignorant, and on them who are out of the way; for that He himself also is compassed with infirmity.' And the apostle Peter teaches us how to deal with such, when he says: 'for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.' We must cancel their hatred with love, and overcome their evil with good."—*New York Chronicle*.

With what a pious grace does the editor conclude his article, compared with the sneering style and spirit of the whole. He finds it much more convenient to sneer at and despise the "littleness" and "ignorance" of the people in question, than to correct their ignorance and errors by a presentation of truth from the word of God. It is easier to call them "victims of nonsense," with an affected commiseration, and a disavowal of

that "bitterness" which is still apparent to the reader, and so let them pass. His honest correspondent was evidently in deep trouble, or, in his own words, "a great amount of trouble," but the editor offers nothing for his relief, and only teaches him to despise those arguments which he cannot meet, and to cancel the imaginary hatred of those troublers of Israel by a noble, high-soaring and overbearing love.

The people of other ages have been troubled in a similar manner. It was said of Lot, by the fashionable sinners of his day: "This *one fellow* came in to sojourn, and he will needs be a judge." Gen. xix, 9. It was fashionable in Sodom to break the seventh commandment; it is now fashionable to break the fourth. Ahab said to Elijah, "Art thou he that troubleth Israel? and he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings xviii, 17, 18. It was at that time fashionable to break the first commandment. In the days of our Saviour it was fashionable to break the fifth commandment by a certain ostensibly pious tradition. Matt. xv, 1-9. Jesus and "a handful of persons" caused them a "great amount of trouble." Doubtless they attempted to sneer down the truth by sneering at the "carpenter" and the fishermen that followed him. Perhaps they tried in this way to love them out of their folly and "ignorance," and "overcome their evil with good."

How much more manly it would be, in all such cases, to take the Bible and defend their position and expose the opposite errors. How much better "by well-doing," that is, doing the commandments of God, "to put to silence the ignorance of foolish men."

R. F. C.

TO BRO. LOUGHBOROUGH.

DEAR BROTHER: Desiring that the church may come to the unity of the faith, and that the whole body may have the light which each member can impart, I feel constrained to ask for information on the following point:

If the various denominations of nominal christendom are daughters of Mystic Babylon, the mother of harlots, in what does this harlotry consist?

It is very important to me, and perhaps to others, that you give your views as soon as convenient, for the following reasons:

1. I am very much dependent on the light you may give, to enforce the application of the second angel's message.

2. If you have satisfactory reasons for your present position, then I have a public confession to make on account of my past preaching on that subject.

J. H. W.

REPLY.

I UNDERSTAND that a great portion, at least, of the various denominations are of Mystic Babylon. They are daughters of the old mother, because of the family resemblance between them. They pursue in many respects a similar course to that of the Papal Church. I might mention many points of resemblance, but a few must suffice for the present.

1. A great portion of the Protestant sects follow a mystical principle of interpreting the Scriptures. This has of course led them to adopt (or rather caused them to retain), many of the false doctrines of the mother church. They have followed this course till they are literally drunken with the wine of the cup in the mother's hand. Rev. xvii.

2. In being unlawfully connected with the kings of the earth. Some may say it is an unlawful connection with the governments to seek protection from them. If so, why did Paul appeal unto Caesar? If we were pleading for the law to enable us to enforce our religious sentiments, then, I should esteem it an unlawful position to occupy.

In what I have said respecting organizing so as to hold property legally, I do not consider that I am taking away any of the force of the real truth of the second angel's message. If holding property as a church legally, constitutes us a part of Babylon, I cannot see why it does not make us individual members of Babylon to hold property legally. Perhaps you may say with Bro. Cottrell, "We can hold property now." He

might have said, "We can have it in our possession;" but to hold it without organization (if I understand the law) is out of the question. If we as a people have been afraid of using legal means to keep our individual property from going into the hands of Satan's servants, may there not be danger of dealing too lax in regard to church property? I will give the State statute of Michigan:

Section 26. "No grant, conveyance, devise or lease of any real estate, dedicated or appropriated to the purposes, or appearing to be intended to be managed or controlled by any congregation or society, or any officer or officers thereof, in his or their official capacity, shall hereto vest any right, title or interest in any person or persons to whom such grant, conveyance, devise or lease may be made, unless the same shall be made to a congregation organized under some statute of this State, or of the late territory of Michigan, or under the provisions of this act, or under some act hereafter passed, amending or altering the same."

[Compiled laws of Mich., Vol. 1, p. 660.]

Some shrink back as though it was a fearful matter to organize in a legal manner, but I do not thus consider it. And perhaps an item or two on this point of what is required to organize legally, may help the minds of some. The statute of this State says:

"It shall be lawful for any number of persons of full age, not less than five, who may be desirous of forming themselves into a Church, Congregation or Religious Society, who shall sign articles of association for that purpose, to assemble together at such place as they may select, and by a plurality of votes by ballot, elect any number of discreet persons, being laymen, not less than three nor more than nine in number, as trustees, to take charge of the property belonging to, and transact all the affairs relative to the temporalities of such Church, Congregation, or Religious Society."—Compiled laws, Vol. 1, p. 660, Sec. 2.

Some may be startled at the idea of signing articles. The law does not call upon us to take a human creed by any means. We as a people take the Bible as our standard of faith, and believe it to be a "sufficient creed." I do not know as it would be any worse for a church to set their names to an article or articles, stating the facts in regard to the manner in which we are associated together, than it is to state it verbally.

The law still further requires that the inspectors of the first election of officers shall make out a certificate of the election of such officers, and shall make acknowledgment before a Justice that they executed the same. The fact of their thus organizing, with the said certificate, is to be recorded in the Clerk's office, and they can then hold property in a legal manner, as shown above.

How this can be compared with the transactions at the tower of Babel, is beyond my conception. I wonder if all they did to make themselves a name was to take such steps as these. But still some start back as though there was sin in taking such steps. I once knew a man who professed to be a minister who went to the State of Illinois. While there he was called upon to perform a marriage ceremony. According to the law at that time, it was necessary to get a license from the Clerk of the Court before the parties could be married. But this minister was not going to make himself a part of Babylon by going to the government for a license. He would let the people know that he could marry without the aid of the two-horned beast. The people of the place admonished him that he ought to be subject to the powers that be. But he had his own way and made to himself a name, greater than he could have made, had he conformed to the letter of the law. His hasty exit (as some friends told me afterwards) was all that saved him from a coat of tar and feathers. Is it any worse to organize lawfully than to marry lawfully?

What is there in the Bible against organizing as the law requires? If it conflicts with any direct commandment of the Lord I fail to see it. If it does not, what is the wrong of it? Where is the argument to prove that it will make us a part of Babylon to thus organize? It seems we have come to a point where something must be done to hold church property. I have seen no other plan suggested as yet that will meet the case in question. I hope that the church will see eye to eye

upon this as well as upon all other subjects. The Lord will guide his people aright.

J. N. LOUGHBOROUGH.

Battle Creek, May 3, 1860.

THE MEETING IN MARION, IOWA.

BRO. SMITH: Our meetings at Marion have closed for the present. There is a great interest there.—About thirty have decided to keep the true Sabbath. The opposition has commenced in earnest, but every strike of the clergy tells in favor of the cause they hate. Many are now investigating with the utmost diligence and it is to be hoped many more will soon come out.

Our labors there were hard and wearing, but the result is most encouraging. There is good ground for expecting that a church of fifty or more will be established in Marion.

When ministers of the place took up against us, we heard, took notes and replied. Many wondered that we could endure their abuse so patiently. Some of the opposition was more christian-like, yet they could do nothing against the truth. After a discussion with Eld. McConnell, Pastor of the church called Disciples, the house was closed against me, and I finished my course of lectures in the Court House. There is now a general anxiety for the tent to come to Marion. It will doubtless do much good there. The house was crowded the last evening, and many warm-hearted friends gathered around to wish us a safe journey and speedy return. The general sympathy and respect manifested toward us, after the severe attacks made both from pulpit and press, show that the truth is getting a firm hold on the people.

We remained in Marion over four Sabbaths. The discussion lasted about a week and resulted well. We are now at Lisbon taking a little rest and waiting for the conference to-morrow.

M. E. CORNELL.

CONFERENCE AT LISBON, IOWA.

THIS was a precious time of reviving to many dear pilgrims. The brethren and sisters came up to the place to enjoy a good meeting and be encouraged, and were not disappointed. All would have been glad to see Bro. Brinkerhoof, but none were more anxious than ourselves, especially on account of being so nearly worn out. But the Lord strengthened and gave freedom in the truth. The social meetings were good, and many most cheering testimonies were given. It was a privilege to see how the new converts to the truth enjoyed this their first opportunity of attending a conference of Sabbath-keepers.

A sister was suddenly brought down with what appeared to be an attack of the enemy, and was very sick. On Sabbath morning her request was sent in for the prayers of the brethren and sisters. After some remarks on the subject of faith, earnest prayers were offered, and the blessing of God came into the meeting. The sister was restored, and permitted to bear her testimony in the conference before it closed.

Seven were baptized. It was a precious season. At a business meeting duly organized, Brn. J. Dorcas, J. T. Mitchell, A. G. Hart, and S. Osborn were chosen as tent committee for the northern Iowa tent. On motion Bro. J. T. Mitchell was appointed to act as secretary and treasurer for the northern Iowa tent enterprise; Bro. Mitchell will receive money and pay over as may be necessary, and keep a strict account of the same. Those who wish to aid in the tent enterprise, can send to J. T. Mitchell, Lisbon, Linn Co., Iowa.

The cause in this part of the State has evidently received a new impetus, and we confidently look for a good work the coming summer. The spirit of persecution is increasing fast, and it is having the desired effect, to increase the faith, and try the patience of the saints. Great trials and great victories are no doubt just before the remnant people, and the whole armor will be needed.

We expect to pitch the tent at Fairview this week if it arrives in time.

M. E. CORNELL.

Anamosa, Iowa, May 7, 1860.

FROM BRO. COTTRELL.

BRO. SMITH: There is some interest apparent within the bounds of my field of labor. Bro. E. B. Saunders

has been laboring with me for some months past, and we have enjoyed the privilege of seeing a few turn away from the commandments of men to keep the commandments of God. At North Pembroke, Genesee Co., N. Y., we were cordially welcomed to the use of the Christian meeting house, and have, at different times, preached twelve discourses. Much interest has been manifested, but as yet one family only have fully embraced the truth. The pastor of the church received us with much liberality, giving us full liberty to appoint meetings as we pleased and yielding the time of his regular appointments on first-day for us to occupy, for which we feel thankful to God, to the pastor, and to all that portion of the church who freely granted us these privileges. The elder confessed before a large congregation that his former views relating to the law of God had been shaken by what he had heard, and for a time he was deeply interested. But I am sorry to say that he has taken position against the Sabbath, and has preached a discourse against it. Still I hope he may repent of his rashness and obey the truth. Those that have received the truth are growing stronger, and I hope others there may embrace it.

O, it is dangerous to resist the convictions of truth, that are wrought by the preaching of the word! And it seems to me that the fact that the word convicts them that they are in error—that their former undisturbed foundation is mightily shaken—is sufficient to show them where the truth lies. If their foundation was sure, it could not be shaken. I never had the first conviction that I ought to keep the first day, and I have heard many a preacher try to prove it.

At Parma some are almost persuaded to obey the truth, and two subscribed for the *Review*. At Mill Grove two have recently embraced the Sabbath, one of whom has never been baptized but intends to go forward the next opportunity, as I have been informed. Three individuals in different places in Niagara Co. have recently embraced the Sabbath, one of which, Bro. Rice, was a believer in the time of the first message, and engaged in preaching it.

We are now on our way to Wyoming county to attend to a call for help. May the Lord go with us, and give edge to the truth!

Yours to see the end of the war.

R. F. C.

CONFERENCE IN WIS.

BRO. SMITH: Our second Conference in Wisconsin has closed, and I think it may well be called a refreshing from the Lord. There were present of preachers, Brn. Ingraham, Phelps, Sanborn, Allen and myself. We met according to appointment but were much disappointed in not seeing Bro. and Sister White with us. But this disappointment was counteracted by the great Shepherd of the sheep, who had compassion on us and in our need met with and abundantly blessed us. Praise His holy name. The service commenced on Sabbath eve, and continued until evening after first-day. At first some dark clouds were visible and distracting influences were to be seen; but light from the heavenly Sanctuary soon dispersed the darkness, so that love and union seemed to prevail among us. O how sweet to have that blessed Spirit of Christ pervading our assemblies. I think that truly the third angel's message will receive a new impetus from this gathering of God's saints.

How evident, when we see them flocking together from all directions with anxious hearts and tearful eyes to see and encourage one another, that God has sent and is sending his angels before us to prepare the hearts of the people to receive the loud cry of the third angel's message. My prayer is, speed on, O Lord, the message with mighty power, until it shall have accomplished the thing whereunto thou has sent it; when thy watchmen shall see eye to eye and thy servants shall be sealed with the seal of the living God, and thy saints be found without fault before thy Throne, and thy church spotless and pure, perfectly prepared for the coming of Christ. O that the time may soon come when the church shall take the high standard of holiness erected by our Saviour, that they may have a saving influence upon this ungodly world. We had six discourses and two social meetings and a business meeting.

On the last evening we had a conference meeting, and of a truth the Lord was with us in a powerful man-

ner by His Spirit. Ninety bore testimony for the Lord.

After the afternoon services on first-day, four were buried with Christ in baptism to walk in newness of life. May the good Shepherd lead them safely through all their trials to certain victory. I am happy to say that sweet union prevailed to that degree that even our enemies were constrained to acknowledge it; and some felt that they had found what they had long been looking for, a people united in the bonds of peace and love; and they expressed their determination to go with us to mount Zion. We truly felt that we were all children of one family.

It was sad to part with those we love so well. But dear Brn. and sisters let us be faithful; and may the Lord hasten the time when we shall all be gathered home to our father's kingdom to enjoy those blessed mansions our dear Savior has gone to prepare for us. Amen.

"How long dear Savior, O how long
Shall that bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

I can say of a truth it was the best conference I ever attended.

Mackford.

T. M. STEWARD.

P. S. Our business meeting was called to order about 9 o'clock A. M. on first-day and opened by prayer by Bro. Ingraham. After preliminaries the following resolutions were adopted (being the same that were adopted by the other conference South):

1. Resolved, That the old Wis. and Ill. tent be sent to Minnesota the coming season.
2. That we buy a new tent for Wis. and northern Ill., provided it can be manned.
3. That we give pledges for the tent to be paid by the 20th of May next.

Then our list was opened and \$82.25 was pledged at this meeting.

Will Bro. White give us the common sizes of tents with their respective prices. If Bro. Andrews or Waggoner or Loughborough or any other Bro. can come and labor with me in the tent I would like to know soon. Will some one write to me. Direct to Mauston, Juneau Co., Wis.

T. M. STEWARD.

To the Brethren in Wis.

I would say to those friends in Wis. who have written me requesting my labors, that I will visit them as soon as I can make it consistent with other duties, and the Lord fully opens the way.

ISAAC SANBORN.

NOTICE.

BRO. SMITH: As the church here intend having a school for the benefit of the youth, it is thought best to give notice of the same through the *Review*. If there are any that wish to avail themselves of the privilege of sending their children here to school we will find homes for them on reasonable terms. The school is to be kept by Bro. A. Coventry, a good brother, and one who we think is capable of giving satisfaction. Tuition, two dollars per scholar for a term of sixteen weeks.

TRUMAN FINCH,
H. M. KENYON,
L. M. JONES. } COMMITTEE.

Monterey, Allegan Co, Mich. May 6, 1860.

P. S. Our school commences Monday, May 7th, 1860.

MAKING US A NAME.

BRO. SMITH: The discussion that is going on through the *Review* under the above head, of "Making us a Name," to me is painful, and I think that it is not very happy in its tendency generally; and I fear that it is engendering strife, over which the enemy will exult. If I could see all my brethren together, I would delight to hear them talk the matter over, and perhaps talk with them; but as it is, I would have my words few and well chosen. I knew a man once who, in his ultra zeal for the abolition of slavery, declared that he never would buy another pound of Southern sugar, nor a yard of cotton clothing, because it was

the product of slave labor, and was trying to form a society pledging themselves to make their own sugar, and raise flax and make linen cloth to use instead of buying cotton, while at the same time his wife and daughters were clothed in cotton and silk goods, and himself had on a cotton cravat. Strange inconsistency.

If there was a place on this earth, not claimed by any of the powers that be, and consequently no laws existing there, then it might be well for Adventists to go there and possess the land without name or title, and not be driven to the unhappy example of the bankrupt, who holds his property in another person's name. Let us try and be consistent in all things, and not be singular in anything. Let us strive to pursue the medium between two extremes. Let us heed the example of our Saviour and the apostles by conforming to the laws of the land, unless they conflict with God's law, Matt. xvii, 24; xvi, 22; Rom. xiii, 1, 17; Titus iii, 1, until the trial of our faith comes, and we refuse the mark of the beast, but have the seal of God. I hope that every church, in person or by delegate instructed, will attend the next conference at Battle Creek, and act promptly in this matter, and thereby relieve individuals and the church of God (Acts xvii, 28; 1 Cor. x, 32; xi, 16, 22; xiv, 33) at Battle Creek of an unequal burden and an unnecessary responsibility. Gal. vi, 2.

Lapeer, Mich.

H.

LETTERS.

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

From Sister Fields.

BRO. SMITH: I feel to thank God that through the labors of Bro. Cornell, my husband and myself are now rejoicing in the light of "present truth." I hardly know how to express my gratitude for the things we have heard. Though much opposed at first I bless God that I not only became convinced, but am striving to obey the truth by keeping all God's commands and the faith of Jesus. Since Bro. C. came here, death has entered our dwelling and taken a loved and only child; and although some of the Methodists of this place say it was a judgment sent upon us for embracing this doctrine, I can only say in the language of one who died for us all, "Father forgive them, for they know not what they do." I bless God that we sorrow not as those without hope but rejoice in the hope of the glorious resurrection, when if we are faithful we shall meet those loved ones to say farewell no more forever. I now have much anxiety for my dear relations and friends who have never heard "present truth." May God give them honest hearts that when they hear they may do so without prejudice, that if they live until Jesus comes they may be found among the remnant people that keep the commandments of God and the faith of Jesus. Such is my prayer.

Anamosa, Iowa.

L. M. FIELDS.

From Bro. Phelps.

BRO. SMITH: I attended the conference at Mackford. There was a very good attendance of brethren from different parts of the State. The spirit of the Lord seemed to be in the midst. Nearly all seemed to feel the importance of rising with the message and making an entire consecration to God. The privilege of meeting the dear saints at that meeting has been a great blessing to me. My health has been poor all winter, and I went to meeting feeling feeble and depressed in spirits; but the Lord is a present help in time of need. In answer to the prayers of dear brethren and sisters, I feel much strengthened in body, and revived in spirits. My health is rapidly improving. I feel that I shall be able soon to be in the field again. I want to move in harmony with the third angel's message. I want to go through with the remnant and stand among them on mount Zion. O how I long for that country where the inhabitants will not have to say, I am sick; where saints shall be immortal, and to which the ransomed of the Lord shall return and come with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. xxxv, 10; Rev. xxi, 4.

Fl. Atkinson, Wis.

W. PHELPS;

Trials improved, always turn out to our advantage.

Extracts from Letters.

Sister L. E. P. Garretson writes from Knoxville, Iowa: "We are striving to keep all the commandments of God and the faith of Jesus, and feel that we receive blessings from heaven for so doing. We see no reason to be discouraged or dismayed at the opposition we daily meet, nor at the thousands of false reports which are going the rounds over our country about us. Satan and his angels are at work with renewed vigor to trample the third angel's message under their feet. But thanks to God, these blessed truths are his and will prevail. This work cannot be overthrown. The Knoxville church now numbers between 75 and 100 members, who are striving as much as in them lies, to fulfill their duty. The cries of this little company are daily going to heaven that God may speed his work, and that more laborers may be sent out into his vineyard to carry the warning to the hearts and homes of those who have not yet received it. I believe that the day is not far distant when these glorious truths will be borne to all the honest ones that they may turn in with the overtures of mercy to seek salvation through Jesus our Saviour. Our sister church in Pleasantville, twelve miles from this place, is in a prosperous condition, leaning on the strong arm of the Lord, who is mighty and able to impart strength to all who will diligently seek him in every time of need.

"The last call of mercy which is now sounding will soon be hushed. Are we prepared for this warning to cease? Brethren and sisters, I greatly fear that there will be some who are called out on the message unprepared for that day that is so near at hand. We cannot have that calm, peaceful hope of eternal life that Christ's followers should have, unless we come up to a fuller sense of our duty. May God aid us in knowing where and how we can work for him. There are many of us who could dispense with the little luxuries of life in order to send this message to our friends who are yet out of the ark of safety. Will we do it? Wherever our lots may be cast in this life, let us show to the world that we are looking for Jesus to appear, lest we also be overtaken as by a thief in the night."

Sister H. D. Peck writes from Wolcott, Vt.: "It is but a short time since I first heard what I now believe to be the truth. The Bible appears to me like an entirely new book, from what it did in times past, when I was taught to believe in the future happiness of all, sinners as well as saints. But the Lord has seen fit to spare me until now, that I may see the error of my ways, and before it is too late, turn from them to him, who is both able and willing to save all those who do his righteous will. Ought we not to be thankful for the light which shines on our path, and shows us the way which is strait and narrow, in which, if we live aright, we can securely walk, and at last have an inheritance in that blessed kingdom where all is peace and joy, where sickness and sorrow cannot come, and death never enters. When we think of this shall it not nerve us up to be faithful to the end?"

BRO. A. C. Morton writes from Deerfield, Min.: "I wish to say to my brethren and friends through the *Review* that my P. O. address for the present will be Deerfield, Steele Co., Min. I would also say for their encouragement that I am still striving to press on and overcome. I have felt for a time past like girding on the armor anew. I have been greatly blessed while visiting my brethren at Deerfield and other places. My heart is made to rejoice as the way brightens up. The way seems opening for the advancement of the cause in this State. Here is a wide field of labor, and the ears and hearts of the people seem to be open to hear and receive the truth."

BRO. J. F. Ballenger writes from Oneco, Ills.: "It was in July last while attending the tent-meeting in Oneco under the charge of Brn. Ingraham and Sanborn, that I first heard the proclamation of the third message, and the great truths connected with it. Myself and companion are the only ones that have become fully settled on all these points, though there are many halting between two opinions, and two or three are keeping the Sabbath. O, may the words of eternal life that they have heard prove a savor of life unto life, and not of death unto death. When I think of the good-

ness of God in leading us from the dark mazes of error into the glorious light and liberty of the third angel's message, I feel to exclaim with David, "Praise the Lord, O my soul. Sing praises unto our God." We have great opposition from the professed churches, but notwithstanding, we feel encouraged to go on; for the promise is, To him that overcometh will I give to eat of the tree of life."

"When I look around upon the churches and see how the professed temples of God are making agreement with idols, and the love of many is waxing cold, and how fast and thick the storm of God's wrath is gathering over their heads, and if they repent not they must all likewise perish, O how my heart burns within me for them, and I realize truly that the harvest is great and the laborers are few. My prayer is that the Lord of the vineyard will send out laborers into his vineyard that his chosen ones may have the word of eternal life, and come out and get ready for the coming of the Son of man."

Sister R. C. Farrar writes from Kingston, Wis., Apr. 22, 1860: "I am striving to keep the commandments of God and the faith of Jesus, and feel that in so doing there is great reward. David says, 'Great peace have they that love thy law.' I am not exempted from trials and temptations; but when I remember that Jesus, our great High Priest, the spotless Son of God, was tempted in all points as we are, I would count it all joy that I am permitted to tread in his footsteps, even though marked by blood and tears. I desire that patience may have her perfect work in me, that I may stand approved and blameless before Jesus at his coming."

"It was my privilege to attend a conference on the 14th and 15th inst., held at Mackford, Wis., and to listen to discourses from Brn. Sanborn, Steward, and Ingraham. There I heard the third angel's message proclaimed with much force and power. Though I believed in it before, yet I never felt its importance as I do now, or the solemn responsibility that rests upon us who live in these last days. O what a necessity there is for a daily and hourly preparation for the Saviour's advent, that that day come not upon us unawares. And to this end one's whole being should be given up to God, to be moulded and fashioned according to his will."

"May God's blessing rest upon the messengers of the truth, who are bearing the last message of mercy to fallen men. May an unction from the Holy One rest upon them, and may the word be preached in demonstration of the Spirit, and with power, such as the world can neither gainsay nor resist. And O, while Jesus is before the mercy-seat, pleading the merits of his blood, may many be led to the Lamb of God that taketh away the sin of the world."

"Dear brethren and sisters, let us pray more earnestly, and more frequently, that we may walk continually in the light of God's reconciled countenance, and exhibit to the world a consistent Christian character. I want to feel constantly the necessity of leaning upon God. I want to keep in view the words of the Saviour, Without me ye can do nothing. I am trying to learn to walk by faith and not by sight, and though clouds sometimes obscure the light of the Sun of Righteousness, yet I feel that God's promises are sure. The foundation of our hope is firm and secure, for it is God's infallible truth."

Bro. Wm. E. Price writes: "I am rejoiced when I hear of the steadfastness of the brethren in the truth against the opposition of the many. We have many things to contend with while we are passing through this world, yet we are encouraged by the way if we rightly appreciate those precious promises that are made to the obedient; for we hear the Lord saying, Fear not, little flock; it is your Father's good pleasure to give you the kingdom. And again he says, If the truth doth make you free, then are ye free indeed. Let us then walk in the truth that the truth may make us free."

Bro. S. N. Smith writes from Charleston, Vt.: "I have experienced that happy change I never felt before. Praise the Lord for his goodness to me! When I read the blessed pages of the Bible, a light shines out which never shone before. The holy Sabbath seems a delight. Praise the Lord for the present truth? I want this saving truth to sink with weight into my heart. I believe the third angel's message is calling out a people to stand on mount Zion. Jesus is soon coming to raise the sleeping saints and change the living ones. I want to be with the remnant when he comes."

E. A. Lovell writes from Birmingham, Mich.: "I still have a hope in Christ, for I know that he died for me, and that I love his holy name. At times I feel almost alone in this world, as I have not the privilege of meeting with any brethren or sisters of like faith. But my Saviour is ever near, and I feel to praise his precious name that I ever had a heart to believe his glorious truths. When I look around and see the fearful condition this world is in, I gladly shut my eyes to

the world and look away to Christ, who is the author and finisher of my faith."

Bro. E. E. Jones writes from Lindon, Wis.: "I commenced last fall to try by the assistance of God's grace to keep all His commandments. Previous to that time I had become skeptical in regard to God's word, actually doubting at times the truths therein contained. I saw the confusion in regard to it, and was almost led to believe that it could not be of divine origin, when so many different denominations were apparently supporting their doctrine by it. I thought each could form a theory to suit himself from the Bible. I was looking at the imperfections of those professing christianity, and concluded I should be no better by belonging to any society I knew of among the protestant churches. Yet the Spirit of God would strive with me at times and I would feel that there was a power that was unseen; that there must be a God; that he must be the creator of us; that he must be able to give us his will. I reasoned that the Bible must be God's testament to us; and that God had created man a worshipping being; and it being our reasonable duty to worship him, we should do so if we were not to receive a future reward. But God has promised great and precious promises to those that love him and do his will. Therefore I began to study to know the will of God concerning me. I found a promise of immortality to those who seek for it diligently, to be conferred upon them only in the morning of the resurrection. With my present position I find the Bible to harmonize better than it ever did before, to my mind at least. I should be extremely glad to have some of the watchmen come this way and hold a few meetings. I believe there can good be done here if any one will set forth the truth to the people. There is not another family in town that keeps the Sabbath, and I am waiting very impatiently for the time to come that the truth can be set before them. I close praying the Lord to send some one this way soon. I also ask your prayers that I may remain faithful in the service of God through this life, having a promise of immortality in the next, if faithful here."

G. E. Kimble writes from Pontiac, Mich.: "I feel thankful that the Lord has given me the privilege of hearing the third angel's message. I am trying to get ready for the coming and kingdom of our Lord and Saviour Jesus Christ. The pure in heart have the promise of seeing God. Purify my heart O Lord is my prayer, and make me a fit subject for thy kingdom. I long to know that my ways please him. Our enemy is strong, and if possible will deceive the very elect; therefore I feel the need of that wisdom which cometh from above, also of girding on the whole armor that I may be able to stand. It is a very great thing to be a Christian; and I fear many times that I shall come short; but I can say in the language of another, 'O give me a place in thy kingdom, When life with its turmoil is o'er; Let me dwell with the king in his beauty' And I ask, O I ask for no more."

Sister E. C. Ranney writes from Richmond, Iowa: "I am truly thankful that the Lord ever sent Brn. Hull and Cornell here with the message of mercy to fallen man. I bless the Lord that I ever heard the warning voice. Though we have trials and difficulties we have the blessed promise of our Lord's soon return to take his children home to mansions prepared for them. May we live so that he will find us waiting for him. Though our trials seem great what are they compared with what our blessed Saviour endured for us sinful mortals? Do what we can, we cannot cancel the debt. But we know that his grace is sufficient for us. Blessed promise! We have an arm to lean upon when all else fails. My prayer is that we may ever be near the Lord who can wipe all tears from our eyes."

Bro. S. C. Conrey writes from Decatur City, Iowa: "I would say to the brethren that I do rejoice that there is a present truth, and that there is a people that will receive it. Although my feet had well nigh slipped, yet I praise God that it is as well with me as it is. Brethren let us get into the work. May the Lord grant that the message may soon go with power, that the servants of God may be sealed and be prepared to enter into the marriage supper of the Lamb."

Sister A. E. Walter writes from La Salle, Monroe Co. Mich.: "I feel to rejoice that the third angel's message ever sounded in my ears. Last fall when Bro. Frisbie was here, my mind was disturbed on the Sabbath question. My husband began to keep the Sabbath and I thought I could find scripture to convince him of his error, when I found it was I that was in error. Our number is smaller than when Bro. F. was here. One has gone back to the methodist church again. We feel sorry it is so. The ministers of the different churches have preached against the Sabbath. The prayer of one was 'O Lord turn the counsel of the Ahithophel of the land into foolishness.'"

BREVITIES.

TYRANNY.—Pharaohs are not scarce, and I would

that there were no Pharaohs, hard close fisted Pharaohs, in this message.

Pharaoh was in such a hurry for brick, that he did not give his brick-makers time to read or pray. Now therefore beware, oh modern Pharaoh of this ugly sin, or the Sabbath keeping doctrines will only be a mill-stone to sink thee in an ocean deep as eternity.

May God pity the oppressed speedily. O speedily deliver them from their onerous burdens.

A GOOD MASTER.—Don't you know that a kind, good master makes a good servant? Oh the loving bond there is between such a master as Cornelius was and his servants! Yes, his servants were his solace, his good fortune, his recommendation. They loved him.

A HARD MASTER.—Don't you observe that a hard master makes a bad servant? His cutting reproaches, his rapacious demands for more work, stir up all the evil passions of the servant and sink him lower than he would have imagined it possible for him to sink. Alas! he ejaculates, I must earn something for my family, I must bear it, and so he resolves; but his strength fails, his arm trembles, his knees grow weak. "Why is this!" he exclaims, "I was always strong before. Oh says a voice within, 'Discouragement of mind afflicts the body.' Oh there will be an end of this soon, thank God."

IF.—That spoils the concession; better be silent than to say if I have done wrong I am sorry. Such an assertion is hypocrisy. Wait until you have weighed the matter in the balances of the sanctuary; then frankly confess the wrong or justify the right; be one thing or the other.

TREACHERY.—The soldier may have many faults, but if he is true to his general he will still have a standing among his fellows; but the moment he makes a confident of the common enemy, he is expelled from the camp in some way. Those who understand Christianity will see the bearing of the above principle.

GRATITUDE.—Does a brother or sister or friend or enemy do you the least favor, cultivate a spirit of gratitude; think of it, appreciate it, thank the donor, show him you are not an ungrateful mule, without heart or soul. Think of poverty too proud to receive or acknowledge a favor! Away with a christianity, soulless, stubborn, ungrateful. Suppose you are poor, only be polite, amiable thankful, patient. Oh poor man do for Christ's sake get a poor man's virtue.

TRANSPARENT.—It is vain to pretend godliness, and still be Satan's agent. An ass may wear a lion's skin, yet his voice will betray his pedigree. Not less surely the hypocrite will show his true parentage, that his father is Satan the inventor of all sin and deceit.

POLICY.—Christ has said that "the children of this world are wiser in their generation (in their sphere) than the children of light;" not that it should be so, but so it is. Here is much instruction in this text; it is full of good food; and happy is he who can extract its hidden and deep meaning; we shall need it all before we get through to the city. JOS. CLARKE.

FINANCIAL REPORT.

The expenses of the Review Office during Vol. xv, have been

For labor on books and papers,	\$1396.23
" Material and Sundries,	1433.17.
Total,	\$2829.40.

During same period we have received

For Review,	\$1581.13.
" Instructor,	219.06.
From Book Sales by mail,	113.00.
" " " on account,	400.02.
" " " at Office,	257.36.
" custom work,	339.05.
Total,	\$2909.62.

Excess of Receipts over Expenditures,	\$80.22.
Due for Books,	\$836.71.
Total indebtedness of Office,	\$1406.91.

SUBSCRIPTION LIST.—During past volume subscriptions and stoppages have ranged as follows.

	Additions.	Stops.	
New England,	36	34	Gain, 2
N. Y., Pa. & Ohio,	78	55	Gain, 23
Mich. & Ind.,	80	87	Loss, 7
Western States,	192	94	Gain, 98
Total,	386	270	Gain, 116

OBITUARY.

Fell asleep in Jesus, on the morning of the 8th inst., Emma, daughter of W. M., and Matilda Waggoner, aged 9 years. The parents have lost an affectionate daughter, and her brother and sisters a pleasant companion. May they all live so that they may meet her in the resurrection morn, at Christ's appearing and kingdom. H. C. WHITNEY.

Knoxville, Iowa.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 17, 1860.

THERE will be no paper next week, but a double number the week following.

Conference in Roosevelt, N. Y.

PROVIDENCE permitting, there will be a General Conference in Roosevelt, Oswego Co., N. Y., commencing sixth day, June 1, 1860, at 8 o'clock, p. m., and continuing over the Sabbath and first-day.

Tent Meeting.

There will be a Tent-meeting, providence permitting, in St. Charles, Winona Co., Min., the first Sabbath and first-day in June, 1860, to continue as long as thought proper. We hope the brethren and sisters in Min., all that can, will attend this meeting.

Come, brethren, praying that the Lord will bless the effort put forth with the Tent in Minnesota the coming season. In behalf of the church.

WASHINGTON MORSE.
WILLIAM MERRY.
A. C. MORTON.

Business Notes.

THE P. O. Address of Wm S Ingraham will be for the summer, Deerfield, Steele Co., Minn.

THE P. O. address of D. T. Taylor is Dansville, Livingston Co., N. Y.

J. Stowell: We make it right on book.

BRO. E. Goodwin of Oswego, N. Y., inquires the P. O. address of John Sellars. Will some friend who can, please inform him.

R. Sawyer: It will be necessary for you to tell us Mrs. D. Cain's P. O. address before we can credit the money.

Letters

Under this head will be found a full list of those from whom letters are received from week to week. If any do not send their letters thus acknowledged, they may know they have not come to hand.

D T Taylor, C M Coburn, Mrs D Chamberlain, F V Bogues, L Mann, Wm S Higley jr, J P Rathbun, M E Cornell, W Phelps, I Sanborn 2, Mrs N Dennison, S Brigham, T Hale, Wm Peabody, S E Sutherland, L Lathrop, A Rogers, J P Lewis, E Inman, E Styles, H M Kenyon, J P Hunt, J Lindsay, L D Newton, H Luce, Jno Stowell, M A Eaton, Wm Merry, C G Cramer, I Jones, E L Barr, A S Hutchins, B Graham, E Breed, R F Cottrell, A R Knight, D Andre, E Goodwin, Jno Fishell jr, J Stone, T Harlow, L Martin, J B Frisbie, J C Ford, R Sawyer, Wm S Ingraham, A W Appleby, D Chase, J Bodley, H Hodgson, I J Andrews, Wm S Foote, D Seeley, I McCausland, H Decker, M E Cornell.

Receipts.

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

FOR REVIEW AND HERALD.

C M Coburn 1,00,xvii,21. F V Bogues 0,50,xvi,1. L Mann 2,00,xviii,1. L Mann [for H Dudley] 1,00,xviii,9. T Hale 1,00,xviii,1. Mrs N Dennison 2,00,xviii,1. E Lanphear 1,00,xvii,1. Mrs D Chamberlain 1,00,xvii,1. C Colson 2,00,xvii,1. J P Rathbun 1,00,xvii,1. S Brigham 2,00,xvii,1. G Mellburg 2,00,xv,18. S Olsen 1,00,xvii,1. Mrs L A Brobst 0,50,xvii,1. A W Gray 1,00,xvii,1. Wm Jones 1,00,xvii,1. J Sutherland 1,00,xvi,7. Mrs A P H Kelsey 1,00,xvi,1. Jno Stowell 2,00,xviii,1. W Peabody [for A Sherrick] 1,00,xvii,15. A Rogers 2,00,xvi,14. J P Lewis 1,00,xvi,1. J P Hunt 1,00,xvii,1. C G Cramer 2,00,xvii,21. M A Eaton 1,58,xvii,16. P E Ferrin 1,50,xvii,14. J Berry [50c each for S Berry, D Berry, H Cutler & Jas Berry] 2,00, each to xvii,1. Wm Merry 1,00,xvii,1. Anna Adare 1,00,xvii,1. H Luce 0,50,xvii,1. B Graham [for Miss H B Spencer] 1,00,xviii,1. M & L Dickinson 1,00,xvii,1. R Gorsline 1,00,xvii,1. A Rogers 1,50,xvii,1. T A Cliff 1,00,xvii,1. S Burlingame 1,00,xvii,1. L Carpenter 1,00,xvii,1. E Goodwin 1,00,xvii,1. Mrs A Vickery 0,50,xvii,8. S Burlingame [for Mrs Wm Williams] 0,50,xvii,6. S A Allen 1,00,xvi,14. G G Green 1,00,xvii,1. J Fishell jr, 2,00,xvii,1. D C Elmer 1,00,xvii,1. E Richmond 1,00,xvi,20. E Paine 1,00,xvii,1. J Bodley 2,00,xvii,1. S T Chamberlain 0,50,xvi,14. W V Field 0,50,xvi,18. S W Todd 0,50,xvi,21. S Hackett 4,00,xviii,11. J Carter 1,00,xvi,7. Wm S Foote 1,00,xv,21. J Knappen 1,00,xvii,1. R Sawyer 0,28,xvii,8. J Stone 2,00,xvi,1. L Martin 1,00,xvii,1. S Martin 1,00,xvii,1. I McCausland 2,54,xvii,9. A W Maynard 2,00,xviii,1. C Z June 2,00,xv,17.

FOR MISSIONARY PURPOSES.—T Hale \$8. C G Cramer \$8. E Goodwin 50c. A R Knight \$1.

Books and Accounts.

Books sent since May 3, 1860. Geo Barrows Vt 6c. L Locke Ohio 25c. T Draper Iowa 10c. E W Darling Iowa \$1,70. J Berry Ills \$1,20.

Sold on acc't. C W Sperry Vt \$105,02. T M Steward Wis \$124,78.

Rec'd on acc't. T J Butler O \$25. J H Waggoner 40c. M E Cornell 50c. T M Steward Wis \$5.

INDEX TO VOL. XV.

A HIGHER Standard of Piety,	2
A Letter,	12
Anger, Injury, &c.,	30
A Christ. Lyric, (poetry)	30
A Tem. Millennium,	38
Algerius,	50
Appreciation,	160
A Wise View of the Past,	51
A False Belief no Excuse,	59
An Irish. Suff. in S. C.,	82
An Irish Est. of Rel. in America,	83
A Swedish Hymn, (poetry)	113
A Sanctified Household,	137
Ask for Wisdom,	146
A Question Answered,	149
An Interesting Letter,	153
An Item of Experience,	174
A Response,	188
Bearing the Cross, (poetry)	41
Blasphemous,	48
Blessed are they that Do,	60
Be Ye also Ready,	62
Breaking the Law of the Land,	92
Balking,	131
Be not Deceived,	134
Be Faithful,	142
Christ's Advent at the Door,	2
Christ in his Saints,	17
Come to Jesus,	25
Cheerfulness,	30
Counsel,	38
Confess. of a Smok. Minister,	54
Christian Perfection,	77
Condensed Moral Law,	101
Conference at Orion, Mich.,	101
Church Trials,	119
Confessing Christ,	125
Come to Jesus, (poetry)	137
Censure against Criticism,	178
Conferences in Wis.,	189
Dangers in Prayer,	5
Does the World turn Over?	6
Do your own Business,	54
Daub. with Untemp. Mortar,	57
Donation Parties,	84
Did you Read it?	85
Debating Schools,	120
Death, What is it,	138
Discussion in Vt.,	141
Duty Imperative,	142
Do you Ask a Blessing,	195
Eastern Tour,	12, 20
Extracts from R. W. Landis,	20
Education 26. Every Sabbath,	56
Evil Speaking,	92, 174
Extracts from D. Bosworth,	108
Eternal Life,	129
Eloquent Appeal,	146
Examine Yourself,	178
Forgiveness, (poetry)	1
Feeling in Religion,	27
Faith, 44, 50, 170, Fasting,	77
Free Investigation,	76
Faith of Jesus,	116
From Bro. Czechowski,	150, 199
Finan. Rep. Ills. and Wis. Tent,	168
Fashionable Professors,	194
From brother Cottrell,	205
Gerritt Gmith on Hell,	18
Going with the Crowd,	122
Grieving the Spirit,	142
Holiness, 6 Honesty 93 Hope 44	
How to Make Home a Bethel,	17
Humorous Preaching,	21
Hymn of Trust, (poetry)	73
Hobbies,	77
How to Keep the Sabbath,	88
Honesty,	93
Human Interpretation,	102
Hope Thou in God,	134
Hints to Careless Writers,	184
Intermediate State,	49
Immortality of the Soul,	62
Idolatry,	117
In the heart of the Earth,	132
Is Gain Godliness,	141
Is there any Lack,	148
If ye Love Me, Keep my Com'ts,	171
Interesting Experience,	182
Ignorance and Bigotry,	204
Jesting with Scripture,	27
Joel ii, 28-32,	158, 165.
Lip Consecration,	3

Letter from Bro. Bates,	76
Looking unto Jesus, (poetry)	81
Letter from Bro. Cornell,	85
Life a Reward,	110
Legal Organization,	125
Love your Enemies,	131
Lifeless Christianity,	145
Let Scripture Lead,	162
Letter from Bro. Andrews, 165, 172	
“ “ Waggoner, 166, 188	
Live and let Live,	189
Meetings in Red Rock &c., Iowa, 28,	
in Cascade, Wis., 29, in Liberty,	
Mich., 52, in Tipton, Iowa, 61, 148,	
in Wis., 77, in Anamosa, Iowa, 93,	
109, in West Monroe, N. Y., 104, in	
the West, 118, in Wis., 128, 166, in	
Dayton, Iowa, 141, in Knoxville,	
Iowa, 149, in Western Mich., 149,	
in Spring Mountain, 157, in Penn.,	
166, in Fairview, Iowa, 166, in Ma-	
rión, Iowa,	184
Man in the Image of God,	45
Moral Image, &c.,	52
Multum in Parvo,	86
My Saviour, (poetry)	86
My Shepherd, (poetry)	105
Missionary Efforts,	140
Making us a Name, 140, 152, 180	
My Sheep hear my Voice, (p'y) 142	
Man Without Excuse,	172
Materialism,	173
My Trust is staid on Thee, (p'y) 175	
Message of the Laodiceans,	178
Meeting in Lisbon, Iowa,	205
None but Christ,	51
New Time,	76
Not very Far, (poetry,)	121
No Scolding,	125
New Trials of Christianity,	195
Opposition Meetings at Parkville,	
Mich.,	21
Observance of Sabbath,	100
One of Ten,	125
Preaching from Pop. Proverbs,	1
Pray without Ceasing, (p'y)	25
Prayer, 35 (poetry)	38
Preaching to Preachers,	41
Past, Present and Future, (p'y) 57	
Promises to Israel,	65
Principle and Feeling,	102
Present Truth,	105
Patient in Tribulation,	154
Practice what you Preach (p'y) 169	
Preach by the Life,	187
Redeeming the Time,	13
Report of Meetings,	37, 93, 144
Reply to Query in REVIEW No 8	
Religious Influence of Nature,	91
Repentance,	106
Random Thoughts,	114
Reverend Blasphemers,	117
Reflections,	141
Remarks on 1st Chron.	165
Reply to Bro. Waggoner,	190
Rising with the Message,	196
Signs of the Times,	10
Sensitiveness,	13
Sunday Laws,	19
Spiritual Meaning,	28
Success in our Work,	37
Sabbatical Catechism,	44, 60, 68
Soldiers of the Cross,	46
Sustaining Grace,	62
Sunday Agitation,	64
Sabbath Schools,	101
Shall the Women keep Silence	
Sunday a Corner-stone,	112
Stand Fast in the Faith,	118
Speaking well of the Lord,	123
Salvation (poetry)	126
Secret Prayer (poetry)	145
Speak Evil of no Man,	158
Self Denial (poetry)	159
Some Doubted,	163
Sabbath Agitation in Vt.,	197
The Eyes Opened,	2
The Sabbath Recorder,	4
The Revival in Ireland,	4
The Resurrection,	5
The Arch,	5
The Bible, (poetry)	6
The Night Cometh,	9
Thoughts by the Wayside,	11
The Hatredfulness of Sin,	11
Turkey, 14 The Harvest,	72
The Great Day,	18
Thanksgiving of Jesus,	18

To the Female Disciples,	21
The Birth of the Saviour,	22
The Duty of Reproof,	27
The Meek shall Inherit the	
Earth,	28
The Worshipers of Vertumnus	
True Philanthropy,	29
The Way of Life,	32
The Vindication,	33
Thy Kingdom Come,	34
Tour in Minn.,	36
The Cause 53 in Knoxville, Ia,	
The Forbearance of God,	38
Two Views of Life,	43
The Hope of Children of God,	43
The Simplicity that is in Christ	
The Timeists,	43
The Mountains of Life [poetry] 49	
The Piety of Childhood,	51
Thoughts on the Messages,	52
The Promise of the Father,	53
The Words we Speak,	58
Truth 69 Tobacco,	146
The Latter Rain [poetry]	78
The Tabernacle of David,	81
The Con. Misery of Infidelity,	82
The Standard of Comparison,	83
The Faith of Jesus,	84
The Lord is Coming,	85
The Holy Sabbath of the Lord	
86, 169, 179, 185	
The Third Angel's Message,	87
The Song of Triumph [poetry] 89	
The Family rods,	89
The Bible as a Whole,	91
The Reign of Peace,	92
They are Coming,	93
That Fatal Limb [poetry]	94
The Day of the Lord,	97
The Tempest stilled [poetry] 102	
The Molokaners of Russia,	104
The Faith of Jesus,	113
The Perils of the Last Days,	113
The French Mission,	118, 196
The Fathers [poetry]	123
The Whole Armor,	123
The Book of Life,	124
The Lord's Prayer, [poetry]	128
The Deliverer [poetry]	129
The Early and Latter Rain,	130
Trials,	130
The Degeneracy of the U. S.,	132
The Wrong Hobby,	132
Tokens of the End,	139
The Tree of Life,	140
Tobacco,	146
The Sign of the Son of Man,	147
The Future of Europe,	147
The Last of the Popes,	148
To the Publishing Committee,	149
To the Brethren in Ohio,	150
The Truth Doth never Die [p'y] 153	
The last Witness,	153
The Tobacco Question,	155
The Sabbath was made for Man	
The Covenants,	162
The Open Reward,	163
The Promises of the Bible,	163
The Mark in the Hand,	166
The Founder of our Religion	
The Saviour's Standard of	
Righteousness,	172
The Effort in Fairview, Iowa	
The Three Fighting Deacons	
The Cause is One,	176
The Loud Voice of Third Angel	
Thoughts for Quiet Moments	
[poetry]	185
The Nature of the Testimony	
The Missionary Spirit,	188
The Sword of the Spirit,	189
The Hour of Prayer,	193
The Cause in Marion,	193
The Little Flock,	194
Tempted like unto Us,	195
The Gilboa Conference, 198, 200	
To brother Loughborough,	204
The Meeting in Anamosa, Iowa,	
We are Going Home [poetry] 14	
Why,	22
Wisdom,	114
Walk Worthy of God,	22, 81
Will they Convert the World	
Woman's Patience,	58
Who are Israel,	78
When does the Week begin	
What can we do,	111
Wisdom,	114
Woe unto Them that Call, &c	
Western Tour, 124, 133, 156, 164	
Woe is Me,	139
When did the Saviour Rise	
Why are we not wholly Saved	
What shall be Done,	200