

# 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. XVII.

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Uriah Smith, Resident Editor. J. N. Andrews, James  
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### HYMN.

BEAR the burden of the present;  
Let the morrow bear its own;  
If the morning sky be pleasant,  
Why the coming night bemoan?

If the awakened heavens lower,  
Wrap thy cloak around thy form;  
Though the tempest rise in power,  
God is mightier than the storm.

Steadfast faith and hope unshaken  
Animate the trusting breast;  
Step by step the journey's taken  
Nearer to the land of rest.

All unseen the Master walketh  
By the toiling servant's side;  
Comfortable words he talketh  
While his hands uphold and guide.

Grief, nor pain, nor any sorrow  
Rends thy heart to him unknown;  
He to-day and he to-morrow,  
Grace sufficient gives his own.

Holy strivings nerve and strengthen,  
Long endurance wins the crown,  
When the evening shadows lengthen,  
Thou shalt lay thy burden down.

### SMALL FAULTS AND VIRTUES.

(Concluded.)

TRIFLING is ranked among the venial faults. But if time be one grand talent given us in order to our securing eternal life; if we trifle away that time so as to lose that eternal life, on which by not trifling we might have laid hold, then will it answer the end of sin. A life devoted to trifles not only takes away the inclination, but the capacity for higher pursuits. The truths of christianity have scarcely more influence on a frivolous than on a profligate character. If the mind be so absorbed, not merely with what is vicious, but with what is useless, as to be thoroughly disinclined to the activities of a life of piety, it matters little what the cause is which so disinclines it. If these habits cannot be accused of great moral evil, yet it argues a low state of mind; that a being who has an eternity at stake can abandon itself to trivial pursuits. If the great concern of life cannot be secured without habitual watchfulness, how is it to be secured by habitual carelessness? It will afford little comfort to the trifter, when at the last reckoning he gives in his long negative catalogue, that the more ostensible offender was worse employed. The trifter will not be weighed in the scale with the profligate, but in the balance of the sanctuary.

Some men make for themselves a sort of code of the lesser morals, of which they settle both the laws and the chronology. They fix "the climactericks of the mind;" determine at what period such a vice may be adopted without discredit, at

what age one bad habit may give way to another more in character. Having settled it as a matter of course that to a certain age certain faults are natural, they proceed to act as if they thought them necessary.

But let us not practice on ourselves the gross imposition to believe that any failing, much less any vice, is necessarily appended to any state or any age, or that it is irresistible at any time. We may accustom ourselves to talk of vanity and extravagance as belonging to the young, and avarice and peevishness to the old, till the next step will be that we shall think ourselves justified in adopting them. Whoever is eager to find excuses for vice and folly, will feel his own backwardness to practise them much diminished.

*C'est le premier pas qui coute.* It is only to make out an imaginary necessity, and then we easily fall into the necessity we have imagined. Providence has established no such association. There is, it is true, more danger of certain faults under certain circumstances; and some temptations are stronger at some periods, but it is a proof that they are not irresistible because *all* do not fall into them. The evil is in ourselves who mitigate the discredit by the supposed necessity. The prediction, like the dream of the astrologer, creates the event instead of foretelling it. But there is no supposition can be made of a bad case which will justify the making it our own; nor will general positions ever serve for individual apologies. Who has not known persons who, though they retain the sound health and vigor of active life, sink prematurely into sloth and inactivity, solely on the ground that these dispositions are fancied to be unavoidably incident to advancing years. They demand the indulgence before they feel the infirmity. Indolence thus forges a dismission from duty before the discharge is issued out by Providence. No—let us endeavor to meet the evils of the several conditions and periods of life with submission, but it is an offense to their divine dispenser to forestal them.

But we have still a saving clause for ourselves whether the evil be of a greater or lesser magnitude. If the fault be great we lament the inability to resist it, if small, we deny the importance of so doing; we plead that we cannot withstand a great temptation, and that a small one is not worth withstanding. But if the temptation or the fault be great, we should resist it on account of that very magnitude; if small, the giving it up can cost but little; and the conscientious habit of conquering the less will confer considerable strength toward subduing the greater.

There is again, a sort of splendid character, which, winding itself up occasionally to certain shining actions, thinks itself fully justified in breaking loose from the shackles of restraint in smaller things; it makes no scruple to indemnify itself for these popular deeds by indulgences which though allowed are far from innocent. It thus secures to itself praise and popularity by what is sure to gain it, and immunity from censure in indulging the favorite fault, practically exclaiming, "Is it not a little one?"

Vanity is at the bottom of almost all, may we not say, of all our sins? We think more of signaling than of saving ourselves. We overlook the hourly occasions which occur of serving, of obliging, of comforting those around us, while we sometimes, not unwillingly perform an act of notorious generosity. The habit however in the former case better indicates the disposition and bent of the mind than the solitary act of splendor. The apostle does not say, whatsoever *great* things ye do, but "whatsoever things ye do, do all to the glory of God." Actions are less weighed by their bulk than their motive. Virtues are less measured by their splendor than their principle. The racer proceeds in his course more effectually by a steady, unslackened pace, than by starts of violent but unequal exertion.

That great abstract of moral law, that rule of the highest court of appeal, set up in his own bosom, to which every man can always resort, is, "all things that ye would that men should do unto you, do ye also unto them." This law, if faithfully obeyed, operating as an infallible remedy for all the disorders of self-love, would by throwing its partiality into the right scale, establish the exercise of all the smaller virtues. Its strict observance would not only put a stop to all injustice, but to all unkindness; not only to oppressive acts but to unfeeling language. Even haughty looks and supercilious gestures would be banished from the face of society, did we ask ourselves how we should like to receive what we are not ashamed to give.

Till we thus morally transmute place, person, and circumstance with those of our brother, we shall never treat him with the tenderness this gracious law enjoins. Small virtues and small offences are only so by comparison. To treat a fellow creature with harsh language, is not indeed a crime like robbing him of his estate or destroying his reputation. They are however all the offspring of the same family. They are the same in quality though not in degree. All flow, though in streams of different magnitude, from the same fountain; all are indications of a departure from that principle which is included in the law of love. The consequences they involve are not less certain, though they are less important.

The reason why what are called religious people often differ so little from others in small trials is, that instead of bringing religion to their aid in their lesser vexations, they either leave the disturbance to prey upon their minds, or apply to false reliefs for its removal. Those who are rendered unhappy by frivolous troubles, seek comfort in frivolous enjoyments. But we should apply the same remedy to ordinary trials as to great ones; for as small disquietudes spring from the same cause as great trials, namely, the uncertain and imperfect condition of human life, so they require the same remedy. Meeting common cares with a right spirit would impart a smoothness to the temper, a spirit of cheerfulness to the heart, which would mightily break the force of heavier trials.

You apply to the power of religion in great evils. Why does it not occur to you to apply it

in the less? Is it that you think the instrument greater than the occasion demands? It is not too great if the lesser one will not produce the effect, or if it produce it in the wrong way; for there is such a thing as putting an evil out of sight without curing it. You would apply to religion on the loss of your child—apply to it on the loss of your temper. Throw in this wholesome tree to sweeten the bitter waters. As no calamity is too great for the power of christianity to mitigate, so none is too small to experience its beneficial results. Our behaviour under the ordinary accidents of life forms a characteristic distinction between different classes of Christians. The least advanced resort to religion on great occasions, the deeper proficient resorts to it on all. What makes it appear of so little comparative value is, that the medicine prepared by the great Physician is thrown by instead of being taken. The patient thinks not of it but in extreme cases. A remedy, however potent, not applied, can produce no effect. But he who has adopted one fixed principle for the government of his life, will try to keep it in perpetual exercise. An acquaintance with the nature of human evils and of their remedy, would check that spirit of complaint which so much abounds, and which often makes so little difference between people professing religion and those who profess it not.

If the duties in question are not great, they become important by the constant demand that is made for them. They have been called "the small coin of human life," and on their perpetual and unobstructed circulation depends much of the comfort as well as convenience of its transactions. They make up in frequency what they want in magnitude. How few of us are called to carry the doctrines of christianity into distant lands! but which of us is not called every day to adorn those doctrines, by gentleness in our own carriage, by kindness and forbearance to all about us?

In performing the unostensible duties, there is no incentive from vanity. No love of fame inspires that virtue, of which fame will never hear. There can be but one motive, and that the purest, for the exercise of virtues, the report of which will never reach beyond the little circle whose happiness they promote. They do not fill the world with our renown, but they fill our own family with comfort, and if they have the love of God for their principle, they will have his favor for their reward.

In this enumeration of faults, we include not sins of infirmity, inadvertency and surprise, to which even the most sincere Christians are but too liable. What are here adverted to are allowed, habitual, and unresisted faults; habitual because unresisted; and allowed from the notion that they are too inconsiderable to call for resistance. Faults into which we are betrayed through surprise and inadvertency, though that is no reason for committing them, may not be without their uses; they renew the salutary conviction of our sinful nature, make us little in our own eyes, increase our sense of dependence, promote watchfulness, deepen humility, and quicken repentance.

We must however be careful not to entangle the conscience or embarrass the spirit by groundless apprehension. We have a merciful Father, not a hard master to deal with. We must not harass our minds with a suspicious dread, as if by a needless rigor the Almighty were laying snares to entrap us, nor be terrified with imaginary fears, as if he were on the watch to punish every casual error.—To be immutable and impeccable belongs not to humanity. He who made us best knows of what we are made. Our compassionate High Priest will bear with much infirmity, will pardon much involuntary weakness.

But knowing, as every man must know who looks into his own heart, the difficulties he has from the intervention of his evil tempers, in serving God faithfully, and still however earnestly desirous of serving him, is it not to be lamented that he is not more solicitous to remove his hindrances by trying to avoid those inferior sins and

resisting those lesser temptations, and practicing those smaller virtues, the neglect of which obstructs his way, and keeps him back in the performance of higher duties? Instead of little renunciations being grievous, and petty self-denials a hardship, they in reality soften grievances, diminish hardship. They are the private drill which trains for public service.

If, as we have repeatedly observed, the principle is the test of the action, we are hourly furnished with occasions of showing our piety by the spirit in which the quiet unobserved actions of life are performed. The sacrifices may be too little to be observed except by him to whom they are offered. But small solicitudes and demonstrations of attachment are scarcely perceptible to any eye but his for whom they are made, bear the true character of love to God, as they are the infallible marks of affection to our fellow creatures.

By enjoining small duties, the spirit of which is everywhere implied in the gospel, God as it were, seems contriving to render the great ones easy to us. He makes the light yoke of Christ still lighter, not by abridging duty, but by increasing its facility through its familiarity. These little habits at once indicate the sentiment of the soul and improve it.

It is an awful consideration and one which every Christian should bring home to his own bosom, whether small faults willfully persisted in, may not in time not only dim the light of conscience, but extinguish the spirit of grace; whether the power of resistance against great sins may not be finally withdrawn as a just punishment for having neglected to exert it against small ones.

Let us endeavor to maintain in our minds the awful impression that perhaps among the first objects which may meet our eyes when we open them on the eternal world, may be that tremendous book, in which, together with our great and actual sins, may be recorded in no less prominent characters, the ample page of omissions, of neglected opportunities, and even of fruitless good intentions, of which indolence, indecision, thoughtlessness, vanity, trifling and procrastination concurred to frustrate the execution.—*H. More.*

#### RESTING NOT RUSTING.

WHEN Christ promises to the believer a rest on earth as well as an enduring rest in heaven, he means something more than relief from the galling burdens of sin. He promises the repose of blessed activity in contrast with the repose of selfish indolence. In other words, the normal state of a healthy Christian is *resting—not rusting*.

We could hardly say of the waters of the dismal swamp that they are at rest; for theirs is anything else than the normal condition of that chrysalis element as it came from the Creator's hand. That fetid mass of sluggish liquid, scum-over with green slime—stirred by no breeze and polished by no sunbeam—breeding malaria and death, is a vivid emblem of a selfish soul in the stagnation of a godless existence. But a running brook leaping to its own silvery music, prattling over the shining gravel, and sliding in and out over the sandy shallows—is not such a happy stream at rest? Stop it for a moment by throwing some obstruction across its flow, and it is at once in unrest, foaming and boiling its rage against the unwelcome hindrance. That stream is only at rest when running with obedient feet its heaven appointed course. Such is a healthy Christian's rest—the rest of willing, joyful obedience.

Perhaps my reader has seen that exquisitely constructed steam engine by which the dies are stamped at the United States mint in Philadelphia; it is the perfect poetry of mechanism. Would that machine be at rest if allowed to lie still until the devouring rust had corroded every wheel and gnawed away every spring and cunning valve? That would be only decay and destruction. But just look for a moment at the

large fly-wheel of that matchless engine when at the top of its mazy speed. See it swimming around so smoothly, so evenly, so silently on its polished axle that you can scarcely be sure that it is moving at all. You must watch it closely in order to detect its whirl. If you doubt it, just thrust a bar of wood or iron into its flying spokes, and the very havoc you make shows the violence you are doing to the natural and beautiful uniformity of its motion.

A converted heart is God's consummate moral mechanism, restored and re-arranged by the power of his grace. Left to prayerless inactivity, that soul would soon be overspread with rust. The affections would lose their luster. Faith would grow dim. Zeal for serving God and saving souls would slowly rot away. Covetousness would eat out the very life of devotion. Courage would give place to cowardice; indolence would palsy every sinew; selfishness would silently overspread with its hateful rust the unopened purse, the silent tongue, the unlifted hand, the unloving heart. On the other hand, that same converted man, if violently hindered in his free and holy activities, would feel—as Paul and John and Peter felt—wronged and persecuted. His whole spiritual power would rise up against and resent such opposition. For he is no more at rest in forced inaction than he would be in voluntary indolence. Neither one of them is his normal state as a healthful, happy child of God. There is no rest for him but in the full, steady flow of blessed activity.

The Bible abounds in paradoxical descriptions of the Christian. He is strong when he is weak. He is the most rich when he is "poor in spirit." He is loftiest when lying the lowest in the dust. So he is only at rest when he is thoroughly busy in God's service. This rest has been very happily styled the rest of equilibrium. For a redeemed soul's powers are at their right balance, and find their normal condition realized, only when in full play. You cannot give repose to a live Christian by tying up his hands or chaining him down on his back. Such a man can only reach a perfect serenity of spirit when in the full sail of godly activity—just as the swallow on the wing, while cleaving the air like an arrow, yet seems at rest, so gracefully poised is it on its outspread pinions. Toil that is unfelt is no toil. Rather is it pleasure and joyful recreation. Study to an enthusiastic student is exquisite delight. Put Frederick Church or George L. Brown on the top of mount Washington just as the rising sun is lifting his golden horn over the peak of Katahdin, and begins to kindle every granite crag with glory, and the hardest labor would be for one of those children of genius to keep hands off the canvas. Whereas, every hour spent in transferring that gorgeous landscape with the pencil would be a joy beyond words.

Set it down, then, that no Christian is in a healthy spiritual state who does not find his purest rest in working for Jesus. To such a person the hardest work should be the finding nothing that he can do. As well might a true child of God try to be happy in the hold of a slave-ship as in a rusting, wretched state of do-lessness in the church. Blessed be the man who has found his work, and has surrendered himself to it! If he have toiled so unsuccessfully in any one line of labor that it has become a tiresome disappointment and drudgery, then, like Peter, let him "girt his fisher's coat about him," and go back to his Master for fresh orders. That Master will tell him where to cast his net; and as he draws in the glittering spoil upon the strand, he is ready to cry out "Lord, thou knowest that I love thee—and love thy work."

One of the best methods for a Christian to prevent either friction or corrosion in his spiritual work is to choose that line of activity for which he is best fitted, and in which his powers can find the freest and the fullest play. Then let him get his rest in his spiritual employments; let him blend his work and worship in the same routine of diligent and delightful duties. It will



then be as good as "meat and drink" to him to do his heavenly Father's will. The "oil of joy" will so lubricate all his mental powers that they will work smoothly and without friction; commonly until a good old age the healthy heart will be propelling the active brain and the busy hand. How beautiful are the lives thus spent in sweet harmony with the Creator's will!

"Nor know we anything more fair  
Than is the smile upon their face;  
Flowers laugh before them on their beds,  
And fragrance in their footing treads."

Those christian biographies are the most refreshing and instructive to us which have in them the most of rest and the least of rust. The life of him who said, "For me to live is Christ," is a shining example. Paul could rest, but he could not rust. He never grew weary, for in the congenial nature of his labors he found a perpetual repose. And what is the rest of heaven but the exaltation of the soul beyond the reach of sin, and the occupation of the soul in the loftiest ministries of God's praise? The "many mansions" which Christ hath prepared at such infinite cost for his redeemed ones are no mere lounging-places for celestial indolence—no Mohammedan paradise of sensuous delights. Every hand shall be busy. Every voice will find its part. Every faculty shall be engrossed. For the inspired delineator of heaven tells us that there "his servants shall serve him," and that "day and night" their ministries shall not cease. Unhindered by bodily weakness and untouched by bodily decay, the glorified saint shall pass through a cycle of never-ending activities, so exhilarating and delightful, so unwearied and so ever-fresh, that the Holy Spirit can use no term so descriptive as to style them "the REST that remaineth for the people of God." Reader, may it be yours and mine forever!—*Cuyler.*

#### HOME MANAGEMENT.

"I do not know," said my friend, "any greater domestic tyrants than indulged children. When I was growing up, my cousin Mary and I were very fond of each other. She was one of the most amiable girls I ever saw. She did not know how to refuse any one a favor; and she was so easy at all times, and so seldom annoyed at home, that her brothers used laughingly to call her 'Miss Comfortable.' When she was about twenty, she married, and went with her husband to a distant city; and it was many years before I saw her again, although we corresponded with some regularity. After the death of my husband and little Harry, she wrote me a very affectionate letter, desiring me to come and pass the winter with her, adding that 'her three beautiful but rather noisy children would be delighted to see the cousin Alice of whom she had so often told them.' I did indeed receive a hearty welcome; and after our first greetings were over, I began to make acquaintance with her little ones, who were eight, six, and three years old. Their names were Kate, Fannie, and Charlie, all bright and healthy looking children. I soon saw that they governed their mother completely. If she denied them in any way, a constant teasing or crying generally produced the desired effect; and the first refusal, gradually weakened by continued and repeated attacks, usually ended with 'this time only, remember.' I will state one instance:

"Kate and Fannie slept in a little room next to mine, and the door between was generally open. One morning I heard Fanny say, 'I am going into Mrs. Montane's this afternoon to play with Susie.' 'Ma won't let you go,' answered Kate, 'for you have been in there almost every day this week, and you know that she said last evening you should not go in again till Susie had been in here.' 'I will go,' exclaimed Fanny, who was a very selfwilled child. 'All I've got to do is to cry hard enough, and she'll let me go to stop the noise. Ma always says no, and then lets us do things, don't she Kate?' to which the latter assented.

"Accordingly, after dinner, Fannie proceeded to ask her mother as she said. 'No, my dear,' was the reply; 'I told you yesterday that you had been in so often I did not wish you to go again till Susie had been in here.' 'But I want to go ever so much,' answered Fannie, with strong symptoms of crying. 'I can't help it,' said her mother; whereupon the child commenced a steady shout of 'Ma, do let me go! Ma do let me go!' 'Do not make so much noise, dear,' was the placid response. From crying, Fannie began screaming, and finally in a great rage, came up and struck her mother; and as the latter put out her hand to push her away, she seized it and bit it quite severely. 'Oh! Fannie, Fannie, naughty girl! mother will have to punish her,' exclaimed my cousin Mary, somewhat roused by this last exhibition of temper, and rather ashamed for me to witness it. As such threats were seldom carried into execution, the child continued sobbing and screaming, until her mother, quite worn out, said, 'Will you be a very good little girl if I let you go a little while?' 'Yes,' answered Fannie promptly, pleased to have attained her ends. 'Well, then, you may go and stay an hour.' She went, and the hour lengthened out into an afternoon, and we did not see her again till tea-time.

#### MEMORABLE SAYINGS.

"Hell is truth seen too late."

"The approaches of sin are like the conduct of Jael. It brings butter in a lordly dish. It bids high for the soul. But when it has fascinated and lulled its victim, the nail and the hammer are behind."

"Remember always to mix good sense with good things, or they will become disgusting."

"Attend to the presence of God; this will dignify a small congregation, and annihilate a large one."

"There is another life—a life which, once believed in, stands as a solemn, significant figure before the otherwise unmeaning cyphers of time, changing them to orders of mysterious, untold value."

"Honesty is the best policy, but he who acts upon this as his rule, will not be an honest man."

"Most people are glad to have the Bible on their side, but very few are willing to be on the side of the Bible."

It is worth a teacher's while to collect together, in a manuscript book, the good things he gleans from books or from men, and to treasure them as an armory of sharp arrows and well tempered blades. Pointed remarks like those enumerated above are scarcely ever forgotten. They form with the scholar in after life the axioms for self-government or home-management; they often come across the path like flashes of lightning, revealing to him his dangers, and directing him to a place of safety. What an improvement in teaching there would be if the substance of what was taught was thus shotted! The crisis of a lifetime may be safely passed, and the whole complexion of a character changed by a sentence. How important that our sentences be like the signal posts of a well ordered railway line, and not like the half effaced way-marks of a neglected high road.

#### IMPORTANCE OF GOOD HABITS.

MAN, it has been said, is a bundle of habits; and habit is second nature. Metastasio entertained so strong an opinion as to the power of repetition in an act and thought, that he said, "All is habit in mankind, even virtue itself." Butler, in his "Analogy," impresses the importance of careful self-discipline, and firm resistance to temptation, as tending to make virtue habitual, so that at length it may become more easy to be good than to give way to sin. "As habits belonging to the body," he says, "are produced by external acts, so habits of the mind are produced by the execution of inward practical purposes, i. e., carrying them into the act, or acting upon them

—the principles of obedience, veracity, justice, and charity." And again, Lord Brougham says, when enforcing the immense importance of training and example in youth, "I trust everything under God to habit, on which, in all ages, the lawgiver, as well as the schoolmaster, has mainly placed his reliance—habit, which makes everything easy, and casts the difficulties upon the deviation from a wonted course."

Thus, make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will become revolting to every principle of conduct which regulates the life of the individual. Hence the necessity for the greatest care and watchfulness against the inroad of any evil habit, for the character is always weakest at that point at which it has once given way; and it is long before a principle restored can become so firm as one that has never been moved. It is a fine remark of a Russian writer, that "habits are a necklace of pearls; untie the knot, and the whole unthreads."

Wherever formed, habit acts involuntarily, and without effort; and it is only when you oppose it that you find how powerful it has become. What is done once and again, soon gives facility and proneness. The habit at first may seem to have no more strength than a spider's web; but once formed, it binds as with a chain of iron. The small events of life, taken singly, may seem exceedingly unimportant, like snow that falls silently, flake by flake, yet accumulated, these snowflakes form the avalanche. Self-respect, self-help, application, industry, integrity—all are of the nature of habits, not beliefs. Principles, in fact, are but the names which we assign to habits; for the principles are words, but the habits are the things themselves—benefactors or tyrants, according as they are good or evil. It thus happens that as we grow older, a portion of our free activity and individuality becomes suspended in habit; our actions become of the nature of fate, and we are bound by the chains which we have woven around ourselves.—*Samuel Smiles.*

A MAN'S character always determines the effect of his words. The profoundest wisdom in the mouth of a fool, the purest sentiments on the tongue of a libertine, the noblest declamations and most startling statistics against intemperance in the harrangue of a drunkard, produce only scorn and derision; but a few simple statements from one known and honored for wisdom, purity or sobriety, go with power into the hearts of the people.

"PRAY WITHOUT CEASING."—The bird is not always on the wing; but he is ready to fly in an instant: so the believer is not always on the wing; but he has such an aptitude for prayer that he is prepared in an instant, when in danger or need, to fly for refuge to his God.

"I never complained of my condition but once, and that was when my feet were bare, and I had no money to buy shoes; but I soon met a man without feet, and I became contented with my lot."—*Sadi.*

A PREVALENT MISTAKE.—A sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity of belief has no more effect in warding off evil in the spiritual than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you or your children eat it without injury to health and life? Oh no! Neither will the sincerity of your belief save you from the consequence of error in religious faith. Right belief—truth, God's truth, my brethren, is the only foundation on which you can safely rest your hopes. But true belief is not a mere act of the understanding, it involves exercises of the heart; the emotions are purified, and love pervades the soul.—*Rev. E. N. Kirk.*

## The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, MAY 14, 1861.

### SUMMARY OF VOL. XVII.

As the testimony of another volume closes with this number, let us look over the field and note the amount of matter that has been presented. From the fact that its testimony has come to us gradually, and at stated intervals, we may be apt, some of us, to lose sight of what it would amount to if brought together in the aggregate.

An enumeration of the items of the volume now closed, gives the following result: There have been presented, of poetry, 56 pieces; articles, on almost every variety of subject, 343; notes, paragraphs and items, 155; letters, and extracts from letters, 209; making a total of 760 separate pieces. The price of the volume has been one dollar; and those who are in the habit of accurately marking the returns which they receive for all monies laid out, will at once perceive that they have been given seven separate pieces, and three-fifths, for every penny.

But we need not enter into any such calculation as this; for to every lover of truth, that truth and the agencies employed to carry it on, are not to be estimated by mere dollars and cents. It has in their eyes a far higher value than any such material and carnal things.

One marked feature of our correspondence has been the communications from new contributors, those who have, "for the first time," spoken through the Review. There seems to be no lack of acquisitions to our ranks in this respect; and if all who commence in the good work would continue, we should soon have, with the new ones who are continually coming up, original matter enough for the whole paper each week.

We hope for a no less number of volunteers in the future; and we hope moreover that those who have already started, will not be content to slack their hand after running well for a season.

### MILLERISM AND DISUNION.

In Review No. 10, Vol. 16, we presented, with some comments, the following sentiment from Horace Greely:

"In the N. Y. Independent of July 12, 1860, Horace Greely, speaking of the political aspects of this country, makes the following remarks: 'People are planting and sowing, spinning and weaving, building and improving, as if Millerism and Disunion were two very remote and dubious contingencies.'"

The trouble which like a storm has burst upon this country, has brought this sentiment again to mind. The object of Mr. Greely in writing as above was to show the utter improbability of disunion at the time when he wrote. The idea was then scouted as an empty threat on the part of the south, and as something of which we need have no sort of fear whatever; and to show how impossible it was, it was classed with Millerism, as being no more likely to occur than the coming of Christ and the end of the world.

But disunion, daringly, desperately, suddenly, and to many, unexpectedly, has come; and now what about Millerism? Will the author of the above comparison now adopt the converse of his proposition and admit that Millerism is now as probable as disunion was a few months since? This he must do or recede from his position.

Would that secession among its many evils might have one good effect: that of causing people to pause and think; of leading them to reflect that what they are disposed to regard as remote and dubious contingencies, even Millerism itself, may nevertheless come to pass.

But however the world may regard it, to the people of God this is a contingency which is neither remote nor dubious. When a person gets into the rushing rapids of a mighty stream, and has come so near the cataract that he can discern the outlines of the chasm before him, and hear the roaring of the falling waters, he is not apt to regard it as a very remote or dubious contingency that he will soon be dashed in pieces on the rocks beneath. And when we see dark clouds

overspread the heavens, and the lightnings begin to gleam, and the thunders to roar, and the sudden and fitful gales sweep past like affrighted things before some coming evil, we do not regard it as a very remote or dubious contingency that a storm is about to burst upon us. So when every class of signs promised to foreshow the end of all things, is bearing its testimony, and almost every individual sign in each class is presenting itself before us, in vivid and startling fulfillment, we cannot regard it as a very remote or dubious contingency that God will fulfill the remainder of his word, and bring those things to pass, of which he has told us that these are the precursors.

### PARADISE TRANSLATED.

We present the following from Kurtz' Sacred History, not that we would consider it proof of the view which it sets forth, because he has said it, but from the fact that when we have adopted conclusions which many are disposed to regard as fanciful, it is with agreeable surprise that we often find celebrated authors advocating the same. The question is often asked, What has become of the original paradise? On this point Mr. K. speaks as follows, which many of our readers will recognize as a view with which they have long been familiar. He says:

"The act of God in appointing the Cherubim 'to keep the way of the tree of life' [Gen. iii, 24] in the garden of Eden, likewise appears not only in an aspect indicating judicial severity, but also in one which conveys a promise full of consolation. The blessed abode from which man is expelled, is neither annihilated nor even abandoned to desolation and ruin, but withdrawn from the earth and from man and consigned to the care of the most perfect creatures of God, in order that it may be ultimately restored to man when he is redeemed. Rev. xxii, 2. The garden as it existed before God 'planted' or adorned it, came under the curse like the remainder of the earth, but the celestial and paradisiacal addition was exempted and entrusted to the Cherubim. The true paradise is now translated to the invisible world. . . . And the original itself as the renewed habitation of redeemed man will hereafter descend to the earth. Rev. xxi, 10."

### CONFERENCE IN HILLSDALE, MICH.

This conference was attended by Bro. Hull and myself. The word was listened to with great interest; and the social meetings were spirited and truly devotional, especially the time devoted to such services on first-day morning, when the testimonies were literally crowded in.

At a business meeting the covenant recommended by the conference at Battle Creek was unanimously adopted, with some feeling testimonies on the subject. The circular of the committee in behalf of the Publishing Association was presented, and 28 shares pledged.

This meeting was attended by a number of those not in the faith, who listened with interest, and some were evidently convicted of the truth. In this respect the influence of this conference was wider than that of any other held in this place for several years. We felt strengthened and encouraged in presenting the testimony of the word, and are well assured that it has been a season of refreshing to the church. It was solemn indeed to part with those with whom I have so often met, knowing that it must be many months before we shall meet again. But the blessed hope cheers my heart and smoothes the rough pathway of life; and in all our labors we can say, with the poet,

"In hope of that immortal crown,  
I now the cross sustain;  
And gladly wander up and down,  
And smile at toil and pain."

"Lord, increase our faith." Amen. J. H. W.

### A REMARKABLE EXPERIENCE.

BRO. SMITH: Sabbath, Apr. 20, I was with the church at Mill Grove. Had a good meeting. Two were baptized, and added to the church, one of whom has had a remarkable experience. He is a young man of seventeen years. In February last, Bro. Saunders and myself gave a short course of lectures in that place. This young man was not a professor of religion,

but was interested in the lectures, and was resolved to hear the whole course. He attended every meeting till, in the midst of our series, he was taken sick, and was obliged to leave the house during an evening meeting. We regretted this circumstance, as we knew he was deeply interested to hear the truth. His sickness was a severe attack of inflammation of the lungs. In about one week but little hope remained of his recovery. An eminent physician had been called from Buffalo, a distance of some fifteen miles or more, and when he left him, the evening before Sabbath, Feb. 16, it was evident that he had but little hope of seeing him again alive. He said his case was very precarious, that it was the next thing to congestion of the lungs, and that he was liable to die any moment. He intended to visit him again the next evening, but requested that if they had any chance to send him word how he was before that time, they would do so.

The next morning our sick friend sent a request to our Sabbath meeting that we would come and pray with him. After meeting a number of the older brethren and sisters went to see him in compliance with his request. He had anxiously waited our arrival, and on our entering his room he said, "I am willing to glorify God by keeping his commandments." Having anointed him with oil in the name of the Lord, we engaged in prayer. He joined in the petition, calling on the Lord for himself. After prayer he said that one of his lungs felt right, but there was a little pain yet in the other; but said he, "I will trust that with the Lord; and now if you will bring my clothes I will get up." A brother assisted him in dressing, and led him out into an adjoining room. He desired something to eat, which was given him. It was evident that a great change had taken place in him, but he was still weak. But the strength of his faith was remarkable. He thought he should go to the meeting the next day. But the weather being inclement, it was thought best not to have him expose himself, as it might be imprudent.

We left him, and as evening came on, his physician again visited him, and as he looked on his patient, he seemed perplexed at the great change that had taken place. He would walk about the room adjoining, as if in a study, then look through the door to his patient, as if he wished to observe how he appeared unobserved by him. He made inquiry whether he had had much company during the day, and was told what had been done. He thought we might have prayed for him without coming in, so as not to excite him when he was so weak. However, before he left, he said that he was much better, and that he considered him out of danger. This was a great change indeed to take place in twenty-four hours!

The next Sabbath he met with the church, there to acknowledge what the Lord had done for him, not only in raising him up from the gates of death, but in putting a new song in his mouth, even praise to the name of the Lord.

"O how happy are they, who their Saviour obey!" This happiness he enjoyed, and he desired to put on Christ by baptism, so that he might feel that he was one of the church, in whose society he delighted. On my late visit I found him in a field following the plow. He has now formally taken upon him the name of Christ; and may he, and also the sister that witnessed the same good confession, see the end of the Christian course, and meet with all the saints in the City of God.

R. F. C.

### ASTONISHING ACCURACY OF THE BIBLE.

BRO. SMITH: The following I copied from a book entitled, "Dew Drops of the Nineteenth Century," which I send to you for publication in the Review, if you think proper, as it seems to be a brief and comprehensive argument against the vain reasoning, and "science falsely so called," which is used by many at the present day, against the truth of the Bible.

H. M. KENYON.

"An astonishing feature of the word of God is, notwithstanding the time to which it alludes, there is not one physical error, not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all none of those absurdities which modern astronomy in-



dicates in such great numbers in the writings of the ancients—in their sacred codes—in their philosophy, and even in the finest pages of the fathers of the church; not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigation of the learned world have been able to reveal to us, on the face of our globe, or on the state of the heavens.

"Peruse with care our Scriptures from one end to the other, to find there such spots, and, while you apply yourself to this examination, remember it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstantial language of history. It extols them in the sublimest strains of poetry, and chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book that speaks of the heavenly and invisible world, while it also speaks of the earth and things visible. It is a book in which nearly fifty writers of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred.

"It is a book which was written in the center of Asia, in the sands of Arabia, and in the deserts of Judea, in the courts of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of the Cheber; and finally, in the center of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy.

"It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun and stars and elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book that carries its narrations even to the hierarchies of angels, even to most distant epochs of the future, and the glorious scenes of the last day.

"Well, search among its fifty authors, search among its sixty-six books, its 1,189 chapters, and its 31,713 verses, search for only one of those thousand errors which the ancients and moderns committed when they spoke of the heavens or of the earth—of their revolutions, of their elements; search, but you will find none."

#### USE AND ABUSE OF THE POWER OF SPEECH.

THE power to communicate our thoughts, wishes and intentions, to another, is a clear proof of the wisdom and goodness of God. How cheerless indeed would be our condition if we could neither speak to, nor hear from, our friends or neighbors. When a very few are mutes, science and benevolence can do something to alleviate their condition, and improve their minds. But were all doomed to perpetual silence, the world would be in a sad condition indeed.

When the power of speech is rightly used we augment our own happiness, and that of those around us, and also declare abroad the glory of God in the earth. But if we abuse it, we may do great mischief. "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature, and it is set on fire of hell! The tongue is an unruly evil, full of deadly poison." Jas. iii, 6, 8. Said Jesus, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 37. How important, then, that this mighty engine for good or evil should be brought, and kept under perfect control. Our words should ever be reverent toward God. We ought always to hallow his name. His titles and attributes, as well as his name, should be pronounced with great reverence. Sometimes these are repeated too often in prayer. Some, in their common talk, even those called Christians, frequently use such expressions as these. "Good Lord!" "O Lord!" "Lord have mercy!" "Mercy!" "Gracious!" "Good gra-

cious!" Surely such words are not pleasing to the ear of God. Jesus said, "Swear not at all; neither by heaven, for it is God's throne, neither by the earth, for it is his footstool, neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. v, 34-37.

Thus our Lord has taught us simply to affirm or deny what we wish to, without using unnecessary words. But alas! how many there are among us, whenever anything is seen or heard unusual or surprising, or when they wish to give emphasis to what they are about to utter, use the following expressions, "I swear!" "I swan!" "My conscience!" "My goodness!" "My stars!" "My sakes!" "O my!" and the like. Though we may forget these idle words, yet God remembers them all, and will call us into judgment for every one of them.

Again, all our words should be truthful. God is a God of truth. Upon his word we may rely with unshaken confidence. And we are commanded to "speak every one truth with his neighbor." The practice of speaking truth inspires confidence between man and man, also between members of the same family. But varying from the truth seriously impairs this confidence. Guile, or falsehood, is severely reprehended in the book of God. "Lying lips are an abomination to the Lord." Prov. xii, 22. Not big liars alone, but all liars shall have their part in the lake which burneth with fire and brimstone. Rev. xxi, 8. Without the city, New Jerusalem, will be whosoever loveth and maketh a lie. We are directed to lay aside all guile. Jesus said of Nathanael, Behold an Israelite indeed in whom is no guile. And of the company, which John saw [Rev. xiv, 1-5] he said, In their mouth was found no guile. Such, and such only, God approves.

Reader, how important it is that you and I should be perfectly frank in our communications, that we keep our lips, that they speak no guile; that we make no exaggerated or false statements, that we do not misrepresent the quality or value of property when wishing to sell or trade, but that we study to convey truthful impressions to those with whom we have to do.

Furthermore, our words should be always kind. We are to speak the truth in love. How much this will tend to make ourselves and others happy. Love begets love, but hatred begets hatred. Alas! how much do angry and fretful words tend to destroy the peace and happiness of families and communities. When men use this kind of language to us, or concerning us, we need the spirit of meekness that was in Christ, to bear it quietly. He, when he was reviled, reviled not again, when he suffered, he threatened not. 1 Pet. ii, 23. Paul says [Eph. iv, 31, 32], "Let all bitterness, and wrath, and anger, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another." Especially should speaking evil of others be avoided.

We are commanded to do to others as we would that they should do to us. When anything is done that touches our reputation, we feel it very sensibly. How careful then should we be, that we do nothing to injure the reputation of others, especially of brethren. Yes, we ought to be very careful what we say of others in their absence.

Backbiting is set down by Paul [Rom. i, 30] in the category of the worst vices. How distressing to those who love the brethren, to hear their faults, either supposed or real, become the topic of conversation by other brethren, when those spoken against are absent. These things ought not so to be. Speak not evil one of another, brethren.

All unchaste conversation, jesting, and foolish talking should be laid aside. These corrupt the heart and tend to increase our vanity. How unseemly are these things among those who profess to be looking for the speedy coming of the Lord! All our words should be serious. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers, is the language of God's word. O let us abuse this noble gift of speech no more. By using it aright, we may by the help of God, awaken the careless, instruct the ignorant, reprove the erring, comfort the sad, and lead

souls to Christ and heaven. May all our words be useful, and acceptable to God. C. A. Osgood.

#### TO THE GLORY OF GOD.

"WHETHER therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x, 31.

The above text is worthy of daily application by all those who profess to be the followers of the Lord Jesus Christ. I wish to ask those who are in the habit of using tobacco how they apply the text to that part of their doing. I am sorry to have it to say that as I travel in Wisconsin I find those who are in the habit of chewing or using tobacco, and still are professing to follow Jesus as their pattern. The result is they are lukewarm; for how can a person glorify God in doing that which is contrary to the laws of nature, and the law of God. Tobacco being an insidious poison, how can those who are chewing it say they are doing the will of God, and following Jesus, when they must know that neither Jesus nor apostles ever set them such an example.

But Paul says, "Cleanse yourselves from all filthiness of the flesh." 2 Cor. vii, 1. Is tobacco unclean? Hear Simon Paubli, physician to the king of Denmark. He says: "The merchants frequently lay it in bog houses, to the end that becoming impregnated with the volatile salt of the excrements, it may be rendered brisker, stronger, and more fetid." "A dealer in this article once acknowledged to me," says Dr. Clarke, "that he sprinkled his rolls and leaf frequently with stale urine to keep them moist."

Do tobacco chewers know this, and yet continue in its use? It is not only filthy by nature, and rendered more so by art, but it is equally so in its effects. Says Dr. Clarke, "The abominable customs of snuff-taking and chewing have made their way into many congregations, and are likely to be productive of immense evil. Churches and chapels are most scandalously abused by the tobacco chewers who frequent them." "Should all other arguments fail to produce a reformation in the conduct of tobacco consumers," continues Dr. C., "there is one which is addressed to good breeding and benevolence which for the sake of politeness and humanity should prevail. Consider how disagreeable your custom is to those who do not follow it."

King James finishes his counterblast to tobacco as follows: "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless."

"What reception may we suppose would the apostles have met with," says Dr. Rush, "had they carried into the cities and houses to which they were sent snuff boxes, pipes, cigars and bundles of cut or rolls of hog or pigtail tobacco. Such a costly and offensive apparatus for gratifying their appetites would have furnished solid objections to their persons and doctrines, and would have been a just cause for the clamors and contempt which were excited against them."

I am sorry to say that this idle, disgraceful custom prevails much at present among ministers of most denominations. I even find some in Wisconsin who profess to keep the commandments of God and look for the return of their Lord, who are indulging in it. But you say I have been so long accustomed to it I cannot leave it off. Alas! your case is truly deplorable; you are shorn of your strength, and power is now lacking to heed the exhortations of conscience. However try and see what God will do for you.

"I knew a woman," says Dr. Clarke, "who had taken snuff, and immoderately too, for fifty years. She agreed with another lady who was also addicted to it, to leave it off. In a short time she got uneasy, by and by miserable, and lastly ran quite distracted. She was then obliged to resume it. Not long after, hearing the preaching of the Methodists she was converted to God. From the band rules of that society she learned that she could not have a band ticket until she left it off. To give it up she was verily afraid, remembering what she had suffered before. However, she thought, then I did it in my own strength, now I will do it in the strength of the Lord. She did so, threw away her snuff-box, and abstained from it ever

after and never suffered the slightest inconvenience in consequence." I would say to those in a similar condition, Go thou and do likewise. How can you fulfill the requirement of the text to do all to the glory of God in buying and using tobacco? I think Paul would say, touch not, taste not the unclean thing. I thank God that those who have been made free in Christ Jesus by the sanctifying power of the third angel's message are free from tobacco. I do hope that others who believe the message will also be made entirely free. There are some who use tobacco and think their brethren do not know it. I would say to such, Be not deceived; God is not mocked. It was God that said that hidden things should be brought to light. It was God that said, Do all you do to the glory of God. Do we not well to remember that dissembling does not glorify God? Says Jesus, If any man will come after me, let him deny himself and take up his cross daily and follow me. Luke ix, 23. Here we are taught that self must be denied in order to follow Jesus. Can we do this and yet use tobacco?

ISAAC SANBORN.

Monroe, Wis.

#### THE TEN COMMANDMENTS.

To comprehend the full extent of the ten commandments, it will be requisite to observe the following rules:

1. When any sin is forbidden in them, the opposite duty is intended to be enjoined; and when any duty is enjoined, the opposite sin is forbidden.

2. When the highest degree of any thing evil is prohibited, whatever is faulty in the same kind, though in a lower degree, is prohibited. See our Lord's illustration of the sixth and seventh commandments. Matt. v, 22, 28.

3. When one instance of virtuous behaviour is commanded, every one that hath the same nature and the same reason for it, is understood to be commanded also.

The command "Honor thy father and thy mother," &c., includes the duty of paying respect to all superiors, as magistrates, masters, &c.

4. When we are expected to abstain from any sin, we are expected to avoid, as far as we can, all temptation to it and occasion of it: and when we are expected to practice any virtue, we are also expected to use all fit means that may better enable us to practice it.

5. All that we are bound to do ourselves, we are bound on fitting occasions, to exhort and assist others to do, when it belongs to them; and all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it as we have opportunity.—*The Mine Explored*, pp. 78, 79.

#### TESTIMONY OF THE WELSH BIBLE.

JOHN xx, 19. Yna, a hi yn hwyr, ydydd cyntaf hunnw o'r wythnos. Then it being late that first day of the week.

1 Cor. xvi, 2. Y dydd cyntaf o'r wythnos, pob un o honoch shoddod heibio yn ei ymyl, gan drysori, fel y llwgddodd Duw ef. The first day of the week, every one of you put close by him (or lay close by him) treasuring as God hath prospered him.

How little the above looks like taking up a public collection at a meeting or gathering on that day. But on the contrary, the injunction of the apostle involves the necessity as a matter of course, for each one to be at home, there looking over his resources, or income, and in proportion to the increase of his gain the past week, let him treasure, or lay up, put by him, for the benefit of poor saints and the advancement of the blessed cause. Surely no Welshman would ever think from the reading of his Welsh Bible that the above text had any reference whatever to a public collection at any meeting or gathering at all, unless it would be from the law of necessity in order to make out a case.

Luke xxiii, 46. And having said thus he expired; not gave up the ghost, as it is rendered in our English version. But as the same event is recorded by the other evangelists, however, it is rendered, "he departed from the spirit;" which might be considered a correct rendering, from the fact that every soul, person or being is dependent on the spirit (breath) for life. Thus when a person is separated from the spirit, which goes at death to God who gave it, that person then and there

expires, life becomes extinct, according to the above rendering of the Welsh Bible in Luke xxiii, 46. See James ii, 26 (margin).

The words, Holy Ghost, are not found in the Welsh Bible, but "clean or sanctified Spirit;" clean signifying holiness, purity, &c. The words, forever and ever, are "oes oesoedd," age of ages. Rev. xiv, 11. But the same word in Dan. xii, 3, is in Welsh, "byth yn dragywydd," like the stars always eternally. Again, the word charity is always rendered love. Many more might be given, but this must suffice at present.

Ionia, Mich.

E. M. DAVIS.

#### THE YOKE OF CHRIST.

SAID Jesus, Take my yoke,  
'Tis easy to be borne—  
How sweet these words he kindly spoke  
To weary souls and worn.

Those who profess his name  
And think his service hard,  
Have only brought an offering lame  
Which he will not regard.

When once we bow the neck  
Obedient to his will,  
We find our blessed Lord not slack  
His promise to fulfill.

Lord Jesus, we submit,  
We yield our will to thine;  
Make us for holy service fit,  
Fill us with peace divine.

R. F. C.

#### THE CHURCH AND SLAVERY.

It is no less true of the American church than of "the American women," that "they are responsible for the existence of American slavery." Had the pulpits of the land thundered and lightened with denunciations of slavery as they should, and had the church seconded this testimony, slavery would have fled, ere this, to hide its hideous head in everlasting darkness. But this has not been done. Hence all the blood and all the woes of slavery since the world began, rests on the church of this age. The guilt involved in every tear, every pang, and every drop of blood, forced from the swollen veins by the knotted scourge, all is in her skirts. Do you ask why? Because there never was so much light abroad on this subject, as now; all the history of slavery is before the church, its wrongs, its cruelties, its darkness, its all—and yet these are all connived at, or treated with indifference. This is a principle clearly evolved from Luke xi, 47-51. "Woe to you! for ye build the sepulchres of the prophets, and your fathers killed them." "From the blood of Abel to the blood of Zacharias, who perished between the altar and the temple; verily I say to you, It shall be required of this generation." O that they understood this in their day!—*C. C. Foote*.

#### A CONFESSION.

DEAR BRETHREN: Although unworthy, permit me to address you. It is well known that I have been a thorn in my husband's flesh, and a reproach to the Lord's cause for years. I am now heartily sick of my past course. I am ashamed of the way I have treated those who wanted to be my friends. I have resolved to amend in the future.

I have rejected counsel and grieved the Holy Spirit till God has taken it from me. I am now in the dark, and know not how to come to the light. I have not strength to return to the Lord. I want help. I regret that I have rejected the testimony given me through vision. At times I have doubted, at other times disbelieved, and at other times despised the visions. Now I want to get in the place where I can thankfully receive reproof, whether it comes through vision, or any other way. Will you who have an interest at the throne of grace, help me by your prayers and reproofs, that I may get in the place where God can bless me? I want to love God with all my heart, and serve him from a principle of love. I am now willing that my husband should labor in the message when and where duty calls. I have resolved to try to hold up his hands. Pray for me.

Yours praying for mercy.

Burlington, Mich.

MARY H. WAGGONER.

#### FAMILY WORSHIP.

THERE is one point connected with family worship which I wish to notice, and that is its importance and solemnity. We are too apt to be careless in our devotions. We approach into the presence of God in an unthinking, irreverent manner. This is wrong. Who is it before whom we bow? If we should come into the presence of an earthly monarch it would be with feelings of awe and respect.

Suppose there was a king who ruled over all the earth in justice. If we should be so highly favored as to be admitted into his presence we should come before him in a becoming manner. But what is such a ruler compared with our King? The Lord is ruler not only over this world, but over all worlds. Our world is but one of countless numbers with which the universe is dotted. The Sovereign of this universe is good, just and kind in the greatest degree, not only so, but he is all-wise and all-powerful. He is entitled to our profoundest respect. We daily come into his presence. Do we come before him realizing that we are nothing, that we are vile, that we are entirely dependent on him?

When the hour arrives for worship, everything should be laid aside and each member of the family in a prayerful and respectful mood wait on the Lord. There are some good housewives who seem to be loth to lay their work aside while a chapter is being read. Is not this showing disrespect to the King of heaven? Suppose a lady while making a short call on the President of the United States should take her knitting-work along so as to not lose any time! There are those who show as much disrespect as this to the King of kings. He notices our conduct. Those that at all times respect, honor and fear him, and think upon his name, have credit for the same in the book of heaven. Mal. iii, 16. At the same time our carelessness and disrespect is all marked down. It is true that we do not come into his personal presence, but we do come into his spiritual presence (for he is in this sense everywhere present), and his all-seeing eye beholds our actions.

Nature and reason teach us how to act in these things as well as the word of God. The time we spend in waiting upon God is not lost time. This time will be more than made up by his prospering hand. But if it was not, that would make no difference with our duty. Are you crowded with work or business? Then watch and pray; for this is the best way for dependent mortals to get along.

D. HILDRETH.

Freeport, Ills.

#### LETTERS.

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

From Sister Tolhurst.

DEAR BRETHREN AND SISTERS: I live separated from those of like precious faith. Opposers of the truth are necessarily my associates; and they are not slow to bring anything to my ears which would wound the cause of Christ. My heart very often bleeds for the precious truth. When those who are numbered with the Seventh-day Adventists do anything a little out of the way, the opposers catch it, and eagerly communicate it to others. I am acquainted with quite a number of people in Ohio. They are becoming acquainted with our position, and watch every one whom they happen to meet or hear of, to see if they are a peculiar, holy people, and live out their profession.

Many in Ohio have friends in Michigan, which hear and know of the Seventh-day Adventists there. They will catch at any wrong as a sweet morsel, without stopping to see the good. I am led to ask myself the question, What am I doing to injure the cause and grieve holy angels? A neutral position is not possible. I am either for or against the truth.

Brethren and sisters, let us be watchful, and seek to have the evidence within us, that we are with the church who are keeping the commandments of God and have the faith of Jesus, desiring to be on the firm platform. I often think of what the angel said, "Woe to him who shall move a block or stir a pin in these messages." For one I have tried to test myself some upon this point, to see if my will was subject to the will of God, and ready to move along with the work; and I can say to the dear brethren and sisters, that I can rejoice in this one thing, that my heart is ready,



yes, has waited the past year, to see what was truth, and as ready to respond. It has given me joy to experience the working of the Spirit upon my heart in this respect, amid my dark hours of doubts and fears. I am led to praise God that my heart is with his people in the third angel's message. I have long prayed that I might have more evidence that my heart was in the work and think it has pleased the Lord to give me this evidence. If the cause suffers I suffer with it, and feel to mourn over our lukewarm state, realizing that I must arise and overcome, or be spued out of the mouth of the Lord.

O let me not bring reproach upon this precious cause, and cause some to mourn over me, because I am such a wayward child. Consistency! how much to be desired by the people of God at the present time. My heavenly Father knows that this jewel I have long desired and still desire. The time is very near when Jesus cannot bear with lukewarmness any longer. We cannot love the world neither the things of the world; if we do, the love of the Father is not in us. We must be separate, yet consistent. We cannot mince the truth. The world and opposers will respect us more for living out what we profess, than they will if we hold on to the truth with one hand, and the world with the other.

I feel to thank my heavenly Father for the Testimony to the church. How good to have the word confirmed by the ministration of angels at this age of the world! How could the church bear up under the burden which rests upon her to proclaim the third angel's message in the face of opposition and darkness caused by sin, besides our individual warfare with sin and the enemy, without the comforting words and rebukes which our kind Father gives us as pledges of his love; calling upon us to be zealous and repent, that we may one and all humble ourselves, that in due time we may be exalted.

The world understand not the times and seasons; therefore men's hearts fail them, but we have a place to rest our heads until the storm be past. We know from the word, and have it confirmed by spiritual gifts, where we are in the world's history. May we with hearts full of gratitude receive all that a kind heavenly Father desires to give his children in these last days. May we in Ohio so live that the Lord can help us by his Holy Spirit the coming season. Sometimes I have felt quite impatient for the Ohio tent to come to Columbia, but think I am willing to wait until the blessing is ready for us.

Yours seeking for immortality and eternal life.

LAURA C. TOLHURST.

Columbia, Lorrain Co., Ohio.

#### From Sister Camp.

BRO. SMITH: I am very thankful for the privilege of hearing from the saints through the *Review*, for I love them, especially those who have borne the burden and heat of the day. My heart has been pained while I have heard some of my dear brethren and sisters complaining of their moves and trembling for their fate and that of the cause of God. I felt that we had greater reason by far to tremble for our own fate and for the cause on our own account. There are some who have gone out from us, and have given up one point of truth after another until they are probably gone forever. And perhaps about the first wrong discoverable in them was a disposition to find fault with those whom the Lord was especially using to advance his cause. And I think this course is inconsistent with that lesson of brotherly love taught us by the great Head of the church who laid down his life for us, and taught us that we ought to lay down our lives for the brethren. I think that in view of all that Bro. and Sr. White have done and suffered for the cause and people of God, instead of increasing their burdens we should be willing to lay down our lives for them. I verily believe that the time is not far distant when the true people of God will come up in one solid phalanx, and how many, O how many will have to be sifted out because they have not been willing to humble themselves and confess all their faults, and seek earnestly for righteousness and meekness that they might be hid in the day of the Lord's fierce anger. Solemn thought!

My dear brethren and sisters, may we each for ourselves strive for that love that worketh no ill to his

neighbor, and which will be to us the fulfilling of God's holy law, so that we may have an abundant entrance administered unto us into the everlasting kingdom. May the Lord strengthen the hands and encourage the hearts and guide the steps of his dear people. I feel to thank the Lord that he ever led sister White to write her views and experience that we may see how he has led and sustained her and her companion in this work. Truly may it be said, "Thus far the Lord hath led us on," and he will lead and guide us still.

Your sister endeavoring to strive lawfully for a possession in the new earth.

I. G. CAMP.

Gaysville, Vt.

#### From Sister Barrows.

DEAR BRETHREN AND SISTERS: How thankful we ought to be to our heavenly Father that he gives us the privilege of communicating one with another through the *Review*. I am often cheered and encouraged in this way to press on to serve God with a whole heart. The *Review* is all the preaching we have on the third angel's message, yet I am not discouraged, but mean to put my trust in the Lord and obey all his commandments, believing he will never leave nor forsake me. O how safe the Christian is amid all the troubles and turmoils of life. The Lord can bless one poor humble soul as well as a thousand. Sometimes I can say with the poet,

"I need not go abroad for joys,  
I have a feast at home,"

but if I could have the privilege of meeting with Sabbath-keepers to worship, I should esteem it a great blessing. I think we are living in perilous times. Cannot Bro. Hutchins or some other brother come to Bridgewater?

Your sister in love and union.

PRISCILLA BARROWS.

Bridgewater, Vt.

#### From Bro. Ferguson.

BRO. SMITH: Permit me to say a few words through the *Review*. It has been but a short time since I started in this cause; but by the aid and prayers of my companion, and good brethren around me, I have seen my naturally lost condition, and the speedy preparation that should immediately be made. I see that I ought to be up and doing while it is called to-day. I believe that God's word is truth. I believe that the ten commands are binding on all persons. I thank the Lord for sending his messengers, M. E. C. and M. H., this way two years ago to spread his truth. It was so plain my companion could not resist, although I did. I am now thankful to God that she did receive it with all her heart. I believe that all who resist this truth will not escape the plagues that shall soon fall upon the wicked. I am going to make every exertion to effect my escape and have a part in the first resurrection. I ask my brethren to remember me in their prayers; for I feel weak and unworthy. I remain yours seeking to be one of the hundred and forty four thousand that shall ascend to meet the dear Saviour at his coming.

J. M. FERGUSON.

Richmond, Iowa.

#### From Bro. Van Horn.

BRO. SMITH: I started to serve the Lord some over two years ago, by obeying the voice of the third angel, and walking out with the Lord's peculiar people.

I then started with my whole heart, and all I possess, in the work, and I thank God it is there yet. I feel willing, and have ever felt to aid the cause with whatever the Lord has been pleased to intrust to me. Therefore I shall esteem it a great privilege to assist in raising money for purposes described in the circular. I will take two shares. I want to be a humble child of God, and I mean by his assisting grace to fulfill the conditions necessary to become one.

Yours in the truth.

I. D. VANHORN.

Mt. Hawley, Ills.

#### From Bro. Holt.

BRO. SMITH: I beg the privilege of confessing my sins, which the Holy Spirit has pointed out, and convinced me of, in Testimony for the Church, No. 6, to the friends of the cause of truth through the *Review*. I regret the past, and grieve for the injury that I have done to the precious cause of truth, and the heart-

rending which I have caused its faithful servants. I return to my Father's house hungry, thirsty, blind and naked.

G. W. HOLT.

Sister S. Lyon writes from Elgin, Iowa: "I can say truly that it is good to serve the Lord, though almost alone, there being but one family of Sabbath-keepers within eight miles. Some lovers of present truth sent me some books and papers last summer, for which I am very thankful. I have scattered them about among my neighbors, praying God to bless those silent messengers to the good of many souls. I believe there are some honest souls in Elgin that will see the light and walk in it. I often ask myself, Can I do anything to advance the cause of present truth? Will God bless the feeble efforts that I may make in behalf of his law that has been so long trampled even in the dust? Paul says that God sometimes makes use of the foolish things of this world to confound the wise, and the weak things of this world to confound the mighty. May God bless the messengers, and send some of them here, that the people in this place may hear the third angel's message, and be sealed with the people of God."

#### FINANCIAL REPORT.

THE Expenses of the REVIEW Office during Vol. xvii have been,

For labor on books, papers, &c., \$1259.31  
" Material and Sundries, 1495.99

Total, \$2755.30

During same period our receipts have been as follows:

For REVIEW, \$1393.71  
" INSTRUCTOR, 222.23  
" GOOD SAMARITAN, 103.58  
From Book Sales by Mail, 149.63  
" " " on account, 504.40  
" Custom Work, 245.22

Total, \$2618.77

Excess of Expenditures over Receipts, \$136.53

Due for Books, \$881.26

Total indebtedness of Office, \$1497.23

\* The above acknowledgement for GOOD SAMARITAN includes all that has been paid on the whole number issued. It has not all been received during this volume, but this is the first time it has been brought into account.

SUBSCRIPTION LIST.—Subscriptions and stoppages for REVIEW during the past 26 weeks, show the following figures:

	ADDITIONS.	STOPPAGES.	
New England,	31	26	Gain 5
N. Y., Pa. & O.,	29	42	Loss 13
Mich. & Ind.,	23	45	Gain 8
Western States,	74	57	" 17
Total,	187	170	Gain 17

#### OBITUARY.

FELL asleep in Jesus on the 6th of April, in Knoxville, Iowa, Moses Long, aged fifty years, ten months and two days. His disease was lung fever, which continued nine days. He leaves a wife and child to mourn his loss, but we hope, if faithful, to meet in that land where all tears are wiped away. He joined the church when Brn. Hull and Cornell came here with the tent. Bro. Patterson made a few remarks from Rev. xiv, 13.

JOHN LONG.

FELL asleep in Jesus in Chelsea, Vt., April 22, 1861, sister Cynthia Bigelow, aged 65 years. Her disease was dropsy. She died with the blessed assurance of being made immortal at the coming of the Life-giver. She was formerly a member of the M. E. Church, but on hearing the proclamation of the Advent doctrine, she became a firm believer in its truths, and at a subsequent period was among the first in Vermont who embraced the third angel's message. The Sabbath was unto her a delight, and honorable. In her death it may well be said, that a mother in Israel has fallen. By works her faith was made perfect. The poor will ever remember her acts of charity and kindness. "Precious in the sight of the Lord is the death of his saints."

FRANCIS GOULD.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, MAY 14, 1861.

## TO THE BRN. IN MINNESOTA.

BRO. SMITH: I wish to say through the *Review* to the brethren in Minnesota, that the time has come that arrangements should be made for tent operations, that all may be prepared with their pledges to sustain the brethren and let them go free the coming summer for the advancement of the cause of truth. Now let us go right ahead and honor the cause we profess to love by upholding our brethren in preaching the word. In so doing God will bless us. Come, brethren and sisters, to the help of the Lord.

In behalf of the tent committee, Wm. MERRY.  
St. Charles, Minn., May 2, 1861.

## APPOINTMENTS.

The Lord willing, there will be a gathering of the brethren in Western New York at the house of Bro. J. Lamson, Clarkson Center, Monroe Co., N. Y., on Sabbath and first-day, May 25 and 26. It is expected that Brn. M. Hull and C. W. Sperry will meet with us.

R. F. C.

THERE will be a conference held in Texas, Pa., to commence the third Sabbath evening in May. The brethren in Pennsylvania and New York are invited to attend.

In behalf of the church, J. BARROWS.

PROVIDENCE permitting we will meet the brethren in conference in the neighborhood of Bro. Moses Porter's, five miles north of Mantorville, Dodge Co., Minn., on the 25th and 26th of May. We hope to see a general attendance of brethren and sisters. We would like to see Bro. Morse at this meeting. We wish to take into consideration some matters connected with the running of the tent this season.

We would like to hear from Bro. Andrews at this meeting.

Jno. BOSTWICK.  
H. F. LASHIER.

## Wisconsin Conferences.

PROVIDENCE permitting we will meet in conference with the church at Marquette, Wis., May 18, and 19. Also at Avon, Rock Co., the 25th and 26th.

ISAAC SANBORN.  
J. N. LOUGHBOROUGH.

## GENERAL MEETING IN KNOXVILLE IOWA.

PROVIDENCE favoring, we will meet with the friends of the cause in Southern Iowa in general meeting at Knoxville on sixth day, May 17, 1861.

Our future labors will depend upon the position and action of the friends of the cause in Southern Iowa, to be determined by the time of the Knoxville meeting.

J. H. WAGGONER.  
E. W. SHORTRIDGE.

## Business Department.

## Business Notes.

The P. O. Address of Wm. Dawson is Peosta, Dubuque Co., Iowa.

## Receipts.

## FOR REVIEW AND HERALD.

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.

E. Pratt 1,00,xix,1. M. S. Gleason 4,00,xix,1. S. Allen (by the hand of C. S. Glover) 3,00,xv,1. H. C. Whitney 1,00,xviii,19. J. Walter (from Book account) 1,50,xvii,9. G. W. Holt (from Book account) 1,00,xix,1. W. McClenethan 1,00,xix,1. H. Crosbie 1,00,xxi,14. H. Crosbie (for E. Dalgren) 0,50,xix,1. H. Hilliard 1,00,xxi,1. Mrs. N. Dennison 2,00,xx,1. Wm. S. Lane 3,00,xix,1. C. Daniel 0,56,xviii,1. E. H. Higley 2,00,xx,1. D. Pike 1,00,xviii,1. Jno. Darham 1,50,xviii,14. A. Coryell 1,00,xix,1. A. G. Wilbur 1,00,xviii,14. A. Gleason 2,00,xix,8. J. Jennings 2,00,xviii,1. G. Reed 1,00,xix,20. C. Smith 1,00,xvii,1. Wm. Dawson 2,00,xix,1. J. B. Sweet 4,00,xx,1. S. Dunklee 1,00,xxi,1. J. L. Palfray 1,30,xix,14. S. Brigham 1,00,xix,1.

FOR SOUTHERN IOWA TENT. By the hand of H. C. Whitney \$12,90, which pays J. W. for the tent.

FOR MICH. TENT. Ch. in Watson, Mich. (s. b.) \$10.

FOR GOOD SAMARITAN. H. Crosbie 20 cts. H. Hilliard 10 cts.

FOR THE POOR. E. Elmer \$1,00. S. Elmer \$1,00. D. C. Elmer \$1,00. Ashfield (Mass.) Sabbath-school \$2,00. Sister H. Keefer \$1,00. Ch. in Watson, Mich. (s. b.) \$5,00.

FOR MISSIONARY PURPOSES. Ch. in Watson, Mich. (s. b.) \$5,00. C. Daniel \$044. A. Coryell \$5,00.

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