



AND SABBATH HERALD.

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

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The Christian Race.

THE heart is fixed, and fixed the eye,
And I am girded for the race:
The Lord is strong, and I rely
On his assisting grace;
Race for the swift, it must be run;
A prize laid up, it must be won.

And I have tarried longer now,
(Pleased with the scenes of time),
Than fitteth those who hope to go
To heaven, that holy clime;
Who hope to pluck the fruit which grows
Where life's immortal river flows.

The atmosphere of earth, oh! how
It hath bedimmed the eye,
And quenched the spirit's fervent glow,
And stayed the purpose high;
And how these feet have gone astray,
That should have walked the narrow way!

Race for the swift, I must away,
With footsteps firm and free;
Ye pleasures that invite my stay,
And cares are naught to me;
For lo! it gleameth on my eye,
The glory of that upper sky.

"A prize laid up," said he who fought
That holy fight, of old,
For me in Heaven yet for me not
Alone that crown of gold;
But all who wait till thou appear,
Saviour, the diadem shall wear.

Patiently wait—so help thou me,
O, meek and holy One,
That dim although the vision be,
The race I still may run;
This eye, thus lifted to the skies,
This heart, thus burning for the prize.

Bishop Clark's Sermon on our Impending National Dangers.

THE discourse preached by Bishop Clark in Grace church last Sunday evening, Nov. 1, 1862, was one of intense interest, and made a profound impression upon the immense congregation. The text was from Lamentations v, 16. "The crown is fallen from our head. Woe unto us, for we have sinned!" We make the following report:

After a reference to the sad picture of reverses which the prophet describes in the book of Lamentations, the Bishop proceeded to show the application of his language to the condition of our country. "We have fallen upon evil days, and the heart of the nation beats with agony. I do not wish to say a word that shall deepen the gloom. We must look the facts in the face, we must be willing to see where we stand, and what dangers threaten us. The crown of prosperity is fallen from our heads. There is no suspension in the operations of business. There are many who are making

money as they never did before. By a single turn of the wheel, some find themselves rich who were poor yesterday. There never could be a better time for shrewd and daring speculation. Money is a drug; and when a man has made his half a million, he does not know what to do with it; for he feels that there is no paper which may not be rags in a year, no stock which may not have lost its value, no form of business that may not be at a stand still. Nothing is safe but gold and land; and the former can be had only at ruinous rates, and the latter may yield no income. We have a sort of hectic prosperity, but the vital organs are diseased. We have an abundant currency—an over-abundant currency—because it is fictitious—a "promise to pay," which everybody knows is a lie. The show of prosperity that we have cannot last long. We are blowing the bubble larger and larger every day, and it grows thinner as it expands. It glistens gloriously in the sunshine for a moment, but it will burst suddenly and vanish into space. We have ceased to accumulate the true material of prosperity, producing and manufacturing abundantly. Every one knows that soon the supply will be much larger than the demand, and we are speculating upon the impending calamity.

"This is not the worst. The temptations to fraud are irresistible, and many men, of whom we had expected better things, are yielding to the temptation. The most discouraging thing in the present alarming crisis is the fact that so many loyal citizens are improving the opportunity to amass enormous profits by fraudulent speculation upon the miseries of the country. I have seen the results of this at Washington, in forms that make one's blood curdle with indignation. I have seen sick and dying men in our hospitals furnished with supplies, for which the contractors were paid a generous price, and the poor creatures turned away with loathing from the nauseous substances laid upon their hot and fevered lips.

"The crown of pride is fallen from our head. No foreign power has attacked us; but the foundations are shaken, not by assault from without, but—the pillars of this magnificent fabric have fallen in by their own weight, weakened and shattered by the hands that were sworn to hold them up. And now we are distressed and ashamed at our inefficiency in dealing with the traitors who have desolated the land; and here and there men begin to whisper of compromise and concession. Meanwhile the nations from abroad withhold their sympathy, exult over our defeats, minister abundantly to the wants of the rebels, and exultantly predict our final ruin. Before many months have passed, if things continue in their present condition, we have reason to believe that they will proffer mediation with one hand, holding in the other the threat of armed interference.

"The crown of confidence is broken. No people ever struggled harder to retain their faith in the wisdom of their statesmen, and the efficiency of their military leaders; but to-day they point to the practical results—to what has not been accomplished, and say, 'We are disappointed.' Men are losing faith in each other. Party strife is rampant—the crew are quarreling while the ship sinks.

"It would be well in these days, when we are threatened with other dangers besides the Southern rebell-

ion, if our people and our rulers would study somewhat carefully the records of the past, and then remember that human nature, being essentially the same in all generations, history is very apt to repeat itself. What precipitated upon France all the horrors of her bloody revolution? I shall enter upon no recital of the strange cruelties and atrocities of that dark period—God grant that it may never be repeated! But I simply ask you to note these few points in the order of events. First, a cry for bread—the people are hungry and must be fed. Starving men are tigers, and will have blood if they cannot have bread. Secondly, weakness and temporizing on the part of the monarch. He means well, but lacks nerve. Thirdly, the union of extreme parties most diametrically opposed—the old aristocracy and the new radicals, to make things as bad as possible, and each hoping to secure what it wanted in the general overturn. Fourthly and lastly, national delirium; universal madness, a menagerie of wild beasts all let loose together, and human life regarded as a bagatelle.

"Is there anything in the fact that we live in the nineteenth century to shield us from the awful convulsions of the past? A while ago we thought there was, and he who should have predicted such a civil war as is now raging, would have been called a fool. Do you think that the great problems that the nation is now trying to solve will be settled easily or speedily? Do you feel sure that the final issue will come during your day and generation? Are there no tokens here in the loyal portion of the land which alarm you? Would one grand victory bring us unity and peace? Do you suppose that out of the ruins we shall ever rebuild the temple of our liberties in the same proportions and after the same architecture as before? No nation ever passed through such a struggle as we are engaged in without having experienced some organic changes; some for the better, some for the worse. We shall come out of this contest with the mark of the scars indelibly impressed upon us. God grant that we may also come forth stronger in limb, clearer in brain, and purer in heart.

"For, woe unto us, we have sinned, and therefore is the crown fallen from our head. We have sinned as individuals, and we have sinned as a nation. I have not time to give a full catalogue of our transgressions. I can only notice those which are most obvious and flagrant.

"First and foremost stands our treatment of those races which the providence of God has thrown upon our protection; inferior to us in blood, in culture, in rank, and in power. I say it deliberately, that the annals of the world nowhere furnish a record of more atrocious injustice, cruel fraud, than is seen down to the present hour in our treatment of the aboriginal nations of the soil, whom we have dispossessed, and, as far as possible, exterminated.

"And there is another people, first stolen from their barbarous homes, and transported over the sea to become our slaves. How have we dealt with them? Here at the North we abolished slavery when it ceased to be profitable; but down to the present hour the very name of the African is a term of indignity and reproach. We cast contempt upon him because he is weak. We exclude him as far as we can from every station of responsibility, no matter what his qualifica-

tions may be, and we would be glad to be rid of him altogether if we could. Well might Jefferson tremble, as he tells us that he did, when he remembered that God is just. His vision was prophetic, and to-day we are reaping the bitter fruits of our iniquity.

"And in those parts of the land where slavery was not abolished because it was thought to be profitable, why has there been no legislation to save the husband from being torn from the wife, parents from their children: no legislation to rescue the slave from the position of a chattel? No legislation for the prospective, gradual abolition of an institution which the whole civilized world has united in branding as a relic of barbarism. I hold no Utopian views upon this subject. I never believed that the relation of master and servant is of necessity a sin. I always thought that the evil needed to be carefully and judiciously handled. But I marvel at the wicked folly which pronounced this curse to be a blessing ordained of God to be perpetuated forever, and at the stupendous blindness which supposed that a nation could continue to prosper in peace with this caldron forever infecting the atmosphere.

"Again, we have sinned as a nation, in the persons of our representatives and rulers. Is it the wise forethought and sober judgment and deliberate wisdom of the community which determine who shall be our rulers? How are they nominated? How are they elected? How do they conduct themselves after they are elected? Do they never take bribes? Do they represent the country, or the party which elects them? Do they decide every question by its merits? Are they always sober, temperate, chaste, free from all obscenity and profaneness? Do they always utter their honest convictions? Whenever a measure is proposed for action, do they ask 'Is this wise and is it right?' and so determine how they will vote? Alas! the crown of glory is fallen from our head, and there is no hope for the country until the people arise in their might and say, 'We will no longer have profligates and fools to rule over us.' The descent has been so low that it is considered an impropriety to speak of the subject in a Christian pulpit. Politics mean party, and this is out of place in the house of God.

"We must have a thorough reform in this matter, or the nation is ruined; ruined whether we succeed in our present struggle or fail. We want men at the helm who fear God and keep his commandments. Men who break laws are not the men to make laws. Alas! for the ship of State, when the morals of the officers are lower than the average of the crew. I do not say that it is so now; but as things have been going, it is likely to become so soon. It is a terrible symptom when one is allowed to do that as a legislator which he would be turned out of society for doing as a citizen. The language of the Capitol of the nation ought to be the purest in the land. I do not learn that it is so regarded at present. The language of the Capitol is not altogether what we would like to have our children learn. Whenever our rulers represent the highest intelligence and the loftiest morality and the purest religion in the land, then the fallen crown will be restored to our brow. Brethren, pray for this; labor for it; and vote for it.

"Finally, we have sinned in that we have to a great extent banished God from our councils, and divorced Christianity from statesmanship. We have built a stupendous engine, and left out the regulator. It is not strange that we have an occasional explosion.

"I think the world have found out clearly enough where we are weak. We are not weak in numbers or resources, but we are weak in that efficient action which comes of faith, earnestness, self-denial, and unity of purpose. We have made many awful sacrifices to no purpose. We follow up nothing so that it tells substantially upon the final issue. The fault is laid here and there and everywhere, and there are none so positive in their censure as those who know nothing of the facts.

"O that the unity of the nation might now be restored in the bond of perpetual peace! We will sacrifice everything but principles for this. . . . Blow from the South, O winds of God, and bring us the tidings of reconciliation and love! Blow from the North, O winds of God, and carry back the message of fraternity and

peace! Scatter the darkness, roll away the clouds, and give unto us all once more the sunshine of tranquil rest! Under the shadow of thy wings we make our refuge, O God; give us peace."—*Providence, R. I., Evening Press.*

The Love of the World the Weakness of the Church.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv, 19.

The antagonism existing between the spirit of the world and the Spirit of Christ, ever since Eden was despoiled of its primeval innocence, is loud in its attestation of the truthfulness of the above utterance of our blessed Lord.

The history of the church in all ages of the world, and the conflict still going on between the kingdom of Christ and the kingdom of Satan, are but the fulfilling of the prophetic annunciation made six thousand years since, that the "seed of the woman shall bruise the serpent's head," and that it in turn shall "bruise his heel." We learn from the declaration of our Lord that the world will love only its own, hence whatever of concord is apparent between the worldly votarist and the aggressive spirit and conquests of the gospel, may safely be taken as a correct index to the spirituality of the church, or in other words, a scale measuring the proportion of worldliness drauk in by professed Christians. A pure and unadulterated Christianity neither courts nor receives popular favor. It admits of no compromise with sin. And while with the apostle, the Christian is ever on the alert to avoid unnecessary coming in contact with the prejudices of the ignorant, and is willing to be "made all things to all men" in order to "save some," yet when the principles of his holy religion and the honor of God's name become involved, he is also ready "not to be bound only, but to die for the Lord Jesus." He can cheerfully endure the scorn and obloquy of the world, only for Christ's sake. And the fact that modern Christianity has attained such an unprecedented popularity with the world, and that the masses of Church members so adroitly shape their religious course as to glide along smoothly through life without ever once coming in contact with the powers of darkness, is to the true Christian a source of pain and deepest sorrow. He has learned what the time-serving Christian has never known, that "they that will live godly in Christ Jesus shall suffer persecution"—that is, he is opposed at every step, and at every corner meets the rebuffs of the wicked. Because of the civil restraints of enlightened and Christian laws, he may not be hunted from house to house and from city to city, and seal his faith in God at the burning stake, yet if he have an earnest zeal for souls and the prosperity of Christ's kingdom he will find

"This world is not a friend to grace,
To help him on to God."

The kingdom of this world will not suffer any encroachments without contesting to the bitter end every inch of ground. The "carnal, or worldly, mind is enmity against God"—mark the phraseology—it is not *at* enmity, but is *enmity itself*, the very essence of all hatred and opposition to Him. "It is not subject to his law, neither indeed can be;" hence the injunction to come out from among them and be separate.

But it may be asked: May we not lose more than we shall gain by such scrupulous exactness, and would not a more conservative and yielding course be better calculated to secure the good will and co-operation of non-professors, and thus avoid the reproach of "extremists" and "one-idea" Christians? An apostle under the immediate afflatus of the Holy Spirit has summed up the whole matter in these words: "Whosoever therefore will be a friend of the world, is the enemy of God." No between or middle course here—no medium between serving God and serving the Devil; we are for or against him; we gather with him or we scatter abroad. We can have the friendship and co-operation of the world only to that degree that we drink in its spirit and conform to its maxims. And is it not surprisingly strange that in the face of such

plain and palpable Bible truths, professors are not found wanting, weak or wicked enough to attempt to blend what God has declared to be irreconcilable antagonisms? Herein lies concealed the cause of our impotency, contrasted with the glorious successes that crowned the labors of primitive Christians. They were dead to the world, having their lives hid with Christ in God. To be thus consecrated, and in such intimate relationship and communion with our divine Lord, we should soon realize that we too have a living God, and that the wonderful effusions of the Holy Spirit that so strikingly marked the ushering in of the gospel dispensation were not peculiar to the apostolic age, but that the promise extends to us, and to our children, and to all that are afar off.—*Sel.*

The World of Light.

STANDING in the midst of our darkness, in a world where there is so much misery, where we see so few things with any degree of clearness, we may learn to prize more the descriptions of that world to which we go—the declaration respecting heaven, with which the Bible so appropriately closes: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they need no candle neither light of the sun; for the Lord God giveth them light."

What a glorious career is before the Christian! All his darkness shall yet be dissipated; all that is now obscure shall yet be made light. Destined to live forever and ever; capable of an eternal progression in knowledge; advancing to a world where all is light; soon to be ushered into the splendors of that eternal abode where there is no need of the light of the sun or the moon, and where there is no night, we may well submit for a little time to the mysteries which hang over the divine dealings, and with exulting feeling look onward. In a little time, by a removal to a higher sphere of being, we shall doubtless have made a progress in true knowledge, compared with which, all that we have gained since we left our cradles is a nameless trifle; and then all that there is to be known in the character of our Maker and the principles of the moral government—all that is to be enjoyed in a world of glory without a tear—all that is beatific in the friendship of God the Father, of the ascended Redeemer, of the sacred Spirit, and of the angels—all that is blessed and pure in the goodly fellowship of the apostles and martyrs—and all that is rapturous in re-union with those we loved on earth, and the friendship of the "just made perfect," is before us.

Let it be dark, then, a little longer; let the storm a little longer beat around me, and the waves arise, let even the heavens be overcast, so that I can see neither sun nor star, I will neither murmur nor complain; for I see the light burn clearly that stands on the shores of eternity, and that invites and guides me there.—*Way of Salvation.*

Family Troubles.

Was there ever a family without its troubles? Every family has a skeleton behind the door; every person a thorn in his side. It is said that misery loves company, so take courage, helpless man, wearied woman. You are in the majority. "Man is born to trouble as the sparks fly upward." A useless family would be yours if it knew no trouble. Trouble is our great teacher. It nerves us with strength; it gives us courage; it tempers our metal; it develops our self-control; it quickens our inventive powers. Troubles are to us what the winds are to the oak, what labor is to muscle, what study is to mind. Life is a school, and trouble is one of the great lessons. Troubles are not to be courted, but when they come, we must get over them with the best fortitude we can arouse. Take courage, therefore, troubled one. Not in vain are your trials. They make you brave, strong, and it is hoped, better. Be not cast down, cheer up; cast aside your weeds and woes. Look the world in the face; do your duty; take every trouble by the horns, overcome it,

with the courage of a true soldier in life's great campaign, and stoutly contend for the victory of will and wisdom.—*Sel.*

Talks About Health.

A WORD ABOUT DRESS.

ONE of the gravest mistakes in our dress is the very thin covering of our arms and legs. No physiologist can doubt that the extremities require as much covering as the body. A fruitful source of disease: of congestion in the head, chest, and abdomen, is found in the nakedness of the arms and legs, which prevents a fair distribution of the blood.

A young lady has just asked me what she can do for her very thin arms. She says she is ashamed of them. I felt of them through the thin lace covering, and found them freezing cold. I asked her what she supposed would make muscles grow? Exercise, she replied. Certainly, but exercise makes them grow only by giving them more blood. Six months of vigorous exercise would do less to give those naked, cold arms circulation, than would a single month were they warmly clad.

The value of exercise depends upon the temperature of the muscles. A cold gymnasium may be considered unprofitable. Its temperature should be between sixty and seventy, or the limbs should be warmly clothed. I know that our servant girls and blacksmiths, by constant and vigorous exercise, acquire large, fine arms, in spite of their nakedness. And if young ladies will labor as hard from morning till night as do these useful classes, they may have as fine arms, but even then it is doubtful if they would get rid of their congestions in the head, lungs, and stomach without more dress upon the arms and legs.

Perfect health depends upon perfect circulation. Every living thing that has the latter, has the former. Put your hand under your dress upon your body. Now put your hand upon your arm. If you find the body warmer than the arm, you have lost the equilibrium of circulation. The head has too much blood, producing headache or sense of fullness; or the chest has too much blood, producing cough, rapid breathing, pain in the side, or palpitation of the heart; or the stomach has too much blood, producing indigestion; or the liver has too much blood, producing some disturbance; or the bowels have too much blood, producing constipation or diarrhea. Any or all of these difficulties are temporarily relieved by immersion of the feet or hands in hot water, and they are permanently relieved by such dress and exercise of the extremities as will make the derivation permanent.

Again I say, the extremities require as much clothing as the body. Women should dress their arms and legs with one or two thicknesses of knit wollen garments which fit them. The absurdity of loose flowing sleeves and wide-spread skirts, I will not discuss.

Do you ask why the arms and legs may not become accustomed to exposure like the face? I answer, God has provided the face with an immense circulation, because it must be exposed.

A distinguished physician of Paris declared, just before his death, "I believe that during the twenty-six years I have practiced my profession in this city, twenty thousand children have been borne to the cemeteries a sacrifice to the absurd custom of naked arms." When in Harvard, many years ago, I heard the distinguished Dr. J. C. Warren say, "Boston sacrifices five hundred babies every year by not clothing their arms." Those little arms should have thick, knit, wollen, warm sleeves, extending from the shoulder to the hand.—*D. Lewis, M. D.*

Motives to Holiness.

A MAN who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of heaven? Is this tongue soon to unite

with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy; and I should be dead to the world and alive for heaven.—*A. Barnes.*

Well Said.

SAID an infidel lady once to Lord Chesterfield, "The British Parliament consists of five or six hundred of the best informed men in the kingdom. What, then, can be the reason they tolerate such an absurdity as the Christian religion?"

"I suppose," replied his lordship, "it is because they have not been able to substitute anything better in its stead; when they can, I do not doubt that in their wisdom, they will readily adopt it."

And Lord Chesterfield, with all his sayings, never said a better thing.—*Sel.*

Our Inheritance.

SATAN took from us our dominion—our Eden. We have long been exiles from home, but thank God, in our wanderings we found One who was able and willing to redeem our lost inheritance, and has redeemed it with his own blood. He has left us to wander for a while, as Abraham did, who sojourned in the land of promise as in a strange country. But he has promised to come again, to be our King forever, for his dominion shall be in the earth.—*H. F. SOULE—Church Advocate.*

Prophecy.

"IN this age of unbelief and changeable events nothing seems more needful to establish our faith in the truth of divine revelation, and satisfy our minds with respect to the future, than a consideration of the prophecies of Scripture; not one jot or tittle of which will ever fail in its accomplishment."—*Lorenzo Dow's Works, Vol. II, p. 149.*

A Soldier's Opinion of this War.

"I THINK the sin commenced in the church. She has got off from the old paths, and got into pride, fashion, and idolatry, and I think she will have to humble herself down as Nineveh did at the preaching of Jonah, or if she does not, God will bring her down at the point of the sword."—*Church Advocate.*

Morals in Rebellom.

"FEARFUL stories are told of the increase of crime and violence in Richmond. One of the newspaper correspondents there says: 'A large and well organized band of cut-throats has "taken the town." They lie in wait at almost every corner, well provided with slung-shot, billies, brass knuckles, and all the other devilish implements of mischief which the city highwayman uses to disable his victims, and they attack everybody that walks along, oftentimes gentlemen when attended by ladies.' Even if much exaggerated this is a pretty unpleasant situation."—*N. Y. Independent.*

The Waste of War.

A FRIGHTFUL instance of the swiftness with which soldiers perish, is afforded by the army of the Potomac, in which, as is reported, of 230,000 men who were present a year ago, but 60,000 are this day left!—*N. Y. Independent.*

Beautiful Sentiment.

"I would frown on vice; I would favor virtue—favor whatever would elevate, would exalt, would adorn character, alleviate the miseries of my own species, or contribute to render the world I inhabited like the heavens to which I looked, a place of innocence and felicity. Though I were to exist no longer than those ephemera that sport in the beams of the summer's morn, during that short hour I would rather soar with the eagle, and leave the record of my

flight and my fall among the stars, than to creep in the gutter with the reptile, and bed my memory and my body together in the dunghill. However short my part, I would act it well, that I might surrender my existence without disgrace and without compunction."

In thine own temptations, often ask counsel of those who have been tried, and have overcome; and in the temptations of thy brother, treat him not with severity, but tenderly administer the comfort which you now desire to receive.

He doeth much who loveth much; he doeth much who doth well; and he doth much and well, who constantly prefereth the good of the community to the gratification of his own will.

The Tongue and Heart.

THE tongue blessing God without the heart, is but a tinkling cymbal; the heart blessing God without the tongue, is sweet but still music; both in concert make that harmony which fills and delights heaven and earth.

The State of Europe.

THE following is from the London Observer:

"To even a casual observer it is apparent that Europe is gradually but surely drifting into a convulsion. Notwithstanding that respective European governments profess to be at amity with all neighboring powers, that emperors, kings, and diplomatists are studiously polite to one another, and that professions of friendship are on their lips, there is much reason to fear that they mutually distrust one another, and are quietly preparing for the storm which is believed to be impending. Everywhere a spirit of uneasiness seems to pervade Europe. Russia, for instance, would appear to be on the verge of a revolution, which may burst forth at any moment. General dissatisfaction is felt in the army, on which the Czar solely relies. A vast conspiracy exists, not only among the soldiery, but also among the officers. A secret society, something after the principle of Ribbonism in Ireland, appears to have been formed; and when the work of assassination is decided upon, parties are elected to carry out the sentence of the tribunal. The nobles and the middle class population are also disaffected, and the numerous incendiary fires in all parts of the kingdom indicate how widely the conspiracy has spread. Poland shows unmistakable signs that ere long it will be in a state of convulsion; indeed, actual revolution is only kept down by martial law and the presence of a large army. With these internal sources of disquiet existing in his empire, the Czar has thought it a favorable opportunity to enter into a treaty (it is said of a very intimate character) with France and Italy—a combination that looks ominous for the future peace of Europe, and especially threatening to England."

Bro. F. Castle writes from Grass River, St. Lawrence Co. N. Y.: I feel interested in the truths the Review advocates, and that it is calculated to lead God's people to a system of order, and establish them upon a firm platform, so that the cause of God may prosper in their hand, and the loud cry go forth and find its way to him that hath ears to hear, so that even the poor oppressed may be led to rejoice at its happy tidings, of a Deliverer soon to come.

I feel like still trying to overcome; and while the enemy would sow seeds of discord and strife, I would seek for union and try to be in harmony with the remnant people. Our lot is cast in perilous times and how needful it is that we have the gifts in the church for the instruction and comfort of the body to the end, that it may be perfect. I think we shall appreciate these things more as we approach the end; and may the Lord help us to have faith.

He that has feasted upon God's goodness, is desirous that many more should sit down at the same table: "O taste and see that the Lord is good:" try yourself by this.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 25, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XIV. (CONCLUDED.)

VERSES 13-16. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

Events grow solemn as we near the end. It is this fact which gives to the third angel's message, now going forth, its unusual degree of solemnity and importance. It is the last scene to transpire, the last warning to go forth, prior to the coming of the Son of man. We are fast passing over a line of prophecy which culminates in the revelation of the Lord Jesus from heaven in flaming fire, to take vengeance on his foes, and to reward his saints. Not only so, but we have come so near its accomplishment, that the very next link in the chain is this crowning and momentous event. And time never rolls back. As the river does not flinch and fly as it approaches the precipice, but bears all floating bodies over with resistless power, and as the seasons never reverse their course, but summer follows in the path of the budding fig-tree, and winter treads close upon the falling leaf, so we are borne onward and onward, whether we will or not, whether prepared or not, to the unavoidable and irreversible crisis. Ah! how little dream the proud professor or the careless wordling, of the doom that is impending. And how hard for even those who know and profess the truth to realize it as it is!

John is commanded by a voice from Heaven to write, Blessed are the dead which die in the Lord from henceforth; and the response of the Spirit is, "Yea, that they may rest from their labors, and their works do follow them." From henceforth must signify from some particular point of time. What point? Evidently from the commencement of the message in connection with which this is spoken. But why are they blessed? There must be some special reason for this. We see at once that they escape the time of fearful peril, which the saints are to encounter, near the close of their pilgrimage; and while they are blessed in this respect, in common with all the righteous dead, they have an advantage over them in being doubtless that company spoken of in Dan. xii, 1, who are raised to everlasting life at the standing up of Michael. Thus escaping the perils through which the rest of the 144,000 pass, they rise and share with them in their final triumph here, and occupy with them their pre-eminent place in the kingdom. In this way we understand their works follow them: They are held in remembrance to be rewarded at the judgment.

VERSES 17-20. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden with out the city, and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.

It will be noticed that in this line of prophecy three angels precede the Son of man on the white cloud, and three are introduced after that symbol. There is here a little variation from strict chronological order; for we understand that the events accomplished by the three last angels, take place, not subsequently to the coming of the Son of man, as they are introduced in the prophecy, but right in connection with that event.

We understand that six literal angels are engaged in the scenes here described. The first three have charge of the three special messages, or are said to symbolize a body of religious teachers. The three last cannot symbolize such movements; since of these we have one angel praying to another to thrust in his sickle; which if taken symbolically would present the incongruous scene of one body of saints praying to another to execute vengeance on the wicked.

The gathering of both righteous and wicked is here represented: the righteous under the usual figure of wheat harvested for the garner of heaven, see Matt. iii, 12; xiii, 38-43; and the wicked under the no less usual figure of the ripe and bloated clusters of the vine of the earth, cast into the wine-press of vengeance.

The angel which cries for vengeance on the wicked, comes forth from the altar: showing that the ministrations of mercy are now at an end. He has power over fire: signifying probably some special judgment committed to his hands.

The wine-press is trodden without [or outside of] the city. What city? There is nothing in this scripture to inform us; but when we look at other prophecies describing the same scene, we at once learn what city is referred to. The reader is requested to look carefully at Joel iii, 1, 2, 9-16; Rev. xvi, 14; xix, 16, &c. From these scriptures we learn,

1. That there is to be a gathering of all nations to one place: not of course every individual of the nation, but at least a large portion of all nations.
2. That the place of gathering is to be Jerusalem.
3. That there the Lord comes down to tread the wine-press in his fury, and give the wicked to the slaughter.

It was without the city where Jesus suffered. Heb. xiii, 12. It is appropriate that that spot should be the scene of his triumph. And this is doubtless the time when "they also which pierced him," having, if we may so express it, a retributive resurrection for this very occasion, shall behold him in his kingly glory, and wail because of him. Chap. i, 7.

CHAPTER XV.

VERSES 1-8. And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and behold the temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The xvth chapter, entire, is but an introduction to the most terrific judgments of the Almighty, that ever have been, or are to be, visited upon this earth in its present state, namely, the seven last plagues. The most that we here behold is a solemn preparation for the outpouring of these unmixed vials. Verse 5 shows that they are poured out subsequently to the last ministration in the sanctuary; for the temple was opened before they go forth. They are given in charge to seven angels, and these angels are clothed in linen pure and white, a fit emblem of the purity of God's righteousness and justice in the infliction of these judgments. They receive these vials from one of the four beasts. These beasts were decided (see thoughts on chap. iv,) to be a class of Christ's assistants in his sanctuary work. How appropriate, then, that these should be the ones to deliver to the ministers of vengeance, vials to be poured upon those who have slighted Christ's mercy, abused his long suffering, heaped contumely upon his name, and crucified him afresh in the treat-

ment of his followers! While the seven angels are performing their fearful mission, the temple is filled with the glory of God, and no man can enter therein. This shows that the work of mercy is closed, and there is no ministration in the sanctuary during the infliction of the plagues; hence they are manifestations of the wrath of God, without any mixture of mercy.

But in this scene the people of God are not forgotten. The prophet is permitted to anticipate a little, and behold them as victors upon the sea of glass as it were mingled with fire, or sparkling and refulgent with the glory of God, singing the song of Moses and the Lamb. Thus like the bright sun bursting through the midnight cloud, some scene is presented, or some promise given to the humble followers of the Lamb, in every hour of temptation, as if to assure and re-assure them of God's love and care for them, and of the certainty of their final reward. Verily the words of the prophet are among the true sayings of God: "Say ye to the righteous that it shall be well with him," but, "woe unto the wicked! it shall be ill with him." Isa. iii, 10, 11.

Lovers of Pleasure.

It is remarkable that, while the country is involved in a most destructive and terrible war, and mourning is in every neighborhood, and almost in every house, our pleasure-loving people find no time to pause in their revelry and mirth, but festivities, parties, balls, and all sorts of amusements, are the order of the day.

How much, in this respect, does our own nation resemble France in the days of the triumph of infidelity! And yet ours is called a Christian nation. In Clarke's Lectures to Young Men, p. 127, we have the following concerning infidel France:

"While the courts of justice, says Burke, were thrust out by Jacobin tribunals, and silent churches were only the funeral monuments of departed religion, there were in Paris no fewer than twenty-eight theatres, great and small, most of them kept open at the public expense, and all of them crowded every night. Among the gaunt forms of famine—amidst the yells of murder, the tears of affliction, and the cries of despair—amid these, the song, the dance, the mimic scene and buffoon laughter, went on as regularly as in the gay hours of festive peace."

Look on that picture, and then look on our own little capital in this enlightened, and, so-called, Christian, land.

"Six theatres and two circuses are in full blast in Washington—the circus tents on Sunday are used for religious services."—*Niag. Co. Intel.*, Nov. 12, 1862.

Washington is only a specimen. Every city and large village are infected with the same malady. And besides the theatres, circuses, and parties in private and public houses, troupes of professional fun-makers are traveling the country in every direction, receiving the countenance and support of the people. The watch-word seems to be, "On with the dance! let joy be unconfined."

Are we approaching the conversion of the world and the temporal millenium which we have been hearing so much about? R. F. COTTRELL.

Unnecessary Fears.

"FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii, 32.

It is not the object of this text to lessen our filial or reverential fear toward God; for we learn that "the fear of the Lord is the beginning of wisdom," that "the fear of the Lord is clean, enduring forever," and that to fear God, and keep his commandments, "is the whole duty of man." Eccl. xii, 13. Nor does it countenance a spirit of stupidity or lukewarmness; neither is it an unconditional guarantee of the kingdom of God to any one. The plan of salvation secures to no one the precious boon of immortality and eternal life, short of strict obedience to the revealed will of its wise and benevolent Author.

Says Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in

heaven." Matt. vii, 21. And unto the Jews he said, "Ye will not come unto me, that ye might have life." To all those who through patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life looms up gloriously, beckoning us away from a world of sickness and sorrow, pain and death, to a land of uninterrupted felicity and everlasting rest.

In view of dangers that beset our pathway as we bend our footsteps to those blissful regions, there is occasion for fear. An artful and ever-busy enemy is continually upon our track. His wiles we should fear. The deceitfulness of sin and of our own hearts we should also fear. Well may we also fear lest we fall through unbelief as did the children of Israel in the wilderness. Their disobedience and fall are set forth as ensamples for our admonition, that we fall not after the same example of unbelief. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." To the devout Christian the exhortation of the apostle may ever come home, "Be not high-minded, but fear."

Indeed, as we dwell upon our own imperfections and unworthiness, we should be overwhelmed and sink in keen despair amidst ten thousand tormenting fears, were we not assured that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Yes, we have an Advocate strong and mighty to save, who is touched with the feeling of our infirmities, who is able to succor them that are tempted.

Here, then, is no occasion for the little flock to fear. Jesus is our Redeemer, our Saviour, our King, our Life, our All. Praise be to his holy and lovely name! "Let us therefore come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need."

The coming of our dear Saviour draws nigh. Not long will he delay. Now he sits as a refiner and purifier of silver. The solemn, sacred truths of the three messages of Rev. xiv, 6-12, are trying, testing, purifying and preparing the remnant church for translation. We need not fear, dear brethren and sisters, this work will be accomplished. The church will be brought into the unity of the faith. Those who keep the commandments of God and the faith of Jesus, will be in a state of readiness to meet the King in his beauty when he appeareth. The appropriate and joyful language of their hearts will then be, "Lo, this is our God; we have waited for him, and he will save us."

Dear reader, is this blessed hope yours to day? If so, "fear not; for it is your Father's good pleasure to give you the kingdom." As certainly as the first and second messages have sounded, so certainly the work of the especial preparation for the Lord's coming has begun, and it will not be left unfinished.

The present work, with many things we have since had to learn, were wisely hidden from our view in 1844. But who that had a living experience in that work, can for a moment doubt but that the hand of the Lord was then and there leading out his people in joyful expectation of his immediate coming? But as we have already intimated, the whole truth was not learned under the proclamation of the messages of the first and second angels. A development of truths appropriate to the time in which we live, and surrounding circumstances, is as necessary now as ever; otherwise the path of the just would not be as the shining light, that shineth more and more unto the perfect day. As the faith of God's people was strong and unshaken, that they should meet their divine Master at the termination of the 2300 days, the present preparatory work for that much-desired event of course was beyond their sight. And from that time many have manifested a determined unwillingness to learn any new truth. This seems to be the period of their discipleship in Bible knowledge. Here a firm and decided halt was made, as though they had come to the knowledge of the truth. The cleansing of the sanctuary, the commandments of God, and the faith of Jesus, are all overlooked. The third message is not acknowledged as present truth. Our hearts feel for these dear friends, and earnestly do we pray that they may yet see the beautiful connection and harmony there is in these messages.

But have not we who have long since acknowledged and embraced these leading truths, been very slow to learn? Have we not been plagued with many unnecessary fears, with groundless apprehensions? It seems to me we have. As I have thought of the feelings of some on the subjects of church order, systematic benevolence, &c., I have been reminded of Moses' rod when transformed into a serpent. In fright he fled from before it. But when in obedience to the voice of God he put forth his hand and took it up, it became the same harmless rod. Thus it has been, and will continue, in our experience. Every step the Master bids us take is one of the most positive safety. Blind prejudice and fearful apprehensions see a thousand serpents, but willing obedience transforms them into innocent rods.

The subject of drafted Sabbath-keepers in the present war, has brought its fears, if we do not add its dread, terror, and fright. But I hope the minds of all have been relieved by the candid articles which have appeared in the Review. I can say that mine has in a great measure. I wait, watch and pray for clear light which I believe we shall have if we follow the advice of those who have written.

Now I propose, dear brethren, as an antidote to so many unnecessary fears relative to this work, that we learn from past experience not to startle with such nervous timidity at every new point, but exercise more faith in God and in his purpose to gather his people into the unity of the faith. Let our faith be fixed and settled that we are now living in the gathering message, and that the same mighty hand that brought his people through the Red Sea upon dry land, will soon accomplish his work for the remnant church. Let our fear be turned into the right channel. Let our fear be that which is the beginning and end of wisdom. Fear God, and keep his commandments.

Let us have more confidence to believe that God will lead those whom he has placed at the head of the work. Let our united prayers go up to the throne of grace in their behalf, and for ourselves, that we may be led into all truth, and that the four angels may hold the four winds, that the third message may swell into the loud cry, and soon wind up in glory and everlasting triumph. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"Thou on the Lord rely,
So safe shalt thou go on;
Fix on his work thy steadfast eye,
So shall thy work be done.
No profit canst thou gain,
By self-consuming care;
To him commend thy cause, his ear
Attends the softest prayer."

A. S. HUTCHINS.

Blessedness of the Kingdom.

"They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. lxv, 22.

1. This scripture is applied by the prophet to the kingdom: "For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Vs. 17.

2. In the kingdom of God, they shall not build and another inhabit. Every one there will enjoy the fruits of his own labor. Here man is without a home, and feeling wearied of moving from place to place, concludes to build one for himself. He begins the work. Anticipation is high. He hopes soon to have a home of his own, where he can rest with his dear family after the labor of the day is past; where he can enjoy the refreshing breezes of spring; where he can be sheltered from the beating rain and howling tempest; where he can be protected from the cold penetrating winds of a dreary winter. He thinks, How sweet and dear it would be to have a pleasant little home for myself and family. For this he toils and sweats. Finally the end is obtained. His home is completed, and he begins to feel that his happiness is achieved. But alas! he soon sickens and falls under the heavy stroke of death. His earthly joys are destroyed forever. He built, but another will inhabit. It will not be so in the time to which the prophet refers.

3. In that land of delight they shall not plant and another eat. Here, where all is disappointment, one plants, another eats. The farmer may plant his fruits and vineyards, hoping soon to enjoy the pleasure of eating and beholding them in their richness and beauty, but by disappointment he is deprived the much desired privilege, and the blessing falls to him that planted not.

4. For as the days of a tree, are the days of my people. There is a time coming when the days of God's people will be as, or equal to, the days of a particular tree. We feel desirous to know what tree is designated. On this phrase, Benson gives a very correct and important note. "The LXX translate this clause, 'As the days of the tree of life, shall be the days of my people.' Such is the reading of the Septuagint. This shows conclusively that, as the tree of life is not the tree of death, or decay, and as the days of God's people will be as the days of the tree of life, they will live forever in the state to which the prophet refers.

Many erroneously apply this chapter to a supposed temporal millennium, from the assumed consideration that the phrase, "as the days of a tree," refers to such trees as the oak and other large trees, which are several hundred years maturing, and then die. Such persons only show their misapprehension of the Scriptures.

How blessed and rejoicing is the thought that there will be no death in the reign of Messiah. The days of his people will not be as the days of the great oak, or the tall cedar, here. No; for they die, and their days cease; but their days will be as the tree of life which liveth forever in the midst of the paradise of God.

5. And mine elect shall long enjoy the work of their hands. This is further proof that this part of the above chapter refers to the immortal state; for here we all realize that the Christian enjoys the work of his hands but a short time. Our days are few and full of trouble here. We are now where the prince and power of the air rules, and our time is occupied in battling his assaults to overthrow us. We are strangers and pilgrims, having no home nor continuing city, but we seek one which is to come. Here we bloom for a short season with youthful beauty, and bask in the passing pleasures of our earthly day, whose morn has long since dawned upon us. Soon our youthful beauty passes, and the pleasures of early morn are past and gone, and we are bowed with old age. Our cheeks are furrowed; our heads gray with age, and our limbs are filled with pains. We say we have been here long enough, and pray for the Nobleman to return and transport us to that fair and happier clime where, the curse removed, is no more, and where the great Abaddon is destroyed, where the wicked cannot come, and where the righteous will never grow old, or say, I am sick. There his people will long enjoy the work of their hands, and he will satisfy them with long life, and show them his salvation. There the mild scepter of King Jesus will extend, and its peaceful power be felt from the rising to the setting sun; from the rivers to the ends of the earth. And to him every creature in the universe will then break forth in rapturous acclamation of, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

O it will be glorious to live in that delightful country. The society will be so good. Immortal saints of every age and every clime. The health of that country will be good. None shall ever say, I am sick, and hence there will be no death there. The grave-yards of land and ocean will have delivered up all of God's dear children, never to receive them any more.

The government will be good, for Jesus will be the Supreme Ruler under the whole heaven. It will be a land of peace; for there the nations will learn war no more. May Jesus soon come, and bless his people with the delightful home which he has promised to give all his children.

Dear brother, dear sister, let us strive to meet in that fair land of promise, and so have a home where God's people shall not build and another inhabit; but where their days shall be as the days of the tree of life, and where they shall long enjoy the work of their hands.

B. F. SNOOK.

Home at Last.

We live as pilgrims and strangers below,
We're homeward bound;
Though often tempted, yet onward we go,
We're homeward bound.
Trials and crosses we cheerfully bear,
Toils and temptations expecting to share,
We hasten forward, content with the fare,
We're homeward bound.

Earth, with its trifles, we all have resigned,
We're homeward bound;
Heaven with its glories we shortly shall find,
We're homeward bound.
Sinful amusements no longer are dear,
O, how delusive and vain they appear,
While to our home we are drawing so near,
We're homeward bound.

We'll tell the world, as we journey along,
We're homeward bound;
Try to persuade them to enter our throng,
We're homeward bound.
Come, trembling sinner, forlorn and oppressed,
Join in our number, O come and be blessed,
Journey with us to the mansions of rest,
We're homeward bound.

Soon we'll be singing, if faithful we prove,
We're home at last!
Sounding in triumph, in mansions above,
We're home at last.
Soon as our toils and temptations are o'er,
Up to our home with the blessed we shall soar,
O, how we'll shout as we enter the door,
We're home at last.

Obedience.

THE ruling passion of our nation is to be great. Greatness! this is the theme, from the early lessons of the infant class in the primary department, all the way along through academies, colleges, &c., &c., up to the Senate house at Washington.

Greatness! no matter how attained, how held, whether by dint of mental toil, or native talent, or by purchase with gold, it must somehow be attained by the ambitious youth.

Greatness! How can I manage to become great? I must be chief, second to none. Shall I take Cæsar, or Napoleou, or Washington, as my model?

Consequently there are as many aspirants for office, almost, as there are men. Indeed, it is probable that most of our soldiers aspire to some office, and most of our officers aspire to be generals, most of our generals aspire to be presidents.

This spirit manifests itself in the church; and many a good lay member looks forward to the time when he shall be a messenger, and not a second-rate one, either! How different the teachings of the Bible. Here, instead of greatness being inculcated, humility is taught.

The church at Jerusalem was the greatest and most noted of the churches, yet notice the epistle of Paul to the Hebrews. How it teaches obedience and humility, and lowliness of mind!

This desire for greatness prompts to acts of pride instead of humility, while the person thus agitated by ambition is wholly insensible of the motive at the root.

Moses, the man of God, had wholly overcome this kind of ambition (if he ever had it) before God would entrust him with the important work allotted to him.

Daniel had every earthly hope and joy crushed out of his heart before he entered upon the exalted sphere God intended for him, and his master was Melzar, a deputy of Ashpenaz, prince of the eunuchs, in the court of haughty Nebuchadnezzar, until God exalted him.

It is this rebellious kind of pride which has been nourished in the schools, a kind of liberty and independence run mad, which has sowed the seed of rebellion in our country, and it finds its counterpart in the church, in the mad opposition to organization, which has done such damage to the cause.

O that all would heed the injunctions of Paul. Heb. xiii, 7, 17, 24. Please turn to these passages and read them. If there were those who had the rule over that church, how had they this rule. Was it not an organized church?

But there are many who assent to all the testimonies.

O yes, we believe in organization, systematic benevolence, &c., who are holding back on all these points. Either they believe and do not, or they are ignorant of what these testimonies inculcate.

We will have our own way, is the language of the carnal heart. What does God require of me? is the language of the good man. And he will seek to find out his duty. Thus by humility and obedience Moses and Daniel find their spheres, while pride and self-will shipwrecked Dathan and Abiram. J. CLARKE.

Rejoice.

REJOICE in the Lord alway: and again I say rejoice. Phil. iv, 4.

It is a well known fact that the profession of religion is looked upon by the unbeliever as possessing little or no enjoyment, save what he may find in the pleasures of the world.

If the command of Paul were obeyed this would not be the case. The professor is often found repining at his lot, or discouraged because he has met with some worldly loss. He ought not thus to live. A person's house may have been burned with fire, and can he rejoice? Yes. To be sure he may have to endure hardship and suffer on account of his loss; but he can rejoice in view of a "house not made with hands eternal in the heavens." 2 Cor. v, 2. Another may have lost a farm, but rather than to grieve for the loss he can rejoice that he may obtain an inheritance in the new earth, Matt. v, 5.

There are some things in which the Christian should not rejoice.

"Rejoice not when thine enemy falleth." Prov. xxiv, 17. Charity "rejoiceth not in iniquity, but rejoiceth in the truth." But Paul says "Rejoice in the Lord." There are many good things in which the saints may rejoice. "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. lxxv, 18. Our Saviour said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and cast out your name as evil, for the Son of man's sake," "rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven." Luke, vi, 12. "Rejoice, because your names are written in heaven." Luke x, 20.

If professors would live so that the world would hate them for their well doing and then instead of reviling again would "rejoice" it would show to the unbeliever, that they were not living for the pleasures or friendship of the world, but that they had a hope which he knew nothing of and that they would rather obey the Lord than please man. Reader you have many causes for rejoicing. You can rejoice in the goodness of God. Do you enjoy health? It is through his goodness. Do you have food and raiment? He permits it. Have you kind friends? The Lord giveth them. After the apostles were beaten for preaching the gospel, and commanded that they should not speak in the name of Jesus, they were found "rejoicing that they were counted worthy to suffer shame for his name." Acts v, 41.

You may say that you do not feel like rejoicing. If so, meditate upon God's law, and keep his statutes; for "The law of the Lord is perfect, converting the soul" and "The statutes of the Lord are right, rejoicing the heart." Ps. xix, 7, 8. If you have not obeyed the word of the Lord, make haste to do the same, and then you can go on your way rejoicing. Acts viii, 39.

Then let us "rejoice in the Lord alway." We can be "sorrowful, yet always rejoicing." 2 Cor. vi, 10. We can keep the commands of God, and the faith of Jesus. We can watch for our coming king, and when he comes we can say "Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him we will be glad and rejoice in his salvation." Isa. xxv, 9.

J. D. BROWN.

Waverly, Mich.

Report from Bro. Bates.

BRO. WHITE: From Oct. 24 to Nov. 6, I labored in Portage, Porter Co., Northern Indiana. Eight out of the ten Sabbath-keepers reported in Review Vol. xx,

No 16, I found still holding their regular Sabbath and prayer meetings, desiring to go forward in the message. The other two were still convinced, but lacked courage to take hold in the good work. I met with them the two Sabbaths that I tarried there.

By invitation we commenced a series of meetings some four miles distant from our former place, on what is called The Twenty Mile Prairie. When the weather was dry and pleasant we had quite a full school-house from the scattered farm houses. Several families became much interested, but lived quite a distance from the place of meeting. We visited them and furnished them with books. None of them I believe had ever heard the message before. Two heads of families were convinced of the truth, but were held by family prejudice and wrong influences. Another one said he would keep the commandments of God. We hope that some will be benefited. We should have continued, but the rain and snow storms for the last two days broke up our meetings until renewed by a new appointment.

JOSEPH BATES.

Monterey, Nov. 19, 1862.

The Christian's Life.

Is prayer, sweet? Holy communion with God, makes this life one of peace, when the Christian can look up and claim the sweet promises of God as his, knowing that all our Father's promises are sure, even to him that is of a broken and contrite heart. Him that cometh to me I will in no wise cast out. Precious promise. The prayer of the upright is his delight; and thus the suppliant pilgrim is favored to realize the parental blessing. He beholds the smiling face of his Father with ineffable joy, and hears the kind utterance of his lips, I have loved thee with an everlasting love, and therefore in loving kindness have I drawn thee. Daily requisitions draw him to a throne of grace. He will repair thither to embrace his privileges and more and more to experience communion with his God—the means appointed by God for his people, under all necessities, embarrassments, and temptations. The path of obedience is evidently the path of pleasantness and peace.

The exercise of prayer is truly desirable; and the Christian lives only when he breathes the true spirit of prayer. As did Hezekiah of old—he a solitary individual retires, there he bows before God, there humbles himself, there pleads, there points to the honor of God insulted, his power denied, points to Jerusalem, where his covenant people dwell, and asks, "Lord, wilt thou not spare thine own consecrated city, and thy people whom thou hast chosen?" His prayer is heard, and the doom of thousands is sealed. Here one messenger of the Lord is sufficient. Here we learn a lesson of confidence in God; learn that dependence upon him is far preferable to dependence on human wisdom or human strength; that his power, his will, his providence, his promises, are all for those that love and put their trust in him. If God be for us, who can be against us, said the Psalmist, "The Lord is my light, and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" And there lives not that disciple of Jesus, who may not, each and every day, hold far more intimate and blessed communion with the Redeemer, than the ancient believers did, or perhaps could. We have now a more full and ample revelation. They enjoyed light, which shone dimly through types, shadows and cloudy pillars; but we see the Sun of Righteousness, shining in full gospel splendor. They had the promises of good things; we the fulfillment. They the shadows; we the substance. Doubtless the ministration of the Spirit is more glorious, raising, expanding, warming, blessing, and filling the soul with such raptures, that we hardly know whether in the body or out of it. It is then we love, feel, act, speak in the Spirit. O for that soul-inspiring love that draws our thoughts and affections away from earth and earthly things, and places them upon heaven and divine things; for where the heart is, there will our treasure be also; and we can cry, Whom have I in heaven but thee; and there is none on the earth that I desire besides thee. Or filled with the sense of the goodness, wisdom, and

mercy, of God, his long suffering and forbearance, we feel to say,

"My soul forsakes her vain delight,
And bids this world farewell,
On things of sense why fix my sight?
Why on its pleasures dwell?"

If there is any thing on earth that is dear to a Christian heart, it is sweet holy communion with God, where he can pour out his soul in penitential sorrow for his sins.

When we can repose in Jesus bosom, we find a pillow of rest, of substantial rest, on which the weary head reclines itself, and feels easy. Its aching and its throbbings cease. On the bosom of Jesus' love I rest my soul. My soul, which never found rest before, finds here a home. Who will say I have no right to place myself in his heart, to live in his affection, to cling to him and be loved by him, since Jesus freely offers it to me? If he loved me when a rebel and an alien from him, now that I have come to him a humble penitent, will he not love and give me a place among his chosen sons and daughters, and let me rest as in his embrace? Jesus' love! With what shall I compare it! What so solid, so enduring? The heavens and earth may pass away, but his love, it was, and is, and shall endure forever. When we realize that these light afflictions which are but for a moment shall work for us an exceeding and eternal weight of glory, we may hope if our life be one daily progress, if we are more humble, and obedient, more diligent and self-denying, more anxious about being what we ought to be in the sight of God, and less anxious about the things of the world that will soon avail us nothing—then we may hope that our religion is not vain; that it can stand against scorn and contempt without, and also against impatience and despondency within. When we are adorning the doctrines of God our Saviour with a well ordered life and Godly conversation, then will our walk be that of the just, and our pathway will be as a shining light, that shineth more and more unto the perfect day, when the Lord shall reveal himself as our everlasting light.

O the blessed boon of prayer,
Casting on the Lord our care,
Knowing when all sources fail,
Faith in God will sure prevail.

Sweet to bend before him low,
Breathing out our notes of wo,
Telling only him our grief,
Who alone can give relief.

There the Spirit, heavenly power,
Meets us in that holy hour,
And we feel an unction sweet,
Bowing at the mercy seat.

All unholy feelings die,
Earthly visions fade and fly,
There's a calm within the breast,
Foretaste of our final rest.

Firmly may we anchor there,
And with holy boldness dare,
Claim the blessing that we seek,
With an humble heart and meek.

Then let worldlings have their bliss,
Vain and fleeting as it is,
But O let me ever share,
This most precious boon of prayer.

LYDIA JANE SHAW.

Wethersfield, N. Y.

LETTERS.

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

From Sr. Harris.

DEAR BRETHREN AND SISTERS: With a glad and thankful heart I sit down to tell you what the Lord has done for me.

He has again raised me from a sick bed. Glory be to his great and glorious name. And he has set me free in Christ. With all my heart would I praise God that "Jesus died on Calvary's mountain long time ago, and salvation's rolling fountain now freely flows," and that the poorest and weakest and most wandering may have access to it.

Since the first of April I have been confined to my bed, most of the time unable to sit up to have it made, until one week ago it pleased the Lord to strengthen

me so that I was enabled to leave my bed. I am now able to sit up nearly all day, and can work some. I earnestly desire to seek meekness. I can say in the language of another,

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee."

In hope of life, C. E. HARRIS.
Lunenburg, Vt., Nov. 3, 1862.

From Bro. Bean.

BRO. WHITE: I would say for the encouragement of those interested in the great and glorious work of the third message, that the little church here in Troy and Potten are on the onward march for the everlasting inheritance. I can say that I think the church here is on the rise. There is an increase of union among us, and also with the whole body. We held our first quarterly meeting on the 31st of October and the 1st of November. The Spirit of the Lord was with us from the commencement to the close. The ordinances of the Lord's house were attended to. Many of the church participated for the first time. It was a season of rejoicing, also of humbling ourselves before the Lord. One was added to the church. I would here say that we are in harmony and union with those at the head of the work, and while we see the perils thickening and the time of trouble nearing, our prayer is, Lord, spare thy people, and bring us safely through to mount Zion.

South Troy, Vt.

LEWIS BEAN.

From Bro. Bates.

BRO. WHITE: I would say to the brethren and sisters, through the Review, that I am still striving to keep all the commandments of God and the faith of Jesus. Although I make but slow progress, yet I rejoice to have a name with the people of God; and I not only want a name with them, but I want my name written with theirs in the Lamb's book of life. To this end I mean to strive, though I feel most unworthy. It is most consoling to think that we have a great High Priest that is passed into the heavens, Jesus the Son of God. Let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities. Heb. iv, 15.

My little children, these things write I unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii, 1.

I feel glad that the truth is being brought out on the subject of order, and our duty respecting the nation. For my part, I want to know my whole duty and do it.

Yours striving to overcome, and stand with the Lamb on Mt. Zion.

H. N. BATES.

Rush, Ills.

From Sr. Holloway.

BRO. WHITE: Once more I wish to speak in favor of the truths advocated in the Review not because I am worthy, but because I feel cheered when I read the stirring epistles which it brings to us. We have reason to believe that soon the loud cry of the third angel will go forth, then the latter rain will be shed upon the people of God, which will enable them to stand in the time of trouble such as never was since there was a nation. I thank the Lord that he has given me a willing heart to give up error for truth. About two years and a half ago I was keeping Sunday for the Sabbath, but by hearing God's servants teach his word, my eyes have been opened and I now rejoice in keeping the day that the prophets of old kept. The more I read my Bible, the plainer I can see that we were keeping Sunday according to tradition.

As I look upon the past, and see how far short I have come of adorning my profession as I should, I feel that it is through his mercy that I am not cut off from his people. I feel that I have a great work to do before I shall be prepared for the coming of our Saviour. I have passed lightly over messages given us for our correction. I truly believe that the visions are an important part of the third angel's message and I wish to profit by them.

When I read the word of God and see the precious promises therein it strengthens and gives me courage.

Our Saviour says, "Lo! I am with you always even unto the end of the world." He also says, "As your day your strength shall be." When we have such glorious promises why do we feel so discouraged? We must by faith lay hold of his promises. I want to arise with the third angel's message and get out of this lukewarm state. I want to have on the whole armor of God and ever be found in the path of duty. If we want to join that happy throng we must lay by every weight and the sin which doth so easily beset us, and press forward toward the mark of the prize of our high calling which is in Christ Jesus. If we would be God's true people we must be a peculiar people, zealous of good works, and be found without spot or wrinkle or any such thing. My prayer is that we may be so happy as to meet on the earth made new.

Yours striving to overcome.

S. M. HOLLOWAY.

Marion, Iowa.

Extracts from Letters.

BRO. M. KITTLE writes from Findlay, Ohio: I would like to say to the brethren that the Lord has delivered me from military service in a way and manner entirely unexpected to me or my brethren and friends, who were, without my knowledge, making an effort for my release. In two hours after the arrival of Bro. Hodgson sent for that purpose, and just one week from the time of my entrance into camp, I was a free man without having to take the oath that I believed it wrong to perform military duty, which was a great relief to my mind. I started for home with a heart full of praise and gratitude to the Ruler of nations, who I believed, had rescued, and placed me where I could live out his truth and thus honor his name.

I desire to gain the victory entire, brethren, and with you stand upon Mt. Zion.

BRO. J. FISHELL, jr., writes from Grand Ledge, Mich.: I would say to the dear brethren and sisters, that we are trying to get ready to be caught up together with them in the clouds to meet the Lord in the air. Though we have trials and afflictions, yet none of these things move us. We try to be strong in faith, giving glory to God.

Brethren, the Lord is at hand. Soon he that shall come, will come, and will not tarry. O let us live by faith, and not be of them that draw back unto perdition, but of them that believe to the saving of the soul. Were it not for the promises of the Lord, we should sink in despair; but he hath said, I will never leave you nor forsake you; and he is a present help in every time of need. So we can boldly say, The Lord is our helper, and we will not fear what man will do unto us.

OBITUARY.

DIED of pleurisy, at his residence, in New York city, Nov. 11, 1862, Bro. Charles Andrews, aged 64 years, after a short illness of one week.

BRO. ANDREWS embraced the Advent faith in 1842, and was disappointed with many others in 1844, in not seeing Jesus. But while many others gave up the Advent doctrine after the passing of 1844, he continued with the faithful few who held on to the past Advent movement, and believed God was in the messages. He embraced the Sabbath in 1851, under the labors of Bro. Bates, since which time he has been a firm believer in the third angel's message. He leaves a wife and an aged mother-in-law, who deeply feel his loss. These, with a little adopted daughter 3 years old, comprised his family. In their bereavement they ask to be remembered by God's people. We believe Bro. Andrews sleeps in Jesus.

A. GRAHAM.

DIED in Vernon, Van Buren Co., Iowa, Oct. 16, 1862, Charley F., son of Jacob & Joanna Stover, aged 1 year and 3 days.

DIED in Sonora, Atchison Co., Mo., Oct. 17, 1862, Charles R., son of Sanford R., and Mary J. Twist, aged 3 years, 11 months, and 19 days. The Lord giveth and the Lord taketh away: blessed be the name of the Lord. He doeth all things well.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 26, 1862.

Monthly and Quarterly Meetings in N. Y.

At the monthly meeting at Somerset, Nov. 8, it was agreed to divide the district comprehended between the two extremes, Olcott, Niagara Co. and Victor, Monroe Co., into two monthly meetings, and also to appoint quarterly meetings for Western N. Y., to be held on the second Sabbath in Jan., Apr., July, and Oct., which are designed for a general gathering for these monthly meetings and that at Mill Grove, Erie Co.

The monthly meetings in Erie Co. are held at Mill Grove for the first Sabbath in each month.

The next for Niagara and Orleans counties at Bro. Aldrich's Hall, Somerset, the first Sabbath in Dec.

The next for Monroe Co. at Bro. J. Lamson's, Hamlin, the second Sabbath.

The first quarterly meeting is to be held at Bro. Buckland's, Carlton, Orleans Co., five miles N. of Albion Station, on Sabbath, Jan. 10.

It will be necessary for brethren to come to this meeting well provided with buffalo robes, blankets &c., so that they may, as far as possible, take care of themselves. We hope to have the general attendance of the brethren in this section of the State at these quarterly meetings. R. F. COTTRELL.

BUSINESS DEPARTMENT.

Business Notes.

C. L. Palmer: We have none of the books bound which you order.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & 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.

G. Castle 3.00, xxiii, 1. Ann Darling 0.50, xxi, 1. F. Greenman 2.00, xxiii, 9. L. Blodock 2.00, xxi, 2. S. G. Beede 1.00, xxi, 1. H. S. Giddings 3.00, xxiii, 1. H. W. Dodge 2.00, xxiii, 1. A. Lanphear 1.00, xxi, 1. Mrs. A. Cochran 2.00, xxi, 5. Hannah Beecher for Mrs. I. Castle 1.00, xxiii, 5. J. M. Wilkinson 2.00, xxiii, 1. C. G. Campbell 2.00, xxi, 13. M. Wilcox 1.00, xxi, 14. D. F. Moore 2.00, xxiii, 1. S. Tomlinson 2.00, xxi, 1. S. Tomlinson for C. Tomlinson 1.00, xxi, 23. J. I. Bostwick 2.00, xxiii, 1. H. G. Overmier 2.00, xxi, 20. Wm. Bates 1.00, xxii, 16. W. H. Riley 2.00, xxi, 6. E. M. Wood 1.00, xxiii, 1. D. Strout 2.00, xix, 1. J. Heald 1.00, xxiii, 1. S. N. Tubbs 1.00, xxiii, 1. C. Crane 1.00, xxiii, 1. C. Brown 4.00, xxii, 1. L. Edmunds 4.00, xxiii, 1. Church at Richmond and Dayton for R. Spulock 0.50, xx, 20. J. M. Ferguson 1.35, xxi, 4. C. L. Palmer 2.00, xxiii, 1. Mrs. L. P. Smith 1.00, xxiii, 1. J. M. Avery 1.00, xxii, 1. I. D. Perry 1.00, xxii, 1. W. M. Sexton 2.00, xxiii, 1. W. H. Slown 2.00, xxi, 1. Barbara Socks 1.00, xxiii, 1. J. Hall 1.00, xxii, 7. L. M. Freeto 1.00, xxi, 1. Mary B. Obrist 2.00, xxi, 1. E. S. Faxon for M. F. Faxon 0.33, xxi, 1. E. S. Faxon 1.00, xxii, 1. H. Keeny 2.00, xxii, 18. M. A. Jaques 1.00, xx, 26. I. B. Hicks 1.00, xxii, 15. John Glover 1.00, xxii, 15. B. F. Hicks 1.00, xxiii, 1. A. G. Hart 2.00, xxii, 1. A. C. Harris 2.00, xx, 5. J. H. Warren 1.00, xxi, 1. F. W. Morse for L. A. Bonney 1.00, xxi, 1. F. W. Morse 1.00, xxii, 1. M. D. Morton 1.00, xx, 16. Hannah Page 1.00, xxi, 1. N. R. Rigby 2.00, xxiii, 1.

For Shares in Publishing Association.

F. Greenman \$30.00.

Donations to Publishing Association.

Friend C. \$2.00. J. Hall \$1.00.

Cash Received on Account.

I. C. Vaughan \$1.00. E. S. Faxon 80c. F. W. Morse for Elder J. Bostwick \$1.00. J. H. Waggoner 50c.

Books Sent By Mail.

C. M. Brown 13c. Wm. Bates 30c. W. H. Sad- den 25c. D. T. Bourdeau \$1.10. Ellen S. Edmunds 30c. W. H. Slown 25c. E. S. Faxon 20c. M. Kon- selman 10c.

Books Sent by Express.

A. Lanphear, Friendship Depot, N. Y., \$12.52. R. F. Andrews, Sterling, Whiteside Co., Ills., \$24.87.

Michigan Tent Fund.

Church at Parkville \$21.00. Daniel Poss \$5.00. H. F. Poss 2.00. Church at Shelby \$10.00. D. F. Moore \$5.00. Brethren at Woodhull \$7.00. J. P. & M. Munsell \$1.00.

INDEX TO VOL. XX.

AND these Signs shall follow,	13
And Knowest Not,	45
A Thought for the Skeptical,	58
A Spiritual Body,	60
An Appeal to the Young,	67
A Few Facts,	100
Advantages of Temperance,	102
A Word to Home Rebels,	106
Avenging of the Elect, 113, 121, 129, 137, 145, 162, 170, 179, 186, 193	
An Extract from Letter, &c.,	126
Blackstone on Sunday,	45
Borrowing Trouble,	77
Bear One Another's Burdens,	78
Barzillai,	102
Bold and True,	125
Business Meeting in N. Y.,	158
Be on Your Watch,	174
Business Proceedings, &c.,	182
Bondmen and Bondmaids, 190, 198	
Beautiful Sentiment,	203
Blessedness of the Kingdom,	205
Congregational Singing,	29
Christ a Companion,	82
Christ Knocking at the Door,	97
Diphtheria,	22
David's Troubles,	38
Don't Impose on the Editor,	45
Discussion in Charlotte, Mich.	52
Did Christ Destroy the Law,	62
Doings of Brn. in N. Y., 136, 182	
Do Violence to No Man,	140
Design of Baptism,	140
Everlasting Punishment,	68
Eternal Torment,	84
Earth is Ever Changing,	111
Evidences of Christianity, 145, 153, 161, 169, 177, 185, 193	
Extremes,	163
Fast Asleep,	35
Forgiveness,	46
Faith in the Gifts,	86
Facts for Reference,	191
Family Troubles,	202
God Employs Means,	5
Growth in Grace,	27
General Conferences, 29, 37, 52, 72	
Gleanings on Prophecy,	75
Gleanings by the Way,	84
Good for a Hundred Years,	92
Great Fire in St. Petersburg,	94
Good Works,	192
Highways and Hedges,	50
Have the Workers of Iniquity,	60
How Shall I Overcome,	78
How Primitive Christians,	72
I Thought it was,	75
Indian Troubles in the West,	119
Is the Nation Guilty,	133
Infidelity and the Future,	139
Importance of Correct Belief,	150
Ills. & Wis. Conference,	155
Justification,	14
Looking Back,	22
Law-Observing, Vision-Loving	46
Literary Merit of Scriptures,	51
Life Insurance,	57
Letter to the President,	130
Liberal,	134
Lending,	155
Letter to Bro. Carver,	167
Living Faith,	171
Lovers of Pleasure,	204
Morning-Cloud Religion,	11
Meetings in Mich., 13, 45, 61, 93, in Vt., 24, in Vt. & Canada, 120, in Ind., 125	
Mich. Tent Meetings,	36
Moral Courage,	43
Moses no Impostor,	107
Micah and Joel on the War,	132
Mich. Annual Conference,	156
Marriage with Unbelievers,	189
Motives to Holiness,	203
No Discharge in this War,	66
Not the World's Conversion,	85
Non-Resistance,	158
N. Y. State Conference,	184
Our Chart and Compass,	53

Over Acting,	76
Our Duty in Ref. to War, 124, 159	
Our Duty and the Nation,	132
Organization,	140
On Early Training Children,	142
Obligation to Human Gov.,	173
Our Impending Dangers,	201
Obedience,	206
Power of Family Prayer,	15
Prayer,	27
Posting Up,	61
Prepare War,	76
Personality of the Devil,	91
Pop. Infidelity of the Day,	98
Pre-Millennialism,	111
Petitions,	120
Policy—Leniency to Rebels,	131
Proclamation by the President,	139
Prayer Answered,	174
Review of A. N. Seymour, 1, 9, 17, 25, 33, 41	
Reading the Scriptures,	13
Report from Bro. Waggoner, 28, 118, Bro. Cornell, 188	
Rest in Hope,	102
Response from Lapeer, Mich.,	109
Resolutions and Inclinations,	119
Report of Meetings,	141, 197
Religion of Christ,	143
Skill in Soul-saving,	3
Separation from the Ungodly,	21
Something to Talk About,	21
Spiritual Gifts,	23, 162
Systematic Labor,	60, 120
Sunday Battles,	77
Simon the Cyrenian,	91
Sabbaton,	100
Sin and the Law,	105
Something New,	124
Systematic Labor Calls,	126
State Conferences,	128
Special Request,	134
Self-Deception,	148, 156
Sabbath Discussion in C. E.,	165
System—Order,	165
Spiritualism,	189
Show it, Then,	197
Stone of Stumbling,	197
The Hebrew Prophets,	3
Thoughts on Revelation, 4, 12, 20, 28, 36, 44, 116, 124, 164, 172, 180, 188, 196, 204	
Tobacco,	5
The Coming of our Lord,	6
The War, 11, 78, 134, 136, 154, 159, 166	
The Ohio Conference,	13
The Review, &c.,	14
The Effects of Pardon,	15
The Rebellious Prayer,	19
Tent Meetings in Mich., 21, 28, 68, 101, 124, in Ills., 21, in Ohio, 28, in Iowa, 69, in Vt., 77, 101, 176, in Minn., 80, in N. Y., 93, 125	
The Degeneracy of the U. S.,	22
The Cause in Western N. Y.,	29
There is Rest for the Weary,	29
The Fallen Angels,	35
The New Creation,	37
The Light-House Keeper,	39
To Churches in Ohio,	53
The Cause, 60, in N. Y., 158, 183	
To Correspondents,	60, 118
The Bible Standard of Giving,	65
The Billiard Tournament,	66
The World's Conversion,	67
The Broad Road,	69
To an Opposer,	70
The State of the Dead,	73, 81
The Free Choice,	83
The Nation,	84, 100
The Future of Spiritualism,	88
The Cause and Cure,	89
They shall Part Alike,	93
The Two Great Monitors,	94
The Pope's Troubles,	99
The Publishing Association,	100
The Opening of the Sixth Seal,	108
Tattling,	108
The Nation's Scourge,	109
The Mission of O. T. Prophets,	115
The Seal of Living God,	116
The Sab. in Arctic Regions,	117
The Sting of Death,	127
The Bowers Prepared the Way,	127
The Sealing,	132
The Sword vs. Fanaticism,	135
The Lord's Prayer,	141
The Sabbath Law,	144
The Elders,	149
The Unknown Pilot,	149

The Sabbath Rest,	150
Taxes,	171
The Wise,	171
The Messages of Rev. xiv, 9, 181	
The Life Work of Christians, 190	
To Brn. in Iowa,	198
To Brn. in N. Y.,	198
The World of Light,	202
The Love of the World,	202
Talk About Health,	203
The State of Europe,	203
The Christian's Life,	206
Universal War,	51
Unasked Watching,	79
Unnecessary Burdens,	109
Unnecessary Fears,	204
Volume xx,	4
Vermont Conference,	165
Voice from Minnesota,	198
What Constitutes Good Editor,	51
What is Meant,	54
Wisdom,	59
Why a Woman Remembered,	79
Western Tour,	92
Who is on the Lord's Side,	64
Where are We,	100, 142
What shall it Profit,	107
Warnings,	125
What will You say,	143
Who is Able to Stand,	143
POETRY.	
A Handful of Corn,	78
A Wish,	78
An Old Poem,	110
American Slavery,	113
Do not Censure,	150
Eternal Life,	129
Faith,	6
Forgotten Blessings,	97
God's Goodness,	15
Gently Chide,	41
Go Work in my Vineyard,	89
Hope,	64
Hymn of Praise,	70
Hymn of Trust,	153
Hymn for All Saints,	169
Home at Last,	206
Jesus Knows,	54
Jesus' Name,	190
Language of the Christian,	95
Low in the Vale,	161
Morning Zion's Glory (music),	8
Nearer Home,	65
No Room for Jesus,	119
Our Rest,	39
Peace, Be Still,	33
Patience,	46, 185
Peace in Trouble,	73
Prepare for Heaven,	166
Richter's Prayer in Sickness,	1
Repentance,	198
Seek the Lord,	22
Sweet Hour of Prayer (music)	24
Submission,	105
Sacred Music,	182
'Tis Sweet to Pray,	9
The Fountain of Living Water,	17
The Thoughts of God,	25
The Sabbath,	31
The Favor of Christ,	49
The Family Altar,	57
The Voyage of Life,	62
Thy Way, Not Mine,	63
Trust,	81
Take up thy Cross,	87
The Lord is my Portion,	102
Trust in Jesus,	121
The Christian's Refuge,	134
The Happy Land,	137
The Christian's Walk,	142
The Neglected Bible,	145
The Close of Day,	159
Time,	177
Trust in Christ,	193
The Christian Race,	201
Vain World,	30