

ADVENT REVIEW,



AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Life's Answer.

I KNOW not if the dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best, or not.

It may be mine to drag for years
Toil's heavy chain:
Or day and night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine:
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail,
I have on board;
Above the raging of the gale,
I hear my Lord.

He holds me when the billows smile—
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land, safe to the land—
The end is this:
And then with Him go hand in hand,
Far into bliss.

—Macmillan's Magazine.

The Light of the World.

How are we to know whether, being nominally Christians, we are also really Christians? It is important to know if we possess the thing signified by Christianity. The mere name and fame of the thing will be of little use to us.

Now the Bible tells us what Christians are. If then, we are what the book says Christians are, we are Christians. Everybody admits this—that a scriptural Christian is without doubt a real one. But some seem to hesitate about admitting the converse of the proposition, that if we are not what the Bible says Christians are, we are not Christians. The reason they hesitate can only be that they perceive or fear the latter conclusion makes against themselves; for the one is as clearly and certainly true as the other. What use could there be in statements declaring what Christians are, if individuals may be Christians without being what Christians are thus declared to be? Indeed, what truth would there be in such statements? That is no characteristic of a class, which does not belong to all the individuals of the class. The declaration, "If any man be in Christ Jesus he is a new creature," is neither useful nor true, if some are in Christ who are not new creatures. The same may be said of the assertion,

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit," if a solitary individual is pardoned and freed from condemnation who still walks after the flesh. There is neither sense nor sincerity in it; nor in this other passage, "They that are Christ's have crucified the flesh with the affections and lusts," if some are Christ's who have never put the flesh and its lusts to that kind of death.

It must be admitted that if we are not what the Bible says Christians are, we are not Christians in fact. We may as well admit it first as last. Christ says we are to be judged by his word; not by any favorite author of ours, Blair or Paley, or whoever he may be; not by any sermon we may have heard from this or that minister; not by the standard that may have been set up in some conversation with an eminent divine; not by the opinion entertained in the circle in which we move; nor by what seems to stand to our reason. There will be no spreading out of these, when the Judge shall sit. The Bible will be the only book of law and authority opened then.

I know very well there is nothing new in what I am saying. Anybody can say it, and say it as well. Everybody knows it already. But it is one of the old things that we need to be often reminded of. I know nothing we are more prone to forget than these common-place truths. It is what we know best, and most firmly believe, that we fail most to consider and lay to heart. The most familiar truths have always been the truths by men most disregarded.

But let us hear what the Bible says Christians are, for I did not intend so long an introduction. Well, the Bible says, among other things, that they are the light of the world. The blessed Jesus himself is the speaker, and he is addressing his disciples, and he says to them, "YE ARE the light of the world." Observe, he does not say, "Ye may be, if you are careful to live up to your privileges;" or "Ye ought to be—it is your duty;" or "Ye shall be—by and by, when you have made greater progress in religion;" but he speaks of it as a present matter of fact, "Ye are the light of the world." So it seems that Christians shine. We talk of a shining Christian, meaning to distinguish such a one from Christians in general. But there is no Christian who is not a shining one. Every Christian emits light. Paul testifies of the Christians at Philippi that they shone as lights in the world. They were what Christ said his disciples were. And must not Christians of our cities and villages be the same?

It also appears that Christians are not merely receivers. They give out—they communicate. That is their character. They do not live merely or mainly for themselves. A candle is not lighted for its own convenience, but for the benefit of others, that it may give light unto all that are in the house. Some people think it is enough if they personally enjoy religion. But that is not the case. No man liveth to himself—much more does no Christian.

There are two objects for which Christians shine. One is to discover themselves, that the world may know what Christians are, and so be led to emulate the character. This our Saviour contemplates when he says, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." We are to emit light for others to see by;

and it is that they may see our good works. All Christians perform good works. They are all of them doers. They are the most practical men in the world, though regarded by many as visionaries. There are, to be sure, speculators and theorists enough in the church, but real Christians are working men. But what is the use in our good works being seen? Why is it not enough that they be done. Does not humility dictate that they should be concealed, rather than exposed? The thing is impracticable. "A city that is set on a hill cannot be hid." Were the thing possible the attempt at concealment might be proper enough, if there were no other to be influenced by the sight of our good works. Whether a candle in an uninhabited house be on a candlestick or under a bushel, is a matter of little consequence; but not so if there be people in the house. The Christian's good works are to be visible; not that he may be applauded for them, but that men may thence be led to glorify God. Now, a question. Do we shine? And by the light which we evolve, do observers see our good works? Have we any good works for them to see? And are they such good works as, they seeing, will instinctively refer to the grace of God as their cause, and so be led to glorify him? We are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should shew forth the praises of him who hath called us out of darkness into his marvellous light.

I would not have any one suppose that a Christian is to make an effort to let his good works be seen—to be ostentatious of them. No, he is only to let his light shine. He is active in doing good works, but quite passive in shewing them. A luminous body makes no effort in emitting light. Indeed it cannot help shining. A Christian has only in all his intercourse with men to act out the Christian spirit, and be governed by the fear of God, and the principles of his holy religion, and the thing is done. The light is emitted, and the good works are seen. And this is the way, under God, to commend truth to the conscience, to reach the hearts of men, and make converts to God. Yes, this is the way. "Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Another question. Is this what we are doing—shining so that men, knowing we profess the religion of Jesus, see, in looking at us, how pure, lovely, excellent, and divine a religion it is, and are led to say, "Verily, it must be from God, and we must embrace it too—we will be Christians."

The other object for which Christians shine is to enlighten others. But on this I cannot now enlarge. Only this I would observe. See how far Christians shine! They do not merely illumine some little sphere. They are the light of the world. Their influence reaches to the ends of the earth.

Would we make good our Saviour's assertion with respect to ourselves—would we be the light of the world, let us first take heed that the light which is in us be not darkness; and let us next have a care that our light make discovery to others of good works. Let us do them. Then, as for those who see us, it is their fault, not ours, if they are not converted. And as for those who are too far off to see us, it only remains that we carry them the light, or send it to them. —Nevins.

Perplexity of the Nations Increasing.

A LONDON correspondent of the N. Y. Herald, of Oct. 19, says:

"A piece of intelligence of a most momentous character, as concerns its bearing upon the future of the United States, has just come into my possession.

"Plans have been for several months maturing for an European alliance, which is to have for its aim the control of the destinies of the American continent.

"A 'strictly confidential' correspondence was commenced as early as last May, at the instance of an influential (though not powerful) Western sovereign, between most of the Cabinets, with respect to the feasibility of the measure; but the Polish question assumed so grave a form—occasioning new and unforeseen complications—that no considerable progress was made toward the consummation of the scheme. Then came the terrible reverses of the rebels, which, until the last fortnight, endangered the probability of the success of such an undertaking without an immediate declaration of war, inasmuch as it was feared that after all, Secession might be hemmed in, and resistance to the Union stifled.

"But the holding out of Charleston, and the more recent disastrous defeat of Rosecrans, together with other rebel triumphs in Louisiana, Texas, and elsewhere, have caused negotiations to be renewed, and they are now going on with the utmost activity, and with every prospect of an early completion.

"You will see in the short speech of Maximilian to the 'Mexican deputation,' a delicate allusion to the projected alliance. He took occasion to remark: 'I must make my acceptance of the throne dependent upon a plebiscit of the whole country. On the other hand it would be my duty to ask for guarantees which are indispensable to secure Mexico against the dangers which threaten her integrity and independence.' Maximilian has been well advised. His sagacious father-in-law, King Leopold, the Nestor of sovereigns, has been his faithful mentor.

"The parties to the contract at first, if it shall be perfected, will be Rome (as the head of the Latin church), Austria, Spain, France, and Great Britain. Italy hesitates, but there are influences at work which, it is believed, will cause Victor Emanuel to yield his assent; and it is believed that Prussia, unwilling to isolate herself still farther from all the three Powers mentioned, may even so far break with Russia as to give in her adhesion.

It is understood that the Richmond government has indicated its readiness to enter into a treaty, offensive and defensive, with this embryo alliance to the United States, upon the condition that the durable independence of the thirteen States, which are represented in Congress of the Confederacy shall be guaranteed, and that Maryland—in which the District of Columbia, as it is a part of her soil is to be included—shall, as one of the conditions of peace between the present belligerents, be allowed to dispose of herself—to go North or go South at her own option—after all the Federal troops have been withdrawn from her limits, in order that no undue influence may be brought to bear upon her final choice.

The Confederate States, on their part, are to expressly stipulate that they will never attempt to annex any portion of Mexico, Cuba, or Porto Rico, and that they will contribute all in their power to resist the annexation of the British possessions, to the United States, as well as to aid in repelling any armed intervention of the said United States in Mexico, adverse to the doctrine of the 'Latin race,' or in the Spanish West India colonies. This is a brief statement, in outline of the project. . .

It is feared by all calm observing men, that seeds have been sown at Washington, which if not speedily uprooted, will produce a state of anarchy—in fact, a defiant outlawry—which will react injuriously if not ruinously to the preservation of order, not only in continental Europe, but also in this realm. The immense foreign population in the army—ferociously antagonistic to the governments of the old world—will be the medium, it is apprehended, by which such a result is not unlikely to be effected.

Of one thing you may be assured: that it is not

from love of the South that this strong alliance will be formed with her, but from excessive hatred of the North, and from a settled determination to check her general disorganizing tendencies. Some way or some how it has got into the heads of all political circles, that if the administration of Mr. Lincoln should conquer the South, the part which that represents, would not only undertake to rule all America by the sword, but that it would eventually consider the whole civilized world too contracted a sphere for the field of its ambitious operations."

But—

"Lord, I will follow thee; but—" Luke ix, 61.

Do you see the importance of deciding for Christ? Are you convinced that you ought to give yourself up to his service? Is the feeling strong within you that you should enter on an earnestly religious life? What, then, hinders you? Surely it must be something very serious. Christ demands an entire self-surrender; anything else he will not accept. But you are hesitating; and why?

It may be from the engrossment and pressure of worldly cares. Your mind and heart are full; you are busy with earthly pursuits; you live in a scene of bustle and hurry; every hour has its work; you fancy no time can be spared for Christ; but how vain a notion! Earnest religion does not require you to neglect your business; to be uninterested in worldly pursuits; to lead a dull hermit's life. On the contrary, it calls you to enter heartily into all the ordinary duties of life. But while in the world, the Christian is not to be of the world. And to think of a man allowing himself to be taken up with the interests of time to the neglect of the grand concerns of eternity! What shall it profit a man, if he gain the whole world, and lose his own soul?

It may be you shrink from the self-denial of the Christian life. No doubt the gate is wide enough to admit any sinner, but it is too narrow for the admission of any sin. If you would be decided, you must at once abandon every known evil way, and you must seek to have your whole life conformed to the will of God. But should you shrink from such a life as this? No doubt it is hard to maintain it; it is trying often to flesh and blood; it needs a daily spirit of self-crucifixion. But the Redeemer's grace is within the believer's reach. With daily supplies of it, Christ's yoke is easy and his burden light. And how deep and pure the inward satisfaction a true Christian life brings along with it! It has joys of which the worldling knows nothing. Godliness is great gain, even now. "Are you happy?" was the question put one day to a beggar boy; to which he replied at once: "I have God for my Father; I have Christ for my Redeemer; I have Heaven for my inheritance; I AM happy."

It may be you fear Christ will not accept you. You have sinned grievously; you have broken many a vow, and left unfulfilled many a resolution; you are verily guilty before God. But Christ came not to call the righteous, but sinners, to repentance. "There are two things," said John Newton, "I try never to forget: first, that I am a great sinner; secondly, that Jesus is a great Saviour."

It may be you suppose you could never lead an earnest religious life. You are very weak; you are so ready to give way to temptation; you fall day by day into acts of sin. But has not God promised to give us help in our every time of need, if we humbly, earnestly, and perseveringly seek it? "He giveth power to the faint, and to them that have no might he increaseth strength."

It may be you do not decide from sheer procrastination. Oh! this delay; how many souls it has ruined. They have thought; they have intended; they have determined; but they have put off. Death has come at an unexpected hour, and they are lost.

Let there be no sur. Let there be a prompt and immediate decision. Let this be the time of your entering into a covenant with God—a covenant that shall never be forgotten. Your present convictions are of the weightiest moment. They may pass away, and leave you as unconcerned about salvation as ever you were before. Should it be so, and should you never

be awakened again, how fearful to think at the bar of God on the time when you were almost converted and saved.

Jesus, still lead on,
Till our rest be won;
And, although the way be cheerless,
We will follow, calm and fearless:
Guide us by thy hand
To our Fatherland!

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us;
Let not faith and hope forsake us;
For, through many a foe,
To our home we go!

"Life is the Time to Dispense Charities."

A BENEVOLENT gentleman in New Haven, Ct., Mr. James Brewster, having erected a building for an orphan asylum at an expense of \$8,000, made at its dedication the following remarks:

I should be wanting in sensibility were I indifferent to the kind expression of approval of my agency in the erection of this edifice. First, I beg leave to say that I disclaim all merit for what I have been enabled to do. Sure I am that I should be most miserable, were I sensible that I relied upon any works of mine as a ground of acceptance with God. I feel myself more than compensated in the pleasure I have derived, from the consideration that by the grace of God I have been enabled so far to overcome my natural selfishness as to do something in imitation of my blessed Lord and Master, Jesus Christ, who went about doing good, and who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I believe that the true source of happiness is in making others happy, and in doing what we can to alleviate human suffering; for by an inevitable law of Providence, the poor we shall always have with us. Always there will be enough of human misery to make a test of character. And in regard to the investment I have made in this building, I would not sell out for fifty per cent. advance upon cost.

It may be interesting to some of my friends to learn the moving cause of my agency in aid of this institution. Some thirty years since, before the Orphan Society was organized, I had the pleasure of teaching a class of from twenty to thirty children on the Sabbath, for some years, in yonder old building (then called the Alms House Chapel). I then formed the purpose of doing something (should God prosper me) in aid of establishing an Orphan Asylum in this city; and subsequently I incorporated in my will a bequest of \$5,000, to be paid after my decease. Some eighteen months since, learning that the accommodations of the Asylum were inadequate to its necessities, and to the demands upon it—and that an attempt to raise funds for the erection of a building had been unsuccessful, I began to reflect upon the duty, as well as expediency of doing what I designed to do for the poor orphan, while living—prompted not only by the wants of the Asylum, but also by consideration of the frequent misapplication of funds left to be expended after one's decease, to say nothing of lawsuits and other causes by which the objects of the testator are often injured or totally defeated—I came to the decided conclusion, *life is the time to dispense charities*. My wife sustained me fully in this decision, as well as my children. One of my sons wrote me, "I believe that to be no charity which costs no sacrifice." Still, I confess, there was a conflict in my own mind between self and duty.

When I placed my signature to the proposition to erect this building, like Bunyan's poor pilgrim, I felt relieved from a great burden; and then for the first time in my life, had I any adequate conception of the inherent and powerful selfishness of the human heart. I believe it to be the bane, and greatest obstacle to happiness here and hereafter. I believe it to be our bounden duty to bestow what we have to give in charity mainly while life lasts. I believe we may be mistaken as to the goodness of motives which prompt us to leave property for charities to be paid after our decease, when we can use it no longer.

God only carries his people when they cannot walk; he pities our weakness, but not our sloth.

A Full Surrender.

My son, give me thy heart. Proverbs xxiii, 26.

MAKE a full surrender; keep back nothing; give yourself up wholly to the Lord. He will not be satisfied with anything short of your entire being. All that you are and all that you have are his; and if you do as he requires, you will devote yourself heartily to him.

A full surrender is the only safe course. There can be no security without it. An unwillingness to abandon all for Christ, betrays a lingering love of self and the world. With half-heartedness God can not be pleased. Satan would persuade you that it is enough. He has not been able to prevent your being anxious. In spite of all his endeavors to keep you asleep, you have waked to a sense of your guilt and danger; you have become alive to the vast importance of the soul and eternity. But he would urge you to a partial sacrifice. He would persuade you that you may enjoy the world as you did before, and be religious too. He would convince you that there is no necessity of taking any decided step, and being different from what you were. But all this is hollow sophistry. Be on your guard against his devices; heed not his suggestions. See how God would have you act. Halting between two opinions is emphatically condemned. Against those who are neither cold nor hot terrible judgment is threatened. And Jesus Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

A full surrender is the only happy course. Would you have solid peace? Would you know what true spiritual joy is? Would you possess assurance of the divine favor, and a good, firm hope of eternal life? There must be decision. An attempted neutrality is a foe to all happiness. Never can you enjoy religion without an entire and thorough giving up of yourself to God. In an undecided life there is much to dim the spiritual vision, and to disturb the spiritual peace. A single evil desire indulged is sufficient to rob you of happiness.

A full surrender is the only course conducive to holiness. Do you long to walk with God? Do you long to grow in grace? Do you long to be such as you ought to be? Then give yourself up wholly to Christ. Open your whole heart to the influx of heaven's affections. Seek to live wholly under the presiding authority of heaven's principles. Let it be your honest endeavor to breathe wholly the spirit of heaven's Lord. Then you cannot fail to advance; you will go from strength to strength; you will appear at length before God in Zion.

A full surrender is needed to commend the religion of Christ to the world. Alas, for the numbers of professing disciples, who are neither one thing nor another! They are cautious, selfish, worldly. They don't commit themselves. They hope they do no harm, but they certainly do no good. They are afraid to confess Christ, and they are afraid to deny him. They are idle, useless, undecided. How is the world to be impressed by such men as these? They put forth no effort for the good of their fellow-men. But make a full surrender to Christ, and yours will be no such life. You will be one with him; you will gather with him. Something within you will prompt and stir to holy toils for Christ, and men will see in you the beauty of holiness. As living epistles of Christ, you will be seen and read of all men.

Do you hesitate to make a full surrender? Think well, indeed, on what you are about to do. Count the cost. Consider the nature and character and conditions of the service of Christ. Do this, and then deliberately and solemnly decide. Let this be your language on your knees at the Throne of Grace:

Lord! thou hast won; at length I yield;
My heart, by mighty grace compelled,
Surrenders all to thee:
Against thy terrors long I strove,
But who can stand against thy love?
Love conquers even me.

Now, Lord, I would be thine alone;
Come, take possession of thine own,
For thou hast set me free;
Released from Satan's hard command,
See, all my powers in waiting stand,
To be employed by thee.

—R. S. Hutton.

Witnesses Three.

SHORTLY before he died, Patrick Henry, laying his hand on the Bible, said;

"Here is a Book worth more than all others: yet it is my sad misfortune never to have read it, until lately, with proper attention."

With voice and gesture pertinent, and all his own John Randolph said;

"A terrible proof of our deep depravity is that we can relish and remember anything better than 'the Book.'"

When the shades of death were gathering around Sir Walter Scott, he said to the watcher,

"Bring the Book."

"What book?" said his son-in-law.

"There is but one Book," said the dying man.

With such testimony as to the value of the Sacred Scriptures, reiterated by the great and good of all ages, it is a sealed book to many.

Ground of Salvation.

SOME persons expect to be saved on the ground of their morality. So ignorant are they that the commandment is exceeding broad, they suppose they have seldom transgressed. They keep a sort of debt and credit account with their Maker. They do many more good deeds than bad ones, so that, on the whole, God is their debtor. One says he has dealt honestly with hundreds of people, and never defrauded but one. He has been kind to thousands, and never murdered but one. Will the law justify him? "Whosoever shall keep the whole law and yet offend in one point, is guilty of all." "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Who can truly say that he has always loved God with all his heart, and his neighbor as himself? and yet I heard a man, over eighty years of age, say he "did not know what he had done to forfeit heaven." How many others have similar feelings. Yet they never heartily espoused the cause of Christ. They never came out from the world and were separate. They never confessed Christ before men. They never were convinced that they were justly condemned by that holy law which they had transgressed, times without number. Hence they never felt their need of the Saviour. Having not seen their sinfulness, they never offered to God "the sacrifice of a broken spirit, a broken and a contrite heart." Hence, the Lord Jesus has never been to them the chiefest among ten thousand, the one altogether lovely. They are building their hopes of heaven not upon "the only sure foundation which God has laid in Zion, but upon the sand." Continuing thus, practically, to slight "the only name under heaven given among men whereby we must be saved," they will meet a most overwhelming disappointment. Just as certainly, sinner, as you rely on your own righteousness to save you, you will lose your soul. By the mercies of God, then, flee from the wrath to come and lay hold on the hope set before you. Hasten your escape; for there is a period, beyond which if you delay, it will be too late, eternally too late.—D. T.—*Am. Missionary.*

RELIGION IN LONDON.—In a recent sermon, Rev. Dr. Cumming stated that more people went out of London every Sabbath on excursions of pleasure than were found in all the churches and chapels of the city; and that out of a population of three millions, there were but one hundred and fifty thousand communicants in the churches of all evangelical denominations.

SOME TRUTH.—You may insert a thousand excellent things in a newspaper and never hear a word of approbation from the readers; but just let a paragraph slip in (by accident) of one or two lines not suited to their taste, and you will be sure to hear of it.

FAMILY PRAYER.—If the parent will not perform family prayer, if there be a converted child in the family it devolves on him, and should he refuse, he will soon lose the comforts of religion.

An Item.

A TRUE gentleman will not lavish all his attentions and kindnesses upon some distinguished individuals, whom he dare not despise, reserving his slants and gibes and overbearing demeanor for his nearest intimates and associates and dependents; but by a constant good humor he renders all around him happy.

Even the half idiot as he meets the true gentleman is somehow made to feel at ease, and there is nothing a true-hearted man more scrupulously avoids, than to cause his inferiors to feel the iron heel of his superciliousness.

That man is not a true gentleman who is constantly endeavoring to enhance his own dignity by lowering in the estimation of others those whom he considers his inferiors. He uses all his ingenuity in discovering methods of winning and securing the friendship of others, as far as his pure motives will allow, by suiting his acts of kindness to ALL.

To the mentally weak he is a soft ray of morning; to the strong, he is a sunbeam; to the afflicted, a solace; to the glad, he is cheerful; to the tender, he is mild; to the forward, he can be stern; but he measures his affected wrath, for no gentleman will indulge in bad passions.

But home is the place to test the true gentleman; for they are counterfeits who are gentlemen only to those beyond the family pale, while they are monsters of cruelty within the sanctuary of home.

Like the tabernacle built by Moses, the holiest place was within the very heart of the temple, in the holy place, where the ark of the testimony was placed, so with the true gentleman, those who know him best love him most.

JOSEPH CLARKE.

To the Sisters.

MY mind has so often been led to reflect upon the injury done by us in little things, that I am constrained to say a few words through the Review. As a people, we, the Seventh-day Adventists, profess more than the world, or the churches; and while some carry out their profession, how often are we made to blush by seeing sisters in different places coming among us with their hoops and other articles of useless dress on. I well know that when the tent is pitched in new places, and all these things pertaining to the third angel's message rush upon the mind, that time and patience is required for the development of character; but when the mind is sufficiently enlightened upon these things, shall we not cut loose from fashions which do not serve to our growth in grace and truth, and thereby not only glorify God, but show to the world that we are trying to live out what we profess?

Dear sisters in Ohio, let us not be behind in this matter. Then as we come together to quarterly meetings, and mix with the world and strangers, we shall glorify God. As we know from the Bible, and the testimony to the church, that it will please our heavenly King, should we not rejoice to take up every cross, and do every duty in matters so plain, that we know the approbation of a wise God rests upon us? For one, I am ashamed to introduce to unbelievers a sister Sabbath-keeper with hoops and other extremes of this kind still hanging about her.

May we, one and all, arise, take unto ourselves the whole armor, that we may be able to fight the battles of the Lord, and, if faithful, he will soon bring us off victorious over all the besetments of our fallen nature, and we shall be prepared for the refreshing that is coming from the Lord, then soon receive immortality and reign as kings and priests with our Saviour forever.

Copopa, Ohio.

L. C. TOLBURST.

If we are cheerful and contented, all nature smiles with us; the air seems more balmy, the sky more clear, the ground has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, the sun, moon, and stars, all appear.

THE Bible is the best gift of God to man. It teaches him from whence he is, and whither he is going, and reveals the terms on which he may be happy in time and in eternity.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 24, 1863.

JAMES WHITE, EDITOR.

Eastern Tour.

From the Vermont meeting we came on to Madrid Station, St. Law. co. N. Y., and found brethren Hilliard and Whitney at the depot waiting for us. We were weary, but enjoyed sweet rest of body, and refreshing rest in spirit, at the excellent pilgrim home of Bro. Hilliard and family. Thursday P. M. Nov. 5th, we filled an appointment at the Seventh-day Adventist red church in the place near the former residence of Eld. John Byington, now in Michigan. In the midst of a severe storm there was quite a gathering to the place of meeting of the scattered brethren from several towns. We had an excellent meeting. The cause in Northern New York, which has been well nigh shaken to pieces in consequence of mistaken notions, is evidently gaining strength. Order is so far restored that we think that labor among the little churches in Northern New York from such experienced men as Eld. Andrews or Eld. Loughborough would tell on the cause. In such places where the cause has been weakened and reproached by fanaticism, rebellion and confusion, the best help should be employed or none. Such are no places for the boys. When they have tarried at Jerusalem long enough, let them go into new fields, and prove their calling by raising up sound believers. If they have not faith, consecration, zeal and back-bone sufficient for this, they may as well conclude they have mistaken their calling. We would here say to Bro. Byington that we expect to see the red church which in building he did much, yet crowded with consistent believers in the third message.

The change that has taken place in our own feelings since we were here two years since, when nearly all the brethren in this State went against organization, language cannot describe. We did not expect to be restored to our former freedom and hope. Thank God for what he has done for the cause and for us.

We attended the State Conference at Adams' Center, the 7th and 8th. This was far the best meeting we ever enjoyed in the State. We became much attached to our very dear brethren and friends in this place. Here nearly a whole Seventh-day Baptist church, meeting house and all, has been converted to the Seventh-day Adventists. We would be happy to join Bro. Andrews in a protracted meeting with this church at a favorable opportunity. The members of the church might be greatly increased, with such an effort. We shall doubtless see an interesting report of the New York Conference from the pen of the Secretary, therefore we will not dwell upon the very interesting meeting at Adams' Center.

Sabbath and first-day the 14th and 15th we held meetings at the chapel near Bro. Abbey's in Brookfield. The cause in this region has suffered fearfully from the miserable influence of some of its professed friends. But within the last year there has been a strong gathering influence resulting from the faithful labors of Elder Andrews. While we look at the present state of things with a degree of pleasure, we can but mourn for the slaughter that has been made in Central New York in consequence of the sullen opposition to organization of some so long as they could hold an influence over the flock. The Lord has rescued his people from their influence, blessed be his name! and they now enjoy unity, and see the work of the Lord reviving among them.

On first-day we had a special call to the young. Parents and children wept together, and before the meeting closed, ten or more of those from manhood and womanhood down to thirteen years of age arose and freely spoke of their desires and determinations to be Christians. This was an exceedingly interesting season. Blessed fruits are these of order in the church. This work follows organization in every living church. In this way God sets his seal of approbation to organization as verily as if his approving voice were audibly heard from heaven.

By the urgent entreaties of the brethren we consented to remain over another Sabbath and first-day, and have our two-days meeting over again, so that those who are seeking the Lord may be baptized and added to the church before we leave.

In consequence of the recent draft in Michigan, which must cause considerable confusion, we decided to defer our proposed tour in that State two or three months, and return at once to Maine, where Mrs. W., can have a chance to complete her third volume. Her time when not in meeting or traveling, since we left Michigan in August has been wholly occupied with local and personal testimonies. Since we left Battle Creek she has written not less than five hundred pages. Her book was nearly written before we left home. She now decides to travel no more till she prepares the work for the press. When we visit Michigan we shall doubtless remain till after the General and State Conferences. Our address is Topsham Maine.

Brookfield, N. Y., Nov. 17, 1863.

Systematic Benevolence.

It was the painful probability five years since, that our efficient preachers would have to leave their calling, and labor with their hands to support their families, that led us to introduce to our people the plan of systematic benevolence. The design of the plan was to raise means for the definite object of advancing the third angel's message. To this sacred object should our tithes religiously paid into the treasury be devoted. The worthy poor may deserve our sympathy, and relief from present suffering. Other objects, good in themselves, may set before us an open door to do good with our means; but we must solemnly protest against draining the treasury of the Lord of that which has been sacredly cast in on the heaven-approved plan of systematic benevolence, to advance the cause of the third message, to meet the numerous and increasing calls of these times. If we begin now, when times are comparatively easy, to rob God's sacred treasury for secular purposes, what will be the end should times change, and pinching want visit the homes of the widows and orphans, made such by our present, dreadful war? The entire s. n. fund probably would not be a tithe of the sum necessary to meet all the pressing calls from the suffering poor for help.

The advancement of the third message is the highest object on earth for which we can labor. Whatever suffering there may be elsewhere, this cause should be the last to suffer for want of means. Should our brethren be drafted, they should if necessary mortgage their property to raise the three hundred, rather than to accept means that should go into the Lord's treasury. We would say this even of our ministers. The draft will probably come closer and closer. We pay into the s. n. fund annually \$40,00. Let that be used as designed. We have \$40,00 more to help drafted ministers if needed. We say then let the plan of systematic benevolence be carried out sacredly, and let it accomplish its designed object, namely, to send forth the last merciful message to the world.

We hope that brethren Loughborough and Pierce will so successfully organize the scattered brethren in New England, build up the cause, and establish systematic benevolence, that New England will soon support all the laborers in that field. Till then, Michigan churches, and Michigan State Conference, as well as other States have a duty to do for the East.

Systematic Labor.

SYSTEMATIC benevolence to support the cause without systematic labor is an absurdity. The minister who would push systematic benevolence, that a liberal support may be secured to himself, and then claim the right to labor where and when he pleases, has some things yet to learn. Our organization of General Conference, State Conferences, and systematic benevolence in all our churches, is simple and beautiful, and will prove efficient, if carried out sacredly, and the authority of the church be maintained with scriptural dignity.

If it be the sacred duty of the church to first bring

forth their tithes to sustain the cause and let other objects of benevolence come in second, then a no less sacred duty rests upon treasurers, appropriating committees, State and General Conference committees, and ministers who are supported by the church funds, to handle them in the fear of God.

If ministers be sent out as missionaries by the General Conference Committee, the highest authority in the church, it will be expected of these men, and of their companions, if they accompany them, that they will be active, devoted, exemplary laborers in the cause. A minister's wife, unless she be totally unfit to accompany her husband, can add one-half to her husband's usefulness, or she can by her lack of consecration, backwardness and drazeling helplessness destroy at least one-half his usefulness. Thus it is in her power to make a difference of three-fourths in the results of his labors. The cause needs laborers. If the minister's wife is not an example of devotion, and burden-bearing in meeting, and out of meeting, her place is at home, where she will not disappoint those who expect much of the minister's wife, and where she will not set a bad example before others. Let the companions of our missionaries read the lives of the Mrs. Judsons and others, and resolve to work, work for God, if they die in the work, or retire from the field of missionary labor, with some strong church that cannot be hurt by their inactivity.

Now is the time to labor for God. "Live or die, sink or swim, survive or perish," let men and women work for God, or leave the field. But as the blacksmith's arm becomes strong by wielding the heavy sledge, and the noted Dr. Winship becomes almost incredibly strong by taxing his muscular strength to the utmost, so the servants of Jesus Christ will grow strong physically, mentally and spiritually by putting their whole energies in faith into the work of God. What if they should die in the field? Oh, the glory of such a death compared with that of the poor soldier.

Lessons for Bible Students.

LESSON XXXII.

The Cleansing of the Sanctuary—Concluded.

(PROPHET OF DANIEL, PP. 85-95.)

1. The sins of the world being laid upon Jesus Christ, what did he do?
2. With what blood does our High Priest enter the heavenly sanctuary?
3. With what did his great work commence?
4. How does he here carry it forward?
5. How did the work in the earthly sanctuary compare with this?
6. In the shadow of heavenly things, where was the guilt of the sinner transferred?
7. What was the great design of this work?
8. What is done with sins in the substance?
9. But when Christ comes again, what work has he completed?
10. Respecting what do we now, then, inquire?
11. How many of the 2300 years belonged to the earthly sanctuary?
12. To what do the remaining 1810 belong?
13. And, consequently, what sanctuary is to be cleansed at the end of the 2300 days?
14. With what was the earthly sanctuary cleansed?
15. With what, then, must the heavenly sanctuary be cleansed?
16. What fact does the apostle Paul state?
17. Two important facts are stated in Heb. ix, 22-24; what is the first of these?
18. What is the second?
19. What may be said, therefore, of the idea of cleansing the sanctuary by fire?
20. How is the idea of the cleansing of the heavenly sanctuary treated by many?
21. Why is it thus treated?
22. What fact do such overlook?
23. What other fact do they overlook?
24. In what sense is the heavenly sanctuary unclean?
25. How does the cleansing of the sanctuary change the ministration?
26. What marks the commencement of the ministration in the holiest of the heavenly sanctuary?
27. What is the two-fold purpose of this work?

28. Of how much importance is this work of cleansing the sanctuary?
29. What does it accomplish?
30. By what is the cleansing of the sanctuary succeeded?
31. What will then be completed?
32. Of whom does almost every one, before investigation, suppose the scape-goat was a type?
33. This is shown to be incorrect from several facts: first, when was the scape-goat sent away?
34. Second, where was the goat sent?
35. If our blessed Saviour is its antitype, where, and how, must he be sent away?
36. Third, what did the goat receive and retain?
37. But when Christ appears the second time, will it be with, or without, sin?
38. Fourth, as Christ is the High Priest, what must, of necessity, the goat be?
39. This was one of two goats chosen on that day; what was the first one called, and what was done with him?
40. What may be said of the other?
41. What is the Hebrew name for scape-goat?
42. What does Jenks say is the oldest opinion of the Hebrews and Christians on this name?
43. What does the Syriac have?
44. What takes place at the appearing of Christ as taught in Rev. xx?
45. By what is this act and place fitly symbolized?
46. Of whom, then, is the scape-goat the type?
47. What scriptures are sometimes quoted to show that the scape-goat was a type of Christ?
48. A little attention to the law will show what?
49. At the close of our Lord's work in the holy places, what becomes of the sins of those who have obtained pardon through the great sin-offering?
50. Why were those disappointed who looked for the Lord in 1844? [The teacher may enlarge on the answer to this question at pleasure.]
51. What two points were established by our evidence at that time? p. 92, second paragraph.
52. How did we reason to show that the Lord would then come; or, in other words, why did we expect the Lord then?
53. What did our evidence not prove?
54. What did it prove?
55. What has been the position of our High Priest since the close of the 2300 days?
56. Where does he stand while pleading his blood?
57. And while we call men to this open door of the sanctuary, and point them to the blood of Christ offered for us at the mercy-seat, of what should we remind them?
58. What two messages had been given prior to the end of the 2300 days in 1844?
59. When does the third angel, with the commandments of God, and the faith of Jesus, go forth with the last message of mercy to the world?
60. What is the position of the church during this time?
61. By what is the close of the third angel's message marked?
62. How will the guilty then stand before God?
63. What angels now go forth, and on what mission?
64. Beyond this time of trouble, what scenes rise up before us?
65. What points out for us the way of escape from the things that are coming upon the earth?

Man Made in the Image of God.

We take two plain and positive statements of the word of God, place them side by side, and draw a simple, legitimate conclusion.

1. "God formed man of the dust of the ground."
2. "God created man in his own image, in the image of God created he him."

CONCLUSION. That which was formed of dust was made in the image of God.

But it is objected that God is "without body or parts," and therefore this conclusion must be erroneous; that man was *morally* in the image of God. That his likeness to God must be a moral likeness. That man was like God in moral character, or in his attributes, or both. Those ministers that say, as many do,

that man *lost* the image of his Creator, in his fall, must refer to man's moral character; for they do not wish to be understood that he lost the immortality of the soul. Now man could have no real, positive moral character, till he had formed it, by his own action in reference to moral law. When first created, his character was not formed. He was innocent, and was pronounced very good; but it could not then be said to him, "Well done;" for he had done nothing to form a character either way. But man was *made* in the image of God. Then, if we understand it of moral image, it could mean nothing more than innocence. The tiger, and every four-footed beast, were equally innocent, were "very good;" but it is evident they were not created in the image of God. Man's innocence, then, was not what distinguished him, as being in the image of God.

"Admitted," says an objector; "but the image of God was found in the natural attributes of the soul. Thus:

1. Man was made in the image of God.
2. But God is immortal.
3. Therefore man was made immortal.

Now, my friend, if that argument is good and sound, another formed upon the same plan would be equally good. But by forming syllogisms after your pattern we might make it appear that man is omnipotent, omniscient and omnipresent; yes, and further, that man "only hath immortality," for this is affirmed of God.

This mode of arguing proves too much; therefore it proves nothing. Hence, we must take the most simple and obvious conclusion, namely; that man was made in the form of God. Christ was in the "form of God," and is the "express image of his Father's person." Col. i, 15; Phil. ii, 6; Heb. i, 3. In Gen. ix, 6, we read, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." And an apostle says, that men "are made after the similitude of God."

Daniel says of the Father, "The Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire. Chap. vii, 9. John describes the Son as follows: "One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if it burned in a furnace." Rev. i, 13-15. A comparison of these scriptures would give us the idea that the Son had the personal appearance of the Father.

"That view is grossly material," says one.

If it is so, the fault is in the Bible. Why not say *finely* material? We "believe that God is;" others say they believe he is—*immaterial*. We do not say that he is of the earth, earthy; but man thus formed of the dust of the earth, was made in the image of God. This fact has no bearing on the question of the immortality of the soul.

R. F. COTTELL.

Signs of the End.

I AM still watching with increasing interest the signs of the times. As it is true that the Advent people have not followed fables, so it is true that startling events are just upon us. All men seem perplexed, and at a loss to know what the end shall be. Not so with us. The wicked do wickedly, but the wise shall understand what the end shall be. God has revealed himself to us as he does not to the world, in manifesting the gift of prophecy among us, thus throwing light upon our path, and causing us to understand the Scriptures of truth. The path of God's people being elevated above the world, gives them all the advantage in understanding the nature and progress of events.

Although the day of the Lord shall come as a thief, ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are children of light. The apostle exhorts us not to walk in darkness. Light is sown for the righteous. With the lowly is wisdom.

The third angel's message is the key which unlocks the present, and sends a gleam of light into the future. By taking heed to this message we shall not walk in darkness, but shall discern this time. If we lack wisdom God will supply it through the gifts which he has

so manifestly sanctioned in the church. I rejoice in such manifestations of power and wisdom. Let us still watch, and wait, and look up. Our redemption draweth nigh. I am sensible that trials await us while the time of trouble draws near; but hope grows strong and brightens with a lustre as I see the preparation for the end.

I look upon the civil war in our nation as the beginning of the end. Between this and the whirlwind of nations will be allowed a little space for a confidential cry of peace and safety among religious politicians.

Ye, brethren, the little flock, will know certainly that sudden destruction is coming—the time of trouble such as never was. It is my opinion that this government, in settling accounts at the close of the present struggle, will get into difficulty with England, while two other leading powers of Europe will be engaged. Then, woe to the world!

Yours in hope of eternal life when Jesus comes.

H. S. GURNEY.

Jackson, Mich.

Note from Bro. Cornell.

BRO. WHITE: I have just closed a series of thirteen lectures in Providence R. I. The attendance and the interest was good considering the state of things. There had been so many things brought in to distract the people that they were almost afraid to investigate our position. The great burden of some was no resurrection of the wicked, while others were preaching that it was duty to sell all, and give to the cause. The Sabbath cause had also been reproached by inconsistencies of its professed friends. Bro. Lonsdale and Hammond had been struggling along with many discouragements and were glad to have our views set before the people in their true light. Much prejudice has been removed, and there is now a fair prospect of additions to the number of commandment-keepers here.

Eight dollars worth of books were taken and five subscribed for the Review. The way is now open for meetings here and Bro. Loughborough is requested to visit them soon as convenient.

M. E. CORNELL.

Providence, Nov. 16th.

Report of Meetings in Ohio.

QUARTERLY meeting at Lovett's Grove, Oct. 17 and 18, was well attended, and was very interesting and profitable. All seemed willing to act their part, and we all felt edified and strengthened. Quite a number of the young people spoke of the goodness of God to them, and praise was offered to God.

The meeting at Cass, Hancock Co., Nov. 7 and 8, was said by some to be the most interesting of any quarterly meeting yet held in Ohio. This meeting was held at Bro. James Baker's, who kindly provided for most of the brethren from a distance, as there are but few brethren in the vicinity, and those mostly live at a distance. Many interesting testimonies were given, and the meeting increased in interest from the commencement to the close.

An increasing interest is felt in these meetings, and we hope good has been done. More than \$20 worth of books were sold at these two meetings.

OHIO CONF. COM.

The Atonement—Part II.

WHAT THE ATONEMENT IS.

(Continued.)

Having made an atonement for himself, as before noticed, the high priest next took two goats from the people, and cast lots upon them, one to be chosen for a sin offering, the other for a scape goat. The goat upon which the Lord's lot fell was then slain, and the priest took its blood and went into the sanctuary and sprinkled it upon the mercy-seat and before the mercy-seat, in that manner making an atonement for the children of Israel, by blotting out their sins and removing them from the presence of God. That this was the true idea and intent of that work we learn from verses 15-19, wherein it is not only said that the priest made

atonement for the children of Israel, but that he also made atonement for the holy places, cleansing them and hallowing them from the uncleanness of the children of Israel. The uncleanness or sins of the children of Israel could never come directly in contact with the holies of the sanctuary, but only by proxy; for they (the people) were never permitted to enter there. The priest was the representative of the people; he bore their judgment. Ex. xxviii, 30. In this manner the sanctuary of God was defiled; and as the blood was given to make atonement, the priest cleansed the sanctuary from their sins by sprinkling the blood upon and before the mercy-seat in the divine presence. It has been seen that the sinner brought his offering; that it was slain; and that the priest took the blood and made the atonement; and here it is further established that the atonement was made in the sanctuary. This most clearly proves that the killing of the offering did not make the atonement, but was preparatory to it; for the atonement was made in the sanctuary, but the offering was not slain in the sanctuary.

These things, of course, were typical, and have their fulfillment in the work of the Lord Jesus Christ, the Son of God. That he is a High Priest, and the only mediator in the gospel will be readily admitted; but the order and manner of his service must be determined by the scriptures. The apostle states that he is a priest after the order of Melchisedec; i. e., a kingly priest; on the throne of the majesty in the heavens, a minister of the sanctuary and true tabernacle which the Lord pitched, and not man. Heb. viii, 1. Of course this is the antitype of the earthly sanctuary, of the tabernacle pitched or made by man. He also affirms that if he were on earth he would not be a priest for the evident reason that the priests of the earthly sanctuary were of the tribe of Levi, while our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood, and of which no man gave attendance at the altar. Heb. vii, 13, 14; viii, 4. This will correct a mistake very often made, that the priesthood of our Lord commenced on earth. If he had entered on the work of his priesthood at his baptism, as has been said, he would have acted with those who were types of himself; and if as a priest he had officiated in the temple, it would have been to make offerings typical of his own.* Having shown the distinction between the earthly and the heavenly sanctuaries, Paul proceeds to set forth the relation which the ministrations in each sustained to the other, saying of the priests on earth: "Who serve unto the example and shadow of heavenly things." Heb. viii, 5. As the earthly is the shadow and example, we may compare it with the heavenly, the substance, by which we may gain a more clear idea of the latter than is afforded us by any other means. Indeed, the comparison is made to our hand by the Apostle. Note the following text, in which the distinction I claim between the death of Christ and his work as priest to make atonement, is clearly recognized. "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. xiii, 11, 12. Thus we learn definitely that, as priest he makes atonement; but his priesthood is not on earth, but in the sanctuary in heaven; and that he did not suffer in the sanctuary where atonement is made. It was not necessary, in the type, for the priest to slay

the offering; see Lev. i, 4, 5: but it was necessary for the priest to take the blood and with it enter the sanctuary of the Lord to make an atonement. Jesus did not shed his blood as priest;—it was shed by sinners: but he did by "his own blood" enter "into the holy places" not made with hands, of which the earthly were figures, "to appear in the presence of God for us." Heb. ix, 12, 24.

By confounding the death of Christ with the atonement, the latter has been supposed to be a general work, made for all mankind.* With this I cannot agree. That Christ died for all, is distinctly stated; but we have seen that that was only preparatory to the atonement, and it is in the atonement that application is made of the blood to the full removal of sin. This is shown also in the type. The goat of the sin offering was slain for the people, and of course was offered to meet the wants of all; but while the priest made the atonement they were required to "afflict their souls," or come as humble penitents before the Lord, and whosoever did not should be cut off from among the people. Lev. xvi, 29; xxiii, 27-29. This then was required of them individually, in that day, in order that their sins might be atoned for by the priest; for we cannot suppose that they would be cut off whose sins were actually blotted out, or removed from the presence of the judge, by the blood of the offering with which the sanctuary was cleansed from sin. The same is also taught by Peter, who says that God exalted Jesus, who was slain, to be a prince and Saviour, to give repentance and forgiveness of sins. Acts v, 30, 31. Now that "he died for all" there can be no question; and his death is absolute and without condition. But not so the atonement; for Peter says again, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" &c. Acts iii, 19. We have found that, when the priest made the atonement, he took the blood and cleansed the sanctuary of God from the sins wherewith it had been defiled; and this is the only act which will answer to the expression of blotting out the sins, for blood was the only thing that would remove them. Hence, while the blood of Christ was shed for all, the efficiency of that blood in atoning for, or blotting out, sin, is contingent, it availing only for those who will repent and be converted. He died for the world—he died for all; and he is able to save to the uttermost them that come unto God by him. Heb. vii, 25.

Another cause of confusion is, that reconciliation and atonement are often supposed to be the same;† and where the distinction is recognized their relation is not always observed, a disregard of which tends to about the same result. Thus it has been said: "The atonement may exist without reconciliation on the part of man; but reconciliation cannot exist without the atonement."‡ This is the exact reverse of the truth; and is a mistake growing out of the great error before mentioned, of confounding the death of Christ with the atonement. This point needs to be carefully examined.

J. H. W.

(To be Continued.)

* Stephenson took this view, page 186. In this he followed the majority of writers, who argue solely on the death of Christ, seldom if ever referring to his priesthood, which is really the central point of this subject. Thus the Manual of the Atonement, p. 76, says "When he had completed his mediatorial work, he meekly yielded himself up into the hands of his Heavenly Father, saying, Into thy hands I commit my spirit." So far from his "mediatorial work" being completed at his death, it was not yet commenced. How can they know the truth on this all-important doctrine, who trust such teachers?

† Many have been led into this error by a mistranslation of Rom. v, 11, where *katallagen* should have been rendered reconciliation instead of atonement. It is so rendered in every other place where it occurs. See Rom. xi, 15; 2 Cor. v, 18, 19, (*katallazo*) Rom. v, 10; 1 Cor. vii, 11; 2 Cor. v, 20.

‡ J. M. Stephenson, Atonement, p. 7.

"Don't be Troubled About Me."

THESE words fell from the lips of an intelligent young man a few weeks since, while standing upon the rocks in the rapids of a beautiful river, in reply to words of caution from a brother. The next moment his feet slipped from the granite, and he was swept down and under the wild waters. As I watched the men "dragging" the bottom below for the body, I

thought of the many wayward sons, and other imperiled ones, who have thus answered the words of entreaty in behalf of the soul, until the fatal plunge into the billows which have no shore, and where despairing victims will lift the bitter lament, each for himself, "How have I hated instruction, and my heart despised reproof!"

Lord am I Thine?

LORD am I thine? I ask it now my Father,
Ere the Archangel with his trump shall sound.
Shall I, when thou dost come thine own to gather
Be 'mong thy jewels, or the wicked found?

Within my hand I hold a beauteous mirror,
Thy holy word, once given unto man:
Who would attain unto the perfect stature
Must here his motives and his actions scan.

I turn the sacred page, and oh, how plainly,
Shines forth thy truth to point the way secure;
I read—"Whoever hath this hope within him
Doth purify himself as thou art pure."

What do I see? as thou art pure my Saviour?
Then lend thine aid ere in despair I faint,
A thousand seeming dangers round me gather
While unto thee I pour out my complaint.

Thy word so mighty, as a sword has pierced me.
I groan in agony, oh God, to see
Some bitter root now here, now there upspringing,
Can one so vile be pure? Where shall I flee?

Saviour behold! I cast myself upon thee,
See, Lord, how weak, how needy, poor, I come
Before thee, can it be? and thou wilt own me?
Saviour thy tender pity melts me down.

I'd thought to perish; but thine arm to save me
At once outstretched I grasp: I walk, I run,
Nearer, my God, eternal life's before me,
And I can hear thee saying, Child, well done.

J. A. DAYTON.

Letters.

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

From Sister Swan.

BRO. WHITE: Thinking that the readers of the Review would like to hear of the prosperity of the cause in this vicinity, I pen a few lines for its columns. The little company who embraced the truth when Bro. Waggoner was here with the tent, remain firm, and some others who were undecided when he left here have taken a start for the truth. The judicious course pursued by Bro. W., has removed a vast amount of prejudice, and, considering all the circumstances, his labors here were blessed beyond our most sanguine expectation. Although there is bitter opposition on the part of some, still I think that a majority of those who attended the lectures in the tent, were favorably impressed, and there are many who have not yet taken a start with us who are anxious to have Bro. W., return. I think had his health been such that he could have continued here a week or two longer, many more would have embraced the truth.

There is quite an interest in adjoining towns. I am informed that the Disciple church in Bloomfield can be obtained for a course of lectures; also the Disciple church in Huntsburgh would be opened for lectures. There are some in Huntsburgh who are interested and one individual there has lately commenced keeping the Sabbath. There seems to be a large field open for labor, and our prayer is that the Lord of the vineyard will send laborers into this vicinity that precious souls may be saved from the storm of wrath which is about to burst upon a guilty world. Oh how important it is that we who believe these precious truths should live soberly, righteously and godly before the world. Says the Saviour, If any man will come after me let him deny himself, take up his cross daily and follow me. Oh for more of a selfdenying spirit, willingness to suffer reproach for his sake who has done so much for us, and a readiness to bear every cross with a firm reliance on him who has said, "I will never leave thee nor forsake thee." I have a strong desire to be ever found among that peculiar people who are keep-

*That Christ was a "prophet, priest and king," many of us have learned from our early childhood; but comparatively few ever learn the true relation these offices sustain to each other. He was "that prophet" while on earth; and Paul's testimony given above shows that he filled no other office. Many suppose that his priesthood is connected with that kingdom which is given to him as the Son of David. But this is utterly forbidden by plain scripture declarations. Aaron had no kingship, and David had no priesthood; and Christ is not a priest after the order of Aaron, (Heb. vii, 11,) so is he not a king on the throne of David; (i. e., during his priesthood.) It is "after the order of Melchisedec," who was both king and priest, that Christ is a priest on his father's throne. At different times he occupies two different thrones, see Rev. iii, 21; and the throne of his Father in heaven which he now occupies as priest "he shall have delivered up" at his coming. 1 Cor. xv, 23-28. Then, in subjection to his Father, he will take his own throne, called also the throne of David, on which he will reign forever—without end. Luke i, 32, 33. But then he will no more be a priest, his priesthood being altogether on the throne he now occupies. The reader is requested to examine these points carefully, as a misunderstanding of them has given rise to much confusion in the "theological world."

ing the commandments of God and the faith of Jesus and finally to share in that rich reward promised to the overcomer.

Orwell, Ashtabula Co. Ohio.
SARAH M. SWAN.

From Sister Guilford.

DEAR BRETHREN AND SISTERS: I have for some time felt it my duty to speak a few words to you through the Review. It is now four years and a half since I commenced to obey God by keeping all of his commandments. I started with a fixed determination to go through to the end. Time looked very short to me. I supposed that Jesus would have come before this. How joyful I was at the bright prospect before me. But alas! how exceedingly ignorant I was of the devices of Satan. I expected opposition from the world; but my trials came not in this direction. For a year or so I enjoyed my mind well, then gradually I fell into darkness. I felt as though I was shut in on all sides by thick darkness. Oh! how I longed for a ray of light from Heaven; yet none came to my relief. I fasted and prayed and wept before the Lord, that I might have the same joyful feeling that I had felt before; yet it came not. I continued in this state of mind for more than two years. A few months since it pleased God to lift or scatter the darkness a little, and by degrees the darkness has receded and light, sweet light! has entered my soul once more. I feel to praise the Lord for ever and ever. The Lord sees not as man sees. I now realize that the Lord permitted great darkness to come upon me to prove me whether I would remain steadfast in the truth or not. It has been good for me. It was altogether a different trial from anything I expected. It has caused me to feel my own weakness as perhaps nothing else would. I trust that I have learned a lesson that I shall never forget. I now feel a fixed determination to obey God under all circumstances, and in all places that I may be called to pass through. I feel that in this is my only safety. I feel in my heart that it is good to obey God, and to carry the cross of Jesus. Oh! I love my Saviour, and through the merits of his blood I expect to triumph at last, and wear a crown of bright glory, and wave a palm of victory, and sing the song of Moses and the Lamb.

My kind Father has given me much strength of late. I can exercise faith that he cares for me, and that he is leading me through the very trials and temptations that will cleanse away all the dross, so that at last I may come forth pure in his sight.

Dear brethren and sisters, I expect to meet you soon on the bright plains of everlasting deliverance, where we shall shout "victory over the beast and over his image," over death and the grave, over the Devil and all the powers of darkness, and dwell forever and ever with Him who died to save us. We shall range with joy, such as no mortal knows, over the glorious and immortal fields of the New Earth. Oh, the thrilling, transporting thought! May we all be there, and share in the rich glories which our dear Saviour has died to purchase for us.

Your sister in hope.

ANNETTE L. GUILFORD.
St. Charles, Saginaw Co., Mich.

From Sister Rhodes.

BRO. WHITE: I fear many of us do not realize the time in which we are living, and the responsibility resting upon us. I feel that we ought to speak often one to another; that we ought to do all in our power to save our friends and those around us.

It does look strange to me to see so many reject the true and plain counsel of God, but truth is mighty and will prevail. If we are faithful workers in the Lord's vineyard we may perhaps win some to Christ. I feel to thank our Father in heaven that Eld. Sanborn was permitted to come to this place. Before he came here last winter there were but two or three besides myself that were keeping the Sabbath, and we were in the dark on many points; but now we feel that we have much more light, and we have many more to go with us to the kingdom. Our church now numbers twenty-five, all of whom, I think, are striving to do the work the Lord has given them to do.

As regards myself, I can truly say I feel to praise God that he gave me strength to lay aside all worldly fashions, and come out from the world and be separate. Although we are scoffed at, and looked upon as being deluded, I believe we have the truth.

The way sometimes looks dark; but I never for a moment have had a thought of giving up. I feel more and more that with the Lord's help I will keep all the commandments of my God. I love the Sabbath, as week after week it comes around to us, bringing with it sweet refreshment and repose.

JULIA M. RHODES.
Johnstown Center, Wis.

From Sister Cahoon.

DEAR BRETHREN AND SISTERS: I do not desire to bury my "one talent," but to use it in such a manner that I may hear the welcome from my returning Lord, Well done, faithful servant.

I cannot tell, as many do, of happy hours spent in communion with the people of God, or in listening to the cheering sounds of a preached gospel. Oh, that I could have the blessed privilege! It would be food to my hungry soul. But "I walk a lonely pilgrim here," and rarely see the face of one of like faith. Still I am striving to press forward, through many trials and temptations; for in that haven of rest there will be no more doubts and fears, and no more lonely, aching hearts. But, ah! how many times do my unwary feet wander from the narrow way, and how many heart-wanderings I have to mourn over. And were it not that Jesus' righteousness, and not my own, is to avail in my behalf, I should have no hope of entering in through Heaven's pearly gates. But in him I am resolved to "trust and not be afraid, for the Lord Jehovah is my strength and my song. He also is become my salvation."

I am very thankful that I have the Review to read. It is all the preaching I have. And often when my heart is weary and almost discouraged, has some cheering word from its pages come just in the right time and place to help me along. I believe it is one of God's most effectual messengers. I am striving to give up every idol, and be in a state of preparation for those great events which it is very evident are fast approaching.

Brethren and sisters, pray for me, that my faith may be increased, and that I may be kept safe amid the perils of these last days. Hoping that we may meet on the banks of the river of life, I remain

Your unworthy sister.

MARY E. CAHOON.
Green Lake, Wis.

From Sister Satterlee.

DEAR BRETHREN AND SISTERS: I have long felt a desire to say a few words through the Review. I feel very grateful for the light of present truth, and that I had a willing heart to embrace it. I want to be sanctified through it, and purified by obeying it, till I shall truly be a fit temple for the Holy Spirit to dwell in. I can say that I love God and his word, and it is my delight to do his will; yet I realize that I come far short of glorifying him in all I do and say. I am striving to be more like my blessed Redeemer. I live where I can attend meeting every Sabbath, also where all the ordinances of the Lord's house are administered quarterly. I have the Review, Spiritual Gifts, and many other publications, to read, and the privilege of daily associating with those of like precious faith. Yet I long for that country where sin can never enter; and in view of the time of trouble, I feel that I very much need an interest in the prayers of God's people, that I may be able to stand.

HARRIET E. SATTERLEE.
Princeville, Ills.

Extracts from Letters.

Sister M. Wells writes from Clarendon, Mich.: Acting under the suggestion given in No. 23, present Vol. of the Review. I will say I have had no opportunity of getting any new subscribers for the Review as yet. But feeling as though I must do something in so good a cause and help spread the light on present truth, I will have the Review sent to a couple of persons, who,

I think possess investigating minds, trusting they will search to see whether these things are so.

God speed our little paper on its mission of mercy and love, and may it herald forth the truths of the third angel's message of Rev. xiv, until all the honest in heart are sealed, and prepared to escape those things that are so soon coming upon the earth.

Bro. A. H. Pervorse writes from Maple Rapids, Mich.: It has been deeply impressed upon my mind for some time to write concerning the state of feeling in and around Maple Rapids. There are some inquiring after the Sabbath and hope of the gospel. Some talk with me about our faith and doctrine. I give them all the information that I am capable of giving, then I give them my books to read for themselves. My prayer is that God will in his providence send some of the messengers this way. I think there could be a good work done here. I am here alone. I hope that Bro. Frisbie, or some other of the messengers, will come to this place. I would say that there is a large hall that can be had to labor in.

Bro. A. Worster writes from North Liberty, Ind.: We are still trying to keep the commandments, that we may have a right to the tree of life, and enter through the gates into the city. We are still striving to overcome and gain the victory over the beast, and the number of his name. We long for the time to come when we shall have preaching here again. We hail the weekly visits of the Review, and look with anxiety for an appointment for another quarterly meeting. Pray for us, that we may gain the victory, immortality, and eternal life.

Obituary Notices.

DIED, at Kirkville, Onondaga Co., N. Y. Nov. 1, 1863, of scrofulous consumption, sister Rachel Ann Sperry, only daughter of Henry and D. S. Gardner, aged thirty-two years. Her health had been feeble for nine years, although able to accompany her husband in his labors the most of the time until his death, but for the past year and a half she has steadily declined toward the grave. About twelve days before her death she began to bleed from the nose, and as no remedy could be found that could effectually check this dangerous attack she sank rapidly. Our sister desired to live that she might train up her boy in the way he should go; and we fondly hoped that she might be spared at least till another spring. But it has pleased God to save her from the lingering and distressing death which seemed inevitable, and to cause her to fall asleep with comparative freedom from distress. On the morning of her death, the nose bleeding apparently checked, she was encouraged to hope that she should soon be better. When told that she could live but a few hours, though she seemed surprised by the word, she replied "The promises are precious" and quoted Isa. i, 18, "Though your sins be as scarlet they shall be as white as snow." She desired us to pray that she might have a greater measure of God's blessing. And God did hear prayer for her. She commended her son to the blessing of God, and bade him remember the good counsel she had given him in time past. She could say but few words to her parents and friends, for she was fast sinking in death. She fell asleep quietly, we trust without much consciousness of pain, and we have no doubt that she sleeps in Jesus.

She embraced the Saviour at the age of ten, and united with the Baptist church in Panton, Vt., of which her parents were members. She has been interested in the advent faith for many years, and an observer of the Sabbath for about twelve years. She was worthy to be the wife of such a man as our dear departed Brother Sperry. "They were lovely and pleasant in their lives" and in death they are now united.

May we be able to imitate their godly example, their patience in suffering, and their humble walk with God.

J. N. ANDREWS.

Died in Gilboa, Ohio, Oct. 8, 1863, of dropsy of the heart, Bro. Benjamin Radabaugh, aged 68 years.

In 1826 Bro. R. united with the M. E. church. In 1829 he united with the Protestant M. E. church, but still thought there was some truth he had not got. He thus remained, a sincere seeker after truth, until Bro. Cornell gave a course of lectures in Gilboa, when the sound of the third angel's message greeted his ears, and he paid good heed to the solemn call, and, with his companion, embraced the present truth. He died in the triumphs of faith. Bro. Waggoner is requested to preach his funeral sermon.

A. CLARK.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 24, 1863.

WE have received fifty new subscribers during the past week. This is an encouraging evidence of what can be done with a little effort. We hope to receive twice as many for the week to come, or before No. 1 of the new volume is issued. We have a message more definite, and truths more important, pointed, and solemn, than any class of Adventists, or people, in this land, or in the world. We should act accordingly. Let the light shine.

THIS number completes the Lessons for Bible Students on the Prophecy of Daniel. The next subject is designed to be the Three Messages of Rev. xiv. Bro. Andrews is now revising that work for a new edition, and some weeks will probably elapse before the Lessons are resumed.

OWING to so much of this page being occupied with the Index, the Business Department is omitted. Business items, receipts, &c., will appear in our next.

Note to Bro. Waggoner.

In Review, No. 19, present volume, I see that you advocate the doctrine of man's mortality prior to his fall; and if, as you say, he was corruptible, what was the death pronounced on Adam for transgression?

THOS. DEMMON.

ANS. A cessation of life. In executing the penalty of the law, the Lord did not change man's nature, but deprived him of the tree of life, the means whereby his life might have been prolonged eternally.

J. H. W.

P. S. In Review, Vol. x, No. 26, (May, 1858), I published a short article, in which I stated that I did not know whether man was created mortal or immortal, but that he must have been one or the other. Bro. Snook called my attention to the apostle's argument in 1 Cor. xv, as showing that Adam was created mortal. I now think Bro. S. was right on that scripture.

W.

Meetings in Michigan.

BRO. WHITE: Since the meeting of the Publishing Association in Battle Creek second and third of October, I have visited the churches in the the counties of Allegan and Kent as follows, viz. Oct. 10th preached in Monterey. Sabbath, 17th, in Allegan, Sabbath, 24th, in Watson; the 14, 26 and 27 with the sick at Otsego.

October 31, and Nov. 1 held meetings with the Caladonia church.

Nov. 4th and 5th with the church in Bowne.

Nov. 6th, to present preaching and social meeting at Vergennes.

At all of the above named places we have been cheered to meet with God's covenant people, and unite our labors to encourage and strengthen all who are willing to live on, and live out the great truths of the last message before us, and cheerfully participate in the good work which we rejoice to hear is rising in the east, and will come up as does the rising of the sun.

Bro. I. D. Van Horn met with us at Lowell and has taken a cheerful and active part with us at the meetings in this place and has spoken three times to the people in the district school-house. At the close of the meeting last evening the congregation voted for him to continue his labors with them while the people were interested to hear. I am now leaving for Fair Plains.

JOSEPH BATES.

Vergennes. Nov. 12, 1863

NOTICE.—My P. O. address is Ivory Colcord Jr., New Genesee, Whiteside Co., Ills., not Ivory Colcord; for all letters directed thus, without the Jr., go to my father.

Brethren of Illinois and Wisconsin conference writing to me on business will please give their P. O. address.

I. COLCORD, JR.

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