

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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Longing for Rest.

TUNE—"Watchman."

Rest, sweet rest, O haste thy dawning,
Toil and care, I bid you flee;
Welcome to my bosom longing,
Now from sin to be set free.
Earth, no more my heart alluring,
Fades, oh how it fades away.
Joys of Heaven, far more enduring,
Brighter shine upon my way.

Here I roam a homeless stranger,
Oft with gloom and doubt distressed;
Here, 'mid scenes of strife and danger,
Oft I faint, yet find no rest.
Onward to the golden city
Then, I haste with eager pace,
Heeding not the world's cold pity—
Yonder is my resting place.

There, by life's exhaustless fountain,
How I long to plant my feet;
There, on yonder shining mountain,
Saints redeemed, I long to greet.
Haste, ye wheels, keep onward rolling,
Quickly bring the day I prize;
Faith e'en now my thoughts controlling,
Swings the gate of Paradise.

J. M. ALDRICH.

Somerset, N. Y.

The First and Second Advent of the Messiah,

ANALAGOUS IN THEIR EFFECT UPON THE CHURCH
AND WORLD.

HEROD and all Jerusalem were troubled and made mad at the intelligence that the star of the Messiah had appeared, indicating that he had been born. How strange was this! That the King of Israel's birth should produce such consternation at Jerusalem, where, above all other cities of the world, it should have produced joy and gladness, is most surprising! The nation of the Jews had from the beginning been looking for and expecting with hope, professedly, the advent of their long-predicted King; and now to be alarmed and filled with wrath at the intelligence, is almost unaccountable. But not more strange is this than that the intelligence that the King of kings, and Lord of lords, who is to be the King over all the earth finally, and rule in equity, and righteousness, and peace forever, is about to appear to organize and set up his kingdom, should produce the same alarm and hostility! His coming and his kingdom, professedly, is "the desire of all nations," as well as that of the church. In all heathen mythology God is represented as having a Son. Thus, the Great God of Egypt was Osiris; his son, Orus. The Great God of Persia was Oromas; his son Mythras. The Great God of Greece was Saturn; his son Jupiter. It was this Son of the Great God who was to restore the world, and bring in Saturnian times again.

Homer, celebrating the birth of Hercules as the long-promised Deliverer, sings:

"From us this day an infant springs
Fated to rule, and born a King of kings."

Virgil, celebrating the birth of Solonius, the son of Arsinus Polio, in hope of the fulfillment of the original promise handed down by tradition among all nations, sings:

"Now a great progeny from Heaven descends;
The sacred Babe is born, mankind defends;
From the old iron age of sin makes free,
And gives again the golden age of liberty;
Around the cradle fragrant flowers shall spring;
And the old serpent lose his fatal sting."

Mr. Farmer remarks: "You may find everywhere, throughout the whole world, one uniform law and opinion; that there is one God, the King and Father of all, and many gods, the sons of God, who reign on earth. Assyrians, Syrians, Chaldeans, Babylonians, Arabians, Greeks, Romans, Scythians, Getae, Goths, Germans, Persians, and the inhabitants of Meror."

A correspondent of the Middlesex Standard, a few years ago in the first excitement of the Advent movement, said: "The old Poet Prophets the world over have sung of a regenerated world. A vision of it haunted the contemplations of Plato. The Cumæn Sybil saw it in her trances. The apostles and martyrs of our faith looked for it anxiously and hopefully. And in every age since the Christian era, from the caves and forest; from the gothic temples of the middle ages; from the bleak mountain gorges of the Alps, where the expostulatory prayer went up, 'How long, O Lord, how long?' Even down to the present day, has been uttered the prayer and prophecy. Very serious and impressive is the fact of this radical change in our planet. And is there no hope that this world-wide prophecy of the human soul, uttered in all climes, in all times, shall be fulfilled?"

And yet when the evidences are given the church and the world unmistakable and clear, that "the desire of all nations" is soon to "come," all are alarmed or made mad at the good news!

But how shall we account for this consternation on the part of Herod and all Jerusalem, when the information was given them that the King of the Jews was born? By the fact that they were unprepared for his coming, and that he would cut short their days of sinful pleasures, and overturn all their worldly schemes and hopes. Herod knew that if the King of the Jews was born, there would be soon, and there might be while this King was yet a child, a change of rule and authority in Jerusalem, and that his days were numbered. He was unprepared to relinquish his reign, or submit to the authority of a new governor in Judea. The dragon (Rome), whose agent he was, was not ready to give up Judea as a Roman province also, nor submit to be dethroned at his capitol, and be deposed of his possessions throughout the world. For Rome well understood that the prophecies concerning this King of the Jews declared "His dominion" to be not only in Mount Zion on the throne of his father David, but from "sea to sea," and "unto the ends of the earth." Therefore "the dragon stood ready to devour the child as soon as it was born." And nothing so alarmed the Roman world during the first advent of the Messiah, and immediately subsequent thereto, as the intelligence proven indisputably from the Scriptures and the facts

in the history of Christ, that there was indeed "another King, one Jesus."

On the part of the Jewish nation and church, they too were not ready for the coming of their King. By their rebellion and sins against the Most High the power of their government had been broken—their kingdom had been overturned, and they had been subjected to Rome as a Roman province. They had not repented of their sins, nor sought in earnest the mercy of God, and had concluded to submit in peace to the Roman power, and serve Caesar the rest of their days. Now if their King was born, it was evident that He would rebuke and destroy the sinners out of Zion, and that there would be, sooner or later, a collision between the restored kingdom of Israel and the authority of Rome. And the Lord said, "I will come near to you in judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Mal. iii, 1-5. With these predictions in the books of their prophets, and the fact that they were far from the condition of being prepared to meet such a fiery ordeal of purgation as a nation as was predicted to occur at the Lord's advent, they were seized with the utmost consternation when the wise men of the East brought them the knowledge that they had already seen his predicted star betokening his birth.

The same facts will hold good at the second coming of our Lord and King, in respect to the world at large, and the professed Christian church. Their unpreparedness to meet the issues of his coming, though long anticipated and hoped for, will cause all the alarm and consternation with which they will be seized connected with the intelligence that the time of his advent is near, and when it shall actually take place.

The kings and the rulers of the earth well understand that when God's Son shall come they must resign their crowns and scepters, and vacate their thrones; for "in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords." The judges of the earth, the legislators of men and governments, the generals and under officers of the armies of the nations, together with all men, free and bond, well know that at his appearing, who is Judge, Lawgiver, General-in-Chief of the Armies of Heaven, and King, they must bow and acknowledge him Lord of all. For this they are not prepared; therefore "they rage." "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break away from his dominion." But he "shall break them with a rod of iron;" he "shall dash them in pieces like a potter's vessel." At the appearance of his throne their impotency will be manifest, and they will seek to hide themselves from his face, and the wrath of the Lamb, and exclaim, "The great day of his wrath is come; and who shall be able to stand." Rev. vi, 15-17. The professed Christian church, wedded to worldly governments, declaring virtually by precept and practice their corrupt union, and that they have no king but Caesar, looking and hoping that human governments will bring about peace and prosperity to the nations, and the good time coming, and a golden age of millennial blessedness, without her Lord—luke-

warm in respect to her love for the appearing of the King—cold and formal in her religion—making the house of prayer a house of merchandise—and in love with the present world—knowing that if her Lord does come, he will disfranchise her from human governments, sever the cord that binds church and state, and destroy all the kingdoms of the nations; knowing that when the king does appear he will separate between the sheep and the goats, the wheat and the tares; knowing that when he shall come he will overturn the money-changers, and drive from his temple all buyers, and sellers, and lovers of the world; and finally, that those who love not his appearing, but are saying, "The Lord delayeth his coming," shall have their portion in the burning lake; aware of this fact, any intelligence that his coming is near at hand is unwelcome news—exciting alarm and hate. Their hearts fail them for fear, which will increase to consternation at his advent.

O. R. FASSETT—in *Ad. Herald*.

Liberty.

FROM a compilation of the sayings of the late President Lincoln, we extract the following comprehensive remarks, and decisive illustration, on the definition of the word, Liberty:

The world has never had a good definition of the word, liberty, and the American people, just now, are much in want of one. We all declare for liberty; but in using the same word we do not all mean the same thing. With some, the word, liberty, may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor. Here are two, not only different, but incompatible things, called by the same name, liberty. And it follows that each of the things is, by the respective parties, called by two different and incompatible names—liberty and tyranny.

The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as a liberator, while the wolf denounces him for the same act, as the destroyer of liberty, especially as the sheep was a black one. Plainly, the sheep and the wolf are not agreed upon a definition of the word, liberty; and precisely the same difference prevails to-day among us human creatures, even in the North, and all professing to love liberty. Hence we behold the process by which thousands are daily passing from under the yoke of bondage hailed by some as the advance of liberty, and bewailed by others as the destruction of all liberty. Recently, as it seems, the people of Maryland have been doing something to define liberty, and thanks to them that, in what they have done, the wolf's dictionary has been repudiated.—*Speech at Sanitary Fair, Baltimore, April 18, 1864.*

Counsels to Youth.

LET youth ever remember that the journey of life presents few, if any, obstacles in its path which perseverance will not overcome.

No talents, however great, will be of much value to their possessors without careful using; many a youth has failed certainly of being any benefit to himself, or others, solely because he made no effort to improve the talents God had given him, and others have ruined themselves by too great efforts while a third class, possessing talents that might have enabled them to become blessings to others, have turned their course downward, and sunk in everlasting night. Youthful reader, remember that it is in your power to belong to either of these classes, and on yourself rests the happiness or misery consequent upon the decision you make.

The virtues or high standing of parents, or wealth may, for a time, gild over the faults and follies of youth, but sooner or later each must stand on his own merits.

He then, who risks his future well-being on anything short of the highest aims and purest principles of morality and truth, is like the man who built his house upon the sand, and will find, when it is too late,

that the strong current of the flood of evil, will surely take away his frail foundation, and leave him a wrecked and ruined outcast from society, or at least an enemy to himself and his kind.—*Boston Cultivator.*

White Lies and Black Lies.

IS IT NOT A LIE?

"All Hars shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Conversation between Slipshod and Timewell.

T. Good morning, neighbor Slipshod, I have a message for you.

S. Speak on!

T. The things concerning you are not good. Report says you vow and pay not.

S. Lie? Tell a lie?

T. Did you not promise to do that work for neighbor Simpkins?

S. I did.

T. The time specified?

S. It was.

T. That money due brother Larkin—was not the exact time for refunding it specified?

S. Well!

T. In either of the above cases did you render satisfactory reasons for non-compliance?

S. Perhaps not; but do you call this lying?

T. What is a lie?

S. A criminal falsehood!—willful deception!—intentional fraud!—a—a—a—

T. Stop, stop, neighbor, no wincing. Lies are of various kinds, of various degrees of aggravation.

There are black lies and white lies, lies of vanity, pride, ambition, flattery, convenience, interest, fear, wantonness, cruelty? lies of first second, and third rate malignity. There are also passive or practical lies—lies acted out. Point your finger in a wrong direction to an inquiring traveler—you give him the lie.

S. Very well!

T. Again. Some are habitual liars—lie at nearly every breath—like the common swearer, he swears, and knows it not. "Mr. Timewell, will you let me have that barrel of lime," said neighbor Slipshod. "On my word," said he, "I will pay you next week." Some six months have elapsed, and not a farthing for the lime yet; nor do I ever expect it. Accuse this same man of stealing, would he not take it as an insult? Still, in the eye of God's law, he is a thief—cutting asunder silken cords of social, civil, and religious compact—spreading widely the seeds of discord and ruin. Now, Mr. Slipshod, I am not accusing you of lies of first-rate malignity; far from it. But are you not openly violating a positive precept, the law of love, sundering the tenderest and dearest ties of friendship? Besides, there is an item (else I mistake) that renders your case peculiarly aggravating.

S. Friend Timewell, to what do you allude?

T. You profess to be a Christian?

S. I do.

T. Pray in the social circle, I suppose?

S. Certainly.

T. Exhort sometimes?

S. Occasionally.

T. Well, what does the world think of you, especially those individuals whom you have defrauded—whose spirits you have often grieved—and to whom you have falsified your word again and again? What effect, think you, your prayers and exhortations will have upon their minds? Your voice to them is like the cracking of thorns under a pot! They must (and every one that knows you, will) necessarily write down your name, HYPOCRITE! HYPOCRITE!! Now, Mr. Slipshod, before we part, allow me to say to you in good faith, that these "white lies," these sins you term venial, are the little foxes that destroy the vines. They eat as doth a canker,—grieve the Holy Spirit—deaden the conscience, and cause the ways of Zion to be evil spoken of. I beseech you, as you value your own soul, the best interests of the community, the honor of God in the salvation of a perishing world—REpent of this thy great wickedness—REpent! make restitution, and henceforth be an honest man.

"Shame results from little sinning—

Mighty ends from small beginnings;

Take care! Take care!"

Home Thrusts, by D. F. NEWTON.

Pressing Toward the Mark.

"I press toward the mark, for the prize of the high calling of God in Christ Jesus."—Phil. ii, 14.

"The most remarkable parts of the stadium were its entrance, middle, and extremity. The entrance was marked at first only by a line drawn on the sand, from side to side of the stadium. To prevent any unfair advantage being taken by the more vigilant or alert candidates, a cord was at length stretched in front of the horses or men that were to run; and sometimes the space was railled in with wood. The opening of this barrier was the signal for the racers to start. The middle of the stadium was remarkable only by the circumstance of having the prizes allotted to the victors set up there. From this custom Chrysostom draws a fine comparison. "As the judges, in the races and other games, expose in the midst of the stadium, to the view of the champions, the crowns which they were to receive; in like manner, the Lord by the mouth of his prophets, has placed the prizes in the midst of the course, which he designs for those who have the courage to contend for them."

At the extremity of the stadium was a goal, where foot-races ended; but in those of chariots and horses, they were to run several times round it without stopping, and afterward conclude the race, by regaining, the other extremity of the lists from whence they started. It is therefore to the foot-race the Apostle alludes, when he speaks of the race set before the Christian, which was a straight course, to be run only once, and not, as in the other, several times without stopping.

According to some writers, it was at the goal, and not in the middle of the course, that the prizes were exhibited, and they were placed in a very conspicuous situation, that the competitors might be animated by having them always in their sight. This accords with the view which the Apostle gives of the Christian life: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." L'Enfant thinks the Apostle here compares our Lord to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them by holding out the crown, to exert themselves with vigor.—*Paxton.*

Patient in Tribulation.

A mother who had for many years loved to work for Christ, was at length borne down with a heavy load of trials. She possessed great courage to labor, but had not learned to suffer.

Her heart now rose in rebellion against God and his dispensations, and she would gladly have torn away the barriers that separated her from her loved plan of working.

She mourned and prayed over this state of mind as being unchristian; but years passed on without any complete victory. At times, she was near triumphing; but oftener she allowed her affliction to hide the smiles of the King she so much loved to serve and please.

During three years of struggle, a daughter, whom she had fondly expected to consecrate to missionary life, became an invalid, and at length was taken so fearfully sick that for a time she was insane. Her wild shouts and mocking laugh were no more shocking, than were her pitiful entreaties for a friend, saddening. Neighbors, brothers and sisters wept; but the mother, weary and sad beyond what tears can express, gently did what hands could do, while her heart sank deeper and deeper in grief.

Where now were all the pleasant hopes of the past? Had not her toilsome, self-denying, prayerful efforts yielded only bitter sorrow?

One afternoon, as these murmuring thoughts were harrowing up her mind, her daughter called her to the bed-side. In the clear, sweet voice of olden times, she said, "Mother, I wish you to sit down in a chair, and sit there till you are willing to suffer all God's righteous will."

In wonder the mother seated herself in the chair pointed out, but with a feeling also that the injunction

was one she most needed to obey. She was lifting her heart to God, imploring his aid, when her daughter said, "Come to me, mother, I wish to see how you look." Closely scanning the mother's face, she replied, "No, you have not sat there long enough. I wish you to sit there till you are willing to suffer all God's righteous will."

The mother obeyed the second time, in tears. They were tears of contrition.

All her rebellion became manifest to herself, and she now felt that her heavenly Father had a right to reign and rule, and that he chastened in love.

Her load of sadness gave place to a heart full of joy and gratitude to God, who sees not as man sees.

Years afterward, the mother, in referring to the above incident, said she now "rejoiced that it was her privilege to suffer, as well as to do God's will." Her face glowed, as she spoke of the sweetness of casting all her care upon Him who careth for us.

How many of us realize the blessedness of being made partakers of Christ's sufferings? "If we suffer, we shall also reign with him."

What Doest Thou?

WHAT doest thou here, Elijah?

Thus God of his servant inquired,
The servant whom he had chosen,
And by his own Spirit inspired.
And he answered him, Lord, I've been jealous
For thee and thy holy cause;
For Israel hast slain thy prophets,
And broken thy holy laws.

And God said, Go stand on the mountain—
And there came like an angry fiend,
A wild and terrible tempest;
But God was not in the wind.
And there followed a mighty earthquake,
It shook the mountains and trees,
And then came a raging fire,
But the Lord was in none of these.

But the elements sink into silence,
And nature can once more rejoice,
A small voice is heard in the stillness,
And God was himself in the voice.
And he ever comes thus to believers,
When the heart by fierce tempests is stirred,
Abroad or at home, if we listen,
His Spirit in whispers is heard.

What doest thou here unbeliever?
A stranger to God and his grace,
Depending for justification
On self and self-righteousness.
Thou hast broken his holy covenant,
And trampled upon his laws;
And God will speak in the whirlwind,
If you heed not the still small voice.

What doest thou here, lone pilgrim,
Mid the storm's and tempest's roar?
Thy enemies gather around thee,
And thick clouds of blackness lower;
Oh trust in a loving Saviour,
Deliverance seek from above;
He will speak to thy foes in the tempest,
But to thee in whispers of love.

What doest thou here, poor mourner,
Away from the foot of the cross?
Come lay on the altar thy treasure,
And count earthly gains but as dross;
'Tis not amid folly or splendors,
The soul can look up and rejoice—
He comes not in earth's vain allurements,
He comes in the still small voice.

Then the heavenly visitant cherish,
And treasure each precious word;
Though it scarcely is heard mid earth's turmoils,
It is still the dear voice of our Lord.
Then when the dread question is asked us—
Probationer, what doest thou?
We may say, For thy coming we've waited,
With rapture we welcome thee now.

C. M. WILLIS.

Charlotte, Mich.

PRIDE.—We have often heard a half-grown up boy say pettishly to his mother, "I don't like to be seen carrying a big bundle through the streets." But true pride is ashamed of such littleness of mind. Mr. Astor, the wealthy millionaire of New York, was reluctant to sell some goods to a young man, except for cash. The merchant paid for them, and took them

on his shoulder to carry them out of the store. Mr. Astor looked in surprise, but before the merchant had gone many steps, he called him back, saying, "You may buy on credit to any amount. I can trust you, sir. A man who is not ashamed to do his own work, is sure to succeed." Here is another good lesson for false pride.

Suggested Thoughts. No. 2.

How carefully do we preserve in our memories, the dying words, much more the dying injunctions, of a friend. How almost as sacred, do we cherish these last words, even of an ordinary friend; and how infinitely more, if this friend occupies a position high in the estimation of the multitude. With what weight then, come to us the dying words of David, king of Israel.—David, whose sweet songs, inspired of the Holy Ghost, have thrilled thousands of Christian hearts in every age; and to-day, this power to stir the depths of the soul, can be attested by all who truly love God. With what soul-stirring eloquence and pathos, comes his parting behests to the son chosen of God "to sit upon the throne of the Lord over Israel to build the house and the courts of the Lord." "And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever." 1 Chron. xxviii, 9.

At the standpoint from which these words were uttered, how fraught with significance of his coming life; from the standpoint from which we may look back upon it, how almost terrific, as we ponder upon Solomon's career, coming down from his heights of glory and world-wide renown, to his position as a pitiable idolater, whose end is obscured in gloom! Did David in this last admonition to his son, speak the true inspiration of God? and is it of general application? All Christians are ready to say at once, that the words, "If thou seek him he will be found of thee" were written for all coming time; but why so many inclined to flinch, if not "prevaricate," when it is claimed to be equally true that "if thou forsake him he will cast thee off forever." It is all very true that Solomon had been chosen of God. He (Solomon) had chosen wisdom and had walked in uprightness, aye in righteousness, yet the word of God declares, that "When a righteous man doth turn from his righteousness and commit iniquity . . . he shall die in his sin, and his righteousness which he has done, shall not be remembered." Eze. iii, 20. The Scriptures throughout, enjoin an active zeal in seeking after God, even "to stir up the heart to seek after God," to be careful to maintain good works; a "continuing to the end;" through "patient continuance in well doing seeking for glory and honor and immortality;" "giving earnest heed, lest at any time we should let them slip." But why multiply proofs? Is it not enough that Paul should express a fear, "lest after having preached to others, he should himself be a castaway?" 1 Cor. ix, 27.

True, when about to end his life of self-denying usefulness, Paul could, and did, confidently say, "I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day, and not to me only, but to all them that love his appearing." But all along the journey of his Christian life, were dropping from his lips, such words as "Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God." We are made partakers of God, if we hold fast the beginning of our confidence, steadfast unto the end." "Let us fear, lest a promise being left us, of entering into his rest any of you should seem to come short of it."

I have been led to this expression of my conviction of the teachings of God's word, from the fact that upon quoting Eze. iii, 20 referred to above, also Eze. xviii, 24, it was taken up by one, who made the whole sentiment hinge on the word *when*; thus "Yes! *when* a righteous man forsakes his righteousness, and dies in his unrighteousness, it was to be granted that such would be the case, but the presumption is, he

will not do so." Arguments seldom convince, and words were useless here; but I thought, Oh! what fallacious reasoning! Has God indeed been so kind as to scatter throughout his word such a multiplicity of earnest warning against an improbability? How sorrowful that any should blindly suffer themselves to be beguiled into such an error, Bible in hand and with good sense, that is quick enough in discerning the truth in matters other than religious. And it would seem that the array of quotations already cited, might lead one to pause, reflect, and consider the scriptural validity of even a pet theory to which they were constitutionally biased. But as I before said, argument seldom convinces in such cases, nor will reason prevail; so with one more quotation I drop the matter, simply asking the unconvinced readers to decide before they drop it, what God's word means, when it saith, "Neither shall the righteous be able to live in his righteousness in the day that he sinneth. When I say to the righteous that he shall surely live; if he trust in his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed he shall die for it." Eze. xxxiii, 12, 13. From verses 14-16 we are taught that when the wicked turn from their wickedness, and do that which is lawful and right, none of his sins that he hath committed shall be mentioned unto him; and this we know too, from the words of James, "Whoso converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." Now the question arises with me, and may with others, Do sins once pardoned to those who "afflict their souls," or in other words, who repent of their sins and become conscious of reconciliation with God, ever again be recharged to them; if they "turn from righteousness and die in their iniquity?" From Acts iii, 19-21, we must infer, that this process of blotting out of sins does not occur at the time by many supposed; the time the consciousness of pardon is experienced; so that in case of relapse into iniquity, the whole dark catalogue of sins may meet the backslider in the hour of doom. For in the words of another "those sins are gone forward to the judgment of the great day, and they will meet the sinner there, unless they are blotted out by the blood of Christ." But this does not imply that repentance and faith in Jesus do not bring a sense of pardon and reconciliation. To this, every child of God can testify. And this is just the prerogative of faith,—faith being the substance of things hoped for, and the evidence of things not seen.

With Prof. Bush, I incline to think that "the resurrection of the righteous is their full acquittal and redemption, their sins being blotted out when the times of refreshing shall have come, while the fact that the wicked come not forth at the first, but are reserved to the second resurrection, proves that they were previously condemned." Now as the blotting out does not occur till the refreshing, I see no reason, but all sins for which Jesus has not provided a covering, and been appropriated through faith by us, must be confronted by the sinner in that day, and be required by the penalty—the second death.

MARY W. HOWARD.

Malone, N. Y., May, 1864.

He prayeth best, who loveth best
All things, both great and small;
For the dear God who loveth us,
He made, and loveth all.—Coleridge.

"Doctor, I want you to prescribe for me." The doctor feels her pulse. "There is nothing the matter, madam, you only need rest." "Now doctor, just look at my tongue! just look at it; look at it! now say, what does that need?" "I think that needs rest, too." Exit madam in a state of great excitement.

Never, in the presence of your child, make invidious comparisons of its behavior with that of other children; nor present to them any human example to follow, only so far as that model follows Christ—the perfect example.

"Greatness consists in true, active goodness."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 30, 1865.

URIAH SMITH, EDITOR.

A New Champion With New Arguments.

THE Conference and Association meetings with their necessary reports prevented our noticing last week the remainder of the effort of Mr. Sheldon against the Sabbath. But one more point remains to be examined, and this, like the last of a weak and degenerate race, is the most lifeless and imbecile of all. Nature, by some unaccountable freaks occasionally produces her monstrosities; but nature has produced nothing in her department more misshapen than is this effort in the department of Biblical criticism. It would seem that in this the no-Sabbath arguments have reached their climax, and the ingenuity of falsehood and nonsense has become completely exhausted.

Without detaining the reader further, we will state the argument which is simply this! The decalogue cannot be binding in the gospel age; because the fourth commandment recognizes and enforces slavery; but the gospel forbids anything of the kind; hence the one cannot exist with the other. That the reader may see that we are not misrepresenting, we give what he says on this point entire, though it is somewhat lengthy.

"3. 'In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant [*Eved—bondman*—'slave'] nor thy maid-servant [*amah—bondwoman*.]' (Ex. xx, 10.) It will be observed that there were two classes of 'Servants' under the law—*hired servants*, and *bond-servants*. When a *hired servant* is meant, the original term '*sokheer*' is employed, (when males are referred to); but here a different term is used—a term that is elsewhere rendered '*bond-man*' and '*bond-servant*,' and has this significance where not so rendered, as the following text will show; 'And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free.' (Ex. xxi, 27.) Now if the decalogue is still unchanged, and in force, this system of bondmanship is brought into this age. The bondman and the bondmaid are recognized in the writing on the tables of stone—not *hired servants*—and as long as the engraving on the tables of stone remains unabrogated or unchanged, so long will that ancient Mosaic system of bondmanship be sanctioned; for it was as really written by the 'finger of God' as the commandment enjoining the observance of the seventh-day Sabbath. They are parts of the same law, and where one goes, there the other goes. I hardly need argue that this Mosaic permission does not extend into the gospel age:—'Both thy *bondmen*, and thy *bondmaids*, which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy bondmen and bondmaids.'—(Lev. xxv, 4.) Yet precisely this class of servants are recognized on the tables of stone, and while the decalogue retains its original standing, this system, as well as the seventh day Sabbath will receive its sanction. But as the gospel invalidates this system, the claim that the decalogue must be brought into this age as a whole, is overthrown; therefore whatever of the decalogue is needed in the new arrangement, or whatever of the written Book of the law is agreeable to the gospel scheme, has been enjoined by Christ or his apostles—thus sanctioning some features of both departments of the law as harmonizing with the principles of the 'law of Christ'; but never have they enjoined the seventh day Sabbath on Christians. So no claim can be laid to the seventh day because it was on the tables of stone, unless we take all that was written there, some of which would be untrue of Gentile Christians, and opposed to the principles of the gospel of Christ. Thus this prominent argument for the seventh day falls to the ground."

We are at a loss to know in what pro-slavery cesspool our author has been wallowing, that he should come forth reeking with the filth of such statements as these. There have been professed ministers of Christ, lickspittles of the great moloch of slavery, with blinded vision and blunted moral sensibilities, who have professed to find in various parts of the word of God sanction for this great crime; but it has been left for a no-Sabbath Adventist to make himself conspicuous in the catalogue of those who have insulted the morality of the Bible, by claiming and declaring that the great God in the words which he uttered in holiness

and majesty from Sinai in the audience of the people, sanctioned and endorsed this institution of evil, and that the law which he wrote on the tables of stone, the only document that he ever gave to this world in his own hand writing, is the foundation and defense of this foul iniquity. No other writer of whom we have yet heard, has dreamed of descending to such a depth as this. We do not wonder that infidelity flourishes, that Christianity is considered a mockery, that the Bible is derided, and its author contemned. It is not alone from outside foes that Christianity suffers. Its least excusable enemies are those who under the cloak of religion, having obtained a hypocritical entrance within its enclosure, trample with foul and lawless feet over the fairest beauties of the place, treading its choicest flowers into the dust, and rendering them distasteful, if not disgusting to the world without. We believe it will be more tolerable for Voltaire and Paine in the day of Judgment than for these.

The only point to be noticed in the extract given above is the declaration concerning the words *man-servant*, and *maid-servant*; and of this we have not much more to say than that it is utterly false. The word rendered *man-servant* in the fourth commandment, occurs in the Old Testament seven hundred and eighty-three times. Concerning its use Dr. Roy, a learned Jew, thus testifies: "There is no word in the Bible for slave. *Aved* is the only word to be found there and means a *hired man*, *servant*, *laborer*, *soldier*, *minister*, *magistrate*, *messenger*, *angel*, *prophet*, *priest*, *king*, and *Christ himself*. Isa. lii, 13." In the light of this statement what becomes of the declaration of Mr. S. that when hired servants are meant another term is used, and that this always means a bondman or slave! Such ignorance should be exposed, or such perversions rebuked. The fact is, this word is the general word for servant in the Old Testament. When the angels came to Abraham, Gen. xviii, 1-5, he said, "Pass not away, I pray thee, from thy servant." When David came to Saul, he said, "Thy servant kept his father's sheep," &c. Very numerous are the instances in which it is used in this sense; and it no more means a person in involuntary and abject bondage than it does at the present day when a person addressing another, out of respect subscribes himself "Your obedient servant." The expression many times occurs, "My servant Moses," "My servant David," "My servant Hezekiah," "My servants the prophets." And where the term is rendered bondman, it does not mean slave in any such sense as is understood by that term at the present time.

The term corresponding to this in the New Testament, is *doulos*; as, "Paul a servant of God," "Jude, a servant of Jesus Christ," &c. For the Bible argument against slavery, and concerning the use of these terms, see the articles of Luther Lee in Review Vols. xx and xxi, and "The Bible against Slavery," published by the "United Presbyterian Board of Publication, Pittsburgh, Pa." If the Sabbath stands, till it can be made to appear that the fourth commandment endorses slavery, we think it will be able to prolong its existence for a few weeks more at least.

Missionary Labors.

THE General Conference Committee decide to take the field, as far as possible with other duties, the present year, as missionaries. Elder Andrews goes to the New England Mission. Elders Loughborough and White will labor in the Western and central divisions of the field.

Elder Cornell will remain at present in New England. Elder Rodman will continue his labors the same as during the past winter and spring.

It is hoped that a Conference will soon be organized on New England Missionary ground, with sufficient strength to support those ministers within its limits who may cheerfully throw their whole interest and energy into the cause. GEN. CONF. COM.

Labor in Michigan.

As brethren in Michigan may be anxious to learn the prospect for labor in this State the coming year, we make the following statement, designing to give more particulars hereafter.

The plan of district labor as adopted the past year was approved by the Conference, and the same arrangement will be continued the coming year. To the Eastern District the churches of Ithaca and Alma are added. Bro. Byington, Bates and Lawrence will continue their labors in this department. Bro. Lawrence takes the Eastern District the present quarter, Bro. Bates the Western, and Bro. Byington the Central.

Elders I. D. Van Horn and D. M. Canright labor with the Michigan tent. Bro. P. Strong goes as tent-master, and to speak according to the judgment of those with whom he labors. This arrangement the committee design, and he accepts, as a school in which he may, through the tuition and co-operation of his brethren, discipline himself in mind and manners.

Elder Frisbie will labor in new fields.

MICH. CONF. COMMITTEE.

Acknowledgments.

We gratefully acknowledge liberal donations from the church at Battle Creek, and from other brethren in Michigan, who were invited by letter to assist in raising means to purchase us each a suit of clothes, and also to purchase us a library.

To the Battle Creek church especially do we feel indebted for their liberality and hospitality, and for the care which they have manifested for our prosperity as young ministers of the gospel.

May God bless all these kind and liberal friends, and may his presence attend us, and we have wisdom to make a right use of the means given us, to his glory and the advancement of the cause.

Yours in hope,

D. M. CANRIGHT.

I. D. VAN HORN.

Battle Creek, May 26, 1865.

Note of Explanation.

IN the last Review the Treasurer's Report to the General Conference says, Paid to J. N. Loughborough \$1156.71. Lest any should think this was for my personal benefit, I would say, it includes running expenses of tent, and money paid to Stephen Pierce, D. T. Bourdeau, M. E. Cornell and P. C. Rodman.

J. N. L.

Should Christians Fight? No. 3.

"AND the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. xii, 16.

In this prophecy, the woman represents the church of Christ; the dragon, her persecutor, the Roman power; the flood, the papal persecution of 1260 years, during which the church was in her hidden, wilderness state; and the earth which helped her, earthly, civil government. The earth began to help the woman when the civil rulers of Europe began to throw off the shackles that bound them to the papal hierarchy, and the flood was consummately swallowed up, when at the end of the 1260 years, Bonaparte had the Pope in his power and disposed of his dominion as he pleased.

The earth and the woman were not identical but distinct. The earth helped the woman; but in helping her did not become the woman. The world did not become converted to Christianity at the period of the Reformation. Henry VIII, of England and other rulers who threw off the tyranny of Rome to establish their own, did not thus become the fathers of the church of the Reformation. They cared not for the lambs of Christ, though they attacked and drove away the pack of papal wolves that were pursuing and devouring them.

It was from no good will to the woman that the earth helped her, but by God's overruling providence these earthly rulers did it, while earnestly pursuing the objects of their own ambition.

The simple truth ought to have been learned ere this, that the church and the state are two distinct institutions. The church should teach and exemplify the doctrines and spirit of him whose kingdom is not of this world. The state is an institution permitted and overruled for the good of men. The civil magistrate "beareth not the sword in vain;" but the only

sword which a Christian may wield is "the sword of the Spirit, which is the word of God."

The church should maintain the high position in which she is placed as the light of the world. She has the right to require her members to live up to her discipline, the word of God. This requires all to be loyal and obedient to civil government, and to respect the rights of all men. If any do not, but favor oppression or rebellion, by their votes or in any other way, the church has the right to call them to an account; and that without any just imputation of meddling with politics. If they persist, and will not hear the discipline and the church, she may inflict her capital punishment—the withdrawal of fellowship. If on the other hand, they go beyond the discipline—the Bible—by taking up arms in defense of civil government, the church has the same remedy, and are bound to the law of Christ, and are not justly chargeable with the crime of disloyalty.

R. F. COTTRELL.

Frank Admissions.

"CAN DO NOTHING AGAINST THE TRUTH, BUT FOR IT."

A WRITER in the Gospel Banner, although opposed to our views of the Sabbath, yet makes some very important criticisms and admissions in our favor. The fact that "admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence," is all the apology necessary for introducing the following extracts:

"It is quite an error to imagine the Christian ordinances a mimicry of the Mosaic; their expressiveness is thus quite lost. It is by a rule of this kind that baptism is supposed to be in the room of circumcision; that the Lord's Supper is the New Testament order of the Passover; and that the first day of the week is the Christian Sabbath. This is most unwarrantable liberty to take with divine appointments. In such matters, there is something in a name: the name leads superficial thinkers to be contented with that character which is so improperly predicated of it. Hence the absolute need for the adoption of the Bible nomenclature, with strict attention to its meaning. The first and the seventh have been recognized as the festival days of the week; and a very common idea is, that what is predicated of the seventh, applies with equal propriety to the first day; any hesitancy on this point being overruled by that apocryphal saying, 'The Sabbath was changed at the resurrection of Jesus.' But this bare assertion should not satisfy any intelligent student of the divine word. Let us look into the matter.

"The phrase in Rev. i, 10:—'I was in the Spirit on the Lord's day,' is usually presumed to refer to the first day of the week. It is rather unfortunate for that idea, that there is no proof that such was meant by the writer."

Also, Eld. T. M. Preble, in his work on the parable of the ten virgins, fully justifies our position on the great Advent movement of 1843, by making it a fulfillment of the parable. He says, 1. "Definite time was preached to the church in 1844 for the Saviour to come on 'the tenth day of the seventh month.'" 2. The church having confidence in the time preached, took their lamps, or the sacred Scriptures, and went forth to meet their Bridegroom." "This appears to indicate that there can be but one real definite time movement, for the church that can claim justification by the word of God."

This is our position exactly. The angel of Rev. xiv, 6, 7, has a message of definite time, and according to the above position, that message was given in 1844. Now as the second and third messages were to follow before Christ comes, we must certainly be now in the time of the third message. Eld. P. admits then, that the first message is past, and believes that probation will soon close, and hence he is shut up to the conclusion that the third angel's message is now going. But why is he silent in regard to it? Did the first message go in silence? Is it true that Eld. P. and others fear the cross in the last message? "Here are they that keep the commandments of God and the faith of Jesus," is the test in the last message. This message has moved on like the first angel, and will still

continue to move, in spite of all the opposition. Better to be consistent. We can do nothing against the truth. The message will triumph. Praise the Lord. "Now rises the message, lo! onward 'twill move, By the third mighty angel, it is brought from above. It brings the commandments which we must obey, Or receive of the plagues in that terrible day."

M. E. CORNELL.

Meetings in Mich. and Northern Indiana.

BRO. WHITE: From April 20-25, held six meetings with the church in Hillsdale, Mich. With a few exceptions they are struggling to go forward in union with all God's loyal people in the third angel's message. They were laudably raising their figures on Systematic Benevolence. Our meetings were encouraging.

April 26 to May 1, was occupied visiting and holding meetings with the church in Salem Center, Ind. Three were united to the church, and their Systematic Benevolence Fund revised, and increased about one-third. We held six meetings with them, and closed with celebrating the ordinances of the Lord's house, and were very much strengthened and blessed of the Lord.

May 1-4 held meetings, and visited the company of Sabbath-keepers in South Bend, Ind., most all of whom have united with the church in North Liberty, Ind., fourteen miles distant, because they have no Brother of sufficient experience to lead their meetings. We held four meetings with them, and then from May 5-8, including Sabbath and first-day, most of them attended the meetings we held with the church in North Liberty, where we enjoyed five profitable meetings, and were much blessed of the Lord in celebrating the ordinances of the Lord's house. Two were added to the church. Returned home in season to keep the appointed fast, Sabbath 13th inst. with the church in Monterey.

In conclusion I wish to say that I have been much encouraged and blessed during this year's labor in the harvest field, in witnessing the increasing desire of God's dear people to move unitedly onward in the third angel's message. To God be all the praise through Jesus Christ our Lord.

JOSEPH BATES.

Monterey, May, 15, 1865.

A Proclamation by the Governor of Michigan.

WHEREAS, A Proclamation by Andrew Johnson, President of the United States, has been issued, appointing Thursday, the first day of June next, "as a day of humiliation and mourning, wherever in the United States the flag of the country may be respected;"

And Whereas, It is recommended in said Proclamation that the People on that day "assemble in their respective places of worship, there to unite in solemn service to Almighty God," in consequence of the assassination of Abraham Lincoln, late President of the United States;

And Whereas, By this dire calamity "our country has become one great house of mourning," and sorrow and anguish fill every loyal heart;

And Whereas, The unprecedented atrocity of the terrible crime by which this bereavement has been caused, is but the culmination of a great national sin, which has been aggravated by a vain boast that ours was a land of civil and constitutional liberty; of freedom from oppression; a land where the principle that "all men are created equal" was fundamental; whilst at the same time we have held—even by virtue of our organic law—millions of human beings in abject servitude and bondage; depriving them of all mental and moral culture; of all improvement and progress; thereby enslaving their minds as well as their bodies;

Now Therefore, In accordance with said Proclamation of the President, and in view of the great national calamity which has called it forth; and in view also of our manifold sins, both as individuals and as a nation, as well as of our entire dependence upon Him who ruleth the Universe and who is ever ready to grant mercy and pardon to all who are truly penitent, and with the hope that this great affliction may be more surely sanctified

to us as a nation, I do hereby most earnestly enjoin upon the people of the State of Michigan, a strict and solemn observance of the day thus set apart as a season of national mourning and sorrow, of humiliation and prayer, and that they suspend all secular employments, and attend religious services in their respective places of worship.

Let us devoutly supplicate Him that He will utterly subdue the spirit of Treason and Rebellion—of bloodshed and strife—in our land; that He will again restore to our distracted country the blessings of peace; that He will purge us, as individuals and as a nation, from all our iniquities; and that in this day of our affliction He will grant unto us his forgiving mercy, and His sustaining grace.

And while we thus humble ourselves before Him, and seek His forgiveness and implore His blessing, let us tender unto him the homage of grateful and devout hearts, bearing ever in mind that He chastens only to correct, and that His severest afflictions are intended only for our good.

Given under my hand and the Seal of the State, at the Capitol, in the City of Lansing, this 8th day of May, in the year of our Lord one thousand eight hundred and sixty-five, and of the Independence of the United States the eighty-ninth.

HENRY H. CRAPO, Gov.

By His Excellency the Governor:

JAMES B. PORTER,

Secretary of State.

The Household.

If there is any thing left upon earth, at all resembling the Eden, from which Satan managed to banish our first parents, it is the household where peace, and truth, and piety reign.

To the weary traveler on the desert waste, how animating the sight of a human habitation, and how much gratification does he enjoy, in finding a resting place where God is worshiped, and obeyed, and honored; and with what a feeling of security does he repose his aching head, and tired limbs, upon the couch which true hospitality has provided.

How dreary and cold would even Eden's bowers become if solitary and lone, no habitations or blissful homes, where intelligent beings might dwell and enjoy the rich and beautiful possessions.

Even in this thrice-sin-cursed earth, how beautiful is home to us; whether our home is the costly mansion, prepared with artistic care and skill; or the rustic cabin, in the primeval forest, or on the wide spreading prairie.

But, alas! How few, happy, peaceful homes! Look at that elegant building over the way, with its tasteful and costly surroundings, its well furnished rooms, and its polished and intelligent inmates. Are they happy? Certainly, happy, says echo; but says rumor, it is doubtful. Let us notice the lord of that home as he returns from his office, where he has been wholly absorbed in business by means of which he has attained to wealth and fame.

How noble his demeanor, with what politeness does he treat his clients, with what affability does he address his friends; but follow him to his home, hear his tones as he addresses his family, has he studied to win his family as closely as he has to gain the good will of those whose votes he may need at some future day? Is it a wonder that his family is unhappy? Where in all the rustic cottages of the poor, do you see a countenance so utterly miserable and care-worn as hers, who sits at his table as a wife, but who trembles as much in fear as if she were a slave?

Can you wonder at the dissoluteness of his children who can see no beauty and delight in home?

Can you wonder at the misery of her who has committed her happiness to one who only makes his household a step for his own advancement?

How brutal is man! As the roaring lion would ruthlessly tear and rend the beautiful gardens of Paradise, heartlessly disarranging the beautiful flowers, and crushing them under his feet; or as the heavy tread of the warhorse on the day of battle is among the dead and wounded, treading as heavily upon the

bodies of men, as upon the clods of the field, so do men often regard the feelings of a household.

With such men, virtue is no defense, with them a broken, sobbing heart is no defense, childlike innocence is no defense, weakness is no defense, sickness is no defense.

On the other hand, feminine hands sometimes break down the bands of the house; but this is too dreadful to dwell upon. Let us draw the veil here, over many a deserted hearthstone, many a ruined home.

The house, how beautiful it is, with its windows, and doors, and rooms, and furniture, be they ever so rustic, if only adorned with honest simplicity and home virtues; the walls of unhewn logs surpass in excellence the kingly palace, and the roof of oaken boards is more beautiful than the dome of St. Peters, at Rome.

Households are so many Edens, which Satan visits, and succeeds in most cases in turning them into deserts; broken hearts, and ruined fortunes, and ruined characters; in these he delights. By means various and crafty, he pulls down the pillars of the house, and laughs in fiendish joy, as the falling edifice crushes its inmates.

As he visited our noble ancestors in the garden of Eden, instigating them to rebellion against God, so now does he work in mighty power, instigating inferiors to rebellion and stubbornness, and superiors to slackness and negligence, or to harshness and tyranny.

Into the household he instills all of his venom, and where he can find the way open, his work is easy and rapid; and most unnatural and hateful are the fruits of his labor. To head off this enemy, and keep him at a distance, a strenuous effort is required, and constant vigilance and care.

Great responsibility rests upon the head of the household. Let him be a good shepherd, caring for his flock, supporting the weak, and guiding the strong, instructing with patience and love, reproving with firmness and decision, not with overbearing, carefully abstaining from partiality, and favoritism, and invidious comparisons.

No man of discernment will reprove his wife in the presence of others, especially of children and domestics; and, if a gentleman, he will not chide her at all, but will seek some gentle way of enlightening her, if she needs such help, and vice versa.

We can hardly esteem that man (extreme cases excepted) who will talk even to his intimates, of the frailties of any of his family, especially of his wife and children; and even his domestics have a right to claim his protection. The practice is too common, of wives speaking freely of the faults of their husbands, and husbands in like manner of their wives. Such conduct is suicidal and evil. That heart which is too small to contain a veil for the frailties of its nearest friends, is too small to contain the grace of God.

Let each member of our households, seek to emulate each other in acts of humility and diligence, and see who will be most forbearing and powerful for good.

JOS. CLARKE.

The Coming Meeting.

WHILE God's loyal people are watching the unmistakable signs of the near coming of their Lord, and we begin to realize fully that now "it is high time that we awake out of sleep," all have been looking forward to the late Conference at Battle Creek, with eager hope, and joyful anticipation, in view of the expected blessing of God to be outpoured upon his people, in answer to the earnest prayers of humble faith, which have been ascending from all over the land, borne upward with fragrant incense of obedience and love. But, though many have been able to enjoy this "feast of tabernacles," hundreds of the scattered flock, deprived of the blessed privilege, have felt an ardent longing to be present also in the body. Now a few of these find a large recompense in the opportunities they enjoy of meeting with those of "like precious faith," and mingling their voices together in prayer and sacred praise. But though you, who are numbered as the "lonely ones," have neither of these, yet, dear brethren and sisters, soon, full soon, your reward will come. Even now it is yours to feel "a sweet pre-

libation of the joys that await you," when with exulting shouts of victory you join the holy throng, borne swiftly onward in the cloudy chariot, and oh, can language paint your joy, as you behold the open gates, and wafted to your raptured ear, you hear the strain,

"O, righteous nation! enter in,
That kept the law of truth below,
Enter the place, all free from sin,
Where life's pure waters gently flow."

Oh, glorious hope! Oh, happy meeting! Is not the thought transporting? Does it not kindle within you a holy zeal to be in waiting for your coming Lord? How precious now his words of tender parting, "I go to prepare a place for you." True, while sojourners and strangers here, you meet with disappointments; but soon it "will be overpast." Here have you been longing to greet the dear saints who preach the word, and to see those whose cheering exhortations through the "Review" have so often encouraged you to battle bravely on, just as you had become "so tired," almost ready to yield the struggle; but at the meeting,

"There'll be the good and blest,
Those we love most and best."

And more than this,

"Jesus himself will be there."

Here, his presence is felt, there we shall behold him face to face. And though for a season if need be, we are in heaviness through manifold temptation, yet leaning on his promise we may feel the "everlasting arms" around us, bearing us safely through the angry surges. Here, had some kind friend, passing by your home, offered to convey you to the place of the Conference, freely providing for your every need, bidding you only to make the needful preparation, would you not, with a heart bounding with grateful joy, have hastened to be in readiness? Jesus has promised to come again and receive you unto himself. Will you not then do as much to become prepared to meet him when his angels shall gather the company who come up through great tribulation, with all the martyrs whose labors and sufferings are recorded in Heb. xi, for our admonition, of whom the world was not worthy, and who without us will not be made perfect. "Let us then be diligent to be found of him in peace without spot and blameless, for the Lord is not slack concerning his promise," and we know that if faithful on our part, we soon shall be.

"Where the saints of all ages in harmony meet,
Their Saviour, and brethren transported to greet,
Where anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

J. A. DAYTON.

Chesaning, Mich.

Effects of Smoking Tobacco.

THE following is an extract from an Essay on Smoking Tobacco, submitted by Dr. Richardson, to the British Association for the Advancement of Science. Being an apology for smoking, the frank acknowledgment of its injurious effects should have weight with all.

M. E. CORNELL.

"The water vapor of smoke is not injurious, but the carbon in it settles on the mucous membrane, and irritates the throat. The narcotic effect of tobacco smoke, if received into the lungs, resides in the carbonic acid, the ammonia causes dryness, a biting of the mucous membrane of the throat, and an increased flow of saliva—experiences familiar to smokers. Absorbed into the blood, it renders the fluid too thin, causing an angularity of the blood corpuscles, suppression of the biliary secretion, and yellowness of skin; quickening and then reducing the action of the heart. In young smokers it produces nausea.

"The empyreumatic substance seems to have little effect except in giving the peculiar taste to tobacco smoke, and after a while of making the breath of tobacco smokers unbearable. Nicotine is rarely ever imbibed by the cleanly smoker. It affects only those who smoke cigars by holding them in the mouth, or dirty pipes saturated with oily matter. When absorbed, its effects are injurious, such as palpitation of the heart, tremor and unsteadiness of the muscles, and great prostration. It will not of itself, produce vomiting; it is the bitter extract which is the cause of

this, imperceptibly swallowed and taken into the stomach."

Health a Duty.

WERE a young man to write down a list of his duties, health should be among the first items in the catalogue. This is no exaggeration of its value; for health is indispensable to almost every form of human enjoyment; it is the grand auxiliary of usefulness; and should a man love the Lord his God, with all his heart and soul and mind and strength, he would have ten times more heart and soul and mind and strength to love him with, in the vigor of health, than under the palsy of disease. Not only the amount, but the quality of the labor which a man can perform, depends upon his health. The work savors of the workman. If the poet sickens, his verse sickens; if black, venous blood flows to an author's brain, it beclouds his pages. Not only "lying lips," but a dyspeptic stomach, is an abomination to the Lord. At least in this life, so dependent is mind upon material organization,—the functions and manifestations of the mind upon the condition of the body it inhabits,—that the materialist hardly states practical results too strongly, when he affirms that thought and passion, wit, imagination and love, are only emanations from exquisitely organized matter, just as perfume is the influence of flowers, or music the ethereal product of an *Æolian harp*.—H. Mann.

Remarks of John Newton.

SATAN will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together, but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.

My principle method of defeating heresy is by establishing truth. One proposes to fill a basket with tares; now if I can fill it first with wheat, I shall defy his attempts.

There are critical times of danger. After great services, honors and consolations, we should stand upon our guard. Noah, Lot, David and Solomon, fell in these circumstances. Satan is a footpad; a footpad will not attack a man in going to the bank, but in returning with his pockets full of money.

Christ has taken our nature into Heaven to represent us; he has left us on earth with his nature to represent him.

God's word is certainly a restraint; but it is such a restraint as the irons which prevent children from getting into the fire.

If we were upon the watch for improvement, the common news of the day would furnish it; the falling of the tower in Siolam and the slaughter of the Galileans, were the news of the day which our Lord improved.

Beautiful Answers.

A PUPIL of Abbe Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow—a line that has no end."

"What is time?"

"A line that has two ends—a path which begins at the cradle and ends in the tomb."

"What is God?"

"The necessary being, the sun of eternity, the merchant of nature, the eye of justice, the watchmaker of the universe, the soul of the world."

"Does God reason?"

"Man reasons because he doubts: he deliberates; he decides. God is omniscient. He never doubts—He, therefore, never reasons."

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY MAY 30 1865.

On Sunday, May 28, between the hours of 6 and 7 P. M., a severe hail storm passed over the western portion of this city, exceeding in severity anything that has been witnessed here for many years, at least. Hailstones were plentiful of an inch and a quarter in diameter. Windows were broken extensively on the sides of buildings exposed to the storm, fifteen lights of glass being destroyed in the Review Office. But gardens and fruit suffered most severely. The young and tender plants of almost all kinds, that were just reaching a vigorous growth, were beaten into the ground, as if brayed in a mortar, and trees were stripped of their fruit, and of a great portion of their leaves. Fortunately the path of the storm was only about one mile in width. As it is, the damage is incalculable, but had it been more extensive, it would have been one of the most terrible visitations this generation has witnessed. At this hour, $\frac{1}{2}$ past 8 Monday morning, beneath the shining of an unclouded sun, bushels of hailstones could be shoveled up within sight of the Office in almost any direction.

THERE has been a sudden change of late in our mails. From being plentiful, or containing many letters, they have become from some cause, very light. If any brethren who have written, do not see in due time, an acknowledgment of their letters, we would request them to inform us immediately.

From Bro. Matteson.

BRO. WHITE: According to appointment I held a few meetings in Marquette, commencing April 18. The Universalist meeting-house was kindly opened to us. These meetings were poorly attended, partly on account of stormy weather.

After this I attended the Quarterly Meeting at Mackford. We had a heavy snow-storm, and we were but a few together, yet the Lord was with us, and we felt encouraged to press forward with the remnant people.

The Lord has some faithful soldiers here, but the church needs a shaking to arouse those dormant members who are neither cold nor hot, that they may either repent or be shaken off. Then God can more freely bless his waiting flock, and pour out the refreshing from his presence. Brethren, press together, and let your works show that you have living faith in God.

April 24, we commenced a series of meetings at Marquette. The attendance was good, and the brethren manifested a deep interest in the salvation of sinners. I can truly say that the brethren stand more united now than they have in time past, and I feel very thankful to our heavenly Father for his kind smiles upon us. But still evil angels are hovering round, and seem determined not to let go their hold in Marquette. May the Lord help his people to search their hearts thoroughly, and to break down every barrier in the way, that the Lord may work for them in great power.

In Poy Sippi the brethren were not in the best condition. The enemy had tried to scatter and divide. But the Lord heard us when we cried to him in our distress. At our Quarterly Meeting, we had a solemn, heart-searching time. The Lord was with us, and showed us a way in the dark. Light appeared and we were refreshed. Two members were disfellowshipped, but two others decided to go with the remnant of God's people, and were received. One I had the pleasure of baptizing.

May 8, I commenced lectures in Fremont. This is a new place. A hall was opened for us, which was hired for the use of all religious denominations. The people turned out well in general. Some evenings the house was crowded. I stayed two weeks and held twenty meetings. The community was stirred up, and many were convinced that our principles were sound, moral, and scriptural. Four decided to keep the Sabbath of the Lord. I will stop at this place again on my return, and hope to see the work go on. May the Lord strengthen the weak, and move forward his own precious cause.

JOHN MATTESON.

Appleton, Wis., May 22, 1865.

From Sister Dibble.

BRO. WHITE: I am an inquirer after truth. I have for the last ten years been a reader of the Morning Star, a Freewill Baptist paper, and have tried to live a devoted Christian among that people. For the last two years I have taken the Crisis, and have been inter-

ested in the truths developed there. Last January, by the providence of God I attended the Seventh-day Adventist Quarterly meeting in Hamlin. This was about the first of my acquaintance with that people. I was very much impressed with the truths I learned there, and resolved to put the same in practice. Since that time I have been keeping the Sabbath of the fourth commandment, and find that every one brings a blessing with it. The friends there gave me a few copies of the Review, and other works of like faith, which created a thirst for more. I have taken the Review since then, and feel that I cannot do without it as a weekly blessing, for it leads me (as I think it will every thoughtful reader) to search the Scriptures to see if these things are so. I feel unshaken in the belief that the ten commandments are binding upon us at the present day, although I stand alone in this respect from my Advent friends in this place.

May I have the prayers of God's people.

W. F. DIBBLE.

China, N. Y.

It is easy to look down on others; to look down on ourselves is the difficulty.

Appointments.

ELDER J. N. LOUGHBOROUGH will hold meetings, Providence permitting, as follows:

Clyde, Whiteside Co., Ill.	June, 3, and 4.
Monroe, Green Co., Wis.	" 10, " 11.
Hundred Mile Grove, Wis.	" 17, " 18.
Mackford, Wis.	" 24, " 25.
Pleasant Grove, Minn.	July, 1, " 2.
Oronoco, Minn.	" 8, " 9.
Deerfield, Minn.	" 15, " 16.

GEN. CONF. COM.

Appointments for Mich.

WESTERN DISTRICT.

PROVIDENCE permitting Elder Joseph Bates will meet with the church at Wright, June 10, West Plains, June 17, Fair Plains, June 24, Orleans, July 1, Lowell, July 8, Bowne, July 15, Monterey, July 22.

CENTRAL DISTRICT.

PROVIDENCE permitting Elder John Byington will meet with the churches as follows: Oneida, June 10, Windsor, June 17, Charlotte, June 24, Bunkerhill, July 1, Tompkins, and Jackson, July 8, Hanover, July 15, Ransom Center, (church to be organized) July 22, Hillsdale, July 29, Salem Center, Ind., Aug. 5, North Liberty, Ind., Aug. 12.

MICH. CONF. COM.

Notice to Brethren in N. Y.

The Monthly Meeting for Western New York will be held with the Clarkson church the second Sabbath in June.

TRAMS will be in readiness at the station at Adams' Basin, Niagara Falls road, on Friday, June 9, to convey those coming to our Monthly Meeting to Parma.

Those coming from the east, will be expected on the noon train; those from the west, as early as 4 50 P. M. Brethren, our hearts are large as well as our homes. Come, praying that our meeting may be attended by the divine blessing.

Bro. Cottrell is expected. We also desire the help of Bro. Andrews if convenient, as we intend to have a two days' meeting. Meeting at my house.

D. C. DEMAREST, Elder.

May 21, 1865.

PROVIDENCE permitting, I will meet with the church in Catlin, Chemung Co., N. Y., June 17 and 18. Also with the church at Wheeler, Steuben Co., N. Y., June 24 and 25. Meetings where Bro. Robinson and Raymond may appoint.

N. FULLER.

PROVIDENCE permitting, I will meet with the church in Caledonia, Sabbath, June 3. Meeting at 10 o'clock.

JOHN BYINGTON.

Business Department.

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 M Foster 27-14, W Newland 27-1, A J Richmond 27-1, M Luse 28-1, H Anway 26-1, E Houghton 26-21, G Webster 26-21, L Canright 28-1, J W Blake 26-1, H N McClenathan 28-1, N C Porter 26-18, Mrs J F

Coville 28-1, W Bruin 26-1, F Bröderick 27-1, Mrs J M Baily 27-1, Lucy Porter 27-20, M C Steward 27-1, P Z Kinne 26-1, M Cryderman 27-1, A Kenrison 28-1, Jacob Berry 28-1, N M Gray 29-1, John Brant 28-1, H Van Deusen 28-1, C E Cain 28-1, L Robbins 28-1, T Brown 28-1, A H Butler 26-1, W Caviness 27-1, E B Stevenson 27-1, Joseph Bates for Dr J B Johnson and H S Meade each 28-1, B S Shaw 27-1, L Marks 28-1, J Lane 27-1, A G Hart 27-1, W Carpenter 27-1, J F Carman 27-1, H Haigh 27-14, Geo Davis 27-1, each \$1.00.

B Crandall 27-3, M A Collins 28-1, D Honeywell 28-1, E M Owen 28-1, E G Rust 28-1, W Barden 28-14, P Mills 28-1, J D Carpenter 28-3, M McAvoy 28-1, H M Hadden 27-1, A A Fairfield 28-1, W Phinisy 28-1, I C Vaughan 27-20, A Dingman 28-1, D Griggs 28-1, P Chaffee 28-1, J Muntz 28-1, S M Bond 27-1, E Witter 29-1, J Witter 27-10, M F Dibble 29-1, E Tucker 28-1, J Grimes 28-1, M A Johnson 28-1, E Stone 28-1, J A Clark 28-1, M A Park 28-1, P Z Kinne 27-1, W Atherton 27-11, I Tubbs 27-14, S Berry 27-17, D Berry 27-17, M Hutchins 28-14, H L Doty 26-4, B Dutton 28-1, E Nash 28-14, W Landfair 28-1, E H Root 28-5, W Gifford 28-1, I C Tompkins 28-2, R R Jones 27-1, P Scarborough 28-1, Mrs S Wells 28-7, H Allen 27-8, A A Marks 27-1, Henry Allen 27-1, B Hill 28-1, N J Debois 28-1, A J Terrill 27-13, J P Hunt 28-1, E Griffith 27-1, L Schellhaus 30-13, Mrs E D Scott 28-1, J Young 28-1, D H Lamson 28-1, L Hadden 27-22, each \$2.00.

Mrs Sarah Brown 27-1, J Ragan 27-22, W Dunning 27-1, H Washburn 26-1, A Foot 27-1, M A Nugent 27-9, each 50c.

Sarah A Lake \$1.50 28-1, J S Thompson \$1.50 28-1, W Phinisy on acct \$1.00, M Demill \$4.00 30-1, S Treat \$2.50 28-14, Cynthia Fox \$3.00 30-1, W F Minisee \$2.50 (1 year) 27-1, E M Davis \$1.50 27-1, N J Berry 75c 26-1, W D Sharpe \$3.00 acct in full, D Kellogg \$1.50 27-1, C G Hayes \$2.50 28-14.

Subscriptions at the Rate of \$3.00 per year.

E Brackett \$1.50 27-1, Benn Auten \$3.00 27-18, W Chinnock \$3.00 27-13, J W Merryfield \$3.00 27-13, J Griffin \$3.00 28-1, J Stryker \$3.00 28-14, E M L Cory \$3.00 28-1, H Edson \$3.00 29-1, E S Faxon \$1.50 27-1, S A McPherson \$3.00 28-10, R L Rhodes \$1.00 27-18, H C McDearman \$1.50 27-1, John S Day \$3.00 28-1, J Mousehunt \$3.00 27-21, R Godsmark \$3.00 28-1, A L Burwell \$3.00 28-1.

Books Sent By Mail.

L H Priest 56c, E Mowbray \$1.00, S Breck 17c, H Anway \$1.12, A S Gillet 25c, Angeline Hopkins 20c, Lydia J Elden 14c, John Brickley \$1.00, J A Demill \$1.00, Mrs G W Pierce \$1.00, J S Woodward \$1.00, S Treat 50c.

Cash Received on Account.

Joel Locke \$1.00, J Clarke \$10.00, C O Taylor 69c, John Matteson \$3.75, P C Rodman \$10.86, P Strong for M E Cornell \$1.75, S A McPherson \$7.50, J M Aldrich \$9.49, H Nicola \$13.00, Joseph Bates \$24.28, John Bostwick \$6.00.

General Conference Missionary Fund.

A D Jones \$10.00, — Campbell \$4.40, J Berry \$10.00, E Tucker 50c, Jennie Messersmith \$2.00, F H Chapman \$5.00, S Half \$1.00, A M De Graw \$5.00, Brn. in Nashua, R. I., \$9.74, M M Edmunds \$2.00, D A Owen \$25.00, Wm Hornaday \$20.00.

For Shares in the Publishing Association.

Sarah Robinson \$10.00, Mrs G W Pierce \$10.00, P Strong \$10.00, P M Bates \$10.00

To Pay Expenses on Draft Publications.

S A McPherson, E H Root, J M Aldrich, E Van Deusen, H F Baker, G W Newman, and P Strong each \$1.00.

Michigan Conference Fund.

Received from Churches. Church at West Plains \$12, Monterey \$108.16, Eureka & Fairplains \$75, Salem Center Ind \$12, Vergennes \$38.57, Colon \$9, Bunkerhill \$2.50, Wright \$110, Orange \$13, Oneida \$6, Convis \$25, Charlotte \$18, Tompkins \$3.50, St Charles \$50, Caledonia \$5, Greenbush \$25, Owasso \$15, Newton \$30, Milford \$3, Jackson \$25, North Liberty Ind \$50, Battle Creek \$80.

Received from Individuals. Brn at Cato Mich \$13, A H Adams of Parkville Church \$5, J A Strong of Parkville Church 75c, Brn in Saginaw Mich \$1.50, John Landon & wife from Parkville Church \$10.40, Mary A Reed from Parkville Church \$2, Mrs J H Aldrich from Parkville Church \$2, Joseph A Demill \$10.

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