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"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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"Faith, Hope, and Love."

By faith I see the promised land,
And hope that land to gain;
And love by faith to view those fields,
Promised to Abraham.

By faith I see the saints arise,
And hope with them to stand;
And love by faith to see that throng,
That glorious happy band.

By faith I see the crystal stream,
And hope of it to drink,
And love by faith with saints to stand
Upon its verdant brink.

By faith I see the tree of life,
And hope its fruits to share,
And love to think its healing balm
Will banish sickness there.

By faith I see the glorious throne,
And hope to see God's face;
And love to know that darkness will
Be banished from that place.

By faith I see the sea of glass,
And hope on it to stand;
And love by faith to sing the song
Of Moses and the Lamb.

By faith I see the robes of white,
And hope a robe to wear,
And love to think that through our Lord,
I may these blessings share!

C. F. WORTHEN.

West Charleston, Vt.

Recognition of Friends in Heaven.

THE following article, from the *Ladies' Repository*, will be interesting to every person who hopes for a place in the kingdom of Heaven. It is the doctrine of "personal recognition," which so sweetens our cup of sorrow, when dear friends are reft from our embrace by the relentless hand of death. But were there no such recognitions, Heaven would lose for us one of its chiefest attractions. No doctrine is better attested by both Scripture and reason than this; and for the comfort of the waiting ones who soon expect "TO SEE AS THEY ARE SEEN, AND KNOW AS THEY ARE KNOWN," the following selection finds a place in the Review.

G.

"The warmest love on earth is still
Imperfect when 't is given;
But there 's a purer clime above,
Where perfect hearts in perfect love
Unite; and this—is Heaven."

Few themes connected with the great hereafter so deeply concern the heart, as the question of personal recognition among the redeemed. We have carefully

and tearfully laid their bodies in the grave to slumber till the great awakening morning. We shall see them no more in the land of the living. And if we are never to know them in the future state, this separation—sad as may be the thought—is eternal. The hour that carries them down to the grave is the hour of final separation. If there is no personal recognition in Heaven; if we shall neither see nor know our friends there, so far as we are concerned they are annihilated, and Heaven has no genuine antidote for the soul's agony in the hour of bereavement.

The anxiety of the soul with regard to the personal recognitions of the future state, is natural. It springs from the holiest sympathies of the human heart. And any inquiry that may solve our doubts or relieve our anxiety is equally rational and commendable.

We shall proceed, then, to argue the fact of personal recognition among the redeemed in Heaven, and shall present considerations which, in their aggregate force, are absolutely conclusive of the subject.

I. REASON DEMANDS IT.

What we mean to assert here is, that the doctrine of personal recognition in the future state has a basis in nature and in reason.

The yearning of the heart for the departed must remain forever unsatisfied without it. Our loved dead are still linked to us, not only by the cords of memory, but the ties of affection. The monuments carved to their memory, the flowers that blossom above their sleeping dust, and the tears that bedew their graves, are so many living testimonials of our undying affection for them, and the yearning of the heart for a reunion with them. "She goeth unto the grave to weep there," is the record, not merely of Mary, but of the heart-yearning of humanity in all ages. This human feeling finds its consummation only in a recognized personal reunion in Heaven. The soul craves the assurance of this reunion, and in response to that craving, our funeral hymns take up the blessed strain and whisper it to our hope in sweetest melody. In the faith of it the farewells of the dying chamber are touched with a deeper pathos, and made expressive of a sublimer joy. "Good-by, papa, good-by! we'll all meet again in the morning!" Such was the language of a dying child as the night-shades of death closed around him. Yes, thanks be to God, *we'll all meet again in the morning!* How the thought thrills the heart! Have our brethren in Christ, with whom we have taken sweet counsel in the day of our pilgrimage, left us to finish the journey weary and alone? It cheers us by the way to know that "we'll all meet again in the morning." Bereaved parent, how often is thy yearning heart filled with a holy calmness as angelic whisperings, wafted from the far-off land, come unto thee, saying, "We'll all meet again in the morning!"

"O, wild is the tempest and dark is the night,
But soon will the daybreak be dawning;
Then the friendships of yore
Shall blossom once more,
'And we'll all meet again in the morning!'"

The communion of the saints in Heaven is impossible without personal recognition. The communion of the saints of God on earth is one of the richest sources of comfort, as well as one of the most effective means of spiritual nurture in the Church militant. And we are led to look forward to it as one of the grand consum-

mations of the heavenly state. "If the mere conception," says Robert Hall, "of the reunion of good men in a future state, infused a momentary rapture into the mind of Tully; if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel, who are assured of such an event by the true sayings of God! How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, with every tear wiped from their eyes, standing before the throne of God and the Lamb, in white robes, and palms in their hands, crying with a loud voice, Salvation to God who sitteth upon the throne, and to the Lamb, forever and ever! What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and to approach not the house, but to the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves among the splendors and fruitions of the beatific vision!"

But how would it dampen the ardor of our faith, with what a chilliness would it overspread the otherwise delightful prospect of the communion of saints in Heaven, if there we are not to recognize them as fellow-pilgrims redeemed from earth! Communion implies personal knowledge of each other. If the glorified saint shall have communion with the angels of God, it will be with them as beings who have not only a personal existence, but also a personal history that may be remembered and rehearsed. Thus each angel in Heaven may run back through all the ages of his personal history—never, at any time, losing, even for one moment, the distinct individuality of his consciousness or his experience. And so must it also be with the saints of God. If their earthly history is lost, how shall we know that there ever was to them any such history? How shall we know that they ever were of the Church militant—redeemed and saved by the blood of Christ? But if their past history is known, how can it be separated from the individual person? If this can not be done, then to know the earthly history of the saint passed into Heaven is to obtain personal knowledge of him, so that there must be recognition between him and us. If he has an earthly history, and we have an earthly history, and each is capable of communicating his own history, or of receiving the history of the other, so certain is it that personal recognitions must take place. The Christian can never lose his identity, either on earth or in Heaven.

Personal recognition in the future life is essential to the unraveling of the mysteries of this. In the history of the purest and best men that have ever lived upon the earth, there are events, conflicts of mind, and even providential dealings that were dark and mysterious, and in many instances the individuals have gone down to the grave with the darkness unrelieved and the mystery unsolved. Our Saviour said to his disciples, "What I do thou knowest not now; but thou shalt know hereafter." John xiii, 7. Thus, in the heavenly state, there is to be an unrolling of the mysteries of this. We shall know why the good man was afflicted and his life clouded with sorrow, and why

the wicked were permitted to prosper in his wickedness. The knowledge acquired there will be such as to assure us that the Judge of all the earth has done right.

II. REVELATION PROCLAIMS IT.

In affirming that revelation proclaims the recognition of friends in Heaven, we do not mean it is any where put into the precise formula of a proposition. Some of the most elementary truths of religion are passed by without any such formal statement; but they are constantly recognized in its general teachings, and, by obvious implication at least, taught in many of its most striking recorded transactions. So it is with the doctrine of spiritual recognition. It is interwoven in the very texture of revelation and runs through the whole scope of its teachings.

The mental basis of recognition, namely, personal identity, consciousness, perception and memory, are recognized as being retained in the future state. All this is implied in the song heard by St. John sung in Heaven, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Revelation v. 9. No one could sing this song for himself without a remembrance of the redeeming love of the Saviour, as it found him a lost and ruined sinner upon the earth, and made him a king and a priest unto God; and all this too from among a certain nation, people, tongue, and kindred. Nor could any one join with others in saying "Thou hast redeemed us," without some recognition of each one of the great company as having been once, like themselves, possessed of definite place, and language, and kindred upon the earth.

The doctrine of the resurrection, as taught in the Bible, implies both a preserved and a recognized individuality.

"Faith sees the bright, eternal doors
Unfold to make his children way;
They shall be clothed with endless life
And shine in everlasting day.

"The trump shall sound, the dead shall wake,
From the cold tomb the slumberers spring;
Through Heaven with joy their myriads rise,
And hail their Saviour and their King."

[Dwight.]

We do not undertake now to argue the fact of the resurrection of our bodies from the dead. That has already been done. But we now present a single point; namely, that this resurrection implies both a preserved and recognized individuality in the persons so resurrected.

Job says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Chapter xix, 25-27. In this early foreshadowing of the resurrection, it is only stated that Job should in his resurrection body see "God;" not that God should see him, or that any body else should see him; but it is manifestly implied not only that he should see, but also that he should be seen.

Isaiah is still more explicit: "Thy dead men shall live, together with my dead body shall they rise." Chapter xxvi, 19. It is inconceivable that he should have employed such language if these dead were to rise unknowing each other. What avails rising together, and how can the promise bring cheer or comfort if we shall neither know or be known in the rising?

When Jesus said unto Martha "Thy brother shall rise again"—John xi, 23—her reply was, "I know that he shall rise again in the resurrection at the last day." Chapter xi, 24. Both the Comforter and the comforted in this interview must have had more in mind than an abstract assurance of a mere resurrection. There was implied restoration. The yearning heart of the sister grasped the idea that her loved brother should not only be raised from the dead, but should be restored to her arms.

But notice the particularity with which the resurrection is described; how distinct the different classes and individuals stand out. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v, 28, 29. "And this is the will of him that sent

me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." John vi, 40. It is not implied that they shall come up from the grave with characters different from those with which they went down into it, but with the same. For "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel xii, 2. If it should be announced that those sleeping in the night should awake in the morning, the announcement would imply that they should awake the same persons, recognizable and recognizing, as when at nightfall they lay down to sleep. So in the resurrection morning. The announcement that we shall "awake," that we shall "come forth," "rise again," and "the dead, small and great, stand before God," can not by any possibility allow of so great a detraction from our personality as to render recognition impossible.

But to settle this question and place it beyond all doubt and all controversy, let us also be reminded of the resurrection of the body of Christ and its recognition by the disciples. This has something more than a formal and technical application to us and to our race. He arose the "first fruits," and the model after which the resurrection bodies of his saints shall be formed, for he "shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii, 21. Or again it is said, "When he shall appear we shall be like him." John iii, 2. And yet the body raised was identified and recognized by the disciples as "that same Jesus" whom the Jews had taken and crucified with wicked hands. They knew his form, they recognized his voice, they saw the nail prints in his hands and his feet, the scar of the wound in his side; they felt him and found him flesh and bones, they walked with him, and from the summit of Olivet saw him ascend into Heaven. The recognition was perfect. The apostles and the early converts had undoubting faith of it—"so we preach and so ye believed"—1 Cor. xv, 11—was the testimony of Paul. If, then, Christ's resurrection body was clearly distinguished and recognized so as to produce undoubting faith, and if his resurrection body was the type and pattern of ours, surely we shall recognize each other in the resurrection state.

The revelations given us concerning the heavenly state clearly imply personal recognition among the saints in Heaven.

The gathering of the saints home to Heaven is thus described by our Lord: "Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of Heaven." Mark xiii, 27. And they "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of Heaven." Matthew viii, 11. "And I will appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." Luke xxii, 29, 30. Is there not here recognition of individuals? Why, St. Luke adds that the wicked thrust out from this scene "shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." Luke xiii, 28. Surely higher privileges of recognition will not be given to the wicked thrust out of the kingdom of God than to the elect gathered into it.

St. Paul teaches us the joy the faithful pastor shall feel in the salvation of those to whom he has preached and for whom he has labored. He addresses them as his "joy and crown," exhorting them to steadfastness, that he might "rejoice in the day of Christ," for "ye also are our rejoicing in the day of the Lord Jesus." 2 Cor. i, 14.

And then he adds, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming?" 1 Thess. ii, 19. But how is this consummation to be reached? The apostle tells them, "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 2 Cor. iv, 14. How sadly deluded was the apostle if those saved through his ministry were to be personally unknown to him in the heavenly state! To "present us with you" means something more than gathering up a bundle of abstractions, however holy they may be.

But in the delineations of the heavenly state this knowledge is still further implied. Witness the language of the Saviour to his disciples: "In my Father's house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." John xiv, 2, 3. Witness, also, that comprehensive prayer of the Redeemer for all them that should believe on him—"that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us. . . . Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." John xvii, 21, 24. All these expressions imply mutual and endearing intercourse. It is the communion of the heavenly family especially among those members of that great family who have been redeemed from earth, and to whom the bliss of Heaven is heightened by the remembrance of that redemption. How, then, can it be supposed that they know less of each other than when in the pilgrimage state? Rather is it not certain that in them has been realized that, though once they saw through a glass darkly, now they see face to face, knowing even as they also are known? This only can fulfill the conditions of a heavenly family mingling in social fellowship, beholding each other, sitting, and eating and drinking at the table of their common Lord, and joining with united heart and voice in celebrating the amazing love that sought them out while sinners and aliens, redeeming them to Christ, made them often sit together in heavenly places in the time of their pilgrimage, and now has exalted them to be kings and priests to God and the Lamb forever and forever. And such a family are they who are now gathered into one in Christ Jesus.

One of Rutherford's Letters.

THE following sweet, terse epistle is from that sainted divine of the seventeenth century, Samuel Rutherford. Of his volume of "Familiar Letters," Cecil makes the following strong remark: "Rutherford's Letters is one of my classics. Were truth the beam, I have no doubt that if Homer, and Virgil, and Horace, and all that the world has agreed to idolize, were weighed against that book, they would be lighter than vanity." Rutherford was an Adventist of the ardent kind, one who "waited in an agony" for the Lord's return. Said he, "O heavens cleave in two, that the bright face and head may set itself through the cloud." Here is a letter to a friend on patience in suffering, which doubtless will be acceptable to the reader.

"REV. AND DEAR BROTHER: Grace, mercy and peace to you. I find that my extremity hath sharpened the edge of His love and kindness, so that He seemeth to devise new ways of expressing the sweetness of his love to my soul. Suffering for Christ is the very element wherein Christ's love liveth, and exerciseth itself, in casting out flames of fire and sparks of heat, to warm such a frozen heart as I have; and if Christ weeping in sackcloth be so sweet, I cannot find any imaginable thoughts to think what he will be when we clay bodies have put off mortality and come up to the marriage hall and great palace, and behold the King clothed in robes royal, sitting on his throne. I would desire no more for my Heaven, while I am sighing in this house of clay, than daily renewed feasts of love with Christ, and liberty now and then to feed my hunger with a kiss of that fairest face, that is like the sun in his strength at noonday. I would willingly subscribe to Christ all the most delightful pleasures on earth, and forfeit my part of this clay-god—this earth which Adam's foolish children worship, and be with Christ, and fill this hungered and famished soul with kissing, embracing, and real enjoyment of the Son of God. And I think that then I might write to my friends that I had found the Golden World, and look out and laugh at the poor bodies who are slaying one another for feathers. For verily brother, since I came to this prison, I have conceived a new and ex-

traordinary opinion of Christ which I had not before; for I perceive we postpone all our joys to Christ, till he and we be in our own house above, thinking there is nothing of it here to be sought or found, but only hope and fair promises; and that Christ will give us here nothing but tears, sadness, and crosses; and that we shall never feel the smell of the flowers of that high garden of paradise above, till we come there. Nay, but I find that it is possible to find young glory and young green paradise of joy, even here.

I know that Christ's kisses will cast a more strong and refreshing smell of incomparable glory and joy in Heaven than they do here, because a drink of the well of life up at the well's head is more sweet and fresh by far, than that which we get in our borrowed, old, running out vessels, and our wooden dishes here. Yet I am now persuaded it is our folly to postpone all till the term day, seeing that abundance of earnest will not diminish anything of your principal sum. We dream of hunger in Christ's house while we are here, although he alloweth feasts to all the children within God's household. It were good then to store ourselves with more borrowed kisses of Christ and with more borrowed visits, till we enter heirs to our new inheritance, and our Tutor put us in possession of our own.

Oh that all the young heirs would seek more, and a greater, and a nearer communion with their Lord Tutor, the prime heir of all, Christ! I wish that for my part, I could send you into the King's innermost cellar and house of wine, to be filled with love;—a drink of this love is worth the having indeed. We carry ourselves but too nicely with Christ our Lord; and our Lord loveth not niceness, and dryness, and reserve in friends. Since need force that we must be under obligation to Christ, then let us be under obligation to Christ, for it will be no otherwise.

Now for my present case in my imprisonment, deliverance for anything that I can see looketh cold like. My hope, if it looked to, or leaned upon men, would wither soon at the root, yet I resolve to solace myself with waiting on my Lord, and to let my faith swim where it loseth ground. I am under the necessity of fainting (which my Master of whom I boast all the day will avert), or then to lay my faith upon Omnipotency, and to wink and stick by my grip. And I hope that my ship shall ride it out, seeing Christ is willing to blow his sweet wind into my sails, and mendeth and closeth the leaks in my ship, and ruleth all. It will be strange if a believing passenger be cast overboard."—*Samuel Rutherford, Aberdeen, June 15, 1637.*

Negro Zeal to Learn.

THE Charlottesville, Va., Chronicle, thus graphically depicts the eagerness with which the negroes of that place embrace the opportunity for learning to read:

"Charlottesville is fairly entitled to be called the literary center of the South. There is, first, the University of Virginia, with its learned professors on all sorts of subjects. Then we have two large female seminaries, where young ladies learn thirty or forty things ending in -ology. Then we have some half dozen first class academies for boys. Then several select schools. Then a number of schools for the English branches. And then the whole colored population of all sexes and ages is repeating from morning to night a-b—ab, e-b—eb, i-b—ib; c-a—t—cat; d-o—g—dog; c-u—p—cup; etc.—through all the varieties of the first lessons of orthography. There are some four or five colored schools, and little negro chaps darken every door, with primers in their hands. If we pass a blacksmith's shop, we hear a-b—ab; if we peep into a shoemaker's shop it is a-b—ab; if we pass by a negro cabin in the suburbs of the town, we hear the sound, a-b—ab; if the cook goes out to suckle her infant, it is a-b—ab; the dining-room servant washes up his dishes and plates, crying, a-b—ab; the hostler curries his horse, repeating a-b—ab; Jerry blacks your boots, saying, with rapid strokes, a-b—ab, a-b—ab; the whole air is resonant with a-b—ab. The little yellow boy who sleeps in our chamber awoke us the other night, muttering in his dreams a-b—ab. If you send a little negro boy on an errand, he is spelling every-

thing he meets in one syllable. The little white boys look at them wonderingly, and try to 'cork' them. In one month or so we expect to issue an evening edition of the Chronicle in monosyllables, to increase our circulation—perhaps a pictorial, with tubs and spades, and ants and cows, and owls and bats, like the primers."

The Sad Fate of Rum-sellers.

"THE Rum-seller," says T. P. Hunt, "is wont to die a bankrupt—his sons and clerks to die drunkards—his daughters to marry drunkards—and his family to waste away by the ravages of vice." Says a merchant, "I have been engaged in trade and commerce in this city upward of twenty-two years, and occupied the store I am now in during the whole time. Not an individual originally near me is now to be found, save three flour merchants. In casting my eyes around the old neighborhood, and looking back to the period above mentioned, I ask, Where are they now? On my left were a father and his two sons, grocers, in prosperous business. The sons went down to the grave several years since in poverty, confirmed drunkards. On my right was a firm of long and respectable standing, engaged in foreign commerce, the junior partner of which some years since died, confirmed in this habit. Five or six doors above, was one holding a highly responsible position under our State Government. At first, he was seen to stop and take a little gin and water; and soon he was seen staggering in the street; presently he was laid in the grave, a victim to intemperance. On the corner immediately opposite my store, was a grocer, doing a moderate business. Being addicted to drink, in a state of intoxication he went into the upper loft of his store at noon-day, put fire into an open keg having powder in it, blew the roof off his store, and himself into eternity. One door beyond this corner was a father, an officer in one of our churches, a grocer, and his two sons. Both sons have long since been numbered with the dead, through the effects of drink; a son-in-law of the above father, pursuing the same business, following the practice of the sons, has come to the same end; a young man, clerk and successor in the same store, has also gone down to the grave from the same cause. On the other side of the Slip, a wealthy grocer died, leaving a family of several young men, three of whom, together with a sister and her husband, have since died in poverty, confirmed drunkards. Next door to this, a junior partner of one of the most respectable grocers in this city, has long since followed the above from the same cause, leaving behind him two brothers, comparatively young in years, but old in this vice, now living on the charity of friends."

Tobacco.

THE man who is a slave to tobacco makes it his idol. And has not God said in thunder tones, "Thou shalt have no other gods before me?" And are we not informed in the Bible that whoever breaks the least of God's commandments is guilty of the whole? Why will a man hazard his soul for that which is fast making a wreck of his body? When the starving man is fed, his soul is for the time satisfied. When the appetite craving for tobacco is gratified, then the soul is also satisfied. Yes, satisfied to lie down in the jaws of death—in the whirlpool of destruction! But when death approaches where is your surety; where is your guide to the pearly gates? You have made tobacco your god, but it does not grow in Heaven, so you do not want to go there. You have allowed it to lull your conscience all through the journey, and now your consolation forsakes you at the portal of the other world. You have been idle in regard to spiritual things in this life, and now an eternity of idleness awaits you. This morning, while conversing with a tobacco devotee, he said, "I must have my tobacco. It is more company to me when alone than any person could be. When I try to break off using it I want something all the time, and then I have to begin again." If then, it is such a cruel master, let me implore you, young men, to beware of the fetters. Do not think because others use it that this is any excuse

for you. You are individually responsible to God your Maker, for the sins you commit. Heed a timely warning and studiously avoid an evil so destructive to soul and body.

God a Satisfying Portion.

Do we desire affection? Who can measure the rich treasures of that heart that spans the universe in one grasp of its benevolence, and that has promised to withhold no good thing from them that walk uprightly? Who can estimate that affection that knows no change or fickleness; that is permanent as God's own being, untouched by the chills of earth, undestroyed by the feebleness of our love to him, and undiminished by the long lapse of time or eternity? Do we desire riches? He offers us "an inheritance incorruptible and undefiled and that fadeth not away." Do we covet power? "To him that overcometh," says the Saviour, "I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Do we desire station and rank, and honor and influence? He will make us kings and priests unto God. Do we desire rest from the pains, sorrows, and troubles of life? "There the wicked cease from troubling, and the weary are at rest." And God shall wipe away all tears from their eyes, and there shall be no sorrow nor crying, neither shall there be any more pain." Do we long for freedom from sin? There shall in no wise enter into that city anything that defileth. Its holy gates forever bar pollution, sin, and shame. Do we desire a blessed place of abode as our future home? "In our Father's house are many mansions" and there shall be no more curse, and the city shall have "no need of the sun neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." And this is an abode of bliss that may be ours forever for he that hath gone to prepare a place for us, will come again, and receive us unto himself.

THE SCRIPTURES AND CHRISTIANITY.—The following curious and interesting items are furnished by Miss Virginia Penny, from whose pen we have had several valuable articles:

"The giving of the Scriptures occupied 1,500 years. The division of the Scriptures into chapters and verses is said to have originated with Cardinal Langton in the commencement of the thirteenth century. The Bible is composed of sixty-six books. Those that have turned their attention to the subject assert that more than five hundred Bible prophecies have been fulfilled. The Bible is translated into two hundred languages. One hundred and sixty of these translations have been made during the last fifty years. Fifty have been made by American instrumentality. There are seventy Bible societies in existence. There are 3,000 missionaries. During the first half of the present century 1,200 American women went out as missionaries. There are supposed to be 50,000,000 Bibles published in the world—over 4,000,000 published in the United States. The number of nominal Christians is stated to be 200,000,000, of which it is thought only 1-30 are real Christians. 800,000,000 of the 1,000,000,000 human beings extant are ignorant of the plan of salvation."—*Ladies' Repository.*

OUR HOME.—Our home, our country, is Heaven, where there are no sorrows, nor fears, nor troubles; this world is the place of our travel and pilgrimage, and, at the best, our inn.

In my Father's house there are mansions, many mansions, instead of an inn; and my Saviour himself hath not disdained to be my harbinger; he is gone before me, to prepare a place for me. I will therefore, content myself with the inconveniences of my short journey, for my accommodations will be admirable when I come to my home, that heavenly Jerusalem, which is the place of my rest and happiness.—*Sir Matthew Hale.*

HASTY words often rankle the wound which injury gives; but soft words assuage it; forgiving cures it; and forgetting takes away the scar.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 28, 1885.

URIAH SMITH, EDITOR.

The Immortality of the Soul.

THIS is a staple doctrine with all the truly orthodox, and is persistently asserted in every print and sermon which comes within easy range of the subject. Thus obituaries, funeral discourses, and eulogies on the departed, in metre and prose, descend largely and eloquently on the immortal powers of the soul. Believers in the mortality of man are often rallied for their weakness, and gravely told that man has powers superior to those of the animal creation (!) as if they didn't know this, and needed to be informed of the fact. But when solicited for Bible evidence in favor of this dogma (for the proof is supposed to be both metaphysical and biblical,) Gen. ii, 7 is a passage commonly adduced to parry our error.

So far so good; for this text speaks *historically* of the creation and nature of man, and if he is a duplex being, composed of an immortal soul housed in a material body, this text should acquaint us with a knowledge of the fact. Let us see. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here, says my good orthodox friend, is proof that man is an immortal being. It says, "God breathed into Adam's nostrils the breath of life," but does not use such language as this in giving an account of the formation of the beasts, but simply says, "God made the beast of the earth after his kind," &c.

Those who have the truth can well afford to be fair, and although the Scriptures do say that "man is like the beasts that perish," that "they all have one breath," and that "all go unto one place," yet it is readily conceded that God does not anywhere say that he breathed into the nostrils of beasts the breath of life. But what of all that? what does this phrase mean? Let us look closely at this language and endeavor to arrive at its true meaning. Breathed into his nostrils. Now what is meant by that term—"nostrils?" Webster, the great American lexicographer, defines thus: "Nostrils, An aperture or passage through the nose. The nostrils are the passages through which the air is inhaled and exhaled in respiration." This is his complete definition, and to it agrees exactly the Hebrew word rendered nostrils. This is *APHIM*, and is defined by Gesenius thus: "The nose. Properly 'the two breathing holes,' i. e., the nostrils, Gen. ii, 7."

This is valuable information. We have now ascertained an important fact concerning our immaterial tenant, if indeed we have such a guest. Its location is in the NOSE! There is where it was lodged in the first living creature. Truly this must be precious information to those philosophical minds who have labored in vain to find the situation of this little entity. Medical writers and metaphysicians have queried whether it was in the skull, in the aura, or in the thorax among the circulatory organs, or down still lower in the region of the abdominal viscera. But now we may all swing our hats and cry *Eureka!* for here is the immortal, never-dying soul situated in the nose, or as Gesenius says, "in the two breathing holes!" All honor to this illustrious guest in its dignified position!

But hold. We are further told by our antagonists that the soul is "that vital, uncompound, immortal, indivisible, immaterial, active substance in man whereby he perceives, reasons, thinks, and wills." (See Buck, Lee, and the catechisms.) But if the soul is "indivisible" how does it find its way into the nasal passages—the two breathing holes!? Either the soul is divisible, or else each member of the great social hive is endowed with two souls. How is it? It doesn't look quite clear; and, gentle reader, viewed in the orthodox light, we fear it never will. The point will not bear pressing.

We will now give what looks to us like the true idea of the Scripture. "God formed man of the dust of the ground, and breathed into his nostrils the breath

of life," &c. This shows our humble, terrene origin. We are of the earth, mortal. God breathed into the nostrils of the first created being,—what? An immortal soul, or spirit? No, but simply "the breath of the spirit of life." Gen. vii, 27. There is a principle of life in the atmosphere. This caused Adam to respire, his lungs to play, the heart to beat, the life currents of blood to flow; the brain then grew active, and—the sublime phenomena of mind was the result, and Adam rose up a living, sentient being, endowed with conscious existence, in the image of his God, "a little lower than the angels." He then stood forth in his majesty, the noble prototype of the whole human family. But the phrase, "breathed into his nostrils the breath of life," so far from asserting our immortality, is sometimes used in the Scriptures as an evidence of mortality and human weakness. Thus, "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. ii, 22.

Again, it is sometimes assumed with an air of positiveness, as if this would wholly end the controversy, that the phrase "breath of life," Gen. ii, 7, is in the Hebrew, *breath of lives*, intimating, say they, that man has an animal life, in common with the lesser creatures, and also a still higher endowment, a *spiritual* life, or soul, which of course is immortal. This is merely confusing the subject, and may have been an objection with some. In reply we readily admit that the original reads in the plural, "breath of lives"—*nishmath chayim*. But this objection loses all its force, from the fact that this *same term*, in its *plural* form, is applied *three times* to beasts and living creatures in the immediate connection. Gen. vi, 17, and Gen. vii, 15, 22, are the instances. And though our translation does not there give it plurally, yet the phrase in Hebrew is so, and thus if it teaches that man has this two-fold kind of life, beasts and animals have it also.

Another objection in our mind to the immortality of the soul is, that it virtually teaches the doctrine of election, and still worse, that the work of creation is not yet completed, neither of which we are very willing to admit. The Scriptures say that in six days God made heaven and earth, the sea, and *all that in them is*. Now if the great Architect of souls at the birth of every human being creates a soul for the body, the above scripture statement is not true, for God is creating still. Again, if the Lord created all these immaterial entities in the beginning, and they are reserved in Heaven, or somewhere in the great pabulum of Nature, the world must stand till all these souls have bodies, or else the divine plan will be frustrated. Then may the end come, the Maker having foreordained and provided that just such a number of spirits should find corporeity.

But why should we further examine a subject which is so at variance with scripture and reason. The true Christian will never appeal from the plain teachings of the Bible. That informs us that "God only hath immortality," 1 Tim. vi, 16, that man is exhorted by a "patient continuance in well-doing," to "seek for glory, and honor, and immortality," Rom. ii, 7, and that the faithful only will put it on at the resurrection, 1 Cor. xv, 53, 54, when the great Lifegiver shall appear in his glory. Col. iii, 4.

Reader, you and I are not immortal now, but this desirable boon is a future gift predicated on our well-doing.

"Thou Shalt Surely Die."

THESE are the words of the Almighty to Adam, in warning him of the consequences which would follow eating of the tree of the knowledge of good and evil. The Rev. D. W. Clarke has recently issued a volume called "Man all Immortal," which gives as simple and consistent an interpretation of the above words as we recollect to have seen. On page 134 he says:

"The sentence of death for sin is expressed in these words: 'Thou shalt surely die;' or, more literally, 'dying, thou shalt die.' This form of expression is peculiar and emphatic, denoting not only the absolute certainty of the punishment denounced, but also the gradual completion of it. 'Dying, thou shalt die.' In

that day thou shalt become incurably mortal; thou shalt gradually but certainly die; all thy days shalt thou be tending to dissolution and death, without the possibility of escape or remedy. This sentence is literally fulfilled upon our race; for 'as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned.'"

What expositor, who interprets the above scripture in its most literal sense would have used language more appropriate.

Peace as a River, and Righteousness as the Waves of the Sea.

THE Lord, in most pathetic language, exclaims by his prophet, Isa. xlviii, 18, "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." How beautiful, and how expressive is this language! And great, indeed, is the blessing that falls upon those who hearken to the commandments of God.

Hear again the language of Heaven: "O, that there were such an heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children forever." Deut. v, 29. Again, "O, that my people had hearkened unto me, and Israel had walked in my ways." Ps. lxxxi, 13. Such is the tender and pathetic language of the great Creator of Heaven and earth, concerning his people, with reference to his holy law. And here we may discover the jealous regard which God has for his commandments, and the vast importance that he attaches to a strict obedience of the same.

But let us notice one item that is named as the result of hearkening to the commandments of God, viz: Peace as a river, and righteousness as the waves of the sea. There is a beauty and significance to this expression, that perhaps is overlooked, or not fully comprehended by the casual reader. *Peace, as a river*. All understand a river to be a living, or continually flowing stream of water; and may be distinguished from other streams, not only by its greater size, but by its not being so liable to fluctuation, or sudden change, as by drouth or freshet; not to-day a wild torrent, and to-morrow but a rippling streamlet; nor now a sluggish creek, and anon a vast rushing stream, madly sweeping everything in its course. But whether it be wet or dry, drouth or freshet, a river usually maintains the same even course—the same steady, majestic flow; only gently rising or falling as may be necessary to meet the demands made upon it.

Such we understand is the nature of that peace that falls to the lot of him who hearkens to the commandments of God. Peace, under all circumstances. Peace not only when the sky is bright, but when the clouds appear. Not peace to-day, and disquietude to-morrow; not now all calmness, tranquility and quietude of mind, and then all aroused, agitated and confused; but peace continually. Peace in times of peril. Peace, even in times of deep sorrow and affliction.

O, who would not desire, yea, long for such peace—the peace that knows no abatement. Doubtless the Psalmist spoke from rich experience, when he said, "Great peace have they which love thy law." Ps. cxix, 165.

Righteousness as the waves of the sea. Here is another expression that inspiration has not used at random, but is quite as significant as the former. Reader, did you ever stand upon the deck of an ocean steamer, and look out upon the broad sea, and note with care her high swelling waves? Unwearied in their majestic march, how unceasingly they roll. How beautifully and inseparably is each wave blended with its fellow wave. And with what order and precision does wave follow wave—and wave after wave—in their grand march over old ocean's wide domain. You may have witnessed such a scene, with great admiration, and yet never thought to liken thereunto, the righteousness of those who hearken to the law of God.

My readers have doubtless already made the comparison. Who among them would not from the depths of his soul desire that his righteousness might be indeed, "as the waves of the sea?" that his right doing, or righteous actions, (for such constitute man's right-

eousness,) might even thus be inseparably blended together, and thus follow, one after another, in quick and continual succession all through the rough march of life?

The same God that had such tender regard for his people in the days of Moses and Isaiah, still lives, and has the same compassionate regard for his erring children in this evil day. The same commandments that would have brought such rare blessings upon God's Israel anciently, had they hearkened unto them, are still registered in the ark of God's testament in Heaven, and are still the source from whence one may, through obedience to the same, obtain that peace that is as a river, and that righteousness that is as the waves of the sea.

J. M. A.

An Objection Noticed.

BRO. Z—— M—— wishes some one to show through the Review, how Luke xxiv, 50, 51, may be reconciled with Acts i, 3. He informs us that some "rank Spiritualists" have questioned with him the veracity of the Scriptures, on the ground that Luke contradicts himself in the foregoing texts. The position taken by these railers against God and the Bible, is, that according to the former text, Luke conveys the idea that Christ was taken up to Heaven on the day of his resurrection; but as the same writer asserts in the latter text that he was seen by his apostles forty days after his passion, therefore Luke contradicts in one place what he says in another, and consequently the Bible is a book of fables.

From the fact that Luke in his gospel, gives a brief account of Christ's ascension, in connection with, or immediately after, stating the events of the resurrection day, it is assumed that he mentions the ascension of Christ as one of the events of that day. There is no ground for such assumption.

After stating the events of the resurrection day, Luke briefly mentions the injunction of our Saviour to his chosen few, to tarry in Jerusalem till they should be endowed with power from on high; then states the fact that Christ led them out to Bethany, blessed them, and while in this act "was parted from them and carried up into Heaven;" but says nothing in regard to the time when this event occurred. Therefore, when Luke takes up his pen again, and states as in Acts i, 3, that Christ was seen of his apostles forty days after his passion, and then proceeds to narrate more particularly the events connected with his ascension, repeating again the same injunction to tarry at Jerusalem, we have no right nor reason to infer, that Luke in his gospel expressed, or intended to express anything differently in regard to the time of the event in question.

It seems eminently fitting and proper, in writing the gospel of Christ, to mention the fact of his ascension; and Luke, in closing up his gospel, very appropriately mentions this closing scene of Christ's eventful life on the earth. Then when he writes the Acts, he commences where he left off in his gospel; and does not forget to mention the fact that the former treatise contained a synopsis of what Jesus had done and taught "until the day in which he was taken up."

Certainly no contradiction, Bro. Z—— M——, nor chance to misunderstand the language of the sacred historian. If the great enemy of all truth cannot furnish his dupes with objections more weighty than what is here presented, rest assured that the Bible will stand the test. Continue, then, to regard the Bible, as you say you have done, "a common sense book."

But let us now lightly touch another note in the tune already given out. Whilst it is true that Luke has said nothing, either by word or inference, concerning the ascension of Christ on the day of his resurrection, I think there is evidence to show, nevertheless, that he did actually ascend to Heaven on that day, and consequently must have returned again the same day, to meet with his disciples as the sacred record informs us. Hear the words of Jesus to the weeping Mary, as she stood by his empty sepulcher on the morning of that memorable day, when doubtless in the midst of her joy and astonishment she was about to embrace him: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them,

I ascend unto my Father, and your Father, and to my God and your God." To this significant language of Christ himself, I wish to add a testimony from a valuable work published by Seventh-day Adventists, which, however, I am aware will be rejected by those who reject and despise the spirit of prophecy in these days. The testimony, however, should be received with weight, as it is well backed up by the authority of Christ. "Jesus quickly ascended up to his Father to hear from his lips that he accepted the sacrifice, and that he had done all things well, and to receive power in Heaven, and upon earth, from his Father. Angels like a cloud surrounded the Son of God, and bid the everlasting gates be lifted up, that the King of Glory might come in. I saw that while Jesus was with that bright, heavenly host, and in the presence of his Father, and the excellent glory of God surrounded him, he did not forget his poor disciples upon earth; but received power from his Father, that he might return unto them, and while with them impart power unto them. The same day he returned, and showed himself to his disciples. He suffered them then to touch him, for he had ascended to his Father, and had received power."—SPIRITUAL GIFTS, Vol. 1, p. 73.

J. M. A.

"More Nice than Wise."

This popular adage is sometimes illustrated in the conduct of opposers of present truth, especially in their many efforts to stop its progress, which often lack in wisdom, either worldly or otherwise. A couple of incidents in our own experience so pointedly illustrate this idea that we give them to the readers of the Review.

During the discussion at Norridgewock, while the interest was at its high, we received a visit from the U. S. Assessor, who inquired if we made a practice of selling books. Upon being answered in the affirmative, he produced an application for license as book pedler, which he requested us to sign. We politely informed him that the law exempted the sale of religious publications from taxation, upon which he retired, somewhat crest-fallen.

We were not, however, disposed to blame him so much, as our suspicions deepened into conviction in relation to the movers in the operation, who, as we have good reason to believe, were those who had failed to silence us by argument, and thus hit upon an expedient to "take us down" by sending for the officer. If our suspicions are well grounded, some of our clerical friends failed to enjoy the joke as well as they anticipated.

It not unfrequently happens that those who embrace the truth are threatened with "the law" if they persist in laboring on the first-day of the week. A case of this kind occurred in an adjoining town, which is illustrative of another popular adage about the "shoe being on the other foot." A brother who had commenced to keep the Sabbath, went into his shop on first-day, and hoisting his gate, proceeded about his business as usual. Being at considerable distance from any dwelling or place of worship, no one was disturbed by the noise, but "the dragon was wroth," and stirred up a mob of people, who went from the meeting and gathered about his shop, muttering and threatening "law." They finally gave vent to their anger by shutting down his gate, when they retired from the scene, gathering again in front of their place of worship to meditate upon some scheme to put a stop to "such work." At this stage of the proceedings, the Justice of the peace appeared upon the ground with the Revised Statutes in his hand, and asked the crowd if they knew what they were about. They replied that they "rather thought they did," when he opened his book and "expounded the law" to them, showing that all who conscientiously observe the seventh-day, are permitted to labor on first-day if they disturb no one, adding that as they did not keep the seventh-day, every soul of them were liable to the law as sabbath-breakers, and furthermore, those who had shut down the man's gate, were liable to a heavy penalty for trespass, if he were disposed to "put them through" for it. The effect upon the crowd may be imagined.

We do not always expect to be protected by the law,

but while it does last we certainly may be pardoned for enjoying the discomfiture of our enemies in the triumph of truth.

WM. C. GAGE.

The Afflicted.

THE Scriptures enjoin upon us the duty of remembering those that are in bonds, as bound with them. If we obey the dictates of our holy religion, often will we direct our thoughts to those who are afflicted. Our hearts, if wholly bent upon our business, or upon self, soon grow callous and hard as stone. Thus we find the rich are often unfeeling, because they have so much to see to of their own affairs.

I once went to a raising, in the very heat of a busy harvest; the man who invited us to help him, was so situated that he must have his house immediately to shelter his family, and he was poor. Only a few hands came to the raising, not half of those invited; one was a wealthy man, and one the son of a wealthy farmer. The others were poor men. One was a cripple, who hobbled nearly a mile, and left his work-bench, and lost his day's work, to help. The others were men who needed all their time to support their families; but they could not bear to see the house fail to be raised; they had hearts to feel, and hands to respond to this sympathy.

Where were the wealthy farmers on this occasion? Ah, they had become suddenly poor; poorer than the cripple, who hobbled a mile to help the poor. It was ten or more years ago, but it seems but yesterday, so painful were my reflections. I do not say that poverty always softens the heart; no, it sometimes makes a low shameless beggar; but I merely refer to the effect in general, of wealth upon the rich.

But I would touch upon another class of persons, who should have our sympathy, viz., the sick. At the present time, two of the General Conference Committee are in bonds, the bonds of disease and debility. Bro. White and Loughborough, and another effective laborer in the vineyard, are now laid up, and taken from their respective fields of labor, and we seem to be alone, like a family bereft of their natural protectors.

The work of Bro. White has been unceasing for many years; he has been the heart and soul of the work; and suddenly he is struck down by disease. We all seem paralyzed too, for we have leaned so much upon him, that he has at last given away. Not his spirit, not his courage, but his strength of body has finally failed. Bro. Loughborough, who has so long and faithfully stood in the gap, and wielded the sword of the Spirit, has sunk down from exhaustion; and what is most melancholy of all, they failed not while combatting enemies without, BUT WHILE RESTORING ORDER AMONG PROFESSED FRIENDS.

Bro. Bourdeau, whose testimony on sanctification is so much needed among us, is also in bonds. Disease holds him in her cruel chains. I have heard Bro. Bourdeau, and while he spoke on the subject of personal holiness, with tenderness and love, and mild but fervid eloquence, I was happy to think that soon his voice would sound among all the churches, melting into holy love, and persuading all to holy living. But alas! we are doomed to disappointment, and hope deferred, which makes the heart sick.

Now let us, one and all, make these brethren, who are now invalids in Dr. Jackson's hospital, these dear brethren bound in the chains of disease, confined and banished from their fields of labor, feel that we sympathize with them.

As yet, few donations have been made for them. Their position at present is somewhat expensive; but what sick man can avoid expense? and let us show to them, by our acts, that we appreciate their existence, which has been devoted wholly to the truth. Where in the world are the men who could fill their places? If we lose these men of experience, where are we? They should not have an anxious thought about the means to sustain them; but like a flowing rill, let their good works flow back into their hearts, and may the Lord soon raise them up in power.

Perhaps while we are left alone, as it were, our reflections may be of great advantage to us; and then, when they come again among us, their words will sink the deeper into our hearts, and we shall be the more

edified, and thus may God sanctify to us and to them this affliction.

Perhaps the Lord is wearied with our slow reform. It is evident from Scripture, that this message is not to move with slow and slothful pace; perhaps we have been slow to heed the rebukes sent in love. Shall we not examine ourselves in the light of those testimonies which God has given us? But stop! how can we do this, when not one half of our people have a full set of these works! and a still smaller number study them with care!!

Are we not on enchanted ground?

J. CLARKE.

Portage, Ohio.

Is Truth Arbitrary?

We answer, yes. Nor do we think it necessary to offer any proof of the same, from the fact that it is universally admitted by all candid, thinking men. Whether it be the truths of God's word, or any other truths, their unyielding nature is at once conceded by all Christians. Yet how many professed Christians there are at the present time, who, by their words and actions, give us plainly to infer that truth is not very arbitrary after all, but is susceptible of being bent or moulded after their own liking. Who has not witnessed the excuses, evasions, and subterfuges, to which they will have recourse, for no other purpose than to evade the claims of God's law, and more particularly the fourth commandment?

They will admit that this precept is very plain and positive, that it certainly enjoins the observance of the seventh-day, as the day in which God rested, and afterward blessed and hallowed, and that in all the Book of God no repeal can be found. They will also concede, that there is no evidence that God has ever unsanctified the seventh-day, or placed His sanctity upon another day. Yet after admitting all this, the sheerest excuse, the most unwarrantable inferences, are accepted as sufficient grounds to justify them in disregarding God's holy law, which he spake in thunder tones, and wrote with his own finger. Can such belong to that class who take "The Bible and the Bible alone," as their rule of faith and practice? Do they in truth regard the Scriptures as able to thoroughly "furnish the man of God unto all good works? Nay, verily! Their rule differs from that of the Papist, only in name. In substance, and in its workings, 'tis all the same. What will such answer, when the great Judge shall inquire, "Who hath required this at your hands?"

But the truth of God is arbitrary. No man may put off the Law of God, but at the peril of his soul. God's government cannot be overthrown. His law will be vindicated, those that make haste to do His commandments will be justified, transgressors will be destroyed, and in the kingdom of eternal glory, none but the righteous shall dwell. The duties that God enjoins upon us are kindly suited to our natures, for obedience to his precepts is the greatest happiness to ourselves. Oh, that God would inspire us with more love for his testimonies here, and ultimately bring us to the mansions of eternal felicity, in the paradise of God!

H. A. ST. JOHN.

Ransom Center, Mich.

What Language Did Adam Speak?

PROF. Bush, the distinguished Hebraist, in his "Notes" on Gen. xi, 1, "And the whole earth was of one language, and of one speech," has the following interesting remark:

"The language there spoken therefore was in all probability the language of Noah, and the language of Noah can scarcely have been any other than that of the antediluvians; and that this was the Hebrew cannot well be doubted if we consider that the names of persons and places mentioned in the early history of the world are as pure Hebrew as the names of Abraham, Isaac, and Jacob, or those of Solomon, and Malachi. Thus Adam, Eve, Cain, Seth, Abel; Eden, Nod, Enoch, &c., are all words of purely Hebraic form,

structure, and signification, and there is not the least evidence of their being interpretations, as some have suggested, of primitive terms."

Selected for the Review.

"Come unto Me."

WHY will ye live unblest,
Ye restless crowds in pleasure's domes assembling?
And ye who labor 'neath your burdens trembling,
Come unto Me, and I will give you rest.

The wild dove hath her nest;
Earth, in her bosom shields the timid hare;
Flowers sleep 'neath heaven's azure fane; but where,
Except ye come to Me, shall ye find rest?

Ye of the troubled heart,
Weighed down with sorrow, and of life weary,
Whose paths extend through deserts waste and dreary,
Come then to Me, I will relief impart.

Ye children bright and free,
Come with cloudless brows entwined with blossoms,
Ere sin and care assail your peaceful bosoms;
Of such my kingdom is, Come unto Me.

In life's glad summer, come!
Earth's lovely things, the beautiful and gay,
Are they not swept as autumn leaves away?
So pass your hopes and visions to the tomb.

Though by the world caressed,
Though all its treasures glitter at your feet,
And life's young years with rapture be replete,
Oh, what are these to Heaven! a Heaven of rest.

The wild dove hath her nest,
Earth, in her bosom shields the timid hare;
Flowers sleep 'neath heaven's azure fane, but where,
Except ye come to Me, shall ye find rest?

Here I Am.

BRO. WHITE—Dear Sir: I was informed before coming to Chicago, that there was a society of Seventh-day Adventists here; but with diligent search and inquiry, both of private individuals and the City Directory, I am unable to find any of the members. Being desirous of meeting my Advent friends and brethren in Christ, I hope, on seeing this, they will have the kindness to call on me, or inform me of their place of worship.

A note may be directed to room No. 10, Metropolitan Block, or the Medical College, No. 68, South Clark street, or through the Post Office.

DR. J. DE VILLE DENNIS.

Chicago, Nov. 19, 1865.

The Design.

BELIEVER, art thou afflicted? Art thou severely tried? Does trouble after trouble roll over thee? What is the cause? There must be one. What is the design? Hast thou inquired? If not, inquire now. Why does God try me so? Does he hate me? No. Is he wrathful? No; he has sworn that he will not be wroth with thee. Why then is it? God intends to make thee holy—to make thee like himself. He is weaning thee from the creature. He is weaning thee of earth. He intends to raise thy desires, hopes, and thoughts, to Heaven. He is detaching and separating thee from what pollutes and defiles, that he may polish and brighten thee to catch and reflect the rays of his glory in his presence forever. You have prayed to be made holy. God has heard your prayer. He approves of it. He is answering it. By his present dealings, which he will sanctify by the power of his Holy Spirit, he will prepare thee to glorify him on earth, and make thee meet to partake of the inheritance in light. His design is most gracious, every way worthy of himself; and you will see by and by that love and wisdom appointed and arranged every trial you are now passing through. Submit yourself, therefore, unto God; accept his corrections, nor ever complain of his dealings. He treats you as his child. He corrects you for your good. He prepares you for what he has prepared for you. He will make you a vessel of mercy, afore prepared unto glory. In eternity you will bless him for the discipline of time.

Use of the Arms in Walking.

Dr. Dio Lewis does not believe in muffs. In a recent publication he says:—"The first time you are walking with your arms at liberty, stop moving them, and hold them by your sides. You will be surprised to find how soon your companion will leave you behind, although you may hurry, twist, wriggle, and try hard to keep up. One reason of the slow walk among girls is to be found in this practice of carrying the arms motionless. Three miles an hour, with the arms still, is as hard work as four miles with the arms free.

I have seen the queens of the stage walk. I have seen a few girls and women of queenly bearing walk in the street and drawing-room. They move their arms in a free and graceful manner. Could this habit become universal among girls, their chests would enlarge, and their bearing be greatly improved. See that girl walking with both hands in her muff. How she wriggles and twists her shoulders and hips! This is because her arms are pinioned. Give them free swing, and her gait would soon become more graceful.

You have seen pictures of our muscles. Those of the upper parts of the body, you remember, spread out from the shoulders, in all directions, like a fan. Now, if you hold the shoulder still, the muscles of the chest will shrink, the shoulders stoop, and the whole chest becomes thin and ugly.

But some girls will say, "Swinging the arms must be very slight exercise." True, it is very slight if you swing the arms but once or ten times, but if you swing them ten thousand times in a day, you will obtain more exercise of the muscles of the chest than by all other ordinary movements combined. Indeed, if I were asked what exercise I thought most effective for developing the chests of American girls I should reply at once, swinging the arms while walking."

A Good Creature of God.

THE REV. DR. GUTHRIE SAYS:—I have heard a man with a bottle of whiskey before him have the impudence and assurance to say—"Every creature of God is good, and, nothing to be refused, if it be received with thanksgiving; and he would persuade me that what was made in the still pot was a creature of God. In one sense it is so, but in the same sense so is arsenic, so is oil of vitriol, so is prussic acid. Think of a person tossing off a glass of vitriol, and excusing himself by saying that it is a creature of God. He would not use many such creatures, that's all I say. Whiskey is good in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey, if you want to kill a living man, put the whiskey into him. It was a capital thing for preserving the dead Admiral, when they put him in a rum puncheon, but it was a bad thing for the sailors when they tapped the cask and drank the liquor till they left the Admiral as he never left the ship—high and dry.

A New Religious Movement.

A SINGULAR religious movement was begun in England a few weeks ago. It is proposed to unite the members of the English, Roman Catholic and Greek churches in friendly communion, and the public journals report that three hundred churches in England have assented to the measure. From a statement made by Rev. F. G. Hall, formerly of St. Edmund Hall, Oxford, we gather the following indications of the character and purpose of the movement:

"An institution has been formed under the title of 'The Association for the Promotion of the Unity of Christendom,' to unite in a bond of intercessory prayer members both of the clergy and laity of the Roman Catholic, Greek and Anglican communions. 'To all,' it is said, 'who, while they lament the divisions amongst the Christians, look forward for their healing mainly to a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made. They

are not asked to compromise any principle which they, rightly or wrongly, hold dear; they are simply asked to unite for the promotion of a high and holy end."

The names of members are to be kept strictly private, and the only obligation imposed upon those who join the Association is the daily use of a short form of prayer, to which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice.

In certain localities among the mountains, the traveler's voice is echoed back from a hundred sides at once; out of dark gorges, down the long slopes, from the perpendicular rocks—indeed, from everywhere, as it seems, the reverberation of even lowly-spoken words comes rolling upon the astonished ear. There are certain positions in life, too, where a man's influence, unconscious as well as designed, finds an echo in a multitude of minds—an echo that dies not suddenly away, but is prolonged, often, far into the future; sometimes into eternity.

THE SIGHT.—Persons living in the cities begin to wear glasses earlier than country people, from the want of opportunities of looking at things at a distance. Those who wish to put off the evil day of spectacles, should accustom themselves to long views. The eye is always relieved, and we see better, if, after reading awhile, we direct the sight to some far-distant object even for a minute. Great travelers and hunters are seldom near sighted. Humboldt at eighty-seven could read unaided. Sailors discern objects at a great distance with considerable distinctness, when a common eye sees nothing at all.

THE Christian Inquirer says, that as a certain gentleman was soliciting subscribers for the *Inquirer* he called on a certain farmer, who refused to subscribe on the ground that he took so many papers for his family that he needed no more. Mr. — asked what papers he took. The farmer replied that he took a political paper, an agricultural paper, and a Magazine of fashions. Mr. — then answered very wisely and very shrewdly, "It seems, then, that you must have agriculture, politics, and the fashions, all represented in your family, but religion you do not deem to be necessary." The farmer immediately subscribed.

Obituary Notices.

DIED, Oct. 29, 1865, at Loraine, N. Y., of typhoid fever, Leonard D. Stillman, aged 44 years.

Bro. S. is the first member that has died in the Mannsville church. He had been a believer in the Advent since 1844. He loved the truth—loved to meet with the people of God—was peaceful in life—patient in sickness, and calm in death. We laid him away in hope.

C. O. TAYLOR.

'Mid the sighs and tears of mourning,
Sweetly he fell asleep,
Fell asleep to wake in glory,
When the sorrowing cease to weep.

S. A.

DIED, in Alabama, Genesee Co., N. Y., Aug. 10, 1865, of consumption, Sarah J. Smead, in the 25th year of her age.

"Sleep, dear sister, kind and tender,
To friendship true,
While with feeling hearts we render
This tribute due."

E. G. RUST.

DIED, in Deerfield, Montcalm Co., Mich., Nov. 2, 1865, of congestion of the lungs, Delia A., eldest daughter of Stephen and Mary Richer, in the 23d year of her age.

"Weep not for me my parents dear,
I am not dead, but sleeping here
As I am now, so you must be,
Prepare for death and follow me."

E. G. RUST.

DIED, in Columbus, Wis., Sept. 26, 1865, of consumption, Bro. Joseph P. Benedict, in the 61st year of his age.

N. M. JORDON.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 23, 1865.

Note from Bro. Bates.

THE Allegan Co. Monthly Meeting in Watson, Sabbath, Nov. 4, was encouraging, the Lord blessed and strengthened his waiting people. Last Sabbath, 18th inst., some four teams with brethren and sisters from Monterey, met with the church in Allegan, and enjoyed a free and profitable season before the Lord.

The next Allegan Co., Monthly Meeting will be held in Otsego, Sabbath, Dec. 2.

JOSEPH BATES.

Monterey, Nov. 21, 1865.

Notice.

BRO. WHITE: I want to request those brethren who have the truth at heart and can tell when the Sabbath commences, to meet with us when they are stopping in this city. We hold our meetings at No. 25 West Monroe st. at the house of sister Mills.

Also request all preaching brethren who pass this way to stop. And if they will notify either Bro. E. B. Stevenson, or myself, of the time of their arrival, we will meet them at the depot and provide for them.

Yours on the part of the brethren here.

H. C. MILLER.

807, West Madison St., Chicago, Ill.

Letter from a church where practicable would be in order.

Bro. E. B. Stevenson, No. 248 West Monroe St.

OPHIR WAS IN INDIA.—"You remember the fleet of Tarshish which Solomon had at sea, together with the navy of Hiram, and which came once in three years, bringing gold and silver, ivory, apes, and peacocks. The same navy is said to have fetched gold from Ophir, and great plenty of almug trees. A great deal has been written to find out where this Ophir was; but there can be no doubt that it was in India. The names for apes, peacocks, ivory, and almug trees, are foreign words in Hebrew, as much as gutta-percha or tobacco are in English. Now, if we wished to know from what part of the world gutta-percha was first imported into England, we might safely conclude that it came from that country where the name gutta-percha formed part of the spoken language (Malay.) If, therefore, we can find a language in which the names for peacocks, apes, ivory, and almug-tree, which are foreign to the Hebrew, are indigenous, we may be certain that the country in which that language was spoken must have been the Ophir of the Bible. That language is no other than Sanscrit."—*Max Muller.*

THE "Richmond Republican" has an estimate of the losses experienced by the south in consequence of the Rebellion, which sums up \$5,800,000,000. The official valuation of the fifteen slave States, by census of 1860, footed up \$7,000,000,000; and, providing the losses aggregate as above stated, the total value of what is left of the South would be reduced to \$1,200,000,000,—about a sixth of what it was in 1860.

SENSIBLE ADVICE.—Prof. Silliman, of New Haven, recently closed a Smithsonian lecture by giving the following sensible advice to young men: "If you wish for a clear mind, strong muscles, quiet nerves, long life, and power prolonged in old age, avoid all drinks above water, shun tobacco, opium, and every thing else that disturbs the normal state of the system; rely upon nutritious food, and mild, diluted drinks, of which water is the base, and you will need nothing beyond these things, except rest, and due moral regulations of all your powers, to give you long, happy and useful lives, and a serene evening at the close."

TRUE grace makes all new, the inside new and the outside new; "If any man be in Christ, he is a new creature."

Appointments.

THE Lord willing, I will meet with the brethren as follows:

Greenbush, Wednesday,	Nov. 29.
Ithaca, Sabbath and first-day,	Dec. 2, 3.
Alma, " "	" 9, 10.
Seville, " "	" 16, 17.

The brethren will please arrange for meetings to suit themselves. Come out, brethren and sisters, one and all, even though it be bad weather, as it probably will be.

D. M. CANRIGHT.

PROVIDENCE permitting, I will meet with the church at Lapeer, Dec. 9, and 10. Brethren, let the intervening time be a season of self-examination and prayer.

I. D. VAN HORN.

No preventing providence, I will hold meetings with the Sabbath-keepers at Money Creek, McLean Co., Ill., Dec. 9 and 10, where Bro. Sloan may appoint. Will Bro. Sloan meet me at Elpasso, Thursday the 7th. First meeting to begin with the Sabbath.

If the Lord will, I will also meet the friends in Coles Co., Ill., Dec. 16 and 17. Will some one meet me at Mattoon Station, Friday the 15th. First meeting to begin with the Sabbath, the evening of the 15th.

H. C. BLANCHARD.

THE next Monthly Meeting for Western, N. Y. is appointed to be held at the house of Bro. J. B. Lamson, in Rochester, on Sabbath, the 9th of December.

C. A. OSGOOD.

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.

L Martin 28-1, S Martin 28-1, F S Stanley 28-1, C W F Street 28-1, F Lawton 28-1, J B McClellan 28-1, C E Moore 28-1, G W Colcord 28-1, E P Butler 29-1, S A Montford 27-18, A Westbury 28-1, M F Dibble 30-1, Mrs J W Church 29-1, F Crandall 28-1, S M Mills 28-1, E M Carter 29-1, Mrs E A Sage 29-1, T A Hulet 28-1, E Whaley 29-1, A Tuttle 28-1, R Q Green 28-1, each \$1.00.

A M Green 28-11, L Green 27-11, A H Robinson 29-1, W Hall 28-6, N Stains, for A M Hayslee 28-12, R Torry 28-18, H N Bates 27-4, Mrs J Walker 29-1, I Glascock 29-1, E C Hendee 28-18, C Green 31-16, T B Cowgill 29-1, A E Dartt 29-1, P Dickinson 27-26, J Spencer 27-25, J B Merritt 28-10, M Densmore 28-20, A Wright 29-1, B M Osgood for Mrs S W Bell 29-1, S Kennedy 29-1, each \$2.00.

J Eaton 28-1, W Kingsbury 27-14, W Cobb 27-5, I Bailey 27-5, S M Davis 27-1, Mrs D Babcock 27-1, D Whisler 28-1, J Finton 28-1, A M Stearns 28-1, each 50c.

Mrs D Meserve in full of acct. 70c, O B Thompson \$5.00 29-15, R F Phippeny \$1.25 28-7, D S Evans \$2.60 29-1, W E Landon \$3.00 29-5, L Smith \$2.50 29-7, Mons le Comte Piero Guicciardini \$2.22 29-1.

Subscriptions at the Rate of \$3.00 per year

W J Wilson \$3.00 29-1, J L Locke \$1.50 28-1, R Ladlee \$3.50 29-1, B M Osgood \$3.00 30-1.

Books Sent By Mail.

W Hastings \$1.50, Mrs N Dennison 88c, L Kneeland 29c, R Ladlee 50c, F Glascock 50c, I Sheen 17c, A E Dartt \$1.00, C Green \$3.25, D S Evans \$1.25, L Day 13c, M F Dibble \$1.00, R Rogers \$1.10, Wm W Lockwood \$1.25, A Chase 53c, H C Blanchard \$4.35, B M Osgood 68c, Mons le Comte Piero Guicciardini (Italy) 90c, M B Czechowski, Suisse, \$2.25, A H Clymer \$1.16, Mrs L Butler \$2.34.

For Bro. White.

A H and L Robinson \$1.50, M E Cornell \$5.00, Ira Abbey \$30, J Q Foy \$10, B F Curtis \$1.00, L Russell \$6.67, C K Farnsworth \$10.

For Bro. Loughborough.

A H & L Robinson \$1.50, J Fargo \$5.00, J Clarke & wife \$5.00, M E Cornell \$5.90, Ch in Clinton, Mass. \$20.00, Ira Abbey \$10.00, C K Farnsworth and wife \$10.00, H A & S A Dodge \$5.00, J Stowell \$1.00, L Russell \$3.33.

For Shares in the Publishing Association

Nelson Stains \$10.00.

Gen. Conf. Missionary Fund.

Nelson Stains \$10.00, E P & B M Osgood \$1.82.

To Pay Expenses on Draft Publications.

A W Maynard \$1.00, J Fargo \$1.00, N M Jorden \$1.00, G M Bowen \$1.00.

Michigan Conference Fund,

Ch at Orleans \$25.00, Ch of Eureka & Fair Plains \$25.00.

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