

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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On Life's Stormy Sea.

BUFFETED and sorely tried,
Shall I, Lord, the storm outride?
Shall I weather safe the gale?
Will my courage never fail?
See, my Lord, the angry wave,
Can I the rough surges brave?
Torn with sorrow, grief and care,
Shall I reach the haven fair?

Father, oh, the night is dark,—
Wilt thou guide my trembling bark?
Weary, faint, and tempest-tossed,
All my cherished idols lost;
With my sails all torn and riven,
Shall I gain the port of Heaven?
As the storm-clouds round me lower,
Lord, I feel the tempter's power.

Be thou still my friend and guide,
Mid the rough and rolling tide;
Then with courage brave and strong,
Will I urge my way along;
Though the breakers round me roar,
Darkness veil the distant shore,
Through this stormy sea of strife,
I shall gain the port of life.

L. E. MILLNE.

A Healthy Christian.

HEALTH means *wholeness*. It is a descendant of the old Saxon word "wholth." A healthy man, then, is a whole man; he has nothing broken about him, and all the delicate machinery of his frame plays on without a fracture or a friction. When within this sound, vigorous body you find, in full activity, a pure conscience, a devout heart, and a will wholly attuned to the will of God, you have discovered that highest style of man, a healthy Christian.

The best degree of spiritual health is seldom found in a diseased or ill-used body. Care of physical health is a religious duty—no more to be neglected than secret prayer. For if bad diet and self-indulgence make me irritable and disgrace my religion, is not that dyspepsia an "abomination to the Lord?" Bodily disease is the cause of one-half of the gloomy doubts and religious melancholy that nightmare so many a Christian's daily existence. It is true enough that there is many a spiritual ailment which cannot be reached by the Bible or a tract, that yet can be cured by a good perspiration, a stiff walk, and a mouthful of fresh air. In dealing with anxious inquirers, and with desponding church-members, our first inquiry, commonly, is about the physical habits of the person. Richard Baxter—quite as keen a physician as he was an eloquent divine—in laying down rules for growth in holiness says, "I advise thee, as a further help to heavenly living, neglect not the due care of thy bodily health. Thy body is an useful servant if thou give it its due, and no more than its due; but

it is a devouring tyrant if thou indulge its unreasonable desires." The apostle bids us present our body as well as our soul to Christ; and oh! what a wretched, worn out, dyspeptic, lust-eaten carcass, is sometimes offered to him! The body of a believer is the "temple of the Holy Ghost;" shall the divine Spirit be invited to dwell in what is sometimes turned into a dram-shop, sometimes into a brothel, and sometimes into a sty? "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

Thus much for physical "wholth;" now what are the marks of spiritual health? The first one, and perhaps the most vital, is a *good conscience*—one enlightened by the Bible, and kept sweet and clean by constant prayer. This is indispensable to vigorous piety and commanding usefulness. A diseased conscience is what a diseased digestion is amid the bodily organs. It throws everything away. It is fatal to right apprehension of truth, to right moral decision, to growth in grace and spiritual power. A good conscience is like a good watch; it is safe to go by just as long as it is regulated by the dial of God's Word, which reflects the unerring sun of heavenly wisdom.

2. A second evidence of soul-health is the enjoyment of a hearty appetite for truth, and a hunger for holiness. An invalid detects the first symptoms of returning health in the new relish for the once loathed trencher of bread or rasher of bacon. He craves food. So does a healthy child of God. He enters church on Sabbath morning positively *hungry*—not for an intellectual tickle or a spiced pastry, but for the simple bread of life, Christ Jesus, for truth to grow by, for the strong meat of the Word of God. He builds that truth into his soul, as food is built into the physical frame. Nor does he satisfy his soul hunger with truth alone. He craves the indwelling of the Holy Ghost. He hungers for a sanctified heart. He yearns after a similitude to Christ. And everything that makes him like Christ he relishes. It is delightful to preach to hungry Christians; you know just what they crave; and the Bible-larder is always full, while the pastry-shop of a confectioner in poetry is often full of emptiness.

3. A healthy Christian is one who can *work* too, as well as eat. If there is a heavy load to carry in Christ's cause, he shoulders it up. If there is a wall to build, he is the man to lift the big stones. If some one has to go out into the storm, and endure pelting opposition, who so able to bear it as his broad breast and brawny arm? A man that loves Christ, loves work. A dyspeptic Christian dreads work. A lazy Christian shirks it. What a hospital is many a church! Here lies one poor man, down with paralysis of faith. Here is another, laid up by a sprain which he got by a fall into temptation. Here is one whom the fever of passion has burnt out; he looks hardly worth the medicine to cure him. Alas! for another; he is under pastoral treatment for the blindness of unbelief; and for another, whose gaping wound reveals the spot where Satan's fiery dart went in! Here too is a whole dozen who skulked into the hospital with bandages on, just to "get rid of the draft" from Sunday schools and mission labors. A revival commonly clears the church-hospital. But a long period of spiritual declension crams it to the doorway. Oh! what

need that he who went through Galilee healing all manner of diseases, should come into some churches whose atmosphere is loaded with the effluvia of incipient putrefaction!

We would like to say a word here about spiritual *symmetry* as a mark of healthy piety. This stands opposed to morbidness—to one-idea'd ultraism—and to a fanatical devotion to a single class of moral obligations, while every other class is neglected. The man who throws his dollars into the missionary-box on Sunday, and forgets to pay his debts on Monday, is a very one-sided Christian. The man who pities Southern slaves while he has no word or finger for the poor slaves of alcohol at his own door-way, has a very lopsided philanthropy. To be doctrinal and devotional too is not enough, unless there be a godly living. But we have only time to give as the last evidence of Christian health—true "*joy in the Holy Ghost*." This is the joy of emancipation from the slavery of sin, the great slaveholder. This is the joy of fellowship with the Father and with his Son Jesus Christ. This is the joy of *victory*—of triumph over a besetting lust—of triumph over doubt—of a conquest of the hydras of hell, and even of Apollyon himself, with the sharp weapon of all prayer. Blessed is he who thus overcometh; it shall be given him to eat of the tree of life in the paradise of God.

Good reader, what is the state of your soul's health? How beats your pulse for Christ? What appetite have you for holiness? How do you relish prayer, and the manna of Bible truth? Are you living to God? Can you bear exposure in Christian duty without taking cold? Does the heart glow with love to Jesus? These are fitting questions for every day; they are especially appropriate to those who are about accepting Christ's invitation to sit down with him at his sacramental table. "Beloved, I wish above all things that thou mayest be in *health*, and prosper—even as thy soul prospereth."—Cuyler.

Our Times.

THE times in which we live are ominous. All lines of prophecy indicate that we are near a crisis in our world's history. How soon it will come we know not. The question of the pre-millennial Advent is growing in importance every day. There are points on which pre-millennialists—that is, Adventists and Millenarians—differ among themselves, but we are agreed in looking for the speedy coming and kingdom of Christ, and as to the condition of things after he comes, we are sure all will be right. In the light of prophecy we see a storm gathering which will soon burst over our fire-doomed world, and, in view of it, we cannot but urge the sinner to flee to Christ as the only refuge from the wrath to come. The golden moments of probation are rapidly fleeting, and what is done must be done quickly. Nothing but an affectionate, practical confidence in Christ will deliver us from the gathering storm of Divine wrath.

"O Church of Christ! read the signs of the times." Beyond the storm lies the calm; beyond the gloom is the glorious sunshine of Immanuel's land. The warfare is now, the victory hereafter. Here is labor, yonder rest. Here the cross, there the crown. A mixture of good and evil we have now, and—as Lord John Napier said in 1598—"undoubtedly to the

world's end these vices shall ever increase," but despair not. Our Jesus will triumph. The glory from his throne will rest where the shadow of his cross has fallen. The earth, man's lost inheritance, will be restored to its pristine beauty and blessedness; and in that world to come the "people shall be all righteous, they shall inherit the land forever," and the knowledge of the Lord cover the earth as the waters do the channel of the great deep. May our home be there."

Rev. J. K. Lord, in his discourse on "Christ's interest in the opinions of the multitude regarding himself," says:

"We believe in Jesus the Nazarene, crucified, dead, buried, rising, ascending, interceding, coming to reign, coming in the clouds of heaven, in the chariots of salvation with the thousands and ten times ten thousand at his feet. We believe in him, and though unbelief grows bolder and more bold, and pride rears itself more loftily, and degenerate man strains for Divine power and honors, still do we believe in Christ and in him alone. We will wait with him and for him; and when he comes, we will give him a welcome such as earth never has heard. The song of the morning stars shall be forgotten as the song of the redeemed breaks forth with all its accumulated harmonies, and 'pure concert.' Yea, angels shall stop to listen, and look down to see the ransomed hosts as they wind up the everlasting hills, and roll forth from van-guard to rear-ward the mighty chorus, 'Glory to the King of kings.' And from eye to eye, and heart to heart, in all that angelic throng the inspiration shall flash; and they shall catch the strain, and strike all their golden wires, and send back from Heaven to earth the thunder peal of praise, 'Glory to the King of kings!' And Christ, the Man, the God, the King: oh! how he will rejoice, for himself and for us! With all the glory on his brow will he look down upon the advancing multitudes, and say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' And when we hear him, again will we cry out and shout, and all Heaven shall swell the chorus—Glory to the King of kings!"—*Review of Objections to Error, by J. M. Orrock.*

Questions Concerning the Bible.

Those who deem the Bible an imposture are requested to answer the following questions:

1. Can any one inform me when it was first palmed on the credulity of mankind?
2. How is it so little adapted to gratifying the sinful propensities of human nature?
3. How is it so pure and lofty, and God-like in its demands?
4. How has it been so wonderfully preserved in a world so hostile to its interests?
5. How has Omnipotence so often interposed to verify its claims?
6. How is it that Palestine, Idumea, Babylon, Egypt, Assyria, and Rome are all, at the present moment, monuments, to the very letter, of the truth of its awful predictions?
7. How can we account for its early and signal triumphs over the temples and religion of Paganism, when no arm of power interposed on behalf of its heralds; and when imprisonment and death awaited its converts?
8. How is it that the happiest states of society have been found under its auspices, and that nations rise in the scale of civilization and humanity, as they yield themselves to its benign and purifying influence?
9. How is it that the greatest ornaments of human nature, those who have shed an imperishable lustre on the race, have been Christians?
10. How is it that the most wonderful transformations our world has ever beheld, have been wrought upon individual character by the mighty power of the gospel of Christ?
11. How comes it to pass, that the Bible, written by so many different persons, in so many different ages, is yet so consistent and harmonious in all its parts?
12. How is it, that in the nineteenth century of the Christian era, the imposture is further than ever it was from detection, and the advocates and friends of

Christianity are more numerous than at any former period since Jesus of Nazareth appeared in our world?

13. How is it that all other systems of religion are gradually sinking into decay, while Christianity is coming forth before the nations, "fair as the moon, clear as the sun, and terrible as an army with banners?"

14. In one word, if it be an imposture, how is it that it answers to every just view of the blending rectitude and love of God? How is it that it realizes the best hopes of human nature? How is it that it is the best solace for mourners; the best mitigator of human woes; the best preservative against the vices and blandishments of the world; the best security of all the social virtues; the best conservator of the peace, sanctity, and happiness of families; and the best friend in the hour of dissolution, when all the visions of life have fled, and the anxious creature of mortality sees nothing before him but the unknown regions of the invisible world?

Receive, then, the Bible as the Word of God; believe in that Saviour whom it makes known, and you shall be saved.—*Religious Tract Society Publication.*

Rev. Christmas Evans and the Polished Arrow.

THE Rev. Christmas Evans, the distinguished preacher in Wales, met with much trouble in his temperance efforts from his brother ministers, who were not willing to make the entire sacrifice. One in particular, Mr. W——, of A——, was obstinately opposed. Mr. Evans prepared to meet him. He "polished an arrow," and put it in his quiver. On one occasion he was appointed to preach, and as usual there were gatherings from far and near to hear him. Mr. W——, of A——, was there also; but, as in anticipation of an attack, he at first said he should not be present while Mr. Evans preached—yet such was the fascination that he could not stay away. By-and-by he crept up into the gallery, where the preacher's eye—for he had but one—which had long been searching for him, at length discovered him. All went on as usual until the time came when the arrow might be drawn, which was done slyly and unperceived.

"I had a strange dream the other night," said the preacher, "I dreamed that I was in Pandemonium, the council-chamber of Hades. How I got there I know not, but there I was. I had not been there long before there came a thundering rap at the gate. 'Beelzebub, Beelzebub, you must come to earth directly.' 'Why, what's the matter now?' 'They are sending out missionaries to preach to the heathen.' 'Are they? Bad news this! I'll be there presently.' Beelzebub came, and hastened to the place of embarkation, where he saw the missionaries, their wives, and a few boxes of Bibles and tracts, but, on turning round, he saw rows of casks, piled up, and labeled, 'gin,' 'rum,' 'brandy,' etc. 'That will do,' said he; 'no fear yet. Those casks will do more harm than the boxes can do good.' So saying he stretched his wings for bell again. After a time came another loud call: 'Beelzebub, they are forming Bible societies.' Are they? Then I must go.' He went and found two ladies going from house to house, distributing the Word of God. 'This won't do,' thought he; 'but I will watch the result.' The ladies visited an aged female, who received a Bible with much reverence and many thanks. Satan loitered about, and when the ladies were gone saw the old woman come to the door, and look round to assure herself that she was unobserved. She then put on her bonnet, and with a small parcel under her apron, hastened to the next public house, where she pawned her new Bible for a bottle of gin. 'That will do,' said Beelzebub; 'no fear yet; and back again he flew to his own place. Again came a loud knock and hasty summons: 'They are forming temperance societies.' 'Temperance societies! What's that? I'll come and see.' He came and saw, and flew back muttering: 'This won't do much harm to me or my people. They are forbidding the use of ardent spirits, but they have left my poor people all the ale and porter, and the rich all the wines; no fear yet.' Again came a loud rap, and a more and more urgent call: 'Beelzebub you must come now, or all is lost. They

are forming tectotal societies.' 'Tectotal! What in the name of all my imps is that?' 'To drink no intoxicating liquors whatever.' The sole beverage is water.' 'Indeed; that is bad news! I must see after this.' And he did; but he went back again to satisfy the anxious inquiries of his legions, who were all *qui vive* about the matter. 'Oh!' said he, 'don't be alarmed. True, it is an awkward affair, but it won't spread much yet, for all the parsons are against it, and Mr. W——, of A—— (sending up an eagle glance of his eye at him), is at the head of them.' "But I won't be at the head of them any longer," cried out Mr. W——, and, walking calmly down to the table-pew, signed the pledge.

The Victor's Song.

THERE gleams brightly now a celestial brow,
Bedecked with forbearance and love;
And heavenly trains waft angelic strains,
While waiting to bear us above.

Soon sounding o'er lea, o'er earth, and o'er sea,
The trump of our Saviour will sound,
Then all from the earth of immortal birth,
Around his bright throne will be found.

With triumphant lay he'll bear us away
From trials, from pain, and from fear;
His own loving hand will wipe from our band
Each sorrow, each grief, and each tear.

Hail, glorious day! when Jesus shall say,
My children, redemption is thine;
When with harps of bright gold, and glory untold,
We shall dwell in the beautiful clime.

ETTA BOOTH.

Stray Thoughts. No. 5.

THE IMMUTABILITY OF GOD'S WORKS.

"And God saw everything that he had made; and behold it was very good." Gen. i, 31.

God's works, like his words, have a harmonious connection throughout. One grand chain of ideas are interwoven as it were throughout his whole creation, and one atom disarranged would create confusion throughout the whole. Every school-boy can tell that our sun is the center of the solar system, which performs its respective revolutions in an allotted space of time. But when we consider the immensity of space occupied by this system,—that our earth, third only in distance from the sun, is ninety-six millions of miles from it, and while we are making one hundred and sixty-four revolutions, the most distant planet yet discovered is making but one,—and realize further the possibility of still larger and more remote planets yet remaining undiscovered, the distance is beyond the comprehension of the utmost capacity of the human mind. No wonder David when meditating on the magnitude of God's handiwork, as compared with man's, and his puny efforts, was led to exclaim, "What is man, that thou art mindful of him?"

But to pursue the thought still further: Recent discoveries, with the aid of powerful instruments show, that what have hitherto been considered as fixed stars, are in fact suns like our own, each with their respective planetary system revolving around in harmonious order, drawing therefrom light and heat, and governed by laws like our own; and these suns, heretofore supposed to be stationary, are each with their attendant planets performing one grand revolution around one common center or sun, (and is it preposterous to suppose this to be the one great central point of all our hopes, the throne of Jehovah?) which it takes millions of years to accomplish, and which exercises an attractive power over the whole. How fallacious the doctrine, then, to suppose that one of these worlds could be blotted out of existence and not be missed. As well might you think to sever a man's limb, and he receive no inconvenience thereby. It is apparent to every thinking mind, that discord in God's creation would arise at once. Each world influences the other worlds, each system, its sister systems; each exercises power and co-operates in the great sustaining attractions of the whole, and without the existence of any one, the operations of the rest would not be perfect.

God made these respective systems, and organized natural laws by which they are governed, and part of these laws consist in the attractions or influences which suns and worlds exercise toward each other. How then can any of these objects be destroyed, and a disorganization of the laws which govern them not take place? Most assuredly it would. When rebellion raised its hydra head in Heaven, and the great dragon was cast out, called the Devil and Satan, which deceiveth the world, he was cast into the earth, and his angels were cast out with him, and as with prophetic eye the future pages of earth's history were scanned, and the confusion, wretchedness, bloodshed, desolation and blight, which his presence would create, foretold, no wonder the wail went up, "Wo to the inhabitants of the earth and of the sea; for the Devil is come down unto you." Now the question arises, if it were a small matter to create and destroy a world, why, when man listened to the tempter, and fell from his lofty position, thereby defacing the beauty of God's creation, bringing misery and death on himself, and entailing it on his posterity, did not God blot him and the earth he had disgraced, out of existence at once, thus saving his own great name from blasphemy, and his Son from an ignominious death; and at the same time prevented the misery and wickedness which have ever marked its existence since the fall of man? We answer, He could not consistently, and carry out his great design. It filled its appointed station in his great universe, and to have destroyed the earth would have introduced a scene of confusion, and new laws would necessarily have remained to be organized before order could be restored.

Moreover who do not love the works of their own creation? God could not destroy the earth and be consistent with his laws; neither could he and be consistent with his love? Therefore in mercy he provided a better way; and although it cost him the life of a dear Son, he did not consider the sacrifice too great, to preserve his creation entire and restore it to its original purity. These demonstrations of science, as to the everlasting existence of earth, are mightily sustained by numerous assertions of God's word which it is unnecessary to quote here. Hence we see how inconsistent is the supposition that God designed the earth for destruction, and that in his own time he will cause its existence to cease. As well might we say that his great plan to promote the glory of his name is a failure, and the sooner his efforts are destroyed, the better. But thanks to his name, his efforts are not failures, and he is fast hastening the glorious period when Satan shall be dethroned, and his mighty Conqueror shall reign most gloriously over the kingdom which he has redeemed to himself; and we again take our place with our sister planets, as undefiled as they, even though the purifying process be accomplished by fire. But as we survey these mysteries, the question naturally arises—why all these creations? We know God never works without a design, nor ever bestows his labor in vain, and it would be fallacy to suppose him to speak all these worlds into existence, bestow upon them light and heat, and suffer them to roll on through endless ages, for no other purpose than to fill immensity! Our earth is only third in size, and it would take 1,200 earths to make one Jupiter; while Neptune is still larger! And is it a reasonable supposition, that of all these noble creations our own narrow home is the only one that contains intelligent beings capable of realizing the magnitude of this work? Such a conclusion is not a reasonable one. These untold wonders were each and all created to promote the honor and glory of the great Architect, and to answer this end each must contain beings capable, not only of appreciating the great creative power of God, but also their own existence. But it has been argued that the nearness of some planets to the sun would cause the degree of heat to prove intolerable to its inhabitants, while the remoteness of others would exclude them from sufficient light and heat to render them comfortable. The same power which created a world and peopled it, could adapt each to the other.

It is an established fact that our atmosphere attracts the heat and reflects the light;—that if a person were raised above the influence of the atmosphere, with his back to the sun, all around would be blackness itself;—the rays of the sun would not reflect at all;

while the effect of atmosphere as regards heat is ascertained by ascending high mountains, for the density of the atmosphere decreases as we ascend. Thus we see light and heat can be regulated by the lightness or density of the air. Saturn has her rings and moons to give the requisite amount of light, and heat also, doubtless, and others may be provided in some manner not yet discovered. And thus all fill their appointed positions in the great universal whole, like the various members of the human body, no one independent of the rest, or perfect without the support and co-operation of the whole. And as God and angels looked forth upon these stupendous creations, what wonder that they shouted, "Glory to God in the highest," or that the morning stars caught the refrain, and sang together for joy.

Reader, do you realize that this God is yours, your friend or destroyer, just as you choose to make him? Lock forth upon these mighty creations, the work, as it were, of a moment; think of the mighty power which spake them into existence; compare it with your own puny strength, and as you value your eternal interests dare not that power till it shall fall in vengeance on you, but seek to make him your friend and all will be well. "Canst thou bind the sweet influences of the Pleiades; or loose the bands of Orion?" No more then canst thou comprehend the magnitude or the durability of God's great creative power; or the height or depth of his love. "Great is our Lord and of great power, his understanding is infinite."

C. M. WILLIS.

Charlotte, Mich.

Wisdom.

"If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like the wave of the sea, driven with the wind and tossed." James i, 5, 6.

Dear brethren and sisters, we are not to be puffed up with the vain wisdom and glory of this world; but to ask of God for that wisdom which cometh down from above, which is able to make us wise unto salvation. When conversing with our friends who have not the love of the truth, on these great truths which are being revealed to a remnant people in the last days, they are often led to exclaim, "Why is it that our smart men and worthy divines do not know these things if they are so?" To make a long argument short I will let the Saviour reply: "At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." Are we as a people the class called the babes? I answer, Yes. Let us then press forward, and forgetting the things which are behind reach forth after the things which are to come, being wise in the wisdom of our God; because the foolishness of God is wiser than men. "For ye see your calling, brethren, says Paul, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught the things that are." 1 Cor. i, 25, 28.

Oh let us seek a nearness to our God; that frustrate the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of his servant, and performeth the counsel of his messengers. Isaiah xlii, 25, 26. Is not a portion of the above being fulfilled at the present? Do not the so-called worthy diviners in this day, when cornered with the present truth, get mad in a moment, and leave the room in a passion? Let us thank God every day for the light of present truth; but for all the wisdom of man, the truth will go forth unto its destined victory, and grow brighter and brighter, even unto the perfect day.

When living in a city like this, we have the privilege of being with all denominations; and some with

whom I get in conversation are filled with the wisdom of this world. You can tell them nothing but what they know, and they will listen to nothing either. I then think of the admonition of our Saviour: "Cast not your pearls before swine, lest they turn again and rend you."

I thank God that I have no evil report to send from the little band of Sabbath-keepers here; but on the other hand, we are earnestly seeking for a nearness to the Lord; that our hearts may be filled with love and gratitude one toward another. Since Bro. Sanborn preached to us, two have decided to keep the Sabbath of the Lord, and others I think will soon. Pray for us, that the Lord may continue to work for us here in this great city of sin and iniquity.

E. G. STEVENSON.

Chicago, Ill.

Reform.

We are living in an evil and adulterous generation, which is sadly given to surfeiting and drunkenness, and which hates all true reform. God is calling out a people from among this same generation who shall be unto him a peculiar people, a royal priesthood. This people, when called out by the last message of mercy, have all the evil habits and perverted tastes of a wicked nation to rid themselves of. God will have his remnant people cleanse themselves from all filthiness of the flesh and spirit. He has graciously seen fit to place the gift of prophecy among his people, which shall lead them into all truth, and through this instrumentality he is revealing to us his requirements. But God requires nothing at our hands except it be for our ultimate good. If our hearts are in the work of overcoming, we will receive this light upon reform with nothing short of thankfulness. But if we are not living up to the light which we already have, but are living in a cold, formal manner, we will seek to evade this plain, straight truth, and be led to inquire how much we are compelled to obey in order to keep our place in the church, and be considered in fellowship with the saints in light. But if the testimonies are from God, will not wisdom teach us that we cannot be in full fellowship unless we live up to all the light which is being shed upon our pathway by the holy Spirit? If it is, in fact, the Lord who is thus speaking to us in these last days, if he were pleased to have us inquire how much we are compelled to obey in order to be considered as a member of Christ's body, how different the spirit of such from that which actuated our great Pattern, who so cheerfully yielded his will to that of the Father.

Take courage, brethren, who have moved out in the work of reform. Grow not weary in well doing. You may expect to be considered fanatical, and frowned upon by the world, and shunned and avoided by those who profess the truth and do not live up to the light. But we receive the attendant blessing day by day for obedience to the laws of our being as well as the laws of God. Oh, that our brethren would all lay hold of the truth upon this point, and live it out. It might cost some self-denial, but the blessing in health and mind would overbalance all this. By so doing they would entirely do away with that anxiety to know whether obedience to this or that was a test of fellowship. By living up to the whole truth they would know that they were in full fellowship with God's people.

ELNRIDGE G. RUST.

Winfield, Montcalm Co., Mich.

WORKING FOR GOD.—If the love of God be the ruling motive in our daily life, if his will become our law, his honor our end, there will rest even upon the dullest and most trivial work we perform, a light from Heaven to ennoble and to glorify it; for God who rules in us, will by our actions make himself known to men. You have not imposed upon yourselves the work of your life; it is God who imposed it upon you. Oh, let this thought never slip from your mind! Seen in its light, every work in which you engage must appear great, however little in itself it may be. Every task which God has given you to perform must be a matter of moment to you, for every such task is a token of grace: it is something that the King of Heaven and earth has chosen for us to do for him.—Tholuck.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 20, 1886.

URIAH SMITH, EDITOR.

Distribution of Labor.

At the close of the Conference, Monday morning, May 21st, a meeting of all the preachers for general consultation was holden at the Office of the Advent Review. After a free interchange of views relative to the destitute fields of labor, it was decided that they be supplied as follows: 1. The N.E. mission by Brn. Andrews and Canright. 2. Ohio, by Brn. Van Horn and Lawrence. 3. Iowa, by Brn. D. T. and A. C. Bourdeau. 4. Minnesota, by Bro. Ingraham. The States not named in this list are left to their own present laborers, subject to the arrangement of their respective State Conference Committees.

GEN. CONF. COM.

Labor in Michigan.

AFTER supplying as far as possible, calls for help from other States, we have the following laborers left for Michigan: Elders Bates, Byington, Cornell and Waggoner. After spending a few weeks in the West and Ohio, Bro. Loughborough will probably spend most of the remainder of the Conference year, in visiting the churches in this State. Bro. White, also, as he gains strength, we expect will labor some within this Conference.

For the first quarter of the Conference year, Bro. Byington takes the Western District, and Bro. Bates the Eastern. Brn. Waggoner and Cornell will labor mostly in new fields.

Brn. Bates and Byington will arrange their appointments for their respective districts as they see fit.

MICH. CONF. COM.

Michigan Conference.

CHANGE OF DISTRICTS.

THE committee have thought best to re-arrange and change the names of the Districts as follows: Western District, Eastern District, and Southern District.

The Western District will be composed of the following churches:

Otsego, Allegan, Watson, Monterey, Wright, Caledonia, Vergennes, Orange, Orleans, Eureka and Fairplains, Cato, North Plains, Greenbush, Ithaca, Alma, and Seville.

The Eastern District will be composed of the following churches:

Bunkerhill, Genoa, Milford, Tyrone, Locke, Woodhull, Owasso, Chesaning, St. Charles, Tuscola, Vassar, Centerville, Watrous, Lapeer, Memphis, and Oakland.

The Southern District will be composed of the following churches:

Battle Creek, Newton, Burlington, Colon, Parkville, South Bend, (Ind.) North Liberty, (Ind.) Salem Center, (Ind.) Ransom Center, Hillsdale, Hanover, Jackson, Tompkins, Windsor, Oneida, Charlotte, and Convis.

MICH. CONF. COM.

Meetings in Michigan.

BRO. WHITE: The Allegan Co. Monthly Meeting convened in Allegan, Sabbath, May the 5th, and was the largest monthly gathering we have ever held in that place. Bro. P. Strong was with us and took a part in the meeting. The testimonies in the social meeting were cheering and refreshing. The Lord blessed his waiting people. In compliance with the request of the Conf. Com., the church in Monterey observed the four days of fasting and prayer, ending with the Sabbath, yesterday. We feel that we have been strengthened and benefited in waiting before the Lord. The Sabbath was a good day to us, our congrega-

tion was large, but very quiet and solemn by reason of the good Spirit of the Lord moving in the hearts of his dear people, while they were presenting their humble petitions for him to regard his people in their affliction, and raise up his servants who are detained from the field, and let the light shine in their pathway to carry forward the last message of mercy throughout his wide harvest field.

The evening after the Sabbath at the close of our solemn and interesting season of fasting and prayer, the church was blessed and refreshed again in celebrating the ordinances of the Lord's house.

JOSEPH BATES.

One or the Other.

WE are in the last days of the gospel age, or we are not. If we are not, then the sun and the moon have been darkened, and the stars have fallen in vain; for these signs must be given when the day of the Lord is near, even at the doors. Then also the anger of the nations, and the perils and deceptions of the last days, have come before the time, and the unparalleled wickedness of the present time is still to be surpassed, not having reached its full measure. And if there is to be a long period in which it will increase in the ratio it has for the last quarter of a century, what will be the character of the people when the last days do arrive? But if we are in the last days, then those that proclaim it are preaching the truth and those only who heed the warning will do well.

The world is now being converted to God, by the popular revivals of the day, or it is not. If it is, then the declaration of our Saviour that, at his second coming it would be with the world as it was in the days of Noah, will fail; for at that time the earth was filled with violence, and suddenly and unexpectedly the flood took away the mass of mankind, leaving only a small number that had believed the warning concerning the impending danger, and had taken refuge in the ark while it rested upon dry ground and no signs of rain appeared. But if the world is not being converted to God, and the solemn prediction of our Saviour is to prove true, then those who flatter themselves that it is, and are, in consequence, saying "peace and safety," are sadly deluded—are believing a lie, and "sudden destruction" is about to come upon them and "they shall not escape." 1 Thess. v.

The time has come for the proclamation of the judgment messages which are to precede the coming of Christ, Rev. xiv, 6-14, or it has not. If the time has not come, then a false fulfillment is preceding the real one, and God's providence has failed to guard the prophecy; for the messages are being proclaimed. But if the time for these messages has come, then the Lord is doing a solemn, a fearful, a decisive work in the earth, and no one, whether saint or sinner, can slight this work and reject these warnings with impunity.

True religion will be popular in the last days of the dispensation or it will not. If it is, then those prophecies of the perils and persecution of the last days (2 Tim. iii, 1-5; Rev. xii, 17; xiii, 11-18) are false; for there must be popularity and power on the side of the persecutors. But if true religion will be unpopular in the last days, then let all test religion by the word of the Lord, and not by the standard of popularity.

The mass of worshipers in the last days will be true Christians, keeping the commandments of God and the faith of Jesus, or they will not. If they are, then the prophetic message of Rev. xiv, 9-12 has been predicted in vain and is a false prophecy; for it represents the worshipers of those days as in great danger of worshiping the beast and his image, and, as the consequence, of drinking of the unmingled wrath of God. But if the professed Christians of those days are not found keeping all the commandments of God and all the faith of Jesus, then this message will be applicable to the condition of the worshipers living at the time, and must be obeyed by them to whom it comes, in order to salvation.

The churches of our day are keeping all the commandments of God or they are not. If they are, they are remembering the Sabbath to keep it holy, instead of making it the busiest laboring day of the week, in order to get ready to keep another day, a day which

God has never commanded to be kept. But if they are not keeping all the commandments of God, then they are in danger of being condemned by that law by which they will surely be judged when God shall judge the secrets of men according to the gospel. Rom. ii, 12, 16; Isa. ii, 10-13.

The doctrine of the conversion of the world and a universal reign of righteousness for a thousand years before the coming of the Son of man, is true, or it is not. If it is, then all the warnings to the people of this age to watch and be ready for the day, "lest coming suddenly" he find them sleeping, and they be cut asunder and have their portion with the hypocrites, have no application to the times and are without any practical meaning. But if the said doctrine is not true, then the professed churches of the present day are alarmingly deluded, and are in danger of being found with the false prophets and unbelievers, crying peace and safety when sudden destruction comes as a thief in the night.

Our Protestant churches need reforming or they do not. If they do not, then the Bible wants reforming to suit and approve the character of a divided, worldly, pleasure-loving church, and those threatenings against such sins should be excluded. But if these churches do need a radical reform, unless they are reformed, they cannot be the chosen instruments for the work of the Lord; and though they may make proselytes, they may prove like those of corrupted religionists of old described by our Saviour thus: "Ye compass sea and land to make one proselyte; and when ye have made him, ye make him two-fold more the child of hell than yourselves." It is not natural for a stream to rise higher than its fountain. It is not to be expected that teachers of religion will raise the degenerate nature of those they teach above their own level. Then where is our hope, but in the faithful proclamation of the third angel's message? Is it not time to cry aloud and spare not?

R. F. COTTRELL.

How Are We Convinced of Sin?

I HAVE heard many zealous professors, who depend much on the Spirit, often say, "If I was only convinced that it was my duty to keep the Sabbath, I would do it. When I can feel like it, I will begin to act." From this, we would suppose that a few plain texts of scripture would readily convince them. But no; the law of God, and the plainest texts of scripture, make no impression upon them, although they cannot answer them, nor evade their force. Yet they are Christians, and profess to have very nice consciences toward God. Their excuse (for that is what it is) is that the Spirit does not teach them so; it does not make them feel that it is wrong to keep Sunday, or right to keep Sabbath. One man told me that he cared not how positive the Bible was on this point, unless the Spirit told him to keep the Sabbath, he should not do it! Now if this is the way that men are to be convinced of sin, of what use is the Bible? If we are to be guided entirely by feeling, or by the Spirit, as they call it, what need have we for the Bible? Again, Is not the Bible given by the inspiration of the Spirit? Then must not the Spirit and the Bible agree? Certainly they must. Now then, if the "spirit" by which a man is guided, teaches him to act differently from what the Bible plainly requires him to do, can it be the same Spirit that inspired the writing of that Bible? It cannot; hence it cannot be of God. This rule then, will not do to be guided by. The law of God, and not our feelings, is the rule by which we are to be convinced of sin; be governed here, and be judged in the future. "But if ye have respect of persons, ye commit sin, and are convinced (how? by your feelings? No; but) OF THE LAW as transgressors." James ii, 9. Again, "For by the law is the knowledge of sin." Rom. iii, 20. Paul says, "Nay, I had not known sin, but by the law." Rom. vii, 7. If men will not hear the word of God nor his law, but wait to know their duty toward God by a direct revelation of his Spirit, we fear that they will not only wait too long, but also be found guilty of despising the word of God. Of them Jesus has well said, "They have Moses and the prophets, the (holy Scrip-

tures); let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke xvi, 29, 31.
D. M. CANRIGHT.

Quarterly Meeting at Hundred Mile Grove.

BRO. WHITE: The Quarterly Meeting at Hundred Mile Grove, Wisconsin, May 5 and 6, was blessed of the Lord, and his people were encouraged and strengthened to continue to seek for glory, honor, and immortality. It was a reviving season; the good Spirit of the Lord was with us. Cheering testimonies were given, and fervent prayers offered to the Lord, that he would prepare us as a church, for the coming season of fasting and prayer. Letters were read from absent members of the church, which were cheering to us to learn that they were still strong in the faith of the glorious truths of the third angel's message, and were striving to overcome. The church resolved by a vote, to renew their covenant with the Lord. In the evening after the Sabbath, we had a business meeting; the church withdrew fellowship from one member.

May 9th, the church assembled together at the hour appointed for fasting and prayer. A goodly number were present. These meetings with us, were remarkable for humility and contrition, and for the solemnity which pervaded our place during the four days of fasting; especially the three first days. The voice of supplication and confession, and of weeping, filled the house, while the people of God were pleading and agonizing with him to revive his cause, bless his servants, and to deepen the work of grace in the hearts of his people.

We have had good meetings, and by the blessing of the Lord, we feel that they have had a sanctifying influence upon us as a church. We believe that God has heard his people, and will answer their prayers.

The Resolutions on Dress, lately adopted by the Battle Creek church, were adopted by the Hundred Mile Grove church, May 11.

Yours striving to overcome.

N. M. JORDON.

Lodi, Wis., May 16, 1866.

The Late Fast.

DEAR BRETHREN AND SISTERS: The days of fasting and prayer were profitable ones to the church here. Nearly all met according to appointment, and many earnest prayers were offered in behalf of God's suffering cause and people. We felt to humble ourselves before God, to mourn and weep in view of our miserable, lukewarm condition, and to cry mightily to him to remove his rebuke from off his people, restore his servants to health, and lead on his truth to its final victory. We did not feel like rejoicing, but deep solemnity rested upon us, and tears "of penitential grief," and heart-felt sorrow, were freely shed. Oh, those blessed hours of prayer, "How sweet their memory still!" The dear saints never before seemed so near to us, and as we prayed, we felt that it was truly "a scene where spirits blend," and though "sundered far" from most of them, yet we knew that the golden chain of faith and love united, and made us as one before God.

Our meetings increased in interest as they progressed, and Friday afternoon we had a blessed season. Oh, we felt that it was good to be there. As the meeting was about to close, Bro. Wilcox read for our encouragement, a portion of the "Closing Report from Tuscola," and as we listened, our tears flowed afresh,—tears they were of grateful joy and love. We all wept together, and with chastened hearts, thanked God for what he was doing for us. Our hearts could but thrill with joy as we looked forward to the time when, as Bro. W. remarked while reading, "The 144,000 will be made up, God's truth triumph gloriously, and his children be saved in his blessed kingdom." Oh let us take courage. God is going to work for his people, and we shall soon be delivered from this dark, dreary world. We are going home; and, bless God, "we are almost there." We know that temptations and trial await us, but what of that?

"What though the angry waves roll high,
And darkness reigns around?
Let hope be bright in every eye—
Our ship is homeward bound.
What though no morn, nor stars appear
Amid the gloom profound,
We will not yield a place to fear—
Our ship is homeward bound."

And as we near the shore, our dangers increase. Rocks and breakers appear on every side, and without constant watchfulness, and untiring diligence, we shall be wrecked on the shoals and quicksands which surround us. Oh, may God help us all to be diligent. To remain longer in a lukewarm state, is certain destruction. We must awake now, and arouse ourselves from this death stupor, or we shall surely fail of everlasting life. Let us with earnestness and zeal, seek holiness, meekness, and righteousness, that we may be hid in the day of the Lord's fierce anger. Probation's hours are swiftly passing away, and soon the unmixed wrath of God will be poured upon the shelterless heads of the wicked. Even now we can almost hear in the distance, the low, rumbling thunders which betoken the coming storm. And as we see it approaching, how it should fire our hearts with zeal and earnestness in the work of our Master. How fervently we should pray, how anxiously we should strive, to get our hearts all imbued with the sweet, holy, melting Spirit of our blessed Redeemer, that we may with tears and burning love, warn poor sinners to "flee the wrath to come."

I fear we do not all fully realize the awfully solemn position we occupy in the sight of God. Our hearts have been illuminated with the light of divine truth, and how shall we escape, if we neglect to impart that light to those around us "who are sitting in darkness and the shadow of death." May God quicken and aid us by his Holy Spirit, that we may work diligently, faithfully, and earnestly, for the salvation of precious souls. Do not let us excuse ourselves from earnest toil, because our position in life is lowly, and our sphere of action small. If we are truly God's children, our situation is just what he would have it to be; and let us with thankful hearts go forth "bearing precious seed," and though we may now "sow in tears," yet if faithful, we "shall reap in joy," and with glad hearts, gather many precious sheaves into the heavenly garner.

We cannot longer sleep as we have. The faithful and true Witness says we must "be zealous" in repenting of our sins, and putting them from us. We must lay all upon the altar, and be whole-hearted in the service of God. If we would obtain the "gold" that is "tried in the fire," we have got to buy it. *It is going to cost something.* It will cost the crucifixion of self, and the giving up of everything earthly. It will cost earnest, constant, and importunate prayer, deep agony of soul, and tears of blood, as it were. We know that fearful struggles await us. And shall we shrink from the conflict? Ah, no, but let us remember Him who drank to its dregs the cup that is to be pressed to our lips. Let us with grateful love, think of the One who trod the rough pathway before us, and has smoothed and marked out the way. Think you, weary, trembling saint, that the Saviour's path was less rugged than yours? Ah no! The sharpest thorns pierced his sacred feet, the keenest anguish was felt by his tender, loving heart; and, "the rugged road we fainting tread," is bedewed with tears and blood divine. Then let us take courage, and for the sake of Him we love, go bravely forward, breasting every wave, conquering every difficulty, overcoming every foe, until we hear the sweet voice of our Master saying, *It is enough. Come home.*

Yours in Christian love.

MARY F. MAXSON.

Adams' Center, N. Y.

The Review's Sermons.

THANK you, Bro. Canright, and also the brethren who wrote Sermons Nos. 1, 2, and 3, in the Review. They fill up an important place in the paper, with plain, truth-telling matter, adapted to the wants of not only commandment-keepers, but their neighbors who are disposed to read them. Through them may God

be glorified, and many stars be added to the crowns of the writers. I will venture to say for myself, and for thousands of our brethren and sisters, once more, thank you.
W. S. FOOTE.

Converted.

RECENTLY I noticed in the report of a brother, that of those who kept the Sabbath in a certain place, quite a number had found the Saviour; others were still seeking him.

From this we infer that this minister takes the ground that, even if a person keeps the Sabbath, he needs conversion, or his keeping the Sabbath will avail him nothing.

An important distinction; would to God it were the conclusion of every Sabbath-keeper.

Converted to God wholly, body, and soul, and estate; heart renewed, and brought into sweet subjection to Christ. Oh blest condition! Oh happy state! Blessed is that soul in which the Spirit of God abides! Happy that heart which is filled with the love of God!

Is there one soul yet out of the ark of safety, so deluded by an outward form of life, that he supposes himself safe in merely keeping a day? The day appointed by our Creator is the day of rest; but if you would enjoy that day, or be accepted in keeping it, you would do well to be at peace with Him who gave the day and hallowed it; else all your self-denial will be lost.

Doubtless many a soul will be deluded to the last; but dear reader, let it not be you or I. . . . Now is the accepted time.
JOS. CLARKE.

A Few Items Relative to the Cause.

DURING the season of fasting and prayer, I was with the church at Oakland, Wis. We were much blessed on the occasion, and the Lord revived his work among us. What a blessed thing it is that Christ did not leave us comfortless. He doth even now send the Comforter to teach us all things, and bring the promises of Christ to our remembrance. If this was otherwise our faith would cease, our love die away, and our hope turn to sad despair. How can we pray except the Spirit help us. But when he fills the soul then the fervent prayer ascends into Heaven, and the blessing of God descends like the gentle dew in the morning.

Some do not think they have the Spirit except they can rejoice in God. But remember that even the very first feeling of conviction, and sorrow for sin, and longing after Jesus, are all blessings of the Spirit. The Comforter will convince the world of sin as well as of righteousness, and of judgment. And this same Spirit giveth to one the gift of healing; to another, the working of miracles; to another, prophecy. "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will." If we therefore feel disposed at all to read the Bible, pray, turn away from sin, seek after Jesus, go with the people of God, &c., let us thank the Lord for it, and follow after the teachings of that Spirit which is in harmony with the word of God. We can not always here enjoy the same degree of happiness, but this is no sign that God hath forsaken us. The great question is, Are we honest as far as we have gone? Two steps in Christian experience with honesty, are better than a thousand without it. What are we living and laboring for? Is it really to glorify God and save souls? Or is it to defend some darling hobby, and build up a party, or gain the honor and money of men?

If we seek the glory of God, then let us rejoice in present blessings, be they ever so small. This will open the way for greater enjoyments. But if you murmur and fret, and always look on the dark side of the picture, then be it remembered, that your trouble will increase, and your burdens grow heavier, until they sink you into an untimely grave. The great secret of bearing burdens is to cast them on the Lord. But some say they have such heavy burdens! just as though the Lord could not bear a heavy burden as well as a light one. Go to Jesus and get him to help you in all troubles, even in the health-reform, and you will find it comparatively easy. He can help all,

and will do it; and all need him, the most learned and experienced preacher just as much as the convert that begins to-day to serve the Lord.

As we tried to trust in the Lord, darkness gave way. Rays of light shone bright upon the blessed promise, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

One of our sisters was sick. We prayed for her that God would raise her up and bring her into our midst before the fast ceased. Sabbath morning she came and praised the Lord with us. We prayed for Bro. White, and believed that God would heal him. I told the brethren that when I came to Battle Creek I expected to see Bro. White come to the meetings and hear him speak. Their hearts and their voices responded, Amen.

A few days after I came to Battle Creek, and called on Bro. W. When I saw him bowed down with disease and took his weak hand, I could not refrain from weeping. Like a mighty oak he had stood the storms of many winters, but a cruel tornado had broken the limbs, and even loosened the roots, so as to deprive the tree of its nourishment. He had stood foremost in the ranks, never fearing the bullets, nor terrified by the roar of the cannon, the bravest, and yet the humblest and most benevolent. He is now the most needed. Shall he sink down with the rest of our pioneers whose voices are silenced beneath the grassy turf? He looks like a bruised reed. Yet God will not break the bruised reed. Bro. White will recover. Even though the Devil is trying to sap his life-power, depriving him of sleep, and disturbing his brain, yet God is stronger than the Devil.

On the following Sabbath, fasting and prayer was again appointed. Bro. Bates led the meeting. The peace of God shone from his countenance. Ardent and united supplications went up to the throne of grace. We ceased not till Bro. W. came into our midst and testified that the Lord had untied his bands. Then joy and hopeful expectation shone from his eyes while he praised the Lord, and all united with him.

Since that time he has enjoyed refreshing sleep nights, and his blood circulates naturally. First-day afternoon he took part in and stayed during the services, and second-day he shared in the ministerial deliberations. May the Lord establish him fully to lead on in this blessed cause of God.

Sister White has been much worn by constantly taking care of him. But through the grace of God, and obedience to the laws of health, she has been wonderfully sustained. And this happy turning of their captivity seems to give her new life. She spoke on the Sabbath, and twice in the tent on first-day. She urged the necessity of carrying out the health-reform, and said that this was necessary to fit us for translation.

This is the first opportunity I have had of seeing her, and I considered and weighed well all her actions and words. I have been at one period of my life a skeptic, and I now let skepticism bring in her objections, and let the Bible, the Spirit, and reason answer. As the result of this examination I will here present one argument to prove that Sr. White is led by the Spirit of God.

We have the best evidence that gold is genuine, by the excellent quality of its own matter. Bank-notes are proved by the excellency of their steel engravings; poetry by its beauty and spirit; the Bible by its power, sublimity, truthfulness, and simplicity. Now let us prove the manifestations of Sr. White on the same rule.

I happened accidentally to overhear her family prayers twice, unknown to her, as she was alone with her husband and children. What was she doing? Planning cunningly how she might lead her admirers to bring their sacrifices before her? Or how she might be revenged upon her enemies and bring shame upon them? No! Childlike and earnest pleadings were heard, not only by me, but by Jesus and angels. She communed with God. She was moved by the same Spirit that moved upon me when I heard the first comforting word from my Saviour.

If she does not have the things presented before her mind, which she purports in her testimonies, then she is a deceiver, and one of the worst kind too. But her

prayers were not such as deceivers bring forth. "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will him he heareth." One such prayer does me more good, than all the papers of Hicks, multiplied by a thousand, can do me hurt. In her home she did not betray the least sign of one who is exalted. She engaged in household duties, and appeared just as humble and social as one who had never spoken in public.

When she spoke to the people, she manifested no human learning or art. No studied eloquence, nor gestures, nor display of education. But there was an earnestness, power, and yet simplicity, which told that she had been with Jesus and learned of him. Appeals came from the heart and went to the heart. She stated, that she had never read a book on health reform at the time when these things were first presented to her. And yet brethren will so continually throw this out as an excuse. When she spoke, she appeared to me like one crying in the wilderness. Those appeals ought to stir every soul to renewed action and consecration. But they seem to be partly lost amid all this worldliness, and pride, and surfeiting, of the latter days.

Oh God! help to cry aloud and spare not. Make thy word a mighty hammer that breaketh asunder the rocks. Let thy Spirit come down with power. Bless thy servants and thy handmaidens. Let the great and notable day of the Lord come. And help us so to call on the name of the Lord, that we may be saved.

JOHN MATTESON.

Battle Creek, Mich.

The Cause in Michigan.

[THE following paragraphs, relative to the standing of the various churches in Michigan, are taken from the reports brought in by the delegates to the recent State Conference held in Battle Creek, May 18, 1866.]

From the church at St. Charles: "The church in this place remain with about the same members as at the last Conference. There has been one member removed by death, and two disfellowshipped, and two have been added by letter. Our number on book, is now thirty-two. The church vote to pay into the Conference fund, \$150, to be paid quarterly. There is an increasing desire among the members to get into better working order than they have been in for some time in the past. We are trying to get nearer to God, but the adversary seems to be putting forth great efforts to hinder the work. There is some interest outside, and we think some good might be done if a messenger could come this way. We are thankful for what help we have received the past year, and it is the desire of the church, that some one of the messengers may come and visit us as soon as convenient."

From the church at Chesaning: "Our present membership is eleven, though some seem to be losing their love for the truth, for which we mourn and pray, and hope in due time, they will come to themselves like the prodigal. Our s. b. amounts to forty dollars for the present year. We have a Sabbath School, and two meetings each week. The season of fasting and prayer was a good season with us. It seemed to be just what was needed. Our prayers were, and still are, that God will bless his afflicted servants with health and prosperity, and that the burden of the message may lay near our hearts, and the hearts of his people everywhere. Oh, for the sanctifying influence of these solemn truths. We would very much love to have one of God's faithful messengers visit us as soon as convenient."

From the church in Burlington: "Three have been added to the church the past year, four have been disfellowshipped, and our present number is forty-four. Our s. b. fund amounts to \$148.64. The church voted to give \$125 to the State Conference fund for the benefit of the cause; the remainder they retain for the purpose of hiring a house to hold meetings in. This church, with little exception, is striving to arise from their lukewarmness. Especially was this the case during our four days of fasting and prayer. A great interest was manifest among the young to go with God's people, and we expect to see some soon join heart and hand, and go through with the remnant. The hearts of the fathers seemed to be turned to the children, and the hearts of the children to the fathers, hearty confessions were made, and the church was blessed and strengthened."

From the church at Ransom Center: "We are happy to say that we consider our church as in a prosperous

condition. We numbered when organized, twenty-three. There have been no losses, but a gain of four, making our present number twenty-seven. There are twelve or fifteen more who are waiting to unite with the church. Ten or more desire baptism. We earnestly desire that some messenger may visit us soon, that this matter may be attended to.

The four days of fasting and prayer were observed by the church, and we feel to bless God for his sweet Spirit during the meetings. We feel encouraged to press on, and feel assured that God will hear the cries of his children in behalf of his cause, and his afflicted servants."

From the church at Fairplains: "We feel as a church, the necessity, in view of the solemn times in which we live, of taking hold more earnestly of the work of overcoming, that we may be fully ready when Jesus comes, to meet him in peace. We observed the last season of fasting and prayer with profit to ourselves, and we expect to see the prayers of God's people answered in the advancement of his cause. About fifty met together on the Sabbath at our meeting-house, and we had a good time. We number at present seventeen in full fellowship. Our s. b. fund amounts to \$234 for the year 1866."

From the church at Greenbush: "The church in this place at present, consists of fourteen members, including the youth and children. Losses the past year, two by removal. Our s. b. fund amounts to about \$50 a year, which we pledge entire to the Mich. Conference fund. We as a church, feel the importance of a closer walk with God, that we may overcome our sins, and have a home on the earth made new. The youth and children take a part in all our meetings, and we have a Sabbath School in which they are much interested. We want to be under the watch-care of the Conference, and are willing to bear a share of its burdens."

From the church at Monterey: "During the past year, the church have dismissed fourteen members. Some of them have removed to other churches. Two have died, and nine have been added. The church now holds seventy-eight members in her communion, all of which, with few exceptions, meet at their established place of worship every Sabbath. We also hold two stated evening prayer and conference meetings every week, and a female prayer-meeting on first-day afternoon. In connection with our Sabbath meetings, we have organized Bible classes, and a very interesting Sabbath School of fifty-six scholars, and a library of selected books for both parents and children. With all these needed forms of godliness, we devoutly desire the power to enable us to overcome the world, the flesh, and the Devil. With regard to dress, and how to live, and laying aside every wrong and filthy practice, we are resolved to go forward. Some changes in our midst have abstracted from our s. b. fund. During this year, it amounts to \$362."

From the church at Colon: "We love the present truth, and are anxious to share with you in its promotion. Our sympathy with you, and for you, as a part of the body of Christ, remains. 'Ye are in our hearts to die and live with you.' As some of you know, we are quite scattered in our location, and seem to be so more and more. Bro. and sister Schellhaus have removed to Coldwater, which makes it lonely for us. They have been able however, to meet with us occasionally, which comforts us much. Dear brethren, we share in common with you, the trials and afflictions of the past year, and trust that they will work for our deliverance in due time. Our present number is fifteen, the same as last year. Pledge to Mich. State Conference fund, \$9.00 per quarter."

From the church at Tyrone: "We, the church at Tyrone, have had three added to our number the past Conference year by profession of faith. We number at present one hundred and twenty-seven; pay \$140 s. b.; and have voted to pay two-thirds of the amount to General Conference fund. We sustain a Sabbath School and Bible class. We observed the fast according to request in Review, and had good meetings; enjoyed the sweet melting influence of the Holy Spirit; all resolved to start anew for the kingdom. We felt the evidence that the Lord was hearing the prayers of his people, and expect to hear that he has answered, or will as soon as it will be for his glory. We wish to be remembered by the Conference. We are almost starving for the bread of life, and want a messenger to come and feed us."

Bro. Wm. Cottrell, of Bowersville, Ohio, in sending a remittance for some of our late publications in a postscript says: "It is with delight that we hail the weekly visits of the Review."

OVER five thousand fruit trees in Ohio have been destroyed by mice.

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sr. Haskell.

BRO. WHITE: We received our Review, No. 23, just in time to take it with us as we met on Friday to unite our petitions with God's people in behalf of his afflicted servants. At the close of the meeting the article from H. C. Miller, under the title, "Our days of Fasting," was read, and met with a ready response, by reducing to practice the suggestion therein made. We as a church freely donated \$8.00, for paper. There were others provisionally with us that donated to the amount of \$4.00. Our numbers are few, and our means limited; but we feel it a privilege to cast in our mite. We shared largely of the blessing of the Lord, especially Sabbath afternoon. We felt as though the Lord heard prayer for his afflicted servants, and was blessing them with strength, and also granting us some of the droppings from the sanctuary, of his holy Spirit, for which we felt to praise his name and take courage.

S. N. HASKELL.

South Lancaster, Mass.

From Bro. Hull.

BRO. WHITE: The last four days form an important era in the history of the Advent church here. Our meetings were well attended during the fast, and from the first day a spirit of deep solemnity seemed to rest upon the Lord's people here. The interest increased toward the close. Yesterday the mighty power of God was felt by all the house. Some who have been friendly to us were with us yesterday, and were almost persuaded to go with us. May the Lord help them soon to decide. They joined with God's people in their tears. The opinion is general here that the Lord is about to manifest himself to his people in mighty power.

Your brother in hope,
Fairfield, Iowa.

D. W. HULL.

Extracts from Letters.

Sr. Bliven writes from Laurel Glen, Conn.: I feel rejoiced to hear from you through the Review. I hail its weekly visits. It gives me renewed strength. I am trying to keep all the commandments of God, and hope to meet you all when Christ shall come to receive all that obey him. I would not give up that hope that is an anchor to the soul, for worlds like this. Pray on, brethren and sisters, we shall all meet to sing the song of redeeming grace. The time draws near.

Bro. C. Cramer writes from New Baltimore, Mich.: I would just say that I have been trying to keep the commandments of God since the first of last March. My sister was living with us, and she takes the Review. I began to read it, and also the Bible, and the History of the Sabbath, and found that if we would enter into the kingdom of God we must keep all his commandments. Myself and wife and sister are all the Sabbath-keepers there are in this place, and Memphis is the nearest place we have to go to meeting, which is 16 or 18 miles from here. If some of the messengers could call this way our door is open for them. We live two miles west of New Baltimore village, on the telegraph road in Macomb Co., Mich.

I believe we are living in the very last days, and it stands us in hand to live up to the rules laid down in the Bible. I beg an interest in the prayers of God's people that he may count us worthy of a seat at his right hand.

Sister Kellogg writes from Kickapoo, Wis.: It is cheering to me to hear from others of like faith; to hear of their determinations to press forward to the kingdom. The Lord is good to me, unworthy as I have been. I feel to praise his holy name for what he has done for me, in showing me present truth, and giving me a disposition to embrace the same. It makes me feel solemn when I hear of those that have been leaders in the cause of God, now trying to lead the little band of Sabbath-keepers astray, and break down the cause they have been building up. I feel to cry, O Lord, keep me from falling. I am determined to be more faithful, and be one of the watching, waiting ones, that when he, our Saviour comes, he will welcome me to joys immortal.

Bro. Littlefield writes from New Shoreham, Block Island, R. I.: The Lord has blessed us wonderfully in this place, while Satan is still trying to overcome and

destroy the people of God. But I bless God that his power is above the wicked One, and that we yet have the privilege of meeting together to praise God, and to tell of his goodness, and to encourage one another to hold on and endure to the end.

Obituary Notices.

DIED, in the village of Oronoco, Minn., April 8, 1866, Nancy E. Bostwick, aged 11 months and 12 days, only daughter of Sr. Jane Bostwick. Thus within less than six years has Sr. Bostwick been called to part with a companion and three children. She is now left with only one child to journey through this world of sorrow, but not as those who have no hope. The light of revelation comes to cheer the mourner's heart, and points to that blessed morning when God's people shall be gathered home and the children shall come again from the land of the enemy.

H. F. LASHIER.

DIED, at his residence in Vevay, Ind. Co., Mich., May 9, of congestive chills, my father, R. H. Titus, in the 71st year of his age.

J. E. TITUS.

DIED, in Springbrook, Dunn Co., Wis., Apr. 18, 1866, Edgar B., son of Warren and Laura E. Sutliff, aged two years eight months and thirteen days. We bow in humble submission to the chastening rod, and ask God to raise our loved one to immortality and everlasting life.

W. SUTLIFF.

DIED, in Durand, Wis., May 13, of consumption, Esabelle Rosenberg, aged 19 years. Sister Rosenberg heard the message some time last winter, but did not come out into the truth until three or four weeks before her death, when she expressed a determination to keep the commandments. Her last days were peaceful and showed unmistakable signs of conversion. She died in hope of a glorious immortality beyond the grave.

W. SUTLIFF.

DIED, in Otsego, May 1st, 1866, Lewis H. Travers, aged 6 years, and 6 days. The disease which caused his death, was congestive chills. Lewis was an interesting member of the Sabbath School, striving for the prize. He said a short time before he died, "If I do die, God will raise me up again in a little while." God grant it may be so, and that all the rest of the scholars, and all the little Sabbath-keepers may so live, that "God will raise them up in a little while," is our prayer.

I. LELAND.

DIED, in Mannsville, N. Y., April 20, 1866, Wm. Henry Brigham, in the 47th year of his age. The circumstances of Bro. B.'s death were very afflictive. He was with us at our last Monthly Meeting at Adame's Center, full of life and hope, leaving a good testimony for the truth. Returned home with a firm determination to set his house in order, and serve his God with undivided affection. He went to his work feeling very solemn in view of the time in which we are living. At family prayer, Monday evening, he was affected to tears, pleading for his children. Tuesday, about 9 A. M., while working with a circular saw, a pile of lumber fell on him, throwing or crushing him on the saw, cutting a gash about eight inches long and three inches deep, beginning about two inches above the left ear, passing between the eye and cheek bone, touching the nose and ending just above the right corner of the mouth. He thought at first he should die at once. He exhorted his two sons to be good and meet him in Heaven. He soon lost so much blood he was helpless. I saw him that evening, he then thought he would recover. I thought the Lord would raise him up. But a fatal blow had fallen. He lingered till Friday, 8 A. M., when he went to sleep, and did not awake. He died at 4 P. M.

On first-day a large congregation met at the Methodist meeting-house, which was kindly offered, to pay the last tribute of respect, and to take him to his last resting place. He was beloved by all. He leaves a wife and four children who deeply mourn. The church feel his loss much.

Funeral services by the writer, from Hosea xiii, 14.

C. O. TAYLOR.

DIED, in Brookfield, Vt., April 21, 1866, Hannah Whitney, aged 96 years, 6 months and 15 days. Sister Whitney embraced the Sabbath of the Lord when between 80 and 90 years old, which she observed with delight.

She recollected well the dark day of 1780; had long been in the service of her divine Master; and when called to lay aside the weapons of her Christian warfare, she was comforted with the bright hope of eternal life, when the Lifegiver comes.

Funeral discourse preached from Titus i, 2.

A. S. HUTCHINS.

Blessed are those that mourn, for they shall be comforted.

Appointments.

THERE will be a session of the Minnesota State Conference, held at the Lull school-house, Pleasant Grove township, Olmstead Co., commencing July 6, at 9 A. M. holding over the following Sabbath and first-day.

Let the churches appoint their delegates to this Conference in good season, furnishing them with written reports of membership, s. b. &c., as required by the State Constitution, and may there be a general rally of the friends of the cause in Minnesota, at this meeting. In behalf, and by order of the Minnesota State Conference.

GEN. CONF. COM.

Monthly Meeting at Olcott, N. Y., the second Sabbath in June. Teams will be at Lockport on the arrival of the accommodation train from the east, and the mail from the west, between 2 and 3 o'clock, sixth day.

R. F. C.

It is probable that Brn. Andrews and Canright will attend the Monthly Meeting in Western N. Y. for June.

GEN. CONF. COM.

PROVIDENCE permitting, I will be at the Iowa State Conference, Pilot Grove, Washington Co., Iowa, June 8 to 10.

At the Wisconsin and Illinois Conference, Johnstown Center, Wis., June 22 to 24.

At the Minnesota Conference, Pleasant Grove, Olmstead Co., Minnesota, July 6 to 8.

J. N. LOUGHBOROUGH.

No preventing providence, we will meet with the church at Lovett's Grove, Ohio, Sabbath and first-day, June 9 and 10. We shall probably be at Westfield Station on Thursday morning. Brethren, come to this meeting praying the Lord to give us a good time.

R. J. LAWRENCE.

I. D. VAN HORN.

PROVIDENCE permitting, I will meet with the brethren as follows:

Convis, Sabbath, June 2. With the brethren of Colon and Parkville, at Parkville, June 9.

JOHN BYINGTON.

Business Department.

Business Notes.

Susan McIntosh. The \$2.00 we sent to Sr. Bostwick.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

E B Lane 29-1, Mrs Jane Sharp 29-1, T M Foster 29-1, Charles Beach 28-1, Z Brooks 27-20, D W Rice 29-1, D Kellogg 28-1, Amos Prescott 29-1, S Snow 29-1, A Ross 28-20, each \$1.

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Review and Publication Fund.

S N Walsworth and family \$10.00, A Green \$1.00, R G Reynolds \$5.00, J A Burgess 42c, Wm M Graves 35c, Calvin Green \$5.00.

Michigan Conference Fund,

Church at Bunkerhill \$12.00.

Books sent by Express.

B F Carpenter, Ashaway, R I, \$10.00.

To Raise the Sum of \$700, for Bro. M. E. Cornell, Previous donations \$50.00, J N Loughborough \$10.00

To raise the sum of \$500 for Bro. R. F. Cottrell. Previous donations \$55.00.

For Eld. J. N. Loughborough.

A W Smith \$20.00.

As I now expect to enter into active labor again, my wants will be supplied without further donations

J. N. L.

Draft Documents.

J B Lamson \$1.00.

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