

ADVENT



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And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

I SHALL BE SATISFIED.

If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied, when I can break
The fetters of flesh, and be free;
I know this stained tablet must first be washed white,
To let thy bright features be drawn;
I know I must suffer the darkness of night,
To welcome the coming of dawn.

Oh! I shall be satisfied when I can cast
The shadow of nature all by,
When this cold, dreary world from my vision is passed,
To live in an unclouded day;
I now feel the blest morning begins to draw near,
When time's dreary fancy shall fade
If then in thy likeness I may but appear,
In glory and beauty arrayed.

To see thee in glory, O Lord, as thou art,
Freed from mortal and perishing clay,
My spirit is longing to be where thou art,
And sighs for the dawn of that day;
And when on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
Oh! I shall be satisfied then.

—Copied for REVIEW by M. C. C.

PAUL'S DESIRE TO DEPART AND BE WITH CHRIST.

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you." Phil. i, 21-24.

What did Paul mean by departing?

It is fair to answer it by his words to Timothy: "The time of my departure is at hand." 2 Tim. iv, 6. It was his death.

Could he be with Christ by dying?

That depends upon the place to which the dead go. Where do the dead go?

To sheol or hades, the one of these names being the Hebrew and the other the Greek term to designate the place of the dead.

How do you know that the dead go to sheol or hades? The Psalmist asks what man there is that can deliver his soul from death and sheol. Ps. lxxxix, 48. Jacob, at death, entered sheol. Gen. xxxviii, 35; xliii, 38; xlv, 29, 31. Korah and his company went down into sheol. Num. xvi, 30, 33. Job was to be hid in sheol and wait there till the resurrection. Job xiv, 13; xvii, 18. All the wicked go into sheol. Ps. ix, 17; xxxi, 17; xlix, 14. All mankind go there. Ps. lxxxix, 48; Eccl. ix, 10. (N. B. These words in our English version are sometimes translated grave, and sometimes hell.)

Have you any other proof that the dead are in hades? Yes. When the resurrection occurs, all the righteous, being rescued from death and the place of

the dead, triumph over both in most exultant language. 1 Cor. xv, 51-55. And at the second resurrection, both death and hades give up the wicked dead. Rev. xx, 11-15. Paul did, therefore, enter hades by departing this life.

Did Paul find Christ in hades?

No; indeed. Christ had been there before Paul, but was not there when Paul entered the silent abode of the dead. We have express statements on this point. Peter says that David spoke of Christ's resurrection when he said, "Thou wilt not leave my soul in hell." [Greek, hades.] And he informs us that at the resurrection of Christ "his soul was not left in hell," or hades. Observe this is not spoken of his death that his soul was not left in hades; for then it might be evaded as meaning that his soul should not be suffered to enter hades at all. But it is spoken of his resurrection that his soul was not left there. And this proves, beyond dispute, that his soul did enter this abode of the dead, but remained there only till the morning of the third day. Compare Acts ii, 25-31; Ps. xvi, 8-11.

But was not Paul grievously disappointed on entering the place of the dead not to meet Jesus there?

There is no reason to believe that he expected to meet him in hades. In fact, there is excellent testimony to show that he looked to a very different occasion for the meeting with Christ. But there was no sadness, gloom, nor disappointment, to Paul in hades. It is a place where there is no knowledge. Eccl. ix, 10. Those who enter there have no thoughts. Ps. cxlvi, 4.

All is silence, darkness, sleep, rest. The wicked therein are silent in death. Ps. xxxi, 17. The righteous in sheol do not praise God, and do not even remember him whom they have given their lives to honor. Ps. vi, 5; Isa. xxxvii, 10-19; Ps. cxv, 17.

But how sad and gloomy such a prison-house to Paul, and how long and dreary his confinement therein.

To the living the grave may be dark and cold, and the period of waiting may seem long and tedious. But not so to the silent sleeper in its quiet rest. There is no lapse of time to those whose thoughts have perished. There is no gloom to those who "know not anything." Eccl. ix, 5. There can be nothing tedious nor distressing nor unpleasant to those in hades. In fact, there can be no time to them at all. It is simply a blank. Rather it is an atom of time as the twinkling of an eye. This is proved by facts of frequent occurrence. Men receive blows upon the brain which destroy the power of thought. They remain in this condition sometimes for months. When consciousness is restored, thought begins at the very point where it was suspended.

An officer wounded in battle, and remaining months without a thought, when relieved by surgical operation has arisen in bed and finished the order he was giving when struck down. This shows that to those who have no power of thought time is annihilated. To Stephen, who fell asleep while gazing upon the glory of Heaven, it will ever be the same as though without one moment's delay he had entered it. Acts vii, 55-60. And so of many Christians who have had rapturous views of Heaven in the hour of their death. It will never seem to them as though Heaven had even

disappeared from their view. In winking we cease to gaze upon that which is before us. It disappears from our view, yet we do not even notice the disappearance of the object. Such is the sleep of death. To the sleeper it is an imperceptible atom of time of which he can take no account.

Have you any evidence that Paul did not expect to be with Christ till the resurrection?

Judge for yourself in the light of such words as the following: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me *if THE DEAD RISE NOT?* let us eat and drink for to-morrow we die." 1 Cor. xv, 32. If Paul entered Heaven by dying, and by that event was taken to be with Christ, where there is fullness of joy, was not this of some advantage to him? Suppose there never should be a resurrection, would not Paul's immortal soul—if he had one—in the felicity of Heaven find something to compensate his cross-bearing life? Indeed he would, were he to enter Christ's presence at death, even though there were no resurrection. But he plainly indicates that if there was to be no resurrection there would be no reward; a decisive proof that he knew nothing of the entrance into the heavenly city by the gate of death. In fact, had he entertained such an idea, instead of speaking of immediate death as a sad thing if there were no resurrection beyond it, he would have said, "Courage, brethren, to-morrow we die, and that shall usher us into our Lord's presence." His words convey, in every respect, the opposite idea.

Was there not some point of time to which Paul looked for deliverance and reward? Was this the day of death, or of the coming of Jesus?

There is a certain day which he has emphasized very remarkably. It bears the designation in his epistles of "THAT DAY." It is thus presented:

1 Thess. v, 2, 4: "For yourselves know perfectly that THE DAY OF THE LORD so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that THAT DAY should overtake you as a thief.

2 Thess. i, 10: "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in THAT DAY."

2 Thess. ii, 1-3: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for THAT DAY shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition."

2 Tim. i, 12: "For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against THAT DAY."

2 Tim. i, 18: "The Lord grant unto him [Onesiphorus] that he may find mercy of the Lord in THAT DAY; and in how many things he ministered unto me at Ephesus, thou knowest very well."

2 Tim. iv, 6-8: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a

crown of righteousness, which the Lord, the righteous Judge, shall give me at THAT DAY; and not to me only, but unto all them also that love his appearing."

These scriptures do plainly teach the fact that the advent of Jesus was the time to which Paul looked for the deliverance of the saints, for the gathering of himself and all the others to Christ's presence, and for the placing of the crown upon his own head, and upon the heads of all that really love the appearing of Jesus. He refers to the time of this great reward as "THAT DAY." But he marks it over and over in such a manner that we cannot mistake the point of time. It is not the day of his death, but it is the day of the Lord Jesus.

But can you give a text from Paul's writings in which both the time and the manner of the taking of the saints to be with Christ is presented?

The following text is exactly to the point:

1 Thess. iv, 16, 17: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and SO shall we ever be with the Lord."

The word "so" [Greek *οὕτως*] signifies "in this manner," or "thus." This text shows with distinctness the time and the manner of meeting the Lord, and being received into his presence. It is indeed a testimony of the same character as that in 2 Thess. ii, 1, where the coming of the Lord Jesus Christ is made the point for the gathering together of Paul and his brethren to him.

There can be no doubt that this was Paul's hope, but can you confirm it by the words of the Lord Jesus?

If a direct statement of the Saviour will answer, here it is:

John xiv, 2, 3: "In my Father's house are many mansions; if it were not so I would have told you. 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."

Now observe, 1. Jesus was going away personally. 2. While absent he was to prepare a place for his people. 3. Then he was to come back and receive them. 4. That thus they might be where he was. Then it follows that they cannot be with him till he comes after them. He will not come after them till he has completed the preparation of the place for them. And observe this fact, if they could go to him before he comes after them, they would find the place unprepared for their reception. Heaven is a prepared place for a prepared people. Our Lord has fixed the time and the manner of the saints' being received to be with Christ. It is at his glorious advent.

Then how do you reconcile all these testimonies with the language of Paul, quoted at the head of this article, in which he says, "Having a desire to depart, and to be with Christ; which is far better?"

The reconciliation is not a matter of difficulty. The departure is by death; the being with Christ is by the resurrection. These are two events, and not one and the same thing. "To depart, AND to be with Christ; which is far better." We may illustrate this by a supposition. We will say that Paul, when at Miletus, being very anxious to see the brethren in Jerusalem, and to find rest from the severe labors of the field he had, in the face of bitter opposition, so long cultivated, used this language: "Having a desire to depart, and to be with James at Jerusalem." No one would misunderstand that language. The departing was one thing; the being with James another thing at some distance in the future.

Can you illustrate this out of Paul's language relative to death and the appearing of Jesus?

I can give an illustration that meets the point exactly, and that uses one of the very terms of the disputed text. Here is the passage:

2 Tim. iv, 6, 8: "For I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Paul's "departure" was at hand. This was his violent death by the ax of the executioner. But his reward was laid up for him till the day of Christ's appearing. The word "henceforth" covers the period between his departure and his being with Christ.

But might not Paul be with Christ before the appearing of Jesus, though he received not his crown till that time?

No. Paul could not be with Christ, if that any advantage, without a resurrection from the dead, unless there was some advantage to reward his labor, even though the dead rise not. 1 Cor. xv, 32. He could not be with Christ on his own showing, as we have seen, until Christ comes back after him. "So shall we ever be with the Lord." Besides this text relative to the crown must not be set aside too summarily. A crown implies a throne, a kingdom, and a reign. Paul will not have these withheld after entering his Lord's presence. But the time to reward the saints, small and great, does not come till after the sounding of the seventh angel. Rev. xi, 15, 18. We say, therefore, that 2 Tim. iv, 6-8, is a good illustration of Phil. i, 23.

But why should Paul speak of these two events, death, and the entrance into Christ's presence, in so closely connected a manner if they are really separated by a long space of time?

Several reasons may be assigned.

1. The Scriptures often speak of events widely separated in such a manner that the careless reader would suppose them one and the same thing; or at least that they were both to transpire at the same point, or very near to each other.

Heb. ix, 27: "And as it is appointed unto men once to die, but after this the Judgment." But with most men there is a very long space between.

Rev. ii, 10: "Be faithful unto death and I will give thee a crown of life."

James i, 12: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." But we do know from plain testimony that the crown is not given as soon as man falls in death, but when he arises in the resurrection of the just. 2 Tim. iv, 8; 1 Pet. v, 4. As a further illustration of the fact that there is need of care in reading the Bible that we may give everything its proper place, take this text:

Luke ii, 39: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." Now who would suppose that between this performance of all things required by the law when our Lord was eight days of age [see verse 21], and their return into Nazareth, occurred the flight into Egypt? Yet such was the case. Matt. ii. It appears that they returned unto Bethlehem, and were there found of the wise men. Then, at the warning of God, Joseph fled into Egypt, and stayed till Herod's death, then returning out of Egypt he was afraid to stop in Bethlehem, and so retired to his old home in Nazareth. But all these things Luke passes over.

2. A second reason for Paul's manner of expression is found in the fact that his death would close his probation, and make it certain that he should be with Christ when Christ comes after his saints.

3. A third reason is that to him it would be the same thing as though death did usher him into Christ's presence. For there would not be even a moment to him between departing and being with Christ.

Paul was in a strait betwixt two. He was now an aged man, and a prisoner of Jesus Christ. He had borne the burden in the heat of the day. Being bowed to the earth with burdens, cares, toils, labors, and sufferings, he felt that for himself it was better to die; but when he saw the flock of God contending with Satan, and wrestling for life, he felt that it was needful that he should live yet for a season for their furtherance and joy of faith.

Paul rests in the silence of hades. He is not yet with Christ. But Christ has been in hades, and when he left it took away the key. Acts ii, 31; Rev. i, 18. If the dead should not rise, Paul would have no advantage from all his labor. But Christ shall call, and Paul shall answer. He shall stand up an immortal

being. He shall ascend to meet the Lord in the air. The crown shall be placed on his head. And "so" shall he "ever be with the Lord."

J. N. ANDREWS.

MY HOPE.

The kingdom of God is before me,
Its brightness illumines my way;
This world has no power to enthral me,
No more can it tempt me to stay.
I have heard of the light and the glory
That beam on the bright world to come,
And, unmindful of earthly allurements,
I haste to that beautiful home.

The kingdom of God is before me;
What though I may journey alone?
What though I am tired and fainting
With the weight of the cross I have borne?
What matter though rough be my pathway,
And tears in my weariness fall?
I shall rest in the home of the ransomed,
Where gladness and peace are for all.

The kingdom of God is before me;
'Tis sufficient to hasten me on
To know that such glory awaits me
As the word of Jehovah has shown;
To know I shall share in the blessings
Of the home of which prophets have told;
To know I shall dwell 'mid its brightness,
And the King in his beauty behold.

The kingdom of God is before me;
In the patience of hope I'll endure,
Content with the lot of a pilgrim,
If I may the promise secure.
Not long shall the dark cloud of evil
Envelop the world in its gloom,
Ere a King shall in righteousness govern,
And earth's deserts like Eden shall bloom.

—Copied for REVIEW by M. C. C.

PRACTICAL THOUGHTS ON BIBLE SUBJECTS.

HUMILITY

Is that grace which enables us to put a just estimate upon ourselves. It is just what is requisite in order that we may know our place and keep it. It enables us to obey the injunction not to think of ourselves "more highly" than we ought to think. Rom. xii, 3. It opens our eyes to our own defects. It gives us a sense of our own failure to imitate the heavenly pattern. Without it we could not hunger and thirst after righteousness, for we should think ourselves good enough already. We learn lessons of humility with much pain; yet nothing is sweeter and more divinely peaceful than this excellent grace. The pain which we experience in taking lessons in humility is because that our nature is entirely averse to this lowly disposition. Vanity and pride fill the hearts of the sons of men. The grace of God alone can effect this wondrous change. Dying to pride is a painful process. The change, when wrought, is one of heavenly serenity and blessedness. It is our business to humble ourselves. If we leave this work to be done for us by the Lord, we shall infallibly bring upon ourselves his afflicting hand, for it is by this that he humbles the children of men. God humbles men as Gideon "taught the men of Succoth, with 'thorns of the wilderness and briers.'" Judges viii, 16. Better learn humility this way than not at all. But far better would it be to make it a business to humble our own hearts daily and continually before the Lord. We can abase ourselves or we can have the Lord abase us. The valley of humiliation is in itself the sweetest, and, what is of greater consequence, the safest part of the heavenly journey. John Bunyan tells us that in this valley our Lord, in the days of his earthly sojourn, had his country house. One thing is certain, that whoever walks in this valley will have the Saviour for his companion.

FALSE HUMILITY.

This is one of the worst forms of pride. Persons under this deception suppose themselves very humble and lowly in heart. In fact, they really believe that they are far in advance of their brethren in all that renders men acceptable in the sight of God. Under this impression, people become proud of their humility. If there were one particle of honesty or frankness to sin, we should not so often fall into it. But sin deceives us. That is its very nature. The deceitfulness of sin is that which makes it so dangerous an adversary. Sin is the eldest born of Satan. He is the arch-

deceiver. Deception is his business. Cheating is an art which he has carried to the highest perfection. Nothing but fraud and guile can proceed from such a source. Though the prince of darkness, he can transform himself into an angel of light. 2 Cor. xi, 14. And such is his skill in beguiling men that he is able to give to pride the outward form of humility, and to make it, many times, pass for this excellent grace.

This kind of humility is often manifested in acts of austerity or apparent self-denial for the purpose of attention or securing the approval of others. Sometimes it is shown in the wearing of mean and slovenly apparel, that thereby one's humility may be declared. But all these acts of apparent humility are performed to gratify the pride of a self-righteous heart, or to receive the approval of those whose good opinion is specially desired. One test generally if not invariably distinguishes false humility from that which is genuine. One can bear reproof, the other cannot. One is grateful for correction, the other is altogether too holy to allow of any such treatment of its exalted piety. Another almost universal test is found in the fact that spurious humility seeks by word and act to draw men's attention to itself; but that which is genuine would hide from every eye but God's. "Most men will proclaim every one his own goodness; but a faithful man who can find?" Prov. xx, 6. Reader, have you genuine or spurious humility?

MODERATION.

This becomes the Christian at all times, when in prosperity or adversity. Overmuch joy at any earthly blessing is entirely out of place. Our mountain does not stand so strong that it shall certainly continue even one day. Our griefs are not so great that we should abandon ourselves to unrestrained sorrow. Our case might be worse. This will always be true until we find ourselves—if we should be so unfortunate—among the lost. Let us restrain both joy and sorrow so far as earthly blessings and calamities are concerned, within the bounds of moderation. An eastern monarch asked one of his wise men for some saying that would moderate his joy in great prosperity, and his grief in deep affliction. The sage replied: "Remember this too shall pass away." This is an admirable saying, but it is not equal to this one from St. Paul: "Let your moderation be known unto all men. The Lord is at hand." Phil. iv, 5. If we walk in the presence of God and of the great day of account, prosperity and adversity will alike seem small to us in the presence of eternal realities.

SOWING AND REAPING.

"WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP." Men cannot sow thistles and reap grain. They cannot do evil deeds and receive the reward of well doing. Every act on our part is one whereby we sow something; and everything sown shall bear its own proper fruit. Could we realize that every act of wrong doing shall be followed by its own natural consequences, and that every thing thus sown by us shall bear a plentiful harvest of evil, how circumspect should we be in walking in the fear of the Lord. What a fatal error on the part of parents to allow the young to "sow their wild oats." Such a crop once sown needs no care in order to have it bear a plentiful harvest, and nothing is more certain than that they who sow the seed shall themselves reap the harvest in the very kind which they sow. Beware of wrong doing. You must meet it again, and with it all the evil which it has caused in the world.

A PROMISE.

"If we suffer we shall also reign with him; if we deny him, he also will deny us." 2 Tim. ii, 12. Our Lord proposes to do great things for those who are worthy to receive them. Reigning with Christ will be no less than actually sitting down with him upon his throne, and wearing a crown which his own hand shall place upon our heads. But none shall show in this exaltation who do not prove themselves worthy by enduring the proper test. Every one who reigns with Jesus shall first suffer with him. The anguish of the cross shall precede the triumph of the saved. No man who shuns the cross shall ever sit down upon our Lord's throne of glory.

He is to confess his people before the Father and the angels. But every one thus confessed has first been proved worthy of this great honor. Those who now deny Christ before men shall then be denied by him.

How wise it would be in us to make the last day our ever-present companion. Then every act would be wrought in God, and all our work such as we would willingly meet in the Judgment.

REPROOF.

It is often painful to give reproof, yet it is a duty which cannot be neglected. Some persons, from lack of experience, or from error in judgment, may be incapable of administering reproof by word of mouth. Let such do it by their example, or if some word must be spoken let them do it with real humility and reserve. Many of this class have done great harm by their utter lack of heavenly wisdom. Observe Nathan's course with David. A terrible crime had been committed by David. A most severe and cutting reproof was called for. But only witness the wisdom of Nathan. It was not merely to rebuke David, it was also to save him from utter ruin, upon the brink of which he stood, that Nathan labored. Few persons could have given to such a man, in such a snare of Satan, a reproof so wisely directed that it should lead him to genuine repentance. The 51st Psalm is the language of that repentance which does not need to be repented of. Let those who are reproved by the testimonies of the Spirit of God read that Psalm again and again. Drink deep into its spirit. It is infinitely wiser than to yield to the stubborn hardness of our natural heart, and to the sorrow of the world that worketh death.

DAVID'S SPIRIT WHEN REPROVED.

"Make me to hear joy and gladness; that the BONES WHICH THOU HAST BROKEN MAY REJOICE." Ps. li, 8.

Language can hardly be found to express with greater force the effect of the terrible rebuke upon David. The blow had broken his bones. Now what did David do? Did he say I am utterly disheartened; it is no use to make further efforts? This would be the language of most persons. They would say with Cain, "My punishment is greater than I can bear." Gen. iv, 13. It was not the sin but the punishment that troubled Cain. Instead of seeking the face of the Lord he went out from his presence, and to drown his reflections built a city. Not like this did David. He is anxious about his sin. So anxious that he makes a public confession which he puts on record for all coming time. And so zealous to return to God that he prays to be purged with hyssop, and washed till he is whiter than snow. He knows the joys of God's salvation, and he never could be satisfied till these were returned to him. How admirable is this spirit in David. Why not we manifest it when crushing reproof breaks our own bones?

UNJUST GAINS.

"He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted." This is from the Apocrypha, [Ecclus. xxxiv, 18,] but it is worthy of serious attention. We cannot divide with the Lord things wrongfully obtained and so bribe him to allow us to retain our unjust gains by giving him a part. What can we do with such money? Use it to make restitution, and remember to add something to it when you restore. See Luke xix, 8, 9.

THE LAST TRUMPET.

The righteous dead shall be raised to immortality at the sound of the last trumpet. 1 Cor. xv, 52. This trumpet is sounded at the descent of the Lord from Heaven. 1 Thess. iv, 16. It is called the trump of God. It is the signal by which Christ sends the angels after his saints. Matt. xxiv, 31. Zechariah says the Lord God shall blow the trumpet. Zech. ix, 14. Isaiah calls on all the inhabitants to hear when the Lord blows the trumpet. Isa. xlviii, 3, 4. When the great trumpet is blown then those who are ready to perish shall come and worship the Lord in the holy mount at Jerusalem. Isa. xxvii, 13.

This is not the trump of the seventh angel. This

is a literal trump and shall be literally heard. That is a symbolical trump like the six which precede it. They have not been literally heard. This one will not be. The fulfillment of predicted events has marked their sounding. So of the seventh trumpet. One is blown by the Son of God, the other by an angel. Therefore the trump of God is not the same as the trump of the seventh angel. The trump of the angel begins to sound before the close of human probation Rev. x, 7. A period of time denominated days, i. e., years at the commencement of his voice is occupied in the finishing the mystery of God. But not so with the trump of God. When that sounds in an instant all the righteous are changed to immortality. But if this be not the seventh trumpet why is it called "the last trump?" The answer I think is this: The trump of God has been heard upon the earth before. When God spoke the ten commandments his trumpet was literally heard. Ex. xix, 16; xx, 18. It shall be heard again when the Son of God descends. That will be the last trump. The one event was the Father's descent, the other the descent of the Son in the Father's glory. Matt. xvi, 27. There is an intimate connection between the two events. Heb. xii, 26.

REPENTANCE.

This always involves the ceasing to do evil. Whatever passes for repentance that allows a man to retain any of his sinful ways, or to continue any of his sinful acts, or to return to any of his old sins after a time, is a repentance that needs to be repented of. How forcible are the words of the Apocrypha, Ecclus. xxxiv, 25, 26: "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So is it with a man that fasteth for his sins, and goeth again, and doeth the same; who will hear his prayer? or what doth his humility profit him?"

WHAT GOD GAVE MAN AT CREATION.

"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." Gen. ii, 7. Observe it does not say that the breath of life became a living soul, but that the man formed of the dust of the ground became a living soul. In other words, the man became a living person. What was it, then, which God gave to the man he had formed? The language of Job xxxiii, 4, clearly states the answer: "The Spirit of God hath made me, and THE BREATH OF THE Almighty hath given me LIFE."

This, then, is what God gave to man, even LIFE. Not unconditional life; the man was created to answer the pleasure of his wise Creator. Rev. iv, 11. If he fulfill this gracious purpose of his Maker he shall continue to live, and when his probation is accomplished, and his fidelity proved, he shall have life with no condition. A life this, as certain never to end as the life of Him who made him. But if he fails in his probation, his right to live is forfeited.

Mankind have been favored with a second probation. Their first was, in a state of innocence, that they might become confirmed in virtue. They failed in their probation, and their innocence was lost. They have a second probation in which to recover their lost innocence, and to become established in virtue. The angels that sinned, did this against greater light than man, and hence can have no further probation. Man sinned being tempted by their chief, and God gives to men a second trial. But they must in it meet and overcome the temptations of the evil angels. The failure in our first probation brought death upon all our race. The life that we now have, has no immortality to it. "What is your life?" says James. "It is even a vapor, that appeareth for a little time, and then vanisheth away." James iv, 14. Yet such as ourselves may live forever. This life is long enough for the recovery of our lost innocence, and for our establishment in virtue. Life eternal, which is ours now by promise, shall at the close of our trial be our infinite reward.

J. N. ANDREWS.

THOUGH God suffers not his people to sin in avenging their enemies, yet he suffers not the sin of their enemies to go unavenged.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, DEC. 22, 1868.

URIAH SMITH, EDITOR.

A HORRIBLE PICTURE.

The following is an extract from a sermon by H. W. Beecher, preached in Plymouth church, Brooklyn, Sunday evening, Nov. 15, 1868:

"The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah. It seems as though society must dissolve, as though it must be unable to cohere much longer. And the most alarming thing is not the condition of our pulpits; it is the most absolute torpor of the public conscience. We are in cities that are full of churches in which the most monstrous ebullitions of wickedness seem not much to disturb the tranquility of the house of God. The Christianity of New York is no match for the depravity in that city. And what is true of that city is not untrue of many others. There has been a fair field, and a fair conflict; and to-day the conscience of New York is overmatched and put down.

"Consider, too, the gigantic dishonesties that are taking place almost unrebuked in what I may call the money-power of the land. Do you know the nature of the swindles which are taking place in our midst? Do you know how capitalists, confederated, are using the whole community as a sponge, and squeezing them at their pleasure? Crimes are committed in our day, which, if they were reduced to their exact chemical elements, would include every shade of crimes that are known at Sing-Sing or Auburn; and they are committed by great men, by millionaires.

"The corruption of the franchise is another subject that ought not to pass without a word of remark. This Government is built on a vote. But votes that are purchasable are quicksands; and a government built on them is built on quicksand, and cannot stand. There is no more alarming feature to-day than the corruption of our politics, beginning with the buying and selling of votes.

"We might expect that the next stage of this corruption would be found in the legislative halls. I am sick when I think of it. The legislatures of these United States are so generally corrupt that those which are not corrupt are the exceptions. I do not think I slander when I say that the general rule to-day in legislatures is bribery—buying and selling. I do not mean that men consult each other's interests. I do not mean, in other words, that what is called in the West 'log-rolling' prevails merely, and that men openly and undisguisedly buy and sell, but that men form plans or rules, in which all public interests are bought and sold. Bribery and corruption the most profound, the most atrocious, and apparently increasing, is in our legislatures. And that is not the worst of it. It is known in every town and every county that the next legislature will be as bad as the one that went before it, and it is denounced accordingly. When the Republican goes down, and the Democratic comes up, it is just as bad; and vice versa. Whichever party goes to Albany, it is all the same. Men are about alike after being dissolved in that caldron. If they go there honest, they are sure to come back corrupted—such is the subtle nature of the disease which rages there.

"I would that it stopped even here; but corruption has gone still higher. The last refuge of justice is in our courts; and yet, so corrupt are our courts become that the name of judge stinks! There is nothing that excites my indignation more. There is no treachery so base. There is nothing that I forgive myself so unwillingly for as for meeting a corrupt judge and not frowning upon him—yes, and striking him! Not but they are subjects of mercy; but if there was only some man holding the relation of parent, that could take some of these sturdy judges and renew the scenes of their youth, I should heartily rejoice. They plunder, and are known to plunder. They make decisions, and hold them up for sale. They make actions of justice, and among the seekers for justice they bid for bribes. And what then? They are elected again to the supreme bench, or to the circuit courts. They are elected because they are corrupt.

"Friends and brethren, I have borne my testimony. I have not overstated anything. I have understated everything. I have not exaggerated either the corruption or the danger. It is not less, it is far greater than I have stated it."

We quote this the more freely because no one can set it down as an ebullition from the excited brain of an alarmist or a croaker. And what must be the state

of things which can compel such a description from one who is disposed to put the best construction upon all phases of society, one who believes in the progression of the race, a good time coming, a Christian millennium? Let the reader judge. But can such evils continue and the judgments of God long delay? Is God partial? Could he justly destroy the antediluvians and Sodomites, and pass unpunished equal wickedness in these days? No, the judgment of this sinful generation cannot long delay. Are we not in the midst of the perils that are to usher in the last great day, our opponents themselves being judges?

JOB, THE PERFECT MAN.

HIS SECOND CONVERSION.

THERE are some persons who, to vindicate the Bible doctrine of entire consecration, feel called upon, not merely to exemplify it in their lives, but to profess that they have attained to a sinless state, thus exhibiting themselves as an example and illustration of the doctrine, and calling upon others to come up where they are. They see no spiritual pride, egotism, nor boasting in this. All they want is to glorify God and prove to his praise that the doctrine is true, by a practical, living illustration of it.

There is no danger of exalting the standard of holiness and Christian perfection too high; but the question comes up, Is it necessary for me to hold myself up as a perfect pattern of it? What holy men of old have done this? There is Paul, the great apostle. What did he profess? Not that he had already "attained, or were already perfect." And in his letter to the Hebrews, he exhorts his "holy brethren" to give the more earnest heed to the things they had heard, lest at any time they should let them slip, and to fear lest they should come short of the promised rest, falling by their unbelief. Chaps. ii-iv. But when Paul had finished his course, having kept the faith, henceforth— from that time—there was laid aside a crown for him. 2 Tim. iv, 6-8.

Perhaps Moses, the meek servant of God, shall be my example. But he makes no profession of perfection, and being exceedingly tempted, he sins, and dies before crossing the Jordan.

David, chosen to be king over Israel because he was a man after God's own heart, by temptation falls into grievous sins, which he acknowledges before God, and pleads for mercy and pardon. Ps. li. And Solomon, his son, comes to the conclusion that "there is not a just man upon earth, that doeth good, and sinneth not." Eccl. vii, 20.

But there is Job, the "perfect and upright" man of the land of Uz, one of whom the Lord says that there was "none like him in the earth, a perfect and upright man," we do find him maintaining his integrity, and not only challenging his friends, but invoking the judgments of God upon him, if blots and stains were found on his moral character. See chap. xxvii, 3-6; xxxi, 5-40. In self-justification he was too much in argument for his three friends, and though they condemned him, they could not convict him of sin. Chap. xxxii, 1-3.

But after Elihu had reproved him for saying that he was righteous; that his "wound was incurable without transgression," making his own "righteousness more than God's," who had suffered grievous judgments to come upon him, as he supposed, without cause (see chap. xxxiv, 5, 6; xxxv, 2, 3), and after the Lord had asked him several questions which were too hard for him, he was convinced that God knew his character and what was right in his case better than he did, and confessed that he had uttered what he understood not, things too wonderful for him, which he knew not, and he exclaims, "I abhor myself, and repent in dust and ashes." Chap. xlii.

Here Job had a new conversion, and, doubtless, was a better man than before, while he was honestly pleading his own righteousness before God. From his example I am admonished not to make the profession of perfect attainment in holiness too soon; for God may humble me as he did him. I will strive for a perfect and constant consecration to him, and pray that I may be converted, and reconverted, till the image of Christ

be fully reflected in me, and he shall say, It is enough, the work is done. Let me humble myself, that he may exalt me in his own time. He requires nothing short of the whole heart. Let me give it, and may the God of peace sanctify me wholly; and I pray God that I may be wholly, spirit and soul and body, preserved blameless unto the coming of our Lord Jesus Christ. He is able and willing to do this work. "Brethren, pray for us." 1 Thess. v, 22, 25.

R. F. COTTELL.

THE FATHERS AND THE BIBLE.

1. We should not go to the Fathers, to establish a doctrine that is not found in the Bible; else the Bible is not a sufficient rule of faith, and Protestants have erred in receiving it as such.

2. The Fathers contradict each other, and often contradict themselves. Hence, to use the language of Adam Clarke, "we should take heed how we quote the Fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold."

3. Many of the Fathers had been heathen philosophers, and retained some of their heathen notions, blending them with Christianity. Hence it is that,

4. By their writings you can prove many of the doctrines of Papacy.

5. Many productions that are attributed to them by some, are forgeries. They cannot be traced to the persons whose names they bear, and many of them cannot be traced to the ages in which they purport to have been written.

6. Some of their writings have been garbled and interpolated in the dark ages by Roman Catholics to suit their purposes; so that upon the whole,

7. It is safe to follow them only so far as they agree with the Bible.

8. The Bible as a sufficient rule of faith and practice, thoroughly furnishes us unto all good works, showing us how the primitive church believed and practiced, and how the church in this age should live; while genuine history, whether from the Fathers or some other source, shows us how the church has lived. The Scriptures teach that the mystery of iniquity, or Man of Sin, commenced to work in Paul's time, and that errors were to be taught and received at an early age, 2 Thess. ii, 7; Acts xx, 28-32; 2 Tim. iv, 1-4; Jude 3; so that if history proves that this has happened, it only confirms the truth of the Bible, and shows that the church has erred in departing from the truth. But when history, treating on the times of our Lord and his apostles, states facts respecting the faith and practice of the primitive church, which are contrary to the teachings of God's word, then may it be safely pronounced spurious.

D. T. BOURDEAU.

DIVES AND LAZARUS.

It is probable that no one portion of Scripture has stood more in the way of people in general when the doctrine of the sleep of the dead is first brought to their notice than the account of Dives and Lazarus. Luke xvi, 19-31. This is deemed a clear, minutely circumstantial, and decisive proof of man's conscious existence in death: The righteous during the state of death being happy in the bliss of Heaven; the wicked tormented in the flames of hell. Yet even to the common theory of conscious existence in death, this text presents very serious difficulties.

1. If Lazarus was in Heaven, and Dives in hades, how could they converse together? Is hades in the third Heaven somewhere in the sight of the New Jerusalem? Oh! no; hades is in the depth of the earth.

2. Is hades a place of knowledge and instruction? By no means. It is a place where there is no work, nor knowledge, nor wisdom. It is a place of darkness, silence, secrecy, corruption, and worms.

3. Those in hades are represented as DEAD. Their thoughts have perished; they sleep the sleep of death. This account is on all hands acknowledged to be a parable. It is, however, very different from any other of our Lord's parables. The others relate to things in this life, but the scene of this is laid in hades, the

place of the dead, and those who converse together are dead men. Is there no key given in this parable that will enable us to unlock its meaning? Indeed there is. When Abraham denies the request that Lazarus should be sent to warn the living that they come not to Hades, the place of the dead, unprepared, he adds as a sufficient reason, "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Then we are divinely authorized to search Moses and the prophets on this subject with the assurance that we shall receive correct instruction. These writers all place Hades in the interior of the earth, and make it a place of utter darkness and silence, where there is no knowledge; yet they present several cases of the dead in this very place conversing, lamenting, or being comforted.

But, probably, no one thinks there are literally dead kings sitting on thrones deep in the earth, and holding discourse. The dead are not alive. Hades is not a place of thought, but one of utter forgetfulness and deep sleep.

When persons or things which have no life and no consciousness are represented in the Scriptures as talking, how do we understand such declarations? Not that they do really have feelings, and thoughts, and powers of utterance, but that they are personified, and made to speak and act just as they would under the existing circumstances were they indeed alive and capable of thought and utterance. Things which in the purpose of God are to be, he can speak of as existing, simply because they shall exist. So to God the dead are alive, simply because they are, according to his purpose to live again. Compare Luke xx, 38; Rom. iv, 17. There is, therefore, the utmost propriety in thus presenting before the living the dead in Hades, and giving them opportunity to speak just as they would, had they the powers of thought and utterance. This kind of speaking is often found in the Bible. It is that kind of intense personification called in rhetoric, *Prosopopoeia*, "by which things are represented as persons, or by which things inanimate are spoken of as animated beings, or by which an absent person is introduced as speaking, or a deceased person is represented as alive and present." See Webster.

Thus when Job sets forth the nature of that wisdom which is from above, he introduces four things destitute of life, two of them being the very opposite of life, to speak concerning the place of wisdom:

"The depth saith, It is not in me; and the sea saith, It is not with me." "DESTRUCTION AND DEATH say, We have heard the fame thereof with our ears." Job xxviii, 14, 22.

The reader will find a brief treatise on this subject in the tract entitled, "The Wicked Dead," in which the texts relating to Hades and the condition of those therein are very fully given. The account of Dives and Lazarus does not contradict those Scriptures that represent the Judgment as coming before the reward of the righteous and the punishment of the wicked.

J. N. ANDREWS.

EASTERN TOUR.

Our meeting at South Lancaster, Mass., closed well. There was a good interest from first to last. Several backsliders came forward with good confessions, and quite a flock of the youth made a good start to serve the Lord.

The entire congregation voted in favor of a camp-meeting next summer, which may be held near Manchester, N. H., either before, or immediately after haying.

There was manifested at this meeting a good interest in the circulation of books. Many were taken for free distribution, and about \$300 were pledged to circulate books.

After meeting we returned to Boston, and spent one night with Bro. Leighton, and one with Sr. Temple. The Lord is doing a great work for this woman, who is consecrating herself anew to God. Her position is somewhat trying, and the responsibilities upon her are great. She needs help from those who can help her. None should get in her way. Her peculiar

position and business, and the present condition of her family is such that brethren and sisters should wait to be invited before visiting her.

We spent some time in Boston looking for, and purchasing good books. These are needed. Our young people need good books. They are using their money for things of no real value which should be laid out in good books. We shall keep a choice supply of religious books of the highest order for sale at the Office. Our people had much better pay their money for good books than to waste it at the daguerrean saloon for pictures of their own faces.

It is true that there is a power in pictures. But these insipid pictures of one's self lead to an idolatrous worship of self. These lead from God, from Christ, and Heaven. But there are pictures which make us better by beholding. They lead to God, to Christ, and Heaven. In Boston we found most impressive pictures and mottoes, and purchased some for ourselves and our brethren who may wish them, and suggest that they take the place of pictures of warriors and the insipid shadows of mortal faces.

We have a motto in large ornamental letters. In the center is a beautiful figure of the tables of stone, on which is written the ten commandments, resting in a beautiful cloud. Here is a dignified, instructive, and beautiful motto and picture which will not fail to impress the beholder with the holiness of God's law and its divine author, and make him better. There is a power in pictures, and if we must have them, let us have good ones.

Another and a most impressive picture and motto, is a figure of the cross with a hand holding it, with these words: "Simply to thy cross I cling." We also have several mottoes and pictures of Christ in the hour of his agony. There is a power in pictures, and if we must have them let us have those which will impress us with holy things, make us better, and lead us toward, not from, Heaven.

Sabbath and first-day, Dec. 12, 13, we spent with the brethren in Rhode Island, assembled at Curtis Corners, near Kingston. Brn. Canright and Haskell came from Massachusetts to meet with us. We have had good liberty in speaking to this people; but they have appeared nearly asleep to the great practical truths for this time. We have spoken plainly and in earnest, and leave the result with God. But little may be hoped for Rhode Island without a thorough consecration of the professed friends of the cause in that State. The meeting has had a good influence on the people. May it result in much good. We now return to Boston, thence to Rochester on our way to the meeting near Wellsville. JAMES WHITE.

REPORT FROM BRO. BLANCHARD.

PURSUANT to appointment, I met with the church at Gridley, McLean Co., Ill., Nov. 13. Owing to a mistake in giving out my appointment for the evening, two meetings were given out for me some four miles apart. Some came to both places, but, of course, I could attend but one of the meetings. Held six meetings with them; spoke five times. Found the church in a lukewarm state. Oh! how painful to the minister to find the church in such a condition! When I arose to preach, the evening after the Sabbath, I was so burdened and distressed because of the coldness and backwardness on the part of the church, I could but say that I was distressed because of the condition of things. I felt like weeping aloud, and saying, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." See Jer. ix, 1.

I told the friends I did not know what to say, as my mind was shut, and no subject presented itself to me to speak from; and that the language of my heart was, "O Lord, revive thy work," which reminded me that the prophet Habakkuk used these words in his prophecy, iii, 2, from which I spoke with freedom. The melting, confessing Spirit of the Lord came in among us, and after I had concluded, humble and confessing testimonies were borne, and penitential tears were seen to flow freely.

This is the way to have the mercy of the Lord secured to us. "Whoso confesseth and forsaketh [his

sins] shall have mercy." See Prov. xxviii, 13. Oh! may there be a coming up in the ranks of this church, is my prayer. I remained with them until Tuesday, the 17th, when I started for my appointment in Woodburn, Macoupin Co., Ill.

The weather was cold and stormy. Bro. Slown went with me four miles to Lexington, to help me carry my baggage. We chose to go on foot, as it would be much warmer. I arrived in Shipman at 7 o'clock in the evening. Owing to a slight mistake in the notice, as given in the REVIEW, Bro. Penniman did not meet me as I expected; so I stopped at a German hotel for the night, and on the 18th walked seven miles to his house, where I found kind friends who welcomed me. Bro. P. had secured the Methodist meeting-house to commence our meetings in.

At 6 o'clock, three bells were ringing for meetings. We have had twenty-one meetings in Woodburn. Continued our meetings in the M. E. church until the 27th, when a minority of the members turned us out. But the Lord brought good out of it, for it opened the eyes of some.

The Disciples immediately offered their house as long as we wanted it, so our meetings were not interrupted. The Methodists assigned as a reason for turning us out that we were not preaching *their doctrine*; that it was not orthodox. But I will not be ungrateful for the use of their house for ten evenings; albeit they will allow me to remind them that they had the use of one of our houses for some four months.

The interest has been slowly increasing. I have presented the signs of the times embracing some eight or nine chains of prophecy reaching to the coming of the Lord. I have also presented the claims of the Sabbath, and some are already keeping it. Others are almost persuaded to keep it.

I shall labor on here for some time yet, trusting in the Lord. Pray for me. H. C. BLANCHARD.
Woodburn, Ill., Dec. 8, 1868.

SHORT PARAGRAPHS.

If we were as anxious to avoid sin, and to break off from it, as we are to have our transgressions forgiven, we would have many less sins to repent of.

There is no condemnation to those that believe. Why? Because when accused of sin they repent of it, and to them it is reproof, not condemnation; but to the sinner it is condemnation, because his proud heart does not bow to the charge; he stubbornly resists instruction. To him it is not reproof, but condemnation. If he would bow to the charge, and repent of his sins it would change the accusation into a reproof. What a power has humility.

Herod was having a nice time with his unhallowed paramour; but John the Baptist threw in a plain but kind reproof. It was a torpedo to poor Herod. Oh! says he to John, you have destroyed my peace, and the peace of my family. Had he, like David, repented, it would not have been a missile of destruction, but a herald of peace to him and his. There is a charm in godliness which is more wonderful than the fabled philosopher's stone, which purported to turn all it touched into gold.

SOURED. When your bread is soured it is unfit for use. When a certain political giant soured because he was not nominated for the presidency, he ruined himself for either party. So of the father, or mother, or teacher, or friend. When they sour you almost despise them.

When the patience fails, sit still, wait, be silent. Do not speak. Do not sour. Watch, pray, love God and his people. Do not sour; it will ruin you, and all you have under your influence. It is not a trifle, a mere peccadillo, to sour; it will as effectually ruin you as would adultery, or murder, or theft, if not overcome.

If you would harden the heart, you have only to neglect prayer and watchfulness, or allow it to degenerate into a mere form. A worldly spirit will come in, which will make your heart as hard as the enemy can make it. You can, at the same time, by a careful moral exterior, maintain a fair standing in many churches, and be much beloved by the world. It is very easy to harden the heart.

To be patient, two things are requisite, especially.

One is, do right yourself at all events, and under all disadvantages. The next is, to bear with others who do wrong; not to let it disturb your mind so as to be excited, or provoked. There are other things, but these are the main qualifications. All is to be done in the fear and love of God.

If you would teach children the fear of the Lord you must love and fear him yourself. A child understands your tones better than you do. Children have an especial detestation of hypocrisy, pedantry, and difficult words. JOS. CLARKE.

REPORT FROM CALIFORNIA.

We have held fourteen meetings in this place since the close of the first report, and have dwelt mainly on the law and Sabbath. We have not large congregations, but those who attend are interested. We held our first Sabbath meeting last Sabbath, and had quite a good attendance for the place. Six have already taken their stand on the Sabbath, and others are deeply convicted. We hope that more will take up the cross.

Among those who have come out on the Sabbath is a French lady, who is a doctress, and gives French lessons. May more of that nation be led to receive and rejoice in the truth on this coast. Just at this point we are busily engaged, not only in laboring publicly, but also and especially in talking the truth from house to house. At times we have some of the blessing of the Lord to encourage us.

We have unusually fine weather for this season of the year. Fearing that it might not last long, we have improved our time in holding meetings every night; but as the weather still holds good, we have taken one night to rest. We learn that they are having good meetings at Petaluma.

J. N. LOUGHBOROUGH,
D. T. BOURDEAU.

"Two Whens."

BRO. SMITH: Your remarks on 2 Thess. i, 6-10, are in harmony with the view I have taken of the text for the last fifteen years and more; and some mention of it in the REVIEW, not long since, caused me to resolve to write a little comment on it as you have done. Your exposition of it is perfectly satisfactory to my mind; but it may aid others in the investigation, perhaps, if I add one more thought. I observe then that if the everlasting destruction of the text is executed at the same time when the Lord Jesus is revealed from heaven, the tenses should agree, and the text should read, "taking vengeance" on the ungodly, punishing them with everlasting destruction, instead of "who shall be punished;" and this would render the second "when" redundant, and exclude it from the passage.

R. F. COTTRELL.

The Love of God Immeasurable.

I CAN measure parental love—how broad how long, and strong, and deep it is. It is a sea—a deep sea, which mothers and fathers can only fathom. But the love displayed on yonder hill and bloody cross where God's own Son is perishing, for us, nor man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth, and length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him, with the contrition of the prodigal in our hearts, and his confession on our lips—'Father, I have sinned against Heaven and in thy sight.' The Spirit of God helping us thus to go to God, be assured that the father, who seeing his son afar off, ran to meet him, fell on his neck, and kissed him, was but an image of Him, who not sparing his own Son, but giving him up to death that we might live, invites and now awaits your coming.—Dr. Guthrie.

FELLOWSHIP WITH CHRIST.—We want fellowship—not with a sentiment, nor with a tradition, nor with an ideal, but with a real living, personal being—WITH CHRIST.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sr. Phippeny.

DEAR BRETHREN AND SISTERS: I would once again give in my testimony for present truth. How dear it is to me. Having been asleep, as it were, I have been, through God's mercy, awakened, or in part at least, by the labors of Bro. Lawrence and the influence of the camp-meeting. I was not there, but the work that was done there reached even me. Thank the Lord for his goodness to me.

But I am not awake enough yet. Oh! that God may arouse me more and more, that I may more fully realize the position I am occupying in this important time. I think I can see now what a perilous situation I was in; how near the brink of a precipice I was standing but a short time ago. I cannot think of losing that precious boon, eternal life, and the pleasure of a home with my Saviour in that sinless clime. Oh! I must have a home in the city of my God. I must have that new name written upon me, that is promised to the overcomer. I will try to overcome everything that is wrong in the sight of God, that I may be one of the jewels that shall be placed in the casket of the Lord.

May God bless his servants that are laboring so hard and faithfully to awaken the church and people to a sense of their fearful situation. With what great power Satan is working, and with what signal success can be seen by looking around upon the masses, the professor with the worldling. Oh! for the loud cry of the third angel, that a slumbering world may be aroused, and the honest ones be getting ready for the great decisive day that is just at hand.

Let us gird ourselves more closely, rid ourselves of every hindering cause, that we may be fully prepared when the last, decisive moment comes.

Yours in hope of eternal life. R. F. PHIPPENY.
Ithaca, Mich., Dec. 1, 1868.

From Bro. Stebbins.

DEAR BRETHREN AND SISTERS: I feel to say to you through the REVIEW that of late my love for the truth has been increased. I have felt as never before since the precious truths of the third angel greeted my ears, how truly solemn the time in which we live, and the great importance of having a deep abiding work wrought in my heart. How necessary that daily conversion be wrought within us. How stirring the thought that our individual cases will soon pass the solemn test. A few more days, perhaps, and then, O my soul! thy eternal destiny is sealed. Oh! then gird the armor around thee, shake off the stupor so fatal, and watch the door of thy heart, that the enemy break not in and make void thy solemn vows.

My confidence in this great work is unwavering. I dare not doubt that the hand of the Lord is in it. Brethren and sisters, it is very important that we live in harmony with the truth, and be in union with the body. Let us press together and be more compact in the Lord. We must get rid of this death stupor that has crept over us, and seek a more full conversion to the truth. In view of the great work yet to be accomplished within us, I say, we must quicken our pace and wake up our dormant energies, "lest coming suddenly he find us sleeping." Satan is at work as never before to destroy, scatter, and divide the little flock. And most signally are his darts aimed at the faithful messengers of the cross. If, in the wisdom of God, a faithful one is rising to usefulness in the cause his rage will be kindled against him.

How gladly in this hour of awakening to the church would he press fanaticism into our ranks. But, thank God, his time is short. Brethren, let us plead for heavenly wisdom, that we may successfully war against this powerful enemy. I mean, by God's help, to be more thorough in the work of overcoming. Oh! the dangerous position of those that fail to arise with God's people. My heart goes out after such. O sleeping brother or sister, awake from thy coldness, throw open thy heart to the softening, refining, and melting influences of God's Holy Spirit, before thy name shall pass the final test in the court of Heaven. Oh! seek a full union with God's people, share in their blessings here, and their reward hereafter. May God help us to be lights in the several communities where he has placed us. May our speech be such as shall administer grace to the hearers. And at last when the great Judge shall have decided our cases, may it be said of

us, "Well done," and I with you share in the glories of the new earth.

"O blessed Saviour! may we feel
The full importance of this hour."

WILLARD W. STEBBINS.

Raymond, Pa.

SR. H. E. BEEBE writes from Clinton Co., Mich.: It has only been a little over a year and a half since I first heard the Advent doctrine preached. I knew there was such a class of people, but of their faith, I knew nothing. When one of the messengers came here, and commenced a course of lectures, I was too indifferent even to go and hear. My husband went several evenings, and would tell what he heard. Finally, my curiosity becoming awakened, I went; became interested, and continued going till I was convinced that it was the truth, and am to-day rejoicing in the glorious light which the great Giver of every good and perfect gift has caused to shine upon my once darkened pathway, and am humbly trying to walk in it. I encounter many trials and temptations by the way, but they are as nothing to what my Saviour endured, and they will "work out for us a far more exceeding and eternal weight of glory," if they are borne patiently and meekly. Let us arouse, put on the whole armor, and bear these things as becomes the followers of the meek and lowly Jesus. But a few more trials and temptations, and, if faithful, we shall outlive the storm, and anchor safe in the harbor of eternal rest.

SR. H. CLOUGH writes from Nebraska: Through the kind care and mercy of the Lord, I have arrived at the end of my long journey. I am here without one of like precious faith to converse with; but I look back with a degree of pleasure on the many precious privileges I have enjoyed with the saints of God the past summer. I think I shall more than ever appreciate the blessing of Christian fellowship. Dear brethren and sisters, let us with renewed zeal press on in the narrow way. It will terminate in everlasting life.

"The road may be rough, but it cannot be long;
I'll smooth it with hope, and I'll cheer it with song."

ON THE BRIGHT SIDE.—"I am on the bright side of seventy," said an aged man of God; "the bright side, because nearer to everlasting glory." "Nature fails," said another, "but I am happy." "My work is done," said the countess of Huntingdon when eighty-four years old; "I have nothing to do but to go to my Father." To a humble Christian it was remarked, "I fear you are near another world." "Fear it, sir!" he replied; "I know I am; but, blessed be the Lord! I do not fear it, I hope it."

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, in Berlin, Conn., Nov. 25, 1868, of consumption, Sarah B., wife of S. T. Belden, aged 45 years.

The deceased was daughter of Robert Harmon, born in Portland, Me., where she also spent the early part of her life. She sought and found the Saviour at an early age in life, and was among those who embraced the Advent doctrine when it was first presented by Miller, Litch, and others, in that city. She loved the doctrine of the near coming of the Saviour, and was sorely disappointed with others in 1844. Her faith has ever been unshaken in that movement's being the work of God in the fulfillment of his word. She embraced the Sabbath, with others of her father's family, as the light first dawned on the subject in connection with that of the sanctuary and kindred doctrines of the third angel's message, and cherished the love of them with the Christian hope to the last.

Her last days, although of severe suffering, were marked with self-examination and resignation to the will of God. Her mind was perfectly clear to the last. She had the satisfaction of calling each one of her children to her bedside fourteen hours before her death, and urging them to give their hearts to the Saviour while young, &c. The hour of parting was an affecting one. May the promises there made never be forgotten. After giving some general directions and a charge to each, she seemed anxious to leave this scene of suffering.

She leaves a husband and five children to mourn the loss of a dear companion, a faithful, affectionate wife and mother; but we try to remember the words of the apostle not to mourn as those who have no hope.

The following lines are from her next older sister:

"Softly, ye gentle ones,
Tread round the tomb;
Death has no victory,
The grave no gloom;
Jesus has purchased
The spirit's release,
And moored the frail bark
In the haven of peace."

S. T. BELDEN.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 22, 1868.

There is a young man, a Sabbath-keeper, in Battle Creek, from New England, who would be very glad to get work the coming winter in some Sabbath-keeping community. He came West for that purpose. Any brethren knowing of such a chance will confer a favor by addressing the Editor of this paper immediately. Said young man is 22 years of age, and can do any kind of farming work, but would prefer to learn some good trade. Those who interest themselves in this matter will do a truly Christian act.

The leading article in REVIEW, No. 24, entitled, "Brief Arguments on Life and Death," was inadvertently left without credit. It was from the pen of Bro. J. N. Andrews.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

The next Quarterly Meeting for the Mackford and Marquette churches will be held at Mackford, Wis., the first Sabbath in January, 1869. Cannot Bro. Steward be with us at that time?

By order of the church.

G. W. SHELTON.

PROVIDENCE permitting, I will meet with the churches in Iowa, as follows: Pilot Grove, Sabbath and Sunday, Jan. 2, 3; Iowa City, Tuesday evening, 5; Lisbon, Sabbath and Sunday, 9, 10; Marion, Tuesday evening, 12; Laporte City, Sabbath and Sunday, 16, 17; Fayette, Wednesday evening, 20; Waukon, Sabbath and Sunday, 23, 24; We expect a good attendance at these meetings.

GEO. I. BUTLER.

The next Monthly Meeting for the churches of Oakland, Johnston, and Little Prairie, Wis., will be held at Little Prairie, Jan. 2, 3. We hope all the scattered friends will be present. Meeting to commence Sabbath evening. Will Bro. Steward attend?

C. W. OLSON.

Business Department.

Not Slothful in Business. Rom. xli, 11.

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, which should correspond with the Numbers on the Patrons. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

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