

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."

VOL. XI.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 13, 1858.

No. 26.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTELL, } Corresponding
and STEPHEN PIERCE, } Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

NO NIGHT IN HEAVEN.

"And there shall be no night there." Rev. xxii, 5.

No night shall be in heaven—no gathering gloom
Shall o'er that glorious landscape ever come.
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers.

No night shall be in heaven—no dreadful hour
Of mental darkness, or the Templer's power.
Across those skies no evens cloud shall roll,
To dim the sunlight of the enraptured soul.

No night shall be in heaven. Forbidden to sleep,
These eyes no more their mournful vigils keep;
Their fountains dried—their tears all wiped away;
They gaze undazzled on eternal day.

No night shall be in heaven—no sorrow's reign—
No secret anguish—no corporeal pain—
No shivering limbs—no burning fever there—
No soul's eclipse—no winter of despair.

No night shall be in heaven—but endless noon;
No fast declining sun nor waning moon;
But there the Lamb shall yield perpetual light,
Mid pastures green, and waters ever bright.

No night shall be in heaven—no darkened room,
No bed of death, nor silence of the tomb;
But breezes ever fresh, with love and truth,
Shall brace the frame of an immortal youth.

No night shall be in heaven! But night is here—
The night of sorrow—and the night of fear.
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in heaven! O had I faith
To rest in what the faithful Witness saith—
That faith should make these hideous phantoms flee.
And leave no night, henceforth, on earth to me.—*Sol.*

"Who hold the Truth in Unrighteousness."

Romans 1, 18.

THAT is, receive the truth, but do not live by it; admit that the truths of revelation are binding, but live in violation of the same; to believe the coming of Christ is at hand, but deny it in practice; that the end of all things is at hand, but still lay up manna for a rainy day; pray for friends, but still neglect to warn them; to believe the seventh day is the Sabbath, but still keep First-day; to censure a sister for wearing unbecoming apparel, or costly array, while 5 dollar broadcloth is flung over their own persons; to think of doing good to others, while living in sin and lukewarmness.

These are a few items in point. Lord grant us grace to overcome. J. C.

"Thank You."

How easy to say it. How much better one feels after one has accepted, or had the offer of a favor, to say, Thank you. Then the donor is satisfied that his or her kind intentions are appreciated, and good feeling prevails because that gratitude on the one part and benevolence on the other, give

an equal balance, and mutual good-will prevails. But if favors are received with apathy and indifference, as though they were only due, and no gratitude manifested, then the order of nature is reversed, and the music of harmonious law is jarred in its softest strains, and only a mighty effort of faith on the part of the giver, can prompt to perseverance in his acts of benevolence.

O then let us cherish gratitude and all the kindly feelings it engenders, and in this exercise of true good manners for the slightest favors, we shall win the good will of benefactors, and the approval of God. Mankind are in a degree dependent upon each other for happiness, and it is the acknowledging of the law of nature which gives harmony. The claims of God and man exact it of us.

Gratitude is opposed to selfishness in every form, and properly followed out would prompt to every virtuous action, and to obedience to every revealed and natural law. Mankind would never have eaten of the forbidden fruit; never have trampled the word of God in the dust, had they cultivated gratitude to God; for this would have influenced them to honor him and his law from emotions of gratitude alone; and by cherishing gratitude towards earthly friends for slight favors, we may be led to thank our Creator for the inestimable gifts of his hand: for life and its blessings, and above all for the offers of eternal life by Christ's sufferings and atonement.

His favors come down to us in an unfailling stream, the good and the evil, the just and the unjust, are the hourly recipients of his liberality, and as to our hope of eternal life this is truly a miracle. After our forfeiture of Eden by disobedience, that the Lord of life should devise a plan of redemption, this is an astonishing act of benevolence.

This is the evidence which we possess of the boundless, inexhaustible, incomprehensible benevolence and love of Jehovah; that he should stoop to the act of raising ungrateful, rebellious, groveling beings, such as the offspring of Adam, to be his friends, to take them into his society, and raise fallen men from the horrible pit and miry clay, to stand before his presence with exceeding joy.

This does now, and will through eternity, claim our most ardent acknowledgement of praise, and glory, and honor to God and the Lamb. "In every thing give thanks." J. C.

Eternal Fire.

It is said of Sodom and Gomorrah, and the cities about them, that they "are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

2 Pet. ii, 6. "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly."

This example will be carried out in the burning of all the ungodly to ashes in the day of Judgment, as in chap. iii, 7. "But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men."

Gen. xix, 24. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of those cities, and that which grew upon the ground."

Rev. xx, 9. "And fire came down from God out of heaven, and devoured them."

Josephus, the Jewish historian, referring to the cities of the plains, says, "It is related how, for the impiety of the inhabitants, it was burnt by LIGHTNINGS; in consequence of which there are still the remainders of that divine fire." Wars, Bk. IV, Ch. viii, Sec. 4. "God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning." Ant. Bk. I, Ch. xi, Sec. 4.

Job i, 16. "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them."

Ps. cxviii, 3, 4. "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world."

Isa. xxxiii, 14, 15. "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly," &c. The righteous can dwell for ever in this everlasting element of nature that is to devour the wicked.

Mal. iii, 12. "But he will burn up the chaff [the wicked] with unquenchable fire."

Matt. xxv, 41. "Depart ye cursed, into everlasting fire."

Chap. xviii, 8. "To be cast into everlasting fire."

This fire is God's fire, and when kindled, it becomes a consuming fire to his enemies. It is "his lightnings." It is the eternal and unquenchable fire. It is the fire that burnt Sodom, and the same fire will burn up all the ungodly to ashes in the day of Judgment. It fills earth, air and sea, and when used in a simple state of nature it is the secret of animal heat to the blood. But when kindled up to a flame it becomes a devouring element, from which may the Lord save us in the burning day. J. B. FRISBIE.

SELECTIONS.

Eternity without Repentance.

[We present the following article from the pen of Thomas Vincent, as an illustration of the absurdity into which people are driven by the unscriptural yet popular doctrine of the immortality of the soul, and the unending conscious torment of the finally impenitent. Let it show also the horrid light in which this doctrine places the character and justice of the Great Jehovah. We ask the reader to put into one scale of the balance, the unlimited years of fiery torment which he will find enumerated below, and into the other the transactions of a fleeting life, of perhaps three-score years and ten, and see if he can behold therein any of that justice and judgment which are the habitation of God's throne—any of the attributes of a Being who styles himself a God of mercy and love; and who, though Justice demands and will alone be satisfied with, the death of the sinner, declares nevertheless, that he has no pleasure therein.—*Ed.*]

The punishment of the wicked will be eternal. Hell fire will be unquenchable. Mark ix, 34. Everlasting. Matt. xxv, 41. The smoke of their torment will ascend up for ever and ever. Rev. xiv,

11. This eternity of punishment, will be a fearful aggravation of it; if you saw a malefactor torn to pieces, with wild horses, or thrown down in a fiery furnace and there burnt to ashes, you would say that either of these were dreadful punishments, though the pain possibly might not endure a quarter of an hour, for death concludes all bodily pains here. What then will it be to endure the torments of hell fire for ever? A small pain if it should last long would be very irksome; much more such racking pains by the stone, stranguary, gout, choleric and the like; if they should continue for a year or a month together, how miserable would they make life to be? Yes, if a man should hold but one of his fingers in the fire but for a day, it would afflict him more than all outward comforts could delight him. The torments of hell will not be in one part only, but in every part, not in a weaker degree, but in the greatest extremity; not for a day, or a month, or a year, but for ever; the wicked will be always dying, never dead; the pangs of death will be ever upon them, and yet they shall never give up the ghost; if they could die they would think themselves happy; they will always be roaring and never breathe out their last; always sinking and never come to the bottom; always burning in those flames, and never consumed; the eternity of hell will be the hell of hell. When our Saviour endured equivalent punishment to this of hell for his people, it had not this circumstance of eternity in it, there being not that need, because of the excellency of his person; in that though the pains of hell got hold on him, yet they could not keep him in hold; but he brake through them, and triumphed over them, and could say in the conclusion, It is finished; but the damned will not be able to break through their punishment; they will be compassed with it, and hedged in and shut down, and never be able to lift up the head; never shall they say of this punishment, it is finished, for their pains will always be as it were beginning. When they have spent the time of as many years in hell as there are stars in the firmament, sands on the sea shore, and notes in the sun, their torment will be as it were beginning, and no nearer a conclusion than the first day they were cast into that place. Who can express this eternity? When we launch forth our thoughts in the consideration thereof, we lose them quickly, it being such a deep which cannot be fathomed; such a vast ocean which cannot be measured; yet a little to extend your thoughts in the consideration of the eternity of the wicked's punishment, I shall by one or two suppositions illustrate something of the vastness thereof.

Suppose this globe of the earth on which we tread was hollow, that it were filled up with great folio books as full as it could hold; and moreover there were books heaped upon it to fill up the whole circumference of the air round about it; yea, that the whole space to the place of the utmost verge of the ethereal heavens were filled with books, and all this vast number of books were filled with figures in the highest degree of multiplication. O what a number of books would there be in the whole space! What a number of figures in these books! And what a vast number would there be deciphered by these figures? A bit of paper half as broad as a half-penny will hold the figures of the number of as many years as has been since the creation of the world. What then would a whole leaf of a great folio book hold? What then would a room full of folios hold? What would the world full of folios hold? Now if at the end of time, when the wicked go to hell, God should fill the whole space of the world full of folios, full of figures, of numbers, and tell the wicked that every thousand years one of these numbers should be subtracted, and promise them when all the numbers were subtracted out of all these books, they should have a release out of their torments; they would have a small spark of hope, that after the subtraction of so many millions, millions millions of innumerable numbers, in the revolution of so many millions, millions millions of innumerable years, yet at last there would be an end, there would be a time then set, and a wearing towards an end. Yea, if we could cast our thoughts so far on a supposition, that all this number of years, wherein all this number of

years were subtracted, by one in a thousand years, were past and gone, yea, wherein they were all subtracted, as many thousand times as the numbers of the figures in all these books would amount to; yet even then the punishment of the damned would be as far from ending as at the very first beginning of them.

Yet if there were as many worlds, as the number of the books before supposed would arise unto, and these worlds continue as many years, as by this account there would be worlds; and all these worlds were filled with angels and men, and all these angels and men should be employed in nothing else from the beginning of these worlds unto the end of them, but in conceiving numbers of years unto the uttermost conception which they could have of numbers; to us what an inconceivable number of years would there be conceived by so many angels and men, in so many years, in so many worlds? Yet if all the vast number of years were joined to the end of the time, wherein all the number of the figures of so many before mentioned books, were subtracted by one in a thousand years, and these multiplied as many thousand times as numbers were conceived; such a vast number of years would reach a great way, but they would not be so much as a hair's breadth in the measure of eternity; and if you would suppose the space of all these years too, to be spent by the damned in torments, even then their torments would be as far from a conclusion as they were upon their first entrance into hell! Oh eternity! eternity! How infinite and immeasurable! How horrid will the thoughts of eternity be unto the damned, to be punished so extremely, and that without any intermission or hopes of conclusion, to fall into such a horrible pit and fiery lake, and there burn for ever without any possibility of ever getting forth! Oh dreadful! Oh blind world! Oh sottish sinners! that take no more care now to avoid, and get deliverance from such a punishment as this which they are exposed unto, and will be the certain consequent of sin, without repentance.—T. Vincent.

Power of Simple Language.

THERE is a striking disposition evinced at the present day on the part of many young writers and public speakers, to indulge in the use of high sounding language, and difficult philosophical terms. The temptation to this is very strong. The taste of the age seems to call for it; and it is, besides, the impression of many that it is necessary to give force to ideas, as well as to indicate learning and scholarship. All such tastes and notions, however, are fundamentally erroneous. The more simple and lucid the language which is used to express a thought, the greater is the force of the thought itself. Yea, such language in itself often carries with it a power which is truly astonishing to one who has never especially turned his thoughts in this direction.

The truth of this statement is very strikingly illustrated by the *S. S. Journal*. To one whose attention has not been drawn especially to the subject, the *Journal* says, It will be surprising to call to mind how many of the most sublime and comprehensive passages in English consist wholly or chiefly of monosyllables. Of the sixty words composing the Lord's prayer, forty-eight are of one syllable. Of the seventeen words composing the Golden Rule, fifteen are of one syllable.

The most impressive idea of the creative power of Jehovah is expressed entirely in monosyllables:—"And God said, Let there be light, and there was light." One of the most encouraging promises of Scripture is expressed in fifteen words, all but one of which are monosyllables: "I love them that love me, and those that seek me early shall find me." Among human compositions, several remarkable instances of the same character occur. Few sentences in poetry or prose, whatever their length, contain so much doctrinal instruction, afford so much precious consolation, or inspire so much exulting hope, as the following, in which all the words but one are monosyllables:

"Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

To these we might add many other illustrations. All who have enjoyed the advantages of a religious education, can well remember the prayers and hymns which they were taught in their earliest years, and must ever bear testimony to their uncommon force, for which they are much indebted to the simple language in which they are expressed. This subject is well deserving the earnest attention of writers and public speakers. If properly inquired into, it might lead to results which may be of great service to ourselves as well as to others.

Small Moralities.

BY GEORGIANNA HERBERT.

THERE'S many a man who would not all at once rob his fellow of all that he owns, yet would remorselessly do it by sixpences and shillings.

THERE'S many a woman who would not cut her neighbor's flesh, who will yet stab her to the heart by a tongue thrust at her character.

THERE'S many a man that would not, in words, cheat and deceive any woman, who will yet do so most cruelly, most fatally, by manner, look and act.

And there's many a woman who will do the same.

THERE'S many a person who would not ill-treat strangers or visitors, who will neglect, and in ten thousand ways impose upon those that love him—the more sure he is of that love, the more bold are his impositions. Execrable!

THERE'S many a person who does all larger things upon principle, but goes alone by impulse in the smaller (which are often the more important) matters of life.

THERE'S many a person who would n't for anything neglect scripture reading, prayer, church going, or even alms-giving, who will whine, and fret, and growl, all day long, rendering everybody about them uncomfortable.

THERE are many persons who will talk with tears in their eyes of the love of God, who never deny themselves for pure, unreflecting love of their enemies, or hardly for their friends. Whatever they do do for one, is done with careful explanations of how kind it is.

THERE'S many a person who would shudder at robbing a man, or at desecrating a grave-yard, who will rob God, or desecrate his Sabbath.

THERE'S many a person who will watch lest his child play upon the Sabbath hours, who will yet go and aid a whole school of children to do what helps to fasten the doom of Sabbath labor upon the working man.

THERE'S many a man, as just as Aristides to all beyond his own family circle, but who is more unjust than the veriest tyrant to all within.

THERE'S many a woman who if one of her fellow-creatures were to give favors to her child would never requite him ill, who will yet encourage that child to take God's favors to disobey and abuse him with.

THERE'S many a person that reads, meditates, and sings most devoutly, by the hour together, who yet hugs the abject snake of selfishness and the cruel asp of hatred in constant embrace.

THERE'S many a person who tries to be religious, but never tries to be noble-minded, tolerant, polite, agreeable, and always clean from head to foot.

THERE'S many a person who aims to be ever true, but who forgets to be always kind.

Many a man whose honor in large affairs is worthy of praise, who in the small, unexpected matters of each day has no honor at all.

The trouble is people will cheat themselves into feeling that God cares only for important and noticeable acts. They have a very vivid conception of how that All-seeing eye would flame upon them were they in the act of some outrageous sin; but that it actually is just as attentively upon every look and word that passes between man and wife, parent and child, brother and sister, friend and friend—that it watches narrowly how we do every little act, and what motive prompted this deed, or what remark this—is the thing about which two-thirds of Christians even are infidels. But does not He, who numbers the very hairs of our head, observe each thought and motive of our hearts? Yes,

surely. Remember, then, to be always right and noble in the little things, and you will never go wrong in the greater. The man or woman who runs a line of principle through that part of life which is least in dignity and importance, will be in no danger of being unprincipled in the higher walks thereof. Do everything as if you saw "who sees you. You'll soon see Him. Prepare.—N. Y. Ledger.

ADVANTAGES OF REVELATION.

DARBY in his "Hopes of the Church," says: "We would express our conviction, that the idea of the immortality of the soul has *no source in the gospel*; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was about the time of Origen."

The following is from the *Comprehensive Commentary*. Note on Josh. viii, 29.

"The Talmudists say—*The reason bodies were to be buried immediately was, lest the view of the carcass should lead the common people into the idea that the soul was also dead; and thus weaken the OPINION, WHICH NEEDED A REVELATION FROM GOD TO MAKE IT BELIEVED, THAT THE SOUL IS IMMORTAL.*"

MARTIN LUTHER says:

"But I permit the pope to make articles of faith for himself and his faithful, such as, the pope is emperor of the world, and the king of heaven, and God upon earth; **THE SOUL IS IMMORTAL**, with all those monstrous opinions to be found in the Roman dunghill of decretals, &c." Defense prop. 27.

ARCHDEACON BLACKBURN A. D. 1772 said:

"Afterwards indeed Luther espoused the doctrine of the SLEEP OF THE SOUL, upon a Scripture foundation, and then he made use of it as a confutation of purgatory and saint-worship, and continued in that belief to the last moment of his life." Historical View, p. 15.

TIMOTHY DWIGHT, D. D., LL. D., late President of Yale College, in his sermons, Vol. 1, p. 163, says:

"Among Christians I know of but one [S. Drew] who has regarded the immortality of the soul as susceptible of demonstration. Should we believe with this ingenious writer, that the soul, metaphysically considered, is so formed, as naturally to be immortal, we must still acknowledge, because it cannot be denied, that its existence *may terminate at death*, or any other supposable period. Whatever has been created, can certainly be annihilated by the power which created it."

BISHOP TILLOTSON, in his Sermons, printed in 1774, Vol. 2, said:

"The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

MR. ISAAC TAYLOR said:

"As to the pretended demonstrations of immortality drawn from the assumed simplicity and INDESTRUCTIBILITY OF THE SOUL as an immaterial substance, they appear altogether inconclusive, or if conclusive, then such as must be admitted to apply with scarcely diminished force to all sentient orders; and it must be granted that whatever has felt, and has acted spontaneously, must live again and forever. We have the best reasons for the confident expectation of another life; nor are in any need to fortify our convictions by arguments which if valid prove immensely more than we can desire to see established, or could persuade ourselves to think in any degree probable." Physical Theology p. 254.

The following concerning certain Italian reformers, is from Audlin's Life of Luther.

"These were new lights, who came to announce that they had discovered an irresistible argument against the Mass, Purgatory, and Prayer to the saints. This was simply to deny the immortality of the soul, &c. They left Wittenburg and went to Geneva, where we find them in 1561, sustaining in a crowded school and in printed theses, that all

which has been said about the Immortality of the soul was *invented by antichrist* for the purpose of making the pope's pot boil."

BISHOP JEREMY TAYLOR says:

"Whatsoever had a beginning can also have an ending, &c., . . . and therefore God had prepared a tree in Paradise to have supported Adam in his artificial immortality: **IMMORTALITY WAS NOT IN HIS NATURE**, but in the hands and arts in the favor and super-additions of God."

PROF. STUART says:

"The *light of nature* can never scatter the darkness in question. This light has never yet sufficed to make even the question clear, to any portion of our benighted race. Whether the soul of man is immortal? Cicero, incomparably the most able defender of the soul's immortality of which the heathen world can yet boast, very ingeniously confesses, that after all the arguments which he had adduced in order to confirm the doctrine in question, it so fell out, that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At all other times, he fell unconsciously into a state of doubt and darkness.

"It is notorious also that Socrates, the next most able advocate among the heathen for the same doctrine, has adduced arguments to establish the never-ceasing existence of the soul, which will not bear the test of examination."

DR. ADAM CLARKE says:

"What do we know of the spiritual world? How do souls exist separate from their respective bodies? Of what are they capable, and what is their employment? Who can answer these questions? Perhaps nothing can be said much better of the state, than is said Job, x, 21: 'A land of obscurity like darkness, and the shadow of death,' a place where death rules over which he projects his shadow, intercepting every light of every kind of life." Christian Theology, p. 370.

DR. PRIESTLEY says:

"If we search the scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of *sense, thought, or enjoyment*. See Ps. vi, 5; Job xiv, 7," Reg. Ency., p. 784.

PROF. KNAPP says:

"This doctrine respecting the immortality of the soul, in the strict philosophical sense of the term, is of far less consequence to religion than is commonly supposed. The reason why so much importance has been supposed to attach to this doctrine, is that it was considered as essential to the metaphysical proof of the immortality of the soul. But since the immortality of the soul, in the strictest sense, can never be made fully and obviously certain, whatever philosophical arguments may be urged in its favor, the proof of immortality should never be built upon it." Knapp's Christian Theology.

The *Advent Herald*, published at Boston, Mass., by J. V. Himes, says:

"Living is a condition nowhere affirmed of souls disconnected from their bodies. For *souls* to live, is for them to be reunited to their bodies. As, when disconnected from the body, the **SOUL IS UNDER THE DOMINION OF DEATH, AND HADES**, it follows that for it to live, is to *free it* from that dominion."

H. H. DOBNEY, Baptist Minister of England, says:

"If in these days of multiplied infallibilities, it may be allowed us to prefer an apostolic and inspired exposition of the original record, we shall respectfully take leave to affirm that there is *no expression* on the opening page of a progressive revelation, which teaches the unutterably grand prerogative of an *uncontingent immortality* for all mankind." Future Punishment, p. 120.

The following concerning the origin of the doctrine of the natural immortality of the soul, is from Bible Tradition, p. 302.

"Let it be registered as the genuine genealogy of a fundamental doctrine of modern British Christendom, that the Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy and the protegee of Pope-

ry, this notion of the *soul's immortality* has become a pet dogma of popular Protestantism, which with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!"

Among the writers against the doctrine of the natural immortality of the soul, not quoted in the foregoing extracts, are the following: Dr. Whately, Archbishop of Dublin; Edward White, Congregational Minister in Hereford; W. Glen Moncrief, Congregational Minister in Edinburgh; J. Pantou Ham, Congregational Minister of Bristol; and Sir James Stephen, Professor of Modern History at Cambridge.

Duties of Daily Life.

LIFE is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials, is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their influence, their bad judgment, their ill breeding, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude when we expected thanks—to bear with the company of disagreeable people whom Providence has placed in our way, and whom he has provided or purposed for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will, contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.

WHAT can be more foolish than to think that all this rare fabric of heaven and earth could come together by chance, when all the skill of art is not able to make an oyster? To see rare effects and no cause, and motion without a mover, a circle without a center, and time without eternity, a second without a first, are things so against philosophy and natural reason, that he must needs be a weakening in understanding who does not assent to them. The thing formed says that nothing formed it—that that which is made is, and that which made it is not. This folly is infinite.—Jeremy Taylor.

GOD is often lost in prayers and ordinances.—"Enter into thy chamber," said He. "and shut thy door about thee." "Shut thy door about thee," means, shut out not only frivolity, but business; not only the company abroad, but the company at home; it means—let the poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice, or He will speak in thunder. I am persuaded the Lord would often speak more softly if we would shut the door.—Cecil.

Jonah's Gourd.

While Jonah was admiring the fragrant shade, and his repining heart grew light beneath it, an invisible worm was at the root. The color began to fade, the broad leaves to wilt, the graceful form to lose its beauty and strength, until it lay at length lifeless at his feet.

Thus while every man not wholly consecrated to Christ and his service has his favorite gourd of earthly good, God has a worm feeding upon its root. The question of decay is only one of time. It may be husband, wife, child lover, or friend; or the world in grosser forms. Decay is written upon them all, and God knows how and when to wither them.

Christian, take care how you lean to earth. He taught the prophet fellowship with himself in his compassion for sinful men, while he reproved his selfish attachments and joys.

We recollect a lady of great intelligence and worth, who, in the midst of worldly prosperity, would often defend with evident sincerity, a moderate enjoyment of worldly amusements. But an only daughter was smitten by death—her idolized gourd withered; and with tears she expressed her wonder, soon after, that she could have entertained the low views of christian life she once did. Alas, how many bearing the name of christian, when their idols are demolished, weep over their own wanderings, and for the perishing souls of unconverted ones.

And let the worshiper of mammon, the sensualist, the votary of pleasure know that Jehovah has made a worm which is gnawing at the root of the transitory gourd; and that it will ere long become to each heart, unless the eternal God be its portion, *the worm that never dies*.

THE REVIEW AND HERALD.

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

BATTLECREEK FIFTH-DAY, MAY 13, 1858.

MANY thanks are due to those friends who have contributed by their thoughts and means to the advancement of the Precious Faith we cherish, during the volume that is closed. They will allow us to bespeak their earnest efforts for the next.

OFFICE REPORT.

HAVING reached the close of another volume, the friends of the cause may be interested in a statement of Office affairs at the present time.

The receipts of the current volume have been
For the paper, \$1447.01
From other sources, 28 25
\$1475.26

Since the commencement of the volume, Book Sales by mail have amounted to \$237.59
On account, 163.23
\$400.82

Of this amount however there has been paid only \$180.54
Surplus of Book Sales from last Vol. 93.79
Total Receipts, \$1749.59

The expenses of the Publishing Department have been,
For material and sundries, \$1315.18
For Office work, 775.95
Amount, \$2091.13

Excess of Expenses over Receipts, \$341.54
The Office has borrowed 800.00
It has cash on hand, 311.00
Stock on hand, 200.00
It still owes for work, 128.63
But there are due for books, 220.28
And there still remains due from subscribers on the paper, some 600.00

By this it will be seen that were the Office in possession of its dues, it could easily liquidate all debts, and have some surplus to work upon in future.

The Review list, though not increasing so fast as we could wish, is nevertheless growing slowly, as the following facts will show:

We have had from the New England States, new subscribers, 54, stoppages 61, leaving a decrease of 7. From New York, new subscribers, 58, stoppages 33, leaving an increase of 25. From Ohio and Mich. new subscribers 177, stoppages 128, leaving an increase of 49. From the West, Ind., Ills., Wis., &c., new subscribers 93, stoppages 32, leaving an increase of 61. Whole number of new subscribers during the past volume 382, stoppages 254, leaving a net gain of 128.

INCOMPREHENSIBLE.

It is always better to confess our inability to answer a question, than to give an answer involving unsafe or untenable conclusions. And if we hold ourselves under obligation to explain every question that may arise on all doctrines, we shall sometimes find ourselves involved in difficulties greater than those we are laboring to remove.

The question is often asked, Was Adam created mortal or immortal? And this reasoning has been adopted on the subject: If he was immortal he could not have died; so the sentence of death would have been a nullity. But if he was mortal he would have died necessarily; so the sentence would have involved no change of condition. Therefore it is concluded that he was neither, but on a probationary ground, just between mortality and immortality.

We can comprehend the fact that a mortal man may be on probation for eternal life, and death be the

penalty for transgression; which, of course, would never be executed if he did not transgress. For when it is said, "If ye do, ye shall die," the converse is implied, "If ye do not, ye shall not die." Thus by the grace of God he would become immortal through obedience.

And we can comprehend the fact that an immortal being could have his nature or mode of existence so changed by the power of God as to become subject to death. To doubt the possibility of this is simply to doubt the power of God, or to assume that if God created a being, not by his nature subject to death, he could not change his nature and make him subject to death; thus placing his creatures beyond his power. But we cannot comprehend how a man can be neither mortal nor immortal, neither subject to death nor exempt from it, any more than we can comprehend how a man may be neither dead nor alive. If he was not subject to death he was exempt from it; or if he was not exempt from it he was subject to it. They are opposite states or conditions, between which there is no more an intermediate state than there is between good and evil or right and wrong, or justification and condemnation.

Then the question has been asked, Would God so reverse his work, or so change the nature of any being? We can easily determine whether God would do so by examining what he has done; and though the Scriptures do not afford evidence on this point in regard to "the first man Adam," they do in regard to the second Adam—Christ. That Christ existed before his incarnation, and "before the world was," the Scriptures clearly prove; and that he was then immortal all will freely admit. But he was made mortal—subject to death—to redeem man from mortality. How this could be done it is not our place to inquire; we rest it on the power of God which is beyond our comprehension. But if the Anointed One underwent this change from immortality to mortality for man's sake, it was doubtless quite as possible for man to pass through the same change. And if he did, the great "mystery of godliness" would be presented thus—the Son of God following man through this wonderful and mysterious change to redeem him from the stupendous consequences of his rebellion. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

I think it quite possible that man might have been created either mortal or immortal; but I cannot conceive the possibility of his having been neither, but between the two. And we cannot really believe what we cannot comprehend unless it is directly revealed.

But if any require a definite answer in regard to my belief whether Adam was created mortal or immortal, my answer is this: The Bible is silent about it, therefore I do not know.

J. H. W.

QUESTIONS.

(Concluded.)

QUESTION 4. If the earth is to be desolate a thousand years, without a living creature, man or beast upon it, when will Isa. xi, 6-10, be fulfilled: "The wolf also shall dwell with the Lamb, and the leopard shall lie down with the kid? &c. Chap. lxxv, 20. When will there be no more thence an infant of days, nor an old man that hath not filled his days; when the child shall die an hundred years old? &c. Verse 21. When will they build houses and inhabit them? &c. In verse 17 of the same chapter, God says, 'For behold I create new heavens and a new earth' &c. This precedes what is written above. Then I ask, When will these things take place? Will it be after the 1000 years' desolation of the earth, or before?

QUESTION 5. When will Dan. ii, 44 be fulfilled: As "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these ten kingdoms, and it shall stand forever?"

QUESTION 6. Are verses 7, 8, and 9, of Rev. xix,

and verses 2-9, of chap. xxi, parallel? If so, what will the saints do for white raiment? as in chap. xix, 8, the bride, the Lamb's wife is to be arrayed in fine linen clean and white, which is the righteousness of saints? Further, is the white raiment in chap. iii, 18, the same as the fine linen in chap. xix, 8, 9; and finally, is new Jerusalem which is to descend out of heaven from God, to be arrayed with the righteousness of saints?

J. BISHOP.

REPLY. Isa. xi, 6-9, will doubtless be fulfilled after the redemption of the purchased possession. It is not reasonable in the least to suppose that any of the beasts, wild or tame, in the Eden state of the world, as they came from the hand of their Creator and pronounced good, [Gen. i, 25.] possessed any of that savage ferocity or brutal hostility which characterizes beasts of prey, or even some of our domesticated animals at the present time. Nor can we reasonably expect they will possess the least degree of these, after the restitution or redemption of man and his inheritance, believing the new creation will be as perfect as the first. But we know of no good reason why they will not retain their present characteristics as long as they shall exist prior to the time when the declaration of scripture shall be fulfilled, "Behold I create all things new."

Verse 6. The calf and the young lion and the fating together, and a little child shall lead them. This shows that it will be at a time when the dominion which man originally possessed over the beasts of the field [Gen. i, 28] will be restored to all the inhabitants of that world, even to the little child; inasmuch they will be enabled to lead, manage or control not only the domesticated and gentle but the most ferocious and terrible of animals. If this scripture was written for our learning, and we believe it was, then this with the connection shows that it is fulfilled under the reign of the Prince of peace; when animals, now the most useful and even inoffensive, will not then be driven with fear before the prowling beasts of prey, but will with their young, without danger, all lie down under the blissful reign, in peace and quietude together. Truly then, "The meek shall inherit the earth, and delight himself in the abundance of peace."

Verse 8. "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice's den." Not that we expect there will be children there in these conditions or that distinction between children of different ages will be there as here; but infants when they went to the grave and thus left this world, long afterwards to become inhabitants of that; the sucking child, that here perhaps was able to creep as far as the hole of the asp, and thus endanger its life; and the weaned child which was able to wander even as far as the cocatrice's den, and thus become exposed to a more sore and certain death; these distressing scenes, which, in a climate like that of Judea, so frequently haunted the minds of parents, both as fearful forebodings and heartrending realities, in that safe and peaceful realm "are felt and feared no more." These same children, some of which perhaps by the venomous bite of the asp and cocatrice, came to the grave, will then, after the curse is removed from these as well as all other created things, linger about the dens of these reptiles, noted in this world for deadly venom such as admits of no remedy, without any danger of receiving the least harm from them. The instruction we gain from this verse, is the striking contrast between the state of things as they really exist here, and will exist there; showing the incomparable eligibility of the latter.

Connected with the above in the fourth question is the 20th verse of chap. lxxv, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

Why these two scriptures, [Isa. xi, 8, and Isa. lxxv, 20,] are thrown together in the question, doubtless is, because if applied to the same period of time, they seem to be at the first thought, in some degree irre-

oneilable; since the sucking child is *there*, but still *there* shall be no more thence an infant of days. But though the infant of days is a sucking child, and the sucking child might be an infant of days, yet there are capabilities ascribed to this child which never *did* nor *can* belong to an infant of days. For the infant of days is neither capable of playing upon the hole of the asp, nor engaging in any other intelligent amusement or employ whatever.

Other translations of the last scripture referred to, have been sought for and obtained. The French translation is now before me. But as there is no particular additional light to be obtained from any of these, I shall not attempt to elucidate the subject by the aid of any other translation; but rather by an explanation of the common version. There shall be no more *thence* i. e. from that time, an infant of days. From what time? From the time that God creates Jerusalem a rejoicing and her people a joy. An infant of *days* merely, which has not attained to that of *weeks, months, or years*; on account of its native infantile imbecility, is not in the least qualified to understandingly take any part in divine worship, or in scenes however interesting they may be, which are constantly transpiring before it. There will be no such there. There will be none there but such as can appreciate and take part in the glorious scenes that are constantly passing before the inhabitants of that blissful region. But many will ask, Are the infants who die a few days old excluded from heaven? We expect not, certainly. For Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." And we do not see why the phrase, "little children," does not embrace the least. But it is objected, that this idea makes one scripture clash with the other. Now to obviate this difficulty, we will let inspiration itself explain this subject. Mal. iv, 2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." If any ask, when shall this be? we answer, at the resurrection of the just. There will be a healing in the wings of the Sun of righteousness, when he shall fly from heaven to gather his elect, and forever exclude every malady, and even death itself from having any more power or dominion over them. Also it is from the grave that they will go forth and grow up as calves of the stall. If any believe it is when they first go forth on the new earth, after the conflagration described in verse 1, we reply by asking if any can believe it consistent to suppose the saints will remain 1000 years, spiritually in embryo after having been born of God?

But it may be objected, that this is contrary to the order of the prophecy; for it is supposed that prophecies in their progress, always look forward and not backward. But we as confidently believe and assert, that after having described the final conflagration, the prophet goes back to the first resurrection and describes another class of events which reach down to the new earth. He then goes back and gives predictions to be fulfilled before the first resurrection, and thus ends his prophecy.

Thus the saints will go forth from the grave, at the first resurrection, and grow up as calves of the stall. It is at the second birth they will thus expand so rapidly; not perhaps in stature at all, but in those intellectual and heavenly endowments which will qualify them to engage understandingly in the blest employ of heaven. If any are desirous to know to what extent this expansion will take place, the words of the Lord will answer. "Verily, verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. xi, 11. That comprehension of mind, that heavenly wisdom which characterized the man of whom it was said, "He shall go before him in the power and spirit of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just," was, while on earth, inferior to what the veriest infant will be after it is

made alive by the powerful Spirit of God that searcheth all things. Who would not aspire after those blessed, those expanded attainments! "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Verily "there shall be no more thence an infant of days." For they all, then will have become the intelligent co-operators in the blessed work of heaven.

Nor will there be an old man that hath not filled his years; i. e. no premature old age there. They will all be strong with immortal vigor, without premature decay, or the infirmities of old age.

"For the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." Here all are ready to inquire, will the curse be there? will the sinner inhabit that realm? and death any more destroy the inmates of the kingdom of God? John, in view of a period far in the future, says, "There shall be no more death." Further than this none have been able directly, to make any reply to these astounding questions.

Believers in the millennium, and future age, bring this scripture as a successful barrier against some points of our faith, while they boast that it is a sufficient support to their own. Whereas, if they could see that the first clause of the verse cuts off entirely the idea that there will be any further propagation of the human species, and consequently a refutation of their own leading sentiments, i. e., the millennium and future age sentiments, they would doubtless be much less inclined to exhibit it as a refutation of the sentiments of others.

It has indeed to the writer, long been an afflictive mystery; and had the time which the prophecy covers contained in the three preceding verses, begun with the creation of the new heaven and earth, as the record of the prophecy begins, doubtless it ever would have remained thus. But the time in which the fulfillment of this prophecy begins, is at the first resurrection, instead of its being at the creation of the new earth; hence all mystery vanishes at once; and we see how literally every word of this prophecy must be fulfilled. For we now see that long after the Lord has created Jerusalem a rejoicing, and her people a joy, at the first resurrection; yea, a thousand years after he has there begun his peaceful reign over all the saints made immortal, and the judgment of the wicked will have progressed down to the time of its execution, the antediluvian child a hundred years old, not yet arrived to manhood at that age, who took part in worldly scenes when the earth was filled with violence, will come up at the second resurrection to sink down under the pangs of the second death. The grey-headed sinner of a hundred years old, in modern times whose name had perhaps become venerable by years, will come up at the same time, to wither away under the awful sentence, Depart from me ye cursed. Then after this, at the creation of the new heaven and the new earth, Rev. xxi, 4 will be fulfilled to the very letter. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. After this they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat. By this we understand that there will be none to extort from them, by fraud or violence, the fruit of their labors under that equitable reign."

"For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Here is another passage hard to be understood; for we usually understand the days of a tree, in this country, to be from a hundred perhaps to five hundred years. Hence if the lives of the immortal saints are not longer than that, it could not with propriety be said, "Of his kingdom and dominion there shall be no end," especially so far as the continuance of his subjects is concerned. But perhaps some historic facts respecting some species of trees, may somewhat relieve our minds on the scripture before us.

The Comprehensive Commentary, in a note under Ps. lxxviii, 8, speaking of wild olive trees, in 1834, growing in the garden of Gethsemane, says, "Eight of the trees are so large that they are said to have been in existence ever since the time of Jesus Christ. Although Titus cut down all the wood in the neighborhood of Jerusalem, yet it is not improbable these trees may have arisen from the roots of the ancient trees, because the olive is very long lived, and possesses the peculiar property of shooting up again, however frequently it may have been cut down." In a note under the scripture we are now examining, it is said, "To the terebinth and the olive, common tradition, in Palestine, assigns thousands of years." Scott in C. C.

The cedar is a large and noble evergreen tree. Its lofty height, and its far extended branches, afford spacious shelter and shade. The wood is very valuable. It is of a reddish color, of an aromatic smell, and reputed incorruptible. This is owing to its bitter taste, which the worms cannot endure, and its resin which preserves it from the injuries of the weather." Enc. Rel. Knowledge. A fit object indeed, in its natural durable qualities, with which to compare the immortal saints.

In the Comprehensive Commentary, in a note on this same scripture, it is said, "The people of the east have a peculiar desire for long life; hence one of the best and most acceptable wishes is, May you live a thousand years. May you live as long as the Aalitree; i. e. the Banian or Ficus Indica. I never saw a tree of that description dead, except when struck by lightning. And to cut down one, would, in a Hindoo's estimation be almost as great a sin as to take life. I do not think this tree will die of itself; because it continues to let fall its own supporters, and will march over acres of land if not interrupted." Roberts.

The Banian or Bur-tree, Ficus Indica; says Mr. Forbs, is equally deserving our attention; from being one of the most curious and beautiful of nature's productions in that genial climate where she sports with the greatest profusion of variety. Each tree is in itself a grove, and some of them are of an amazing size, as they are continually increasing, and contrary to most other animal and vegetable productions, seem to be exempt from decay.

The Hindoos are peculiarly fond of this tree. They consider its long duration, its outstretching arms and overshadowing beneficence as emblems of the Deity, and almost pay it divine honors. Some of these trees, according to Noarchus, cover a circumference of five acres, and extend their branches so far, that ten thousand men may easily shelter under them. Geog. View of the World.

There is one good reason why we should adopt the above history as the most authentic; that is, the lives of these trees are lengthened out vastly longer than what will answer the purpose of the historians, in order to prove their own doctrine. Therefore instead of taking any of the above described, they consider it to be the oak which the prophet refers to; the duration of which is not considered to continue at most more than a thousand years;—that millennial period which they believe the prophet had in view. Now according to the history of any of these trees there could not be a more fit object selected from this world with which to compare the lives of the immortal saints than any of these.

Again, if the Banian does not die of itself, having self-supporters, and is not subject to decay, and is destined to live through to the end of the present state of things, it seems to be as fit an object as we can find in this world with which to compare the saints, as they are destined to live through as long as that world which is to come endures.

Verses 23, 24, are only an expression of some additional particulars, to show us more fully the desirable state of things in that reign from which all evil is forever excluded, after tears are wiped from off all faces. Chap. xxv, 8. Verse 25 is parallel with verse 6 of chap. xi, so far especially as animals are referred to; describing their perfect mildness, and of course applies to the same period, and refers to the same

harmless, peaceful events, the climax of which is, "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Blessed day, when there will be nothing to destroy or even hurt in all the holy government or kingdom of God.

Men had previously, during all the ages of this world, been not only hurt, but destroyed, by the various workings of a long catalogue of fatal diseases; by the insupportable gnawings of ghastly famine; by the venom of numerous classes of poisonous reptiles; by exposure to a multitude of savage beasts of prey; and what is most horrible of all, he has ever been exposed to the more savage hostility of his fellow man, equipped against him to execute the work of death. But then will be brought about a change the most congenial to the righteous, a reversion to them the most desirable, when there will be no more of these to hurt or destroy in all the extended realms of God's dominion. All these then will have passed away.

Reply to question 5. Dan. ii, 44 will be fulfilled at the close of probation. All the subjects of that kingdom are at that time redeemed forever from sin, and although the great mass of them are not redeemed from the grave, there will be 144,000 alive, already redeemed from the grave, "being the first-fruits unto God and to the Lamb;" without spot or wrinkle, wholly fitted for the subjects and service of God.

The Son of God will have finished his work in the heavenly Sanctuary, taken off his priestly garments, [Lev. xvi, 23,] and asked the heathen for his inheritance and the uttermost parts of the earth for his possession. [Ps. ii, 8,] and it is given him. He then puts on the garments of vengeance, [Isa. lix, 17,] all ready to repay fury to his adversaries—to dash the nations in pieces like a potter's vessel; [Ps. ii, 9,] all ready to exterminate the rebels from off the territory granted. Ps. ii, 8. The king is crowned, the seat of empire is all prepared, enough of the subjects, who are called, and chosen, and faithful, are eternally redeemed from sin and death, to successfully carry forward the work of conquest, of extermination and accession; and all this, too, before the nations begin to be dashed—in the days of those kings.

Further, that Christ will take the throne of David before his second coming, is evident from several scriptures. Dan. vii, 13, 14. "Behold one like the Son of man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him." This must be before the second coming of Christ unless it be claimed unjustly, that the Ancient of Days is on earth before that time; for he came to the Ancient of Days, and was brought near before him. That this transaction is not on earth, is evident from the parable of the nobleman [Luke xix] who went into a far country to receive for himself a kingdom and return, unless it be again assumed that the ten servants to whom he delivered ten pounds, with the injunction to occupy till he come, were angels of heaven instead of being inhabitants of this world; and the question would then arise, What citizens of heaven [verse 14] "hated him and sent a message after him, saying, we will not have this man to reign over us. If the foregoing is correct reasoning, verse 15 shows conclusively that the nobleman received his kingdom before he returned to call his servants to an account. Hence it is in the days of these kings that the God of heaven shall set up a kingdom.

Reply to question 6. Rev. xix, 7-9, and xxi, 2, 9, refer to the same object, but not to the same time or event, there being a thousand years between. We see no good reason why the saints should lack white raiment because the New Jerusalem is arrayed in it; since in Jer. xxiii 6, the Lord is called our righteousness. We believe he has righteousness enough to clothe not only the New Jerusalem, but all the saints with immortal glory. And since we read in Rev. xxi, 23, "The glory of God did lighten it and the Lamb is the light thereof," we conclude it will be

eternally clothed in the righteousness of God and his Son; the same with which the saints are clothed. And as she is the Mother of us all, [Gal. iv, 26,] we conclude it would not be unreasonable to suppose the Mother might with propriety be arrayed in the same righteousness that her children are. S. P.

THE PRESENT "REVIVALS" IN BABYLON.

A BELOVED brother writes: "The great so-called revivals of the day, it seems to me, are the greatest deception ever imposed on mankind. For I can look upon this work only as a deception, while I hold the Advent faith. Christ is not divided. If he is with us, then he is not in these [so-called] reformations."

It is certain that if the voice from heaven is saying, "Come out of her my people," any voice that says, "Unite with her," is not from heaven. I believe this movement is a great deception; but whether it is greater than that in the Roman empire by which the Papacy was established, is a question. But, considering the superior light existing in this land of Bibles, this is doubtless much greater.

These revivals seem to take everything in their way. I have heard it asserted that, in some whole towns, not an individual adult was left—all were brought under their influence. At this rate, how long will it be ere Babylon will become the hold of every foul spirit, and the cage of every unclean and hateful bird? These things will flutter the people with the idea that the Devil's doctrine of the conversion of the world is true; and consequently strengthen the opposition to present truth. The people are doubtless, in very many instances, moved by fear that the Advent doctrine may be true, and feeling the need of some kind of religion, in order to escape those things that are evidently coming on the earth, they very naturally choose that kind which is most popular.

The mass of the people know not what they do in this movement. The mass of church members are left to believe a lie. God suffers them to be thus deceived, because they have rejected truth. But the great Deceiver has a definite object in this movement. That object, I believe, is to increase the political strength of the nominal church, and thus prepare the way for the last persecution against the people of God. He wants more stringent laws to enforce the observance of his favorite institution. His pious petitions to the present New York legislature have been rebuffed. He wants more strength, and he will have it, too. God's word is out for it, that the two-horned beast will enforce the mark on pain of death. Union is strength; and these "union meetings," and wholesale conversions are well calculated to consolidate and increase the strength of Babylon upon any measure that is so popular with almost every branch of the great Babel of sectarianism.

I do not mean to say that there is no religion in these sweeping revivals. Man is a religious being; and without enlightenment from the word of God will bow down to Popery, or even to stocks and stones. They have religion, without doubt; but there is a vast difference between the different kinds of religion. The prophets of Baal had religion, when they cut themselves with stones and lancets till the blood gushed out, while calling upon their god to send down fire from heaven. But it was of that kind that drove the prophets of the living God into dens and caves of the earth, till he, through Elijah, undeceived the people and cut off their deceivers. But it may be urged that these people have the right kind of religion, the Christian religion. Nominally they have; and the Papal church could claim the same, from the beginning to the end of its bloody reign. Be not deceived. The word of God points us to a Protestant persecution just before us; and there must be an increase of religion among the sects, in order to bring it about. Since 1844 the nominal churches have been too dead to do anything of the kind. It is religion only that persecutes religion. Without the false, the true never would be persecuted.

Dear brethren, it is our business, in all meekness

and humility, but with firmness and perseverance, to oppose the true religion to the false; and, in the spirit of Elijah, to call upon the people to choose which they will serve. The spirit to war against flesh and blood should have no place with us. The love of souls should move us. There are many honest souls united and uniting with the fallen, corrupt and corrupting churches of the present day. These, when they have the light, will obey the voice from heaven. Come out of her my people. We must labor to enlighten and save them, though it call forth the wrath of the worshippers of the great and anti-typical Baal and his image—the worldly, pleasure-loving churches around us. There is no escape from the contest, but by an ignominious retreat. If we escape the wrath of the enemies of truth, it will only be upon such terms of vile submission as will bring down upon us the wrath of God. Onward, then, as good soldiers, to the conflict; that in the end we may say, with Paul, "I have fought the good fight, I have finished my course. I have kept the faith."

R. F. C.

LETTERS.

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

From Bro. Welcome.

BRO. SMITH: As it rejoices my heart to hear of the cause of God prospering in other places, I have thought that perhaps the little flock would like to hear how we are getting along in this northern region also. I can truly say that we have been made glad in the Lord since Bro. Waggoner visited this part of the country, some four weeks ago; and although he did not visit the town in which I live, in Portage Co., I had the privilege of hearing him preach two discourses near Ashtabula, in Waushara Co. some fifteen miles from my place, and I was glad to hear the words of truth from the lips of one from whose writings I had received so much instruction. He preached one discourse from Christ's words, "Sanctify them through thy truth, thy word is truth;" and although at that time his health was quite poor from the effects of a bad cold he had taken, he presented the truth in a clear and powerful manner, showing the harmony existing between the law and the gospel, the perpetuity of the law which is holy, just and good, and without which we should not see the exceeding sinfulness of sin, and become reconciled to God by faith in Christ, &c. The people listened with the utmost attention. Sabbath-keepers were strengthened, and I think some Sunday-keepers were led to see the slippery foundation on which they were resting.

As there were many Sabbath-keepers in that region, and some were capable of giving instruction, my brother, Eld. M. Welcome, and Bro. Thurston, requested Bro. Waggoner to come to Fish Lake (it being in their neighborhood) and lecture a few evenings; and they being the only Sabbath-keepers in the place were desirous of having the truth presented in a way that could not be gainsayed. He accordingly gave them three or four lectures. But I was not able to attend. He will probably give an account of the meetings himself, but I will try and give an account of the effects as I have seen them since.

I was at a monthly meeting of the Christian church the next Sabbath after he left, and found that the truth had begun to take effect. Some said that the truth had been presented in so clear a manner that they could not get around it, and they must keep the Sabbath. As the Christian church took the Bible for its platform, we supposed that we could all enjoy our opinions without dividing the church; for we had covenanted together that Christian character should be the test of Christian fellowship. But what was our astonishment to hear some in the meeting declare that they would not take the Bible to be guided by, for it upheld slavery; therefore they only take the New Testament. One poor sister said that she felt as though the wolves had been among them to scatter the flock, but I could not see as any were hurt, though they were badly frightened, and seemed to feel that "our little church" was falling all to pieces. Why do you think so? I asked one brother. Why, says he, Eld. Waggoner has turned every thing upside down. I told him that people thought just so anciently when Paul presented the truth. Acts xvii, 6. But notwithstanding the feeling existing in the hearts of a few, we had a very good meeting.

The next day being Sunday we had a discourse from Bro. Smith, the pastor of the church. He took for his text the last verse of the 28th chapter of Matt. "Teaching them to observe all things whatsoever I have commanded you" &c. For the sake of showing the weakness of even a good man's arguments

against the truth, I will give some of the main points of his discourse. He commenced by giving a short account of Christ and his instructions, as he was about to leave his disciples; and he said that the disciples were to teach all nations to observe what Christ had commanded them. Now says he, "What did Christ command them? I will tell you. He was in the habit of meeting with his disciples on the first day of the week, and it was probably on one of these occasions that he met with his disciples on the mount, and there gave them his commandments as recorded in Matt. v, commencing at the third verse. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven,' &c. He said this was the law of Christ, which if any man obey he shall have eternal life; and he said Christ gave other commands, one of which was to love one another. O, says he, let us obey the law of Christ, and do whatsoever he has commanded us. But some tell us in these days that we must obey the law that God gave to Moses for the Jews, and some say that there were ten commandments written on tables of stone, but he had examined them, and by taking the words, 'Thou shalt, for a command, there were thirteen or fourteen, and in some way he made out seventeen. Now, says he, to these commands were attached certain articles of civil jurisprudence, and if we are under that law we must suffer the penalties attached to it, which would be to be stoned to death for picking up sticks on the Sabbath, and we must perform the rites and ceremonies that the Jews did. But said he, 'Christ came into the world to provide a better way of life and salvation, and he fulfilled his Father's law and did it away. He was the only one that ever kept the law, he was the end of the law for righteousness,' &c., and now we could be saved without the works of the law, by faith in Christ. He then alluded to Bro. Waggoner's lectures, and said he asked him some questions that he could not answer; but he should think any one could lecture that borrowed their discourses from others, and had their stakes all driven, and their way all marked out. He said he was not prepared to give a great discourse, for he had no time to study; he had to work with his hands to support his family; that he had not read any on the subject of the Sabbath; when he commenced reading the Bible he had to spell out his words, and he came to a place where it says, 'If any man lack wisdom let him ask; and he went to Christ and prayed, and Christ taught him, and if he was wrong in these things, it was because he was taught wrong.

He said that the first day of the week was the Sabbath; that Christ and his disciples kept it; and he used to meet with his disciples at various times after he had arisen, and they were often together on that day; also the day he arose two of his disciples went to Emmaus, he supposed to hold an evening meeting; at any rate, they broke bread there, and asked Christ who had fallen in with them, to partake; and he break bread and gave thanks, which he would not have done if it had been a common meal, for he was a stranger. He said also that John was in the Spirit on the Lord's day, which was the first day of the week, and no one could deny it; that the Sabbath was changed to the first day of the week to commemorate the resurrection of Christ, and therefore called the Lord's day. Having established this point to his satisfaction he spoke of the beast of Rev. xiii, and said he admitted that to be the church of Rome; but the two-horned beast was the church of England, and the mark of the beast was sprinkling, and signing our names to the creeds, which was the number of the beast; in which he said he agreed with Bro. Waggoner. He said the number was 666, and that there were 642 creeds, and this Seventh-day creed made 643; that the churches were Babylon, and he warned all Christians to leave and come out of her that they be not partakers of her sins. He said he did not wish to offend any of his brethren, but if they wanted to keep the seventh day they might. He said he had a large soul, and wanted everybody to act conscientiously. He knew he had as big a soul as anybody that did not weigh any more than he did, if, as some folks said, the body was the soul.

In this way he talked about two hours from the commencement. He then gave liberty, and Bro. P. Thurston arose and spoke about twenty or twenty-five minutes. Taking the sermon one point at a time, he showed its inconsistency. In the first place he said that what Bro. S. called Christ's commands were blessings pronounced on the faithful; and secondly, that Christ came to do his Father's will; that he kept his Father's commands, and taught his disciples to observe them; that his fulfilling the law did not destroy it, but that he made the law honorable; that he did not take us from under the law, but from under the curse; and as Bro. S. had connected the ten commands with the law of ordinances, he showed the distraction thus produced; that the ceremonial law

was done away in Christ; but the law on tables of stone was binding on all mankind to the end of time; that the church had no right to make any change in the law; that we had no proof that the disciples kept the first day, but we had proof that they kept the Sabbath; and the Lord's day spoken of by John was the Sabbath of the Lord, for Christ said he was Lord of the Sabbath, &c.

The congregation, although weary, were very attentive, and seemed pleased with Bro. Thurston's remarks. He gave much light on the subject in a few minutes' time, and I think much good will result from that meeting; for some Sunday-keepers were heard to say that if Eld. S. should preach a few more such sermons he would make them all Sabbath-keepers. The result of Bro. Waggoner's labors is, that about twenty of the most devoted Christians in the vicinity of Fish Lake are now keeping the commandments of God, and meet every Sabbath for worship. They are much opposed, but are strong in the Lord. May the light spread until we shall all be prepared to meet our coming King.

S. C. WELCOME.

Almond, Wis., Apr. 25th, 1858.

P. S. We all feel anxious for Bro. Waggoner to come back and labor with us. May the Lord direct and send him this way, is the prayer of many.

S. C. W.

From Sister Eaton.

BRO. SMITH: I can say that I have a desire still to be on the Lord's side, and to walk in all his commandments blameless; yet I am aware that a few faint desires can never save me. Sometimes I feel almost discouraged. I am all alone. My friends tell me that I am committing sin by keeping the seventh day, and that I am ruining my children by keeping them still when the rest are at work, and then letting them play when other people are getting ready for meeting. I was invited to go to the Christian meeting, where my sister belongs: so at the appointed time I went, and the minister was prepared in his mind to do away the seventh-day Sabbath. I felt that the sermon was for me as I was the only Sabatarian present, although the man was very cautious how he commenced. He first had the "Jewish" command nailed to the cross, then he set up the seventh part of time theory. It was astonishing to see what mixture. After the sermon, he was introduced to me and talked with me a few moments. I told him that his views and mine differed widely. We had quite a talk but it ended finely. He asserted that the Sabatarians were the most dogmatically strenuous sect of people that he ever knew. But I came home glad that God had permitted me to hear the Third Angel's message.

ALICE M. EATON.

Lynn, Mass., Apr. 25th, 1858.

From Bro. Edson.

BRO. SMITH: I feel thankful for the *Review*, and for the many admonitions and warnings that it comes laden with weekly. Brethren and sisters, are we heeding these solemn warnings as we should? Are the great and blessed truths of the Third Angel's Message settling as deep into our hearts as they should? Do they have that effect upon our lives and daily walk that they should have? When I look back on days gone by, and see how unfaithful I have lived, how far beneath my privilege and duty, I tremble and fear lest I should at last fall of an entrance into the kingdom; but I do feel now like starting anew. I want to go with the remnant to Mount Zion. I feel that I must go through, I cannot stop short of this; and in the strength of God, I feel that I can go through. Oh how solemn the time in which we live! Do we realize it? Brethren and sisters, are we living out our faith? Are we doing all we can to get the truth before others? O let us wake up to our duty. I feel like girding on the armor anew, and striving harder to overcome, and show by my works that I believe what I profess.

Your brother striving to overcome.

MARSHALL EDSON.

Ashfield, Mass., Apr. 24th, 1858.

From I. S. Chaffee.

BRO. SMITH: I have been trying to keep the commandments of God for most five years; but to my shame have done it very poorly. But of late I have made a new start. A few weeks ago Bro. Waggoner was here and gave us a few lectures, which were very interesting to me. Since that time I have seen the need of commencing anew. I see the need of keeping the first and greatest commandment, which is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' I can truly say that the Lord has been very good to me, in showing me where I stood. Yes, praise his

holy name for it. I feel that he has taken my feet out of the horrible pit, and placed them upon the rock Christ Jesus; and he is putting new songs in my mouth. O my brethren and sisters, I want a pure heart, a lowly, contrite heart, as the poet has it.

"A heart from sin set free,
A heart that always feels thy blood,
So freely spilt for me."

There are a goodly number of us here that are trying to do God's holy will. I mean for one to do my every duty in the love and fear of God, and hope and trust that I shall have his assisting grace. I want to be faithful and put my whole trust in God, that I may rise above the trifling things of this earth. It is not my desire to lay up treasure here, for where my treasure is there my heart will be also.

Yours in love.

I. S. CHAFFEE.

Ordino, Wis., Apr. 29th, 1858.

From Sister Merry.

DEAR BRETHREN AND SISTERS: It is some more than four years since I came to the knowledge of the truth as it is in Jesus, under the preaching of Bro. Phelps and Steward, and I have never had a disposition to go back. It has rejoiced me very much to see a letter from Bro. Phelps. I heard he had left from discouragement, but I did not believe it. I am glad that he is not found among the shepherds who have scattered and torn the flock. My heart is grieved when I think how many who began to bind up the breach in God's holy law, have of late torn (or tried to tear) it to pieces. I think it as easy to prove from the Bible, that there is no God, as that there is no Sabbath. I think it is one of the darkest works of the enemy of all truth which I have ever seen. Some try to show the fourth commandment binding only on the Jews. Now I think the command itself shows to the contrary, while it reads, "nor thy stranger that is within thy gates." Now if he was a Jew he was no stranger. I am glad that all the honest in heart can find a sure foundation to rely on.

JANE MERRY.

Ft. Charles, M. T., Apr. 17th, 1858.

Knowledge of Jesus.

When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connexions. A minister, with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said that he did not know him. Another friend came who had been well known, and accosted him in a similar manner—"Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to the bedside, and asked him if he knew her. "Who are you?" said he. Being told that it was his wife, he said that he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" said he, reviving, as if the name had upon him the influence of a charm. "Oh! yes, I have known him these forty years. Precious Saviour; he is my only hope!"—*Sel.*

OBITUARY.

FELL asleep, Apr. 18th, near the village of Sullivan Co. Indiana, Ananias Davis, aged 74 years. Bro. Davis had kept the Sabbath from childhood, and when Bro. Bates was here six years ago, he became interested in the Second Advent, and immediately left off the use of tobacco. His disease was bronchitis, with which he suffered for five years with great patience. A discourse on the Christian's hope seemed to make a deep impression upon the large audience assembled on the occasion. Prejudice was removed, and the way opened for the presentation of the last message.

M. E. CORNELL.

FELL asleep in Jesus in Chateaugay, N. Y., Apr. 13th, 1858, sister Martha P. Mills, aged 61 years. Sister M. embraced the present truth over one year since. She has been confined by sickness most of the time and had only a few seasons of worship with those of like precious faith, which with the *Review*, she prized highly. She had belonged to the M. E. Society many years; but near the close of her sickness, had the opportunity of making her request known to the preacher in charge, that her name might be erased from the record. All classes express their fullest satisfaction, as to her patience, resignation and joyful hope manifested at the last, in the expression, "Praise the Lord!"

H. W. L.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. MAY 13, 1858.

Considerable interest is taken in the case of Bro. Pratt of Jamaica, Vt. Will Bro. E. L. Barr visit the family soon, and report to this Office. J. W.

Who will be one of thirty to raise \$150.00 to move Bro. M. B. Czechowski to northern New York, and help him in his field of labor there? Please answer immediately.

James White,	\$5.00	L. & M. Dickinson,	\$1.00
Ellen G. White,	5.00	H. Place,	1.00
A Friend,	5.00	D. E. Edmunds,	1.00
J. Burrows,	5.00	Wm. Harris,	4.00
S. Rumery,	5.00	M. S. Kellogg,	3.00
Geo. Smith,	5.00	C. M.,	1.00
M. M. H.,	5.00	E. D. Cook,	1.00
L. H.,	5.00	A Sabbath-keeper,	2.00
Another Friend,	3.00	H. W. Lawrence,	0.30
Geo. Day,	1.00	A. A. Marks,	0.20

Those who wish to help in this enterprise should do so immediately. J. W.

We have for sale Cruden's Concordance, Nelson on Infidelity, and Bunyan's Pilgrim's Progress. J. W.

We have a supply of English Bibles, three sizes. J. W.

The fourth edition of the Bible Student's Assistant, and Bro. Cornell's valuable Book of Extracts will be ready for circulation before our General Conference. J. W.

I hereby inform my friends that I am necessarily detained at home for the present, on account of my mother's sickness. J. B. FRISBIE.

Battle Creek, Mich., May 9th, 1858.

APPOINTMENTS.

General Conference.

PROVIDENCE permitting, there will be a General Conference at Battle Creek, to commence May 21st, at 2 o'clock P. M. This meeting is designed for a general gathering of those who have an interest in the cause, and who wish to come to worship God, and learn their duty at this solemn crisis. We shall be happy to see brethren from other States at this Conference.

In behalf of the Church at Battle Creek.

JAMES WHITE,	} Conference
J. N. LOUGHBOROUGH,	
J. B. FRISBIE,	

Business Items.

D. Richmond:—The INSTRUCTOR has been sent to F. R. Stansell to the address named.
Arvilla Wales:—We have transferred the credit.
Hannah Briggs:—We will do as you request, and mark your paper free.
W. H. Budge:—Where is your paper sent?
Anson Byington:—You will find your three dollars receipted in No. 5 of the present Vol.—J. W.

Receipts.

Annexed to each receipt is the following list, is the Volume and Number of the Review and Herald to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

S. A. Street 1.00, xiii.1. L. Wait 2.00, xii.14. Jos. Catlin 2.00, xii.1. D. Richmond (0.50 each for Mrs. H. F. Watson, and Mrs. A. F. Stansell) 1.00, each to xiii.1. Jas. Wilder 2.00, xii.1. A. Loveland 4.00, xiv.1. H. Gardner 2.00, xiii.14. H. Gardner (for H. H. Kins 1.00, xii.1; for A. Prescott 1.00, xii.1; for S. H. Gardner 1.00, xiv.7) 3.00. J. Walker 1.00, xiii.1. S. C. Conrey 1.00, xiii.1. Z. Pitts 1.00, xiii.1. S. Becket 1.00, xii.23. S. Jones 1.00, xii.14. A. Pierce 1.00, xii.1. A. B. Pearsall 2.00, xiii.1. A. Palmer (for H. A. Swift) 0.50, xiii.1. D. Smalley 2.00, xiv.1. C. Weed 1.00, xii.1. J. Whitmore 1.00, xiii.1. H. A. Mead 3.00, xii.1. E. E. Hammond 2.00, xiii.1. I. S. Chaffee 1.00, x.2. I. S. Chaffee (for S. L. Chaffee) 1.00, xiv.1. H. S. Giddings 1.00, xii.1. J. Bostwick 1.00, xiii.1. A. R. Andrews 2.00, xii.1. J. Stryker 2.00, xiv.1. A. R. Morse 2.00, xiv.1. M. A. Muls 1.00, xiv.21. J. Edgerton 2.00, xiv.1. E. A. Hayden 2.00, xii.7. S. Dunten 2.00, xiv.1. H. G. Buck (for A. Pratt) 0.50, xiii.1. H. G. Buck (0.25 each for Wm. White and S. S. Van Ornum) 0.50, each to xii.14. Jno. Kemp 0.25, xii.1. Mary Fairbanks 1.00, xiii.1. V. Moore 0.20, xii.14. J. H. Robertson 0.25, xii.14. C. S. Glover 1.50, xiv.14. L. B. Kendall (for a friend) 0.50, xiii.1. Amanda Phillips (for B. Beckwith) 0.50, xiii.1. D. C. Elmer 2.00, xiv.1. E. Richmond 0.75, xii.20. D. Daniels 2.00, xiii.1.

FOR REVIEW TO POOR.—A. B. Pearsall \$1.00. A. R. Morse \$1.50. Hannah Briggs \$0.28.

FOR FRENCH TRACT.—M. Loveland \$0.50.

INDEX TO VOL. XI.

	PAGE		PAGE
A WREATH OF Flowers, &c, (poetry),	9	Hold forth the Word of Life,	131
A Word of Exhortation,	30	How to Encourage the Messengers,	133
A Conversation,	46	How to break down your Preacher,	141
Animal Life,	50	Historical Sketches, &c,	163
As Thou ushest to do,	63	Heart Religion,	183
Address to a Friend,	57, 66	Hear his Voice,	199
A Sketch, Rise and Prog. of Pres. Truth,	61, 77	Idle Words,	29
Are the Seven Last Plagues future,	72	Increase of Crime,	75
A Call for Help,	72	It makes no Difference,	93
An Incident in the Life of a Miner,	72	Identity of the Resurrection Body,	138
A Decree,	83	I have lost my Way,	139
A Letter,	90	I Mark only the Hours that Shine,	147
A Frightened Disciple,	99	It is too Late,	154
An Indefinite, Definite Day,	101	Immortality of the Soul,	169, 177
A Christian indeed,	107	Influence of one Tract,	175
And every one to be over, &c.,	113	Is the Soul Immortal,	186
All my Springs are in Thee,	123	Incomprehensible,	204
A Saying of Sir Matthew Hale,	123	Jesus is Mine, (poetry),	91
Are we all Awake in Ohio,	129	Jesus Reigns on Two Thrones,	174
A Remarkable Vision,	131	Kindness,	29
A Tour in the West,	133	Knowledge of the Bible,	115
A New Time,	144	Live for Good, (poetry),	1
An Acknowledged Want,	144	Lay up Treasure in Heaven,	46
A Criticism,	147	Liberty, Freedom,	40
Acceptable Worship, (poetry),	161	Little Things,	62
A Suggestion,	161	Love,	75
A Farm for Sale,	171	Letter from Bro. White to Bro. Ingraham,	100
A Warning,	174	Law and Prophets,	106
Angelic guards, (poetry),	185	Lean on God, &c,	109
A Wise Steward,	189	Life from Death,	110
About Tents and Tent Meetings,	194	Love to Christ,	167
Advantages of Revelation,	203	Let your Light so Shine,	197
Brother, Live, (poetry),	70	Meeting with the Disciples,	13
Be not Cast Down, (poetry),	73	Men do not Reason on Religion,	47
Bearing the Cross,	121	Maine Conference	45
Book of Exodus Confirmed,	139	Normans, Spiritualists,	80
Business of Round Grove Conference,	141	Meetings in Allegan, Mich.,	85, 120
Brief Reply, &c.,	162	" " Warren, Ills.,	85
Blessed is he that Waiteth,	165	" " La Porte, Ind.,	85
Be Diligent,	190	" " Crane's Grove, Ills.,	93
Benefit of Sorrow,	199	" " Gun Lake, Mich.,	104
Conference,	5	Mind,	104
Conference in Lancaster, Mass.,	5	Meetings in Indiana,	109
Combination against the Sabbath,	12	" " Wayland, Mich.,	112
Conference at Washington, N. H.,	16	" " Hillsdale, Mich.,	128
Conference in Eden, Vt.,	24	" " Bakersfield, Vt.,	129
Comparisons,	24	" " Ohio,	128
Count Them,	35	" " Mich.,	133, 152
Chastisement, (poetry),	46	Men's Hearts failing for Fear,	136
Communication from Bro. Cottrell,	61	Meetings in Wright, Mich.,	136
Conversation,	78	Methodism in Virginia,	139
Conference in Hillsdale, Mich.,	80	Meetings at Three Rivers, Mich.,	141
Conference in Bristol, Vt.,	80	" " in Ohio,	149
Call me not back, (poetry),	81	Many Called, but few Chosen,	158
Censoriousness,	82	Meetings at Stony Creek, Mich.,	165
Conditions of Salvation,	121, 129, 146, 161, 190, 193	" " in Oakland Co., Mich.,	168
Cecil and the Pomegranate,	123	" " N. Y.,	184
Christ our Righteousness,	123	" " Vt. and Mass.,	198
Conference at Round Grove, Ills.,	132	McCheyne's Hints to Ministers,	199
Conferences at Roosevelt and Brookfield, N. Y.,	133	New and Enormous Arguments,	41
Christian Submission, (poetry),	137	Not Supposition,	64
Can you be Safe too Soon,	139	Not Every One,	94
Cruelty to Animals,	141	N. Y. Tent,	133
Cause in the West,	164	Neither Cold nor Hot,	137
Childhood,	182	No Family Altar,	139
Defense of the Truth at Gilboa, O.,	21	Now or Never, (poetry),	145
Don't tell Father,	51	Not under the Law, &c.,	153
Delayeth his Coming,	51	Now the Just shall Live by Faith,	198
Deacon Cognatus,	70	No Night in Heaven, (poetry),	201
Do a Little,	82	Opposed to the Decalogue,	35
Distress of Nations,	107	Our Home,	38
Doings of Conference at Green Spring, O.,	152	Our Conversation,	48
Do your own Business,	156	O Lord, Revive thy Work,	51
Do you visit the Closet often,	181	Our Exposure to Judgments,	74
Duty to obey only Righteous Laws,	186	Our Hope,	86
Egyptian Tes. to the Truth, &c.,	183	Our Government,	179
Eternal Fire,	201	Onward Go, (poetry),	182
Eternity without Repentance,	201	Outward Influence, &c.,	185
For every one that asketh, receive, (poetry),	105	Onward, Upward, (poetry),	193
Fulfill,	113	Prayer,	13
Fast Times,	115	Preaching to the Point,	147
Forbearance,	139	Phenomena at New Haven,	147
Faith and Feeling,	165	Phenomena in Missouri,	167
Fine Preaching,	191	Precious Promises,	174
Faith,	199	Pray without Ceasing, (poetry),	183
Go Ye and Do, (poetry),	72	Power of Personal Holiness,	187
Good News from Wisconsin,	110	Publications in other Languages,	200
Going to Heaven,	157	Questions,	181, 189, 196, 205
Heaven is my Home, (music),	8	Remember Sabbath Day, &c.,	24, 200
He Comes, (poetry),	17	Rocks and Shoals,	26
He went away Sorrowful,	18	Remember Lnt's Wife,	33
Hard Times,	24	Report of Meetings, (J. B.),	73
Have no time to Pray,	27	Rules for Daily Practice,	99
Here is my Heart, (poetry),	33	Respectable,	109
Homeward Bound, (music),	48	Religion should Cost us Something,	114
Hewing,	81	Reformations in the Nominal Churches,	136
Happy Day, (music),	88	Return to the Lord, (poetry),	150
How Differently Received,	88	Report of Gilboa Conference,	157
Help the Erring, (poetry),	88	Report of Meetings, (A. S. H.),	168
Health,	106	Render to all their Dues,	173
		Rules for Home Education,	173
		Sunday-keeping not Memorial of Redemption,	6
		Stereotypes in Prayer,	27
		Sincerity no Guaranty for Truth,	33
		Sin and Fully of Seolding,	67
		Sabbath Convention,	73, 101
		Sympathy for the Erring,	83
		Selections from Provisions for passing Jordan,	83
		Strength from Struggle, (poetry),	97
		Strengthen the things that remain,	101
		Society for the Diffusion of Spiritual Knowledge,	104
		Sab. Con. in Allegan, Mich.,	105
		Something Kautty,	115
		Shepherds and their Sheep,	115
		Spiritual Gifts,	128
		Sound Speech,	155
		Scripture misapplied,	160
		Speak Gentily to the Erring, [po'y],	156
		Selfishness,	175
		Small Moralities,	207
		The Financial Crisis,	3
		Tried Gold,	5
		The Judgment,	9
		Tobacco,	12
		The Life, the Truth, the Way, (poetry),	14
		The Nature, &c., of Modern Spiritualism, 17, 25, 42, 49, 65, 89,	97
		'Tis a point I long to know, [po'y],	27
		The Prayer-meeting,	25
		Thou art with me,	32
		The Cincinnati Daily Commercial,	34
		The End of all Things is at Hand,	35
		The Source of Comfort,	35
		To the Messengers, (poetry),	38
		The Kingdom of God,	38
		The Witness, (poetry),	41
		The Wise shall Understand,	45
		The blessed Intercession,	49
		The Destiny, (poetry),	54
		The Sabbath was made for man,	56
		The Sabbath, (poetry),	56
		The Future,	59
		The Sadler Event,	72
		The Third Angel's Message,	72
		Tho Three Messages, (poetry),	73
		The Sabbath Question,	81
		The Kind of Holiness needed,	83
		The Peace of God,	83
		The Last Chance,	83
		The Beauty of Goodness, (poetry),	89
		The Resurrection,	91
		The Children of this World, &c.,	94
		The Christian's Desire, (poetry),	102
		The last Opportunity,	107
		The Prospect,	109
		Teach your Children,	109
		Tobacco,	114
		The Sabbath Movement,	115
		The Pharisee's prayer Analyzed,	115
		The Mourner's Prayer, (poetry),	119
		The Christian Warfare, (poetry),	121
		The Law,	121
		The Sabbath in England in 1632,	122
		'Twill be all the same, (poetry),	129
		Theater of the Universe,	130
		The Peril of Indecision,	131
		To my Son,	142
		The Fruit of the Spirit,	142
		The Prayer of Faith, &c.,	144
		The Two Witnesses,	145
		The Garment of Self Righteousness,	147
		Tour in Wisconsin,	148, 173
		The Sleep of Death, (poetry),	153
		The Jerks Revived,	155
		The Example of Christ, (poetry),	158
		To our Enemies,	166
		The Present Sab. Agitation,	167
		Tenth Anniversary of Spiritualism,	168
		Time is Leaving, (poetry),	169
		The Poor,	172
		The Brotherhood,	173
		To the Benevolent,	176
		The Smiting of the Image,	190
		Truth and Benevolence,	182
		The Bible,	187
		The Lord's Prayer,	180
		The Lord and I were there,	191
		The Winds Held,	192
		The Second Advent,	194
		The Gift of Tongues,	196
		The Cause in the West,	197
		Thank You,	201
		The Present Revivals in Babylon,	206
		Unity and Gifts of the Church,	29, 37, 60, 68
		Uzziah king of Judah,	32
		Universal Reign of Christ, [po'y],	134
		Vanity of Vanities, &c.,	16
		Victory over the Beast,	153
		What shall We do,	23
		Willful Religion,	27
		What Will,	32
		When I bow myself, &c.,	54
		Watch and Pray, (poetry),	65
		Watch Night,	81
		What is Charity, (poetry),	86
		Why are Ye so Fearful, &c.,	86
		Who is my Brother, (poetry),	91
		We've no adding city, (poetry),	113
		Will Serve the Lord,	165
		What Spiritualists Expect, &c.,	192
		Who hold the Truth in Unrighteousness,	201