

# Advent Review,

## AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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Battle Creek, Mich.

### A BROKEN HEART.

O! blessed be the heart that breaks!  
It is a broken heart that wins  
The fellowship of Him who takes  
Our sorrows with our sins!

As many a flower has blown and blush'd,  
Yet ne'er its hidden sweets distill'd,  
Until its bleeding leaves were crush'd  
And gather'd dews were spill'd;

So many a heart, that ne'er requites  
Its Father's love, perchance may need  
That He should pluck its green delights,  
Or bruise it so it bleed!

Oft, thus, what we had thought to keep,  
He takes—to make it ours the more;  
And calls our heavy eyes to weep.  
That ne'er knew tears before;

Or warns us first with wounding dart,  
Then smites us with his chastening rod;  
Till, when we have a broken heart,  
We yield it up to God!—Sel.

### INCREASE OUR FAITH!

It has been said that every heart knows its own bitterness, and the stranger intermeddled not with its joy. Indeed, there is a sad satisfaction in patiently bearing up under trials, in commanding one's own heart, in saying to one's self, Hush, all ye contending passions; be still, ye waves of anguish and sorrow; this life is too precious, too short to be wasted in prolonged mourning; trifle not with health and life; sorrow cankers, eats at the heart of life, hinders recovery from debility and sickness, and unfits mind and body for useful labors. Endure, my soul, as seeing Him who is invisible. The blow is heavy, thine affliction is great, thy sorrows are many; but bear up, bear up trusting in God, he will sustain thee. Prepare thy mind for effort, seek to be useful in thy sphere, seek to be led by the Spirit in the paths of duty and of usefulness, trust not in thyself, yet face the storm.

The ship when in danger casts her anchor from her bows; thus she floats with her prow to the gale; for should the surges strike upon her side, she would soon be dashed in pieces: so let the storms of life fall upon a mind anchored and sure. Always face the danger; look calmly in the face of the gale, let the mind be fortified by right principle, tranquil, and at peace. Cast thine anchor of hope into that within the veil, firm and steadfast, and so shalt thou outride the storm, and so soon as the storm abates, again spread thy sails for the happy land.

True, sickness, pain and distress, and loss, often fall to the lot of mortals. Few can say they are wholly free from trouble; and yet how little real sympathy is manifested for others. There is a kind

of instinctive sympathy felt by all in case of death, especially if sudden and shocking; but generally the sympathy of friends extends no farther than to see to the civilities of the funeral, and wants of the sick. These being accomplished, the dead being buried, and the mourners escorted to their homes, all is done that can be done, says public opinion, and dumb forgetfulness is supposed to do the rest.

Little sympathy is felt for the torn heart of the disconsolate mourner, who weeps for the loss of nearest companion, or of child or parent, of brother or sister. No attempt is made to heal the sundered ties, or pour the oil of consolation into the heart-wounds. One returns to his farm, or shop, or merchandise, and the sorrows of the grief-stricken mourner are ignored or forgotten amid the hurry and bustle and cares of life.

It was a happy custom of the ancient nations to do much to soften and heal the wounds of bereaved families and individuals in the case of death. No act of friendship and sympathy was left untried! We find the Egyptians mourning 77 days with the Hebrews at the death of good old Jacob, and we find our blessed Saviour weeping at the grave of Lazarus, four days after his death, and the friends of the family in instinctive friendship and sympathy, still with the bereaved sisters. But it is not so now; "without natural affection," is a characteristic of the last generation.

But thank God, we have a kind and sympathizing Father, and a High Priest who can be touched with a feeling for our infirmities. He is the resurrection and the life. J. CLARKE.

### Military Forces of the Old and New Worlds.

THE rumors of war which have reached this country by every mail from Europe, have naturally led to a comparison of the armed strength of the various nations and the material resources which each has to depend upon in the event of a general war upon the continent. As our readers are aware, the difficulty exists between France and Austria, Sardinia playing the part not of a go-between but of a fomentor of the dispute. However, we do not propose here to go into the details of the question which has so occupied the thoughts of men, and which threatened the peace not of two or three nations, but of all Europe.

Up to the present time England, France, Austria and other countries, have been engaged in strengthening themselves and preparing for a contingency that was considered not only possible but highly probable. France and Austria were particularly active in developing to the highest point the efficiency of their armies and navies, and little Sardinia took advantage of the occasion not only to parade her military force before the world, but to recruit her finances by the negotiation of a loan, which, after considerable trouble and misgiving, she at last accomplished. The military genius of the old world, we are told, has produced inventions of the most marvellous character; inventions which, it is predicted, will create a complete revolution in our modern mode of warfare. Canons have been invented of such extraordinary range that they will strike an object at the distance of five or six miles, and other projectiles have been improved to such an extent that no city can possibly sustain a lengthened siege against such terrible engines of destruction. But it is the great display of armed men to which the attention of Christendom is drawn, for there are no less

than five millions of disciplined soldiers in Europe ready if need be, to take the field. That is to say, the standing armies of the different countries of Europe amount in the aggregate to that number of men. Of these France alone has about six hundred thousand, Austria seven hundred thousand, Prussia five hundred and fifty thousand, England two hundred and thirty thousand, Russia over a million, Turkey about three hundred thousand, Spain eighty thousand, with a force of militia and reserves numbering half a million; Sardinia sixty thousand, Switzerland one hundred and fifty thousand, and so on in the other countries in proportion to their population and resources.

The naval forces of France and England are nearly equal, both in the number of guns and the efficiency of the two services. The two countries cannot, however, be considered as standing upon equal ground in regard to the availability of their forces, for while large draughts are made upon the standing army of England for the maintenance of her dominion in India and her scattered possessions all over the world, France, if necessary, could concentrate the great body of her army at any point within her limits in a few days. In this respect, she possesses a decided advantage over England. This remark is equally applicable to Austria, which despite of the prediction that she was rapidly sinking into the position of a second rate power, has shown herself to be deficient neither in national dignity and self-respect, nor in men and resources with which to support both the one and the other.

Now there are some who are of the opinion that all this great military parade on the part of France and England has another object in view, that they have, in fact, combined for no other purpose than the forced inauguration of their policy on this continent; that they have designs upon Central America, and that they are determined, if necessary to force our government into an abandonment of the Monroe doctrine. In proof of this, they refer to the movements which have been already made in Central America, and particularly to the recent conduct of the Nicaraguan government itself. A new and deeper interest is thus given to the hostile preparations with which the old world has rustled for mouths past. And it is under such circumstances that the relative military strength of both the old and new worlds will be compared as affording the means by which to judge of the probable issue of such a contest. At the first glance, we certainly have nothing to boast of in such a comparison. We have no standing army worth mentioning, that is, in point of numbers; we have not one national ship to every twenty of France and England; and our steam marine, in particular, is miserably deficient. Thus far, the war account is against it, but there are other things which tell greatly on our side, and which would give a large balance in our favor if we are ever forced into a contest with any or all of the great European powers combined. Our regular army is about eighteen thousand strong, but in the event of a foreign invasion there are at least four millions of men in the country who are acquainted with the use of arms, and who although but a portion belong to the various militia organizations throughout the different States, would in the course of a few months be as thoroughly drilled and as efficient as the regular troops. In fact, it is on our volunteers that we should be compelled to rely in such an emergency, under the skill and energy of our West Point graduates, whose military

education and discipline is considered second to none that is afforded by the best military institutions.

A successful conquest of the United States may well be regarded as an utter impossibility, unless indeed through hostile dissensions among our own people—a calamity which all true citizens should pray to have averted from the land. There never was a nation more secure in its own strength, and while we act justly towards all the world, and are united, we have no reason to be fearful as to the result of a contest with any or with all of the European nations.—*Metropolitan Record.*

#### A Chapter on Thanks.

##### THANK HIM?

Yes, now. Thank God now, this minute—thank him first of all that you have a heart to thank him. A thankful heart is from God—thank him for a thankful heart—thank him for every thing—all things, great things and little things. Thank him now, delay not. Thank him as mercies come on and as they go off. As new mercies appear, begin to thank him; keep on thanking him. And be sure to embrace the earliest possible opportunity to return God thanks, the very instant you feel the first risings of gratitude. Thank God while the heart is warm lest a moment's delay may cool the ardor of your thanksgiving. Now, now is the time, the accepted time. A single moment's delay may lead to forgetfulness, indifference or coolness in your thanksgivings. God loves a heart full and fresh with thanksgiving, burning from the altar, sincere, earnest, outbursting. Embrace the very instant the blessing is received—any blessings—all blessings, temporal and spiritual; little blessings or great blessings. All good comes from God, the Father of light, food, raiment, houses, homes, lands, fathers, mothers, kind looks, kind thoughts, kind expressions, every grasp of friendship, our senses, hearing, seeing, tasting, smelling, our physical, intellectual and moral faculties, all these call for daily and hourly thanks. Then life itself, the land of mercy, the land of Bibles, the gift of God's dear Son, through whose sacrifice and intercessions all blessings flow; the Bible, the Holy Spirit, hope of life everlasting; all these and still more, should fill our hearts with grateful praise, with continued outburstings of thanksgivings. God's providential dealings, the preservation of life, health, strength, our right reason, should call forth grateful thanks. We should thank God, rising up and lying down, going out, coming in, at all times, till our whole being, body, soul and mind, is full of thanks, nothing but thanks, a bundle of thanks.

This continual thanking God for mercies is the sure way to obtain mercies, new mercies, greater mercies. Thank God for little mercies, and if faithful to past mercies, in giving thanks for them, very soon God in mercy bestows greater mercies and still greater. God is well pleased to bestow his richest blessings on the thankful and obedient that live to thank him for his goodness. 'Whoso offereth praise, glorifieth me.' O friends, how much we lose by not thanking God for his goodness. Some perish, starve outright for not thanking God. God will be thanked now and forever. If we refuse to thank God, others will, and he can raise up the stones in the streets to praise him, cause the hills and the valleys to praise him, fire, hail, snow, stormy winds, mountains, all hills, fruitful trees, all cedars, beasts, cattle, flying fowl, all creeping things, the sun, moon, the starry hosts and heavenly hosts, the seas and all that in them is.

'Thy numerous works exalt the Lord,  
Nor will I silent be;  
O rather let me cease to breathe,  
Than cease from praising thee.'

To thank God is not only a privilege but a positive duty, binding on all intelligencies. God commands us to thank him, and to thank him always, for he is good and his mercy endureth forever. God is worthy of all praise and he will have it.

David knew this, understood it perfectly. He knew it was policy, the very best policy to thank God, nor was he unmindful of this duty. Hear him: 'I will bless God at all times, his praise shall be in my mouth continually.' 'It is a good thing,'

says he, 'to give thanks unto the Lord, and to sing praises unto thy name, O Most High.' The Bible is full of these examples of holy men, in giving God thanks. Friends, are you thanking God continually for all his mercies, for all his judgements? Do you make it a special business? the first thing, the last thing, the ever continued thing? Do you prize the privilege of thanking God above all price? What an infinite mercy that he permits creatures so unworthy, to praise him! Blessing unspeakable! Our whole being should burst forth with thanksgivings for this one mercy! this one privilege. Reader, do you thank God? Do you live so that you can thank him? No one can thank God as he ought except he 'walk uprightly, work righteousness and speak the truth in his heart.' The reason why David was enabled to thank God so much, so heartily, so joyfully, was, he walked softly before him, refrained from every evil way. Hear him: 'I will wash my hands in innocency, so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works.' This holy walking was the secret of David's continued thanksgivings. 'With the pure thou wilt show thyself pure.' Ps. 18, 26. Why is it we hear so few thanksgivings in the assemblies of God's people? The heart is not turned to his praise.

Beloved let us so live that we can thank God with a good grace all the time. Sound out his praises from pole to pole, make a joyful noise unto the Lord evermore. Serve him with gladness; come before his presence with singing; enter his gates with thanksgivings and into his courts with praise, for the Lord is good, his mercy is everlasting and his truth endureth to all generations.'

"O give thanks unto the Lord for he is good; for his mercy endureth forever." O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.'

"Let every thing that hath breath praise the Lord. Praise ye the Lord."

"Hosannah! let the earth and skies  
Repeat the joyful sound;  
Rocks, hills, and vales reflect the voice,  
In one eternal round." D. E. NEWTON.  
[Ed. Golden Rule.

#### Lord Hales and the New Testament.

"I was dining," said Dr. Buchanan, "some time ago, with a literary party at old Mr. Abercrombie's, of Trillibody, (the father of Mr. Ralph Abercrombie who was slain in Egypt,) and we spent the evening together. A gentleman present put a question which puzzled the whole company. It was this: Suppose all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

About two months after this morning, I received an invitation to breakfast with Lord Hales (Sir David Dalrymple) next morning. He had been one of the party. During breakfast, he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries. 'I remember it well, and have thought of it often, without being able to form an opinion on the subject.'

'Well,' said Lord Hales, 'that question quite accorded with the taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set at work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There I have been busy these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I found and where I found it so that any person may examine and see for himself. I have actually discovered the whole New Testament, except seven or eleven verses, (I forgot which) which satisfies me that I could discover them also, God concealed or hid the treasures of his Word, where Julian, the apostate emperor, and the other enemies of Christ, who wished to extirpate

the gospel from the world, never would have thought of, and though they had they never could have effected their destruction!"—*Haldane's Memoir.*

#### Great Truths in Small Words.

It is said that the word of God is so plain, that a fool need not err therein, and yet the fool hath said in his heart "there is no God." That is, it is the wish of his heart that there should be no God. He would do what seems to be right in his own eyes, and he will not take the Word of God as a lamp to his feet and a light to his path. Such a man is called in the Book of Psalms,—a fool. Hear what is there said of him!

"Lift not up your horn on high, speak not with a proud neck"—"I have said that ye are gods, but all of you shall die like men." Such proud men now live. They look around on this bright world, so full of life and joy, and they say "All these things came by chance. There is no God!" He has spread out the green grass at their feet, strewed the earth with sweet flowers to fill their hearts with joy, yet they do not say "I will praise the name of God with a song." "It is a good thing to give thanks.' They do not thank him, for they still say, "There is no God!" The moon and stars shine by night—their line has gone out through all the earth, and their words to the end of the world. But the fool does not hear the voice of God. The sin comes forth in his strength, like a strong man to run a race—the proud man feels that the light is sweet, he is cheered with the beams of the sun, but he shuts out the light of truth from his heart, and his mind is so dark, that he still cries, "There is no God!" Dear child, such a man, though he may be rich in the world's goods and wise in his own eyes, is, in the sight of God,—a fool!

The wise man is one who loves and fears the great God who made all things. The sun as it shines by day, and the moon and stars by night, all speak to him of God. So does the great and wide sea—the grass at his feet—the birds as they skim the air, or sing their songs of praise, each have a voice that seems to say, God made us! It is the pure in heart who thus see God in all his works.

Do you not lift up your heart, dear child, and ask that you may be thus pure? Do you say, "As for me, I will call on my God, and the Lord shall save me"—"I will bear what God, the Lord, will speak"—"Oh God, be not far from me"—"Be thou the guide of my youth"? Oh how sweet it is to have God for a friend!—*Sel.*

With what plainness of speech did Paul warn, with what truth and tenderness did he plead! He looks on sinners as a trembling mother on her rash boy, when, hanging half-way over some beetling cliff, he stretches down his hand to pluck from the rock its wild and withering flowers. "As my beloved sons," Paul cries, "I warn you." He exhorts Timothy to rebuke "in and out of season." He eschews those general denunciations of sin that are as little felt as general confessions of it are; that, like little things with broad, blunt points, neither pierce the skin nor penetrate the sore. The apostle enters into particulars. One by one, name by name, sin by sin, he writes out on several occasions the long, black catalogue of prevailing vices. And in these, as if, like the poisoned garment that stuck to Hercules, it could not be plucked from the body of humanity, this vice of drunkenness, the sin, the shame, the weakness of our nation. The world knows that. Other nations taunt us with that. Nor do scenes at home allow me to forget the strange, but stinging remark of a foreigner, who said: "It is a blessed thing for the world that you English are a drunken race. Such are your powers, and energy, and talent, that otherwise you would have become masters of the world."—*Guthrie.*

#### The Prodiges at the Crucifixion of Christ.

THE wonderful darkness of the sun at our Lord's death, and the earthquake, is recorded by Phlegon, whom Eusebius calls an excellent computer of the

Olympus. He says: "Then was a great and wonderful eclipse beyond any that ever happened. The day at the sixth hour, was so far turned into dark night, that the stars appeared, and an earthquake in Bithynia did overthrow many houses in the city of Nice." Now, this darkening of the sun recorded by Phlegon, and that in the holy Evangelist, at our Lord's death, are one and the same, for both happened the same year, viz, the 18th of Tiberius, the same hour, viz, the 6th hour of the day; and a great earthquake made both more memorable. Therefore Tertullian, when pleading the cause of Christians against the heathen, appeals to their public tables and records as witnesses to the fact. Lucianus of Antioch, the martyr, appeals to the archives of Nicolemia, before the president of the city: "Consult," says he "the annals, and you'll find that, in the time of Pilate, while Christ suffered in the middle of the day, the sun did disappear, and chase away the day." 'Tis also observable, that it is reported in the history of China, written by Hadrianus Greslonius, that the Chinese remark—"That at the same time we Christians compute Christ suffered in the month of April, an extraordinary eclipse, beyond the laws and observations of the motions of the planets, then happened; at which event, Quamvutius, the emperor, was very much moved."—*Millar*.

UNLESS the human soul be an exception, God governs all things by laws adapted to their proper nature. The laws which govern the material world are sketched in the books on natural science, such as gravity, affinity, mathematical motion. Those laws by which the irrational animal creation is controlled are usually called instincts. Their operation and design are sketched to some extent in treatises upon the instincts of animals. Such is the law that leads the beaver to build his den, and all other animals to pursue some particular habits instead of others. Physical law or necessitating instinct would not be adapted in its nature to the government of a rational and moral being. The application of either to the soul would destroy its free agency. God has made man intelligent, and thereby adapted his nature to a rule which he understands. Man has a will and a conscience; but he must understand the rule in order to will obedience, and he must believe the sanction by which the law is maintained before he can feel the obligation upon his conscience. A law, therefore, adapted to man's nature, must be addressed to his understanding—sanctioned by suitable authority; and enforced by adequate penalties.

In accordance with these deductions, God gave the Israelites a rule of life—the moral law—succinctly comprehended in the ten commandments. And as affectionate obedience is the only proper obedience he coupled the facts which were fitted to produce affection with the command to obey; saying I am Jehovah thy God which brought thee up out of the land of Egypt, and out of the house of bondage—*therefore LOVE ME AND KEEP MY COMMANDMENTS.*—*Walker*.

#### Dying Testimony of a Philosopher.

"ALL human learning is of no avail. Reason must be put out of the question. I reasoned, and debated, and investigated, but I found no PEACE till I came to the GOSPEL as a little child—till I received it as a babe! Then, such a light was shed abroad in my heart, that I saw the whole scheme at once and I found pleasure the most indescribable. I saw that there was no good deed in myself! Though I had spent hours in examining my conduct, I found nothing I had done would give me real satisfaction. It was always mixed up with something selfish! But when I came to the gospel as a child, the Holy Spirit seemed to fill my heart. I then saw my selfishness in all its vivid deformity, and I found there was no acceptance with God, and no happiness EXCEPT THROUGH THE BLESSED REDEEMER. I stripped off my own deeds—threw them aside—and went to him naked! He received me as he promised he would, and presented me to the Father. Then I felt joy unspeakable, And

ALL fear of Death AT ONCE VANISHED!"—*Memoir of Dr. Gordon, by Newman Hall.*

#### MISSIONARY.

STILL we plead for the West. The brethren in Iowa are awake, and ready to do something. The brethren in Wisconsin and Illinois are more numerous and able, and would raise means for missionary labor, some way, if they felt their duty to sustain the cause as they should. Admitting all that may be said in regard to Hard Times, yet they can sustain their ministers and Tent Operations if they try. Let their efforts and sacrifices be in proportion to the Hard Times, and the work is accomplished. The work must not stop, nor be hindered. Bro. Isaac Sanborn writes:

"Bro. Ingraham and I have visited and talked with the brethren North and South, concerning the Tent enterprise, and we neither receive a dollar nor the promise of one, and yet most all would like to have a Tent-meeting in their vicinity, and they would like to have the cause prosper, and they are sorry, &c., &c.

"This reminds me of a circumstance: a man's barn was burning down, and his neighbors said, one after another, "I am sorry," "I am sorry." A Quaker stepped up and said, "I am sorry ten dollars, and here it is." Bro. Ingraham says he is sorry, and will find two horses and harness, and go himself with the Tent. I also will find one horse, and go myself with him, and preach during the Tent season, and charge nothing.

"Brethren, are you sorry ten dollars? or five? or one dollar? Show how much sorrow you have. But some one says, "We have not got it by us." Well have you made as much effort to get it as you would if you had three hundred dollars at stake, and five would save it, or redeem it? We have more than that at stake, Eternal life! Brethren, you must be aware that we cannot run the Tent without money. It does seem to me that brethren in Ills. and Wis. can raise the means if they will. Now brethren send on your tens, fives, threes, or ones, to the Office, that every thing may be ready to start the Tent by the first of June. We shall watch the receipts. If the money does not come, we shall make other arrangements. Come, brethren, let us take hold of this matter in earnest!"

What an exposure of blindness, nakedness and poverty, is contained in the above extract! If the testimony to the Laodiceans can ever have a fearful application, it must on such a people. What, believe the Third Message, with its dreadful threatening, applicable to this time?—They profess to believe.—And fail to raise the small sum necessary to sustain the cause! What a stain upon the precious cause! God notices the hypocrisy of those whose high profession is denied by their works.

We would say to Bro. Ingraham and Sanborn, Fit out your team and your Tent, and go right out in the name and strength of the God of Elijah, and proclaim the last message of mercy to dying men, and we will send you money as you want it during the Tent season, any where from one hundred to one hundred and fifty dollars, and we will look to the friends of the cause to forward it to us as soon as they can. We believe the message, and fear not to venture. God will sustain it.

We would suggest as the best course, not to go into places where Sabbath-keepers have made a high profession, and by their works have given unmistakable proof that theirs is a dead faith. Go out into the Lord's big harvest field, and be God's free-men, free from the blighting influence of dead faith, and with your own souls baptized with the Holy Spirit, pour forth the burning truth of God, and raise up an army who shall honor the cause, and sustain it. God loves the cheerful giver. He hates that covetous, stingy soul who talks so much about this message, while his works give the lie to his profession. These words may seem harsh, but they are burning within us like fire, and we must let them out. We have too long kept silent. The testimony to the Laodiceans has been given. All felt its force, and vowed to God. Some have been paying their vows, others have fallen back. God has been long suffering. He has

given his people time to develop character. Solemnly, in the light of heaven, we can see nothing for those who are falling back into stupor and covetousness, but the dreadful threatening, "I will spue thee out of my mouth."

Money sent to the Office for the cause is either received in the Review, or credit given on our book. As we appropriate, we charge on our book, so that the whole matter is open to the inspection of the Committee. We have not appropriated a dollar to our own personal wants; but have with much reflection and prayer applied what has been put into our hands as the cause seemed to demand. Within the last year we have received of Bro. B. of Vt., \$200; of Bro. P. of N. Y., \$200; of Bro. H. of Mass., \$39,70; besides the many small sums which have been applied to different objects, as received in the REVIEW. Much has been accomplished the last two years, and yet much must be done the coming year to meet the wants of the cause. God bless you, brethren. The safest place to deposit your surplus money is in the bank of heaven.

JAMES WHITE.

#### SYSTEMATIC BENEVOLENCE.

WE are more than ever convinced that this is the very thing needed. It is scriptural, reasonable, testing the sincerity of the rich, developing covetousness, and showing the real friends of the cause. This system casts no burden on the poor, and disarms the rich of all reasonable excuse. If it causes them to start back at the large sums it draws on them, it shows them how to make their weekly donations lighter; that is, by reducing their property. A brother writes the 10th:

"The church came together Feb. 20th, and chose a secretary and treasurer. Thirty-eight gave their names and the sums as follows: One brother pays 8 cts per week; one, 20 cents; one, 4; three, 5; six, 10; one, 3; one, 2. Eleven sisters pay each 2 cts. per week; five, 3; one, 1; one, 4; five, 5: four children, one cent each.

The church voted to send five dollars for Tent operations. There are about twelve dollars in the treasury."

These sums of this poor church are very small indeed, but in one year they amount to \$95,16. What are our western brethren doing on this subject? They seem very still. This simple method would raise all the funds necessary to advance the cause in the West. Come, brethren, East, West, North and South, take hold of this matter, and each church will soon have five, or twenty-five dollars to send for missionary purposes.

Let every church in Michigan send up to conference a good report of what they have done on Systematic Benevolence, and something from the treasury for Tent operations in the State. J. W.

#### Worthy Example.

THE *Toronto Christian Guardian* gives the account of a shoemaker who being asked how he contrived to give so much, replied: "It is easily done by obeying St. Paul's precepts, in 1 Cor. xvi, 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." I earn, said he, one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny; so that altogether we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus by these small earnings we have learned that "it is more blessed to give than to receive." The yearly amount saved in this way, is *twenty-five dollars!*" and I distribute among the various benevolent societies, according to the best of my judgment."

Will not the friends of Bible truth do as much to advance the Last Message? J. W.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, MAY 19, 1859.

### CLOSE OF VOL. XIII.

THIS week brings the close of another volume of the REVIEW AND HERALD. In glancing over its table of contents, and thinking upon the testimonies it has borne, we feel the assurance that all who have perused its columns, must have found something from which they could derive instruction and profit. And if the testimonies, warnings and exhortations that have been given shall be heeded, they will result in deep and lasting good.

Well, leaving the things that are behind, we press onward to those which are before. Another volume is now to be commenced. Onward and upward is still our motto. We trust the REVIEW has a large place in the hearts and prayers of the remnant. If we so live that the blessing of God can attend us, we shall meet with success in this his great work. Our desire and prayer is, that all who write may be deeply imbued with the Spirit of Christ, that every line may breathe it forth, and meet a response in the hearts of all who read. Let the Spirit of God be the all-pervading medium among us in which to move and act. So shall we be prepared for the coming of the great day which hasteth greatly.

### PERPETUITY OF THE MORAL LAW. No. 2.

WE resume this subject for the purpose of noticing a few points in W. G. Springer's article of last week which we had not space there to do.

He scouts the idea that any inability has occurred to man in consequence of the fall, in regard to his rendering, of himself, acceptable obedience to God. What does this mean? It denies the fall of man, which is the very ground-work of the plan of salvation. Are we reasoning with a Bible believer; or with one who is wading in the bogs of infidelity? Does W. G. S. deny that man inherits a fallen nature? Does he deny that he loves darkness rather than light? that naturally he tends to evil and not to good? There is not a plainer truth in the word of God. It may be in S.'s mind an "old fogyism;" if so, the Bible is an "old fogy" book. We had not dreamed that it would be necessary to cite particular chapter and verse on this point. As he is however inclined to be captious, we can do so. A state of sin the Bible represents to be a state of carnality. Rom. viii, 14. And what about this carnality? Hear Paul: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. viii, 7. Is this sufficient proof that man in his natural or carnal state is not subject to the law of God? What then is to be done? The first thing is to put away this carnal heart, put off the old man, become dead to sin, that we may put on Christ, that in him we may be reconciled to God. Rom. vi, 6; Gal. ii, 20; v, 24; vi, 14; Eph. iv, 22; Col. iii, 5, 9; 2 Cor. v, 19, 20. This we do through Christ. To say as W. G. S. interprets our position, that God, when man had once transgressed, debarred him from obeying in the future, is a most unfair and uncalled-for interpretation. Man placed himself in a state of estrangement and alienation from God. And when he had done this, God, so far from debarring him from obedience in the future, provided assistance for him that he might again become reconciled to him and "subject to his law." His remarks about our needing a new redemption, if we "transgress the gospel" (?) deserve no attention whatever; as they proceed upon the remarkably obtuse assumption that Christ is limited to one application of his grace.

Paul speaks, says W. G. S., of the "obedience of the gospel," &c., as though this was distinct from, or took the place of, obedience to the law. He strangely misunderstands the Apostle here. The gospel is not something to be transgressed or obeyed in the proper sense of those terms. The gospel, as the word signifies, is simply a proclamation of good news. It

tells us how we may recover from the effects of sin, (transgression of the law. 1 John iii, 4); it offers to us life and salvation through Christ. We may accept or may reject these offers; but to talk of obeying or transgressing them, as we would obey or break a law, is absurd. Whoever applies these terms to the gospel, shows that he has but a limited understanding of its nature or object. The "obedience of the gospel," and of faith, is simply that obedience to the moral law which the gospel everywhere requires as the condition of its blessings. Those who deny this are bound to show us whether or not we have any rule by which to act, any standard of right by which we are to regulate our conduct, and where we find it; for the gospel, as such, furnishes us nothing of the kind.

He contends that repentance is not the first step towards justification. But that it is, is so in accordance with all reason, that we did not suppose that any would presume to doubt, much less to deny, it. It is the order which the Bible lays down. "Repent and be baptized." Acts ii, 38. This repentance, it may be said, was spoken and belongs exclusively to the Jews then present, who had crucified the Lord. If this is so, the direction to be baptized, is exclusively theirs also; which none will admit. But even if it did all belong to them, the example is all-sufficient for our purpose. If in their case, repentance, according to divine direction, was the very first step towards justification of their past wrongs and sins, so it is in ours. It is everywhere, first, repentance towards God, and second, faith towards our Lord Jesus Christ. Acts xx, 21. First be slain by the law, die to sin, put off the old man; then, put on Christ. Rom. vi, vii. We would like to see the sinner who had ever been led to amend his ways without first feeling repentance for his past course. If Bro. S. has never taken this first necessary step, we would exhort him, instead of meeting us with wholesale denials of God's word, and like a cavalier standing off and calling upon us for proof of the plainest sunshine of truth, to take it immediately; for the day cometh on, which will try his righteousness of what sort it is. We hope that ere it arrives, he may obtain that kind which will abide its searching test.

Why not say with the Apostle, says W. G. S., "We are become dead to the law by the body of Christ?" It is a great thing to be able to say this in truth. Every true child of God, however, can say it. But does this kill the law? Does our dying to it abolish it? No more than hanging a man abolishes capital punishment for murder, where such is the law against it. We are only dead to the law, when, being justified through Christ from our past sins, we live in obedience, so that it can exercise over us no condemning power. Then we have put on Christ; then we bring forth the fruits of the Spirit; then we occupy a position *against* which there is no law. Gal. v, 18-23. We are released from the law as a conditional covenant of life. That is, we are not to enter into life on the ground of obedience only; for on this ground we never could enter; for we have all been disobedient or transgressors. But a remedy for our transgression and sin has been provided in Christ. A way is provided by which we may have life notwithstanding we have not kept the law. But who can suppose that on this account God would alter the standard of purity and holiness? Be ye holy, for I am holy, is his declaration to all men in every age, and under all circumstances.

We might enter into a lengthened argument in regard to the Sabbath commandment's being the seal of the law, the source from whence we derive our knowledge of the truth of God and consequently a sign between him and us. But this is only incidental to the main question at issue: we therefore pass it.

In conclusion we call for the question. To arrive at this, let the six queries which we propounded be considered. We give them again that they may be kept distinctly before the mind: 1. As we are required to develop moral characters, must not God give us a

standard by which to do it? 2. Where do we find this standard? 3. If man had never broken the law would he have needed a Saviour? 4. Will God judge the world at last by diverse rules of judgment? 5. After we are justified by Christ, shall we continue in sin that grace may abound? 6. If not, what shall be our course of action?

### REPORT FROM BRO. WHITE.

BRO. SMITH: Our second meeting at Caladonia was one of deep interest. For the first time the church engaged in the humbling ordinance of washing feet, according to John xiii, followed by the Lord's supper. It was a refreshing season. We all felt the force of these words of our Lord, "If ye know these things, happy are ye if ye do them." John xiii, 17. Next day drove to Allegan; on the way came up to some natives stuck in the mud. The Indian and squaw got out and waded through the water and mud, and their famishing team drew out their papooses. But we sat in the carriage, and between hope and fear watched the desperate struggles of our team, who soon took us to the dry land.

Sabbath the 7th, spoke three times to the church in Monterey with some freedom. The house of prayer was so crowded that it was very uncomfortable for hearers as well as speaker. It was, however, a good Sabbath-day for the church in Monterey. Our meeting houses are too small, and too far between. Our faith as a people in the great gathering work of the Third Angel is much too small. Brethren, let your faith stretch, and give the Lord room to work.

First-day forenoon we drove to Otsego, and found an appointment out for us to speak at 2 P. M., and a large congregation assembled in the tavern dance hall. We were near an hour late in consequence of a heavy shower; yet the congregation waited. It was an odd place to preach. We declined occupying the fiddler's stand, and took the middle of the floor, with the people all around us, and preached as well as we could to the attentive assembly.

We were glad next-day to see the sills of a house of prayer soon to be erected in Otsego; but sorry they were so short. I think the brethren, however, will exchange the two short ones for some about twice as long, and thus double the size of their house. The Otsego brethren have had a good share of trials and discouragements; but Bro. A. Hilliard and wife from N. Y. have joined their number, and the Lord has not left them, and they feel encouraged to build a place of worship, and to sustain occasional preaching. May the Lord bless them.

J. W.

### "MESSENGERS OF THE CHURCHES."

By this title the apostle Paul designated his brethren in the work of the Lord. As the work of the ministry is an important work, and fearful responsibilities rest upon those engaged in it, so must a great responsibility rest upon the churches whose duty it is to approve of and co-operate with the messengers. While they pray (as we hope they constantly do) the Lord of the harvest to send forth laborers, it is their duty to watch for the development of gifts, and exercise a wise judgment both to approve that which is according to the mind of the Spirit, and reject that which appears to be raised by the enemy to mar the work of God and spread confusion in the churches.

Had the churches indiscriminately accepted of all who have presented themselves as candidates for this office, the number of those endeavoring to preach the Third Angel's Message, would doubtless have been ten times greater than it now is, while the truths that are now being brought so clearly and powerfully to bear on our present position, would have been obscured and nearly lost amidst the rubbish of false and fanatical teachings. Sometimes our brethren grow weary and almost discouraged at the slow manner in which the work seems to move; but when we consider the times in which we live, the confused state of the world in every class and department, the unpopularity of truth, and the nature of the opposition we have

to meet, and then consider the experience we have passed through, and the great amount of truth that has been cleared of obscurities and freed from objections, thus at once laying the foundation for a firm confidence on the part of those who have embraced the faith in the past, and a more powerful work in the future, we are led to exclaim, "What has God wrought!"

Some of our brethren, with feelings far different from those of Moses and Jeremiah, have considered themselves slighted and their rights infringed upon by the refusal of the church to sanction their efforts to preach the word. With some the trial is deep and the wound lasting, merely because they cannot account for the feelings and impressions they have had on the subject.

Having carefully marked the course of several who have been nearly or quite ruined by a deception on this subject, I wish to offer a few words of caution to those who may be similarly impressed.

An individual hears and believes the truth, and of course desires that others may hear it also. His mind has been opened to new fields of thought and study, beyond the utmost bound of his former conceptions; and with ardent feelings he enters into conversation with those who are strangers to it all. They are interested, and perhaps astonished at his knowledge of scripture subjects, and ask him if he is a preacher; perhaps expressing surprise that one of his ability did not preach. Flattered with his success, he repeats the experiment with the same result; and the coincidence of a few such remarks on his ability, duty, &c., he takes as *providential*, and concludes he has a clear *call* to the ministry. Then if the church oppose him he argues *first* his own deep impressions, and *second* the remarks of those who have heard him advocate the truth, and are best acquainted with his ability.

In regard to such impressions, an ardent temperament, a misguided zeal, with even a small addition of self-conceit, will give them a strength and tenacity equal to any purpose. But of the judgment of those who have innocently been the instigators, at least in a measure, of such a movement, I wish to speak. Those who have urged him to preach are entirely unacquainted with the truth, and the qualifications of a messenger. A man of judgment and experience would attach no weight to their expressions; for though they may be honest and desirous to hear, yet they could not detect error and distinguish between faith and fanaticism. In these matters the church alone is qualified to judge, and the Head of the church has constituted her the judge, to approve and ordain the messengers of the truth. If the churches stand in the light of truth, they will sympathize with those who are truly called of God, and be able to detect the work of the enemy.

We have had some sad experience on these points in the past, and as we look at the fulfillment of prophecy, we have reason to fear that, as the church increases in the grace of God and the gifts of his Spirit, these counterfeits will increase and greatly disturb the peace of the church and hinder the work, unless we constantly watch against the encroachments of the enemy.

Some think that this is not a part of our work; that we are to preach the word, and leave others to act entirely according to their convictions. But this is a great mistake. Our labor would be of little avail did we not nurture and cherish what has been planted. Those who have been the instruments for the development of this message have toiled on through many cares and much anxiety, and they could only expect to incur the displeasure of their Lord by neglecting any part of their duty, and suffering the enemy to destroy the fruit of their labors.

Another danger in these cases is this: Some who have no duty in this work, and even after the church has so decided, will go on filling appointments, not professing to be qualified messengers, but only for the purpose, as they say, of getting up an interest, and thus preparing the way for the messengers. Let such understand that no messenger wishes to labor where

an interest is so got up. "Getting up an interest," as it is called, is a particular thing, and requires care and caution. The veriest humbug in the world can easily get up an interest. We want to know how the interest is got up and on what ground it is based. In such places we often conflict with what has been taught as present truth, and the community becomes distrustful. Our burdens are thereby increased, and time and labor lost.

Let none hereby judge that we are not praying for laborers, or anxiously watching for their development in the churches. All who appear to be called of God will be encouraged to go forward as fast as is for their good, and the good of the cause, and we shall still earnestly enquire, "Who is sufficient for these things?"

J. H. W.

#### PEACE AND SAFETY.

"BECAUSE with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. xiii, 22.

From the connection of this passage it is evident that it refers to the present time. The popular sentiment, "The days are prolonged, and every vision faileth, and he prophesieth of times that are far off," &c., is there referred to, also the refusal to go up into the "gaps" to prepare the house of Israel to stand in the battle in the day of the Lord; and the seeing "visions of peace for Jerusalem" (age to come) also, the great hailstones of the time of trouble are mentioned. There can be no doubt about its application to the present time.

The hands of the wicked are now strengthened by promising them life without repentance. The practice of preaching popular unbelievers into heaven on funeral occasions is becoming quite general.

A young man of rich parents in ——— Co., Mich., who was a notorious ball character, was killed instantly by a limb falling from a tree and dashing out his brains so instantaneously that he had not time scarcely to speak a word. The Methodist preacher in charge, while preaching his funeral sermon, said, "——— is now praising God in heaven." I was astonished, and could hardly believe that I heard it. But such things are now becoming quite common. The same minister accepted money that was gambled for, remarking that he did not care how they got it he could make good use of it.

Another Methodist Elder preaching a funeral sermon over his brother Mason, extolled the lodge and brotherhood very highly, remarking that "Our earthly lodge is preparatory to the great, grand lodge in heaven." The deceased brother Mason was as near an infidel as anything, and died without change, yet the Methodist minister called him a worthy brother, and represented that he was saved.

If these things be so, then go on, vain youth; if you are not more rude and wicked than ——— was, you are safe. You cannot die more suddenly than he did; never fear, there is safety.

As the Masonic lodge is now exalted above the church, if you are only a member of that, no difference if you are an infidel, you are perfectly safe. You may be killed never so suddenly, yet all will be well, for you know that the minister of your order will preach you into heaven, and the order in procession will drop sprigs of evergreen upon your coffin, signifying that your immortal soul (?) still survives, and is flourishing.

Thus they "cry peace when there is no peace," and say, "Thus saith the Lord, when he hath not spoken."

Ministers of different orders are fast becoming Masons, or Odd Fellows; are joining hands with the ungodly, and standing in the way of sinners, and sitting in the seat of the scornful. They prophesy smooth things, and the people love to have it so.

A circumstance was related to me of a poor and rather a loose member of the Methodist church, who sat in his name for admission to the lodge. A noted

infidel in the lodge objected on the ground of immorality. The pastor of the Methodist church remarked that it was a singular idea that a member in good standing in the church should be rejected from that Order, on the ground of immorality. The infidel replied that it was time he was made acquainted with the fact that their institution required better morals in order to fellowship than the M. E. Church. What a comment is this upon the fall of Babylon!

Ministers now generally strike against the leading features of the present truth. They ridicule the idea of Christ's soon coming, the mortality of man, and the true Sabbath. These are essential truths, which are very important at the present time, and the fact that they are generally opposed by the churches, is good proof of their fallen state. They have departed from their own first principles, and have lowered the standard to the very dust; and well do they know they are fallen, for they often speak of it, although some of the ministers here stoutly deny it, and some of them claim that what we call pride is only civilization.

Yesterday a Methodist Elder said the claims for the seventh day were wholesale assumptions. His objections were, the darkness toward the north pole, and the law required only one seventh part of time; and finally quoted Dr. Peter Acre's chronology, which says that Sunday is the original seventh day, and then remarked that he should stick to the old ship of Methodism, for it had landed thousands safely over, &c. The spirit of the whole discourse was "Peace and safety," and "So they wrap it up."

M. E. CORNELL.

Owasso, Mich., May 2d, 1859.

#### LETTER FROM BRO. INGRAHAM.

DEAR BRO. SMITH: When I take into consideration the onward march of God's truth from the time Bro. Wm. Miller entered the field, the gospel trumpet to blow, I can but admire the wisdom and power of the great Head of the church in our redemption from much error and also our protection from the power of the Devil, who with untiring zeal has sought our destruction. Our path has been beset with evil, and marked with trials from the commencement up to the present time. But notwithstanding our trials have been great, we are prepared to say, the pathway of the just shines more and more. When the first angel's message was given, it had the glorious effect to bring out thousands whose hearts exulted in the expectation of soon seeing Jesus. Our whole beings were so enraptured and ravished with the glory of this message, we saw no chance for succeeding ones, until we were brought near the closing up of the loud cry of the message. When the line of distinction was made between those that loved the truth and those that rejected it, the second angel's voice was heard, saying, "Babylon is fallen." There was a response from the church of God to this great and solemn truth. Our disappointment came. The prophetic periods ended; but the long looked for Messiah had not come. Some said he had come spiritually, but this was not the coming for which we looked, and we could not believe it. The churches were scoffing at our hope, and joining hands with a wicked world in persecuting us. We were in trouble. And when God's messengers passed through the land from church to church, from many an anxious heart the cry was made, "Watchman, what of the night?" But none could unfold the mystery. We were sick certain days, (home-sick at least,) but none understood the vision. At length the third angel was seen coming from the east, having the seal of the living God. We heard his voice. We knew it, for it was the Shepherd's voice. (My sheep hear my voice and follow me.) We listened to the cry of the angel and followed him until we were conducted to the place where Jesus was. We found him in the most holy place; for the temple of God had been opened in heaven and Jesus was standing before the ark. We had followed him there before; but like ancient Israel, when Moses went up to Sinai's top to receive the law of God

they thought he tarried too long and forgot where he was. But honest ones found the truth in time to be saved if they will obey it.

Brethren, can we doubt? The truth is onward. Opposition, strong, will meet us. The creeds of men will be thrown in our way, but the truth will bear off the victory. The future-age doctrine may wind its way among the western lakes, and spread its dark wings over the church of Christ, and leave devastation and death in its wake; but those that keep pace with the third angel, will live and sing when the theories of men are dead and buried in endless night.

Bro. Smith, be encouraged in your toils in connection with the *Review* to advance the truth. I have no doubt that the *Review* will prove a savor of life unto life to thousands. It must be supported. Let me say to the church like one of old, "Men of Israel, help." When you are laboring for the things of this world, remember the just demands of the Third Angel's message, and bless the truth and those that are publishing it, with the means over which the Lord has made you stewards. What will our brethren do in a little from this with their good farms, worth from five to ten thousand dollars? What will they do with their money that is out at interest? Jesus says it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God; Jesus probably refers to small gates in Jerusalem, called the needle-eye gates, through which it was impossible for a camel to pass without having his burden removed and then bowing upon his knees. And history informs us that men had to throw off their burdens in order to pass. Brethren, do you expect to enter the kingdom with your riches? Battle Creek is an excellent place for you to roll off part of your burdens; and some of the poor messengers can assist a little; and in this way you can be relieved of your burdens, and the cause of truth advanced, God be glorified, and we, in the performance of this duty in connection with all others, may be prepared for that rest that remains for the children of God.

Your brother in hope of eternal life,

WM. S. INGRAHAM.

P. S. The cause is still prospering in our vicinity. About one year ago all that were keeping the Sabbath within 25 miles of Monroe, was Bro. Sanborn and wife with three others. Now within 15 miles we number over 60. Bro. Sanborn and myself are continually breaking into new fields. I trust we have the prayers of the church.

W. S. I.

WHOSE COUNSEL SHALL I FOLLOW?

When they tell me there is sadness marked upon my brow,  
And ask why I'm down-hearted, what it is that casts me down:  
Could they but sympathize with me, my feelings they might know;  
I would tell them all the sorrows of my poor sin-sick soul.

These youthful friends oft counsel me to join in earth's gay scenes,  
And drive away my sadness with its delusive dreams;  
But I'm well aware such counsel does not in wisdom stand;  
And have lately sought out Christians, to enquire for a better land.

They tell me to follow Jesus, all God's commands obey,  
To read the Holy Bible, to be sober, watch and pray:  
Forsake earth's guilty pleasures, its enchantments leave behind—  
Righteousness to seek for, and eternal life to find.

Then with God's remnant people in meekness let me stand,  
And strive for life eternal with the little pilgrim band.  
When to gather up his jewels, our Lord and Saviour comes,  
I hope he'll take me with them to their blissful happy home.

A. P. PATTEN.

Brewerton, N. Y.

Babylon.

WORKING MAN. I think I heard you say in your sermon last Sunday that Christ died because God's law was unchangeable, and rather than that the law of God be broken, Christ must die, and thus satisfy the law, thus reconcile man to God, that God might be just, though he save the sinner. PREACHER. That was the substance of my re-

marks on that point, and it is I believe sound doctrine, confirmed by the word of God.

W. M. Why then do you not keep the day set apart by God at the close of creation week, the seventh day, confirmed on Sinai, and by the prophets, and even endorsed by the New Testament writers?

P. O that was the Jewish Sabbath. There has been a change made of the Sabbath, from the seventh to the first day, or from the Jewish to the christian Sabbath.

J. CLARKE.

Note to Sister Rice.

DEAR SISTER RICE: In the *Review* of Apr. 28th, we were happy to read a letter from you; and in it you mention our names as though you would be glad to hear from us. Now we would say in the language of the chief butler of Egypt, we do this day remember our faults. Some seven months since, after having sold our home at Buck's Bridge, N. Y., where we had spent some twenty-five years of the vigor of life, we left that place to pitch our tent in the West. We found a stopping place in a cabin in the town of Newton, Calhoun Co., Mich. We found the place of our dwelling was too straight for us, and if we did not go to Jordan, we went to the woods to fell a beam to make a place for us. 2 Kings vi, 2. Now this move has not been made without care, labor and trials many. Yet we have no reason to complain. The kind hand of our heavenly Father has upheld us. We have left many dear brethren in the East, some, probably, we shall never see again in this mortal state. We have written to some, and should to many others, had not care prevented, or had we done all our duty. But we would say to all, our heart is with you to try to do our duty, and get ready for the end.

Your letter, sister, has reminded us of our feelings when Bro. J. N. Andrews moved to Iowa. For months, if not years, we looked in the *Review* for a few lines at least from this brother, which would tell us of his whereabouts. I presume he little thought how cheering it would be to have often a few lines from his pen. His poor health, with many trials and much care no doubt prevented. Not designing to place ourselves by the side of this brother, we can say with you, dear sister, we have felt much of the time that nothing could be acceptable from us. We would confess our faults, and try to do better.

JOHN & CATHARINE BYINGTON.

Ceresco, Mich., May 15th, 1859.

Letters.

"Thenthey that feared the Lord spake often one to another."

From Bro. Morse.

BRO. SMITH: I take my pen to give vent to my feelings in writing a few words to my brethren by way of confession. After the communication from me came out in No. 10 of Jan. 27th, I felt that freedom and peace for several days that I had not felt before in this State. But at length I began to feel a consciousness that I had not fully done my duty; and I began to have much trial, and little or no freedom while in meeting with my brethren; still I was blessed in secret prayer, and in my family devotions. I have struggled along in this way for several weeks, praying earnestly the Lord to show me my duty, until I am brought to feel a deeper sense of my wrongs than I ever have before. I have reviewed my past life over and over again, and have tried to humble myself before the Lord, and seek forgiveness. I see that I have been greatly out of the way. I have not been honest in my deal. I have not heeded the counsel of the church as I should. I did not heed the advice of Brn. Pierce and Hart, who advised me not to leave Vt. As their letter did not reach me until I was about ready to come west, I was fearful, and thought it was duty to come. I did not heed the injunction of the Saviour which says if any man will sue thee at law and take away thy coat, let him have thy cloak also. I see that I have brought a deep wound on the cause, that I fear I cannot heal until I am able to obtain means enough and return to

free me from all my embarrassments. This I shall do as soon as possible.

I have had too much of a spirit to justify poor self, forgetting that I had been taught it was safe to follow the advice of the church. Such has been my feelings in view of these things that I cannot longer hold my peace. Forgive one of the most unworthy, and pray that I may yet be an overcomer, and find admittance into the everlasting kingdom of our Saviour Jesus Christ.

WASHINGTON MORSE.

Deerfield, Minn., April, 1859.

From Sister Goodell.

BRO. SMITH: I have been the only Sabbath-keeper in this place since April, 1857, until last winter, when my Father (W. Phelps) came here, and delivered a course of lectures on the prophecies, and preached several times on different subjects, which served to open the eyes of the honest ones who came to hear. The brethren and sisters seem to be much engaged in their Master's cause, and I, for one, feel more than ever before, like pressing my way onward and upward, till I reach the heavenly Canaan.

We meet together every Sabbath to give in our testimonies on the side of truth, and to pray with and for each other. Besides our Sabbath meetings, we have one or two prayer-meetings during the week. I believe the cause is still gaining ground here, and there are some more who wish to be baptized the first opportunity. I feel that the time for us to awake is now. I believe the time is shorter than most of us think, and what we do must be done quickly. O let us be up and doing while the day lasts. Let us not sleep as do others, but watch and be sober.

As some of the brethren and sisters are confessing their faults one to another, I take the present opportunity to confess mine, for I feel it my duty. I think no one has committed more sin than myself in speaking hard things against the gift of prophecy manifested in the church; but thanks be to God, he has opened my eyes, and I pray that spiritual gifts may be manifested more and more, till we all have the Holy Spirit to abide in us continually. I think I can now see why I have been so lukewarm in this good and glorious cause, and I mean to be zealous and repent. I believe that God for Christ's sake has forgiven my heart wanderings, and I now ask my brethren and sisters to do the same, and hope and trust they will. I do feel as if I wanted to make an entire consecration to God. I want my whole will swallowed in his, and hope that I may evermore enjoy his good Spirit. My husband is now with me in this good way, and our house has become a house of prayer.

Brethren and sisters, let us not be discouraged. If God is for us who can be against us? I am determined not to let another take my crown.

Your unworthy sister, striving for the victory.

HELEN E. GOODELL.

Sandusky, Wis., May 2d, 1859.

From Bro. Holden.

BRO. SMITH: With heart-felt gratitude to God I can say, his mercy and goodness have followed me all the days of my life. When death seemed just before me and the grave soon to be my home, then I thought if my life should be spared, and my health restored, I should know and acknowledge that the Lord had done it. This blessing I now enjoy. "The Lord bringeth low, and lifteth up," blessed be the name of the Lord. With David I can say, I will pay thee my vows; which my lips have uttered, and my mouth hath spoken, when I was in trouble. Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily the Lord hath heard me; he hath attended to the voice of my prayer. Blessed be God which hath not turned away my prayer, nor his mercy from me.

My heart is in union with God's dear people, and with the message they are trying to obey. "My heart is fixed, O God, my heart is fixed."

Yours desiring "truth in the inward parts."

Jackson, Mich.

W. HOLDEN.

From Sister Sanford.

DEAR BRETHREN AND SISTERS: When I read the cheering letters from you, it gives me courage, especially when I read the letters of those who, like myself, are far from those of like precious faith. Though we are scattered here, we shall not be by and by, for He shall send his angels and gather his elect, and then if we are faithful we shall be found with them. In using the word, faithful, I mean it in its fullest sense, not to be partially faithful in some things while we neglect others. Like the Jews who paid tithes of mint, anise and cummin, but neglected the weightier matters of the law: Let us not only keep the fourth fifth and sixth commandments, but also the tenth. Let us not be covetous. Let us give willingly of what God has given us, to help spread the truth.

I rejoice that the plan of systematic benevolence is being established among the remnant, and although we cannot always lay by weekly, yet as often as we can I trust we shall remember our weekly benefits, and lay by something for the cause.

I feel like consecrating all I have to him who has done so much for me. I want to be free from this world, and ready to meet my Lord when he comes. Why be tied down to earth? Brethren and sisters, let us begin to cast off the weights that hang about us, and in their stead put on the armor of God. Although I have passed through deep trials of late, the waves of trouble have run over me, but the grace of God has been sufficient for me, and he has sustained me. I will still trust in him. Praise his holy name for overcoming grace. Yes, and he will still impart it to those who put their trust in him, until they conquer the last foe, and stand on mount Zion.

Yours striving to be there.

ELVIRA SANFORD.

Ashland, Min., Apr. 18th, 1859.

From Sister Carpenter.

DEAR BRETHREN AND SISTERS: I am still alone, not so much as one Mary to rest with me on the Sabbath, "according to the commandment," but I am not in the least discouraged. I rejoice that God has yet a people on the earth, and it is my daily prayer that they all may be kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Yet a little while and He that shall come will come and will not tarry. O may we be found of him in peace, without spot and blameless.

I love the doctrine of entire consecration. Without this our religion is vain. God has said, Be ye holy, for I am holy. Jesus says, Be ye therefore perfect, even as your Father which is in heaven is perfect. God will enable us to do all he requires us to do, if we trust in him in the way of keeping his commandments. Jesus saves his people from their sins, and not in them. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Are not these precious promises? I feel they are to me.

I am glad to learn that prejudice is giving away in many places, and the people are having an ear to hear. I hope it may yet be so in this vicinity. I realize that God has made ample provision for all the sons and daughters of Adam.

"No mortal has a just pretence  
To perish in despair."

God has said, "Look unto me, and be saved, all the ends of the earth;" for I am God and there is none else. Jesus says, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved.

"Lord, how extensive is thy grace!  
How rich, how full, how free."

Before the tent-meeting was here, three years ago, I was in the habit of drinking tea, but I saw that the brethren that called on us made no use of the article. The example looked good, and something seemed to whisper in my mind, you had better "do likewise." I obeyed without any difficulty, and found (as it is with everything we give up for Christ's sake) that he gave me something better. The words of scripture frequently and sweetly flowed through my mind, "And from all your idols will I cleanse you."

And now, dear brethren, suffer a word of exhortation. If there should be any of you that are yet indulging in foolish habits, such as chewing or smoking tobacco or taking snuff, drinking tea or coffee, or if you are tempted to be conformed to the foolish fashions in dress or in conversation, think of Him, who, though he was rich, yet for our sakes became poor. Think of Him, a man of sorrows and acquainted with grief; think of his seamless garment, his agony in the garden, and how he tasted death for every man. O if we will think of these things as we ought, we shall be enabled to say from our hearts, "Thy will be done."

Yours striving to overcome.

MARY F. CARPENTER.

Waterville, Vt., Apr. 25th, 1859.

From Sister Scott.

BRO. SMITH: It is between four and five months since I commenced to keep the Sabbath of the Lord, the day which he sanctified and blessed, and how the Lord has blessed me in my endeavors to do his will and keep all his commandments! I find them not grievous, oh no, there is great peace and joy for those that believe and obey. I think I have realized what it is to have joy which is unspeakable, and that peace which passeth all understanding, especially for the last two weeks. The Lord has been very near and I have had sweet communion with him. And may we not always live near to him, always feel the consoling influence of his presence, always rejoice in the hope of his soon coming? O the blessed hope! and it is ours; the christian's hope, so full of immortality! O christians, fellow-travelers to that bright world to come, let us put our whole trust in God, let us lean upon His arm who is able to bear us up under every trial, let us seek consolation from Him who said, Lo I am with you always, and, I will never leave nor forsake thee. Precious promise! O what love, what compassion our Saviour has! Brethren and sisters, let us rejoice and be exceeding glad, let us praise him for his great mercy and loving kindness to us. I feel to praise him for his mercy to me, the most unworthy of his creatures, in bringing me to see the light of present truth. How good, to send his messengers this way and then to open our eyes to see and our hearts to receive the truth.

April the 23, part of our little band of Sabbath-keepers met with the church at Battle Creek. The Lord met with us. It was indeed a feast to my soul. Although suffering with severe headache, I scarcely realized it. I felt as though lifted above all pain, and that one day in his courts was better than a thousand days in the tents of wickedness. After the morning service, four of us were buried with Christ by baptism. What a blessed privilege to have our sins remitted! I felt indeed dead to the world. O may I walk henceforth in newness of life, and so be ready to meet our Lord at his coming. In the afternoon we listened to the word preached by Bro. White, followed by a short exhortation by sister White. How cheering were her words! How my heart went out in unison with hers, as she pointed us up to that great source of light and comfort, that fountain of consolation, the christian's Friend, from whom cometh every good and perfect gift.

We have been much favored with preaching here in Convis. The Lord in his goodness and mercy has been mindful of us, and has often sent his messengers this way. It has greatly encouraged and strengthened us. Brother Frisbie has been instrumental in doing much good here. May the Lord bless and reward him for his labor among us. How good the Lord is! His lovingkindness is over all his works, and his mercy endureth for ever. The little company of Sabbath-keepers here are striving to grow in grace and in the knowledge of the truth. May our way ever be onward and upward, and finally lead us to that city which is not made with hands, eternal in the heavens.

Yours hoping to be gathered with all God's people into the fold of the good Shepherd.

MARY SCOTT.

Convis, Mich., May 6th, 1859.

From Sister Goldin.

BRO. SMITH: I must say that the present truth seems to me to be a glorious truth indeed. Seven months ago in hearing the subject of the Sabbath discussed, I received a little light of present truth. But at first I did not know as I ever should get enough to stand upon. I was not contented with such a foundation, and so I began to search for myself, that I might know where and upon what I was standing.

I have great reason to be thankful to God for his longsuffering towards me. I am led to wonder sometimes that such an unworthy creature as myself should be plucked as a brand from the burning. I will praise God for his goodness to me. It is the desire of my heart to live out the truths I now believe. I want to buy the gold that is tried in the fire. My relatives, for the most part, are enemies to the present truth. Sometimes I try to talk with them, as I want to have them see the truth, knowing the time will soon come when he that is unjust will be unjust still, and he that is holy, holy still.

As I retired to rest a night or two ago, the condition of my own family, and also other connections, rushed into my mind. They say they want the truth. Now if they do, and all others who are fighting against us, it seems to me they will sit down and reason as a person naturally would if he was traveling to a certain place and was not acquainted with the road or place. He would be willing to hear the way pointed out to him very plain, without interrupting the individual that was pointing out the way to him, by telling him of some other way so frequently that he could not hear the directions to the place he requested. It seems there are some who put light for darkness, and darkness for light, at the present time. It is through the great mercy of my heavenly Father that I threw away my prejudice, and was willing to hear the truth preached. It would be hard for me to stand now where I did before I embraced the present truth.

I love to hear from the brethren and sisters through the *Review*. It has often strengthened me in the way of truth. A short time since in talking with an opposer of the truth, he turned to Rev. xxii, and read, "For without are dogs, and sorcerers," and so on. He said it did not read Sabbath-breakers. I told him the verse above it said, "Blessed are they that do his commandments." I thought it read plain enough. My prayer is that our opposers may yet see the truth that God has for his people in these last days. It appears to me that God at different times had a particular truth for the people to believe. Do we not see how it was before the flood? also before our Saviour was born? His birth was foretold to the people, but they did not receive it. And now in these last days he has a blessed truth for all who will obey. By having respect unto all his commandments, they may enter in through the gates into the city. If these few imperfect lines should fall into the hands of any who have had thoughts that we might be right, and have not decided against us yet, I would say to such, Ask God to guide you into the truth, and search for yourselves, that you be not deceived, but may be numbered with the remnant.

Yours in love of the truth.

SARAH GOLDIN.

Crane's Grove, Ills.

Sister L. Parmenter writes from Rochester, Mich.: "I can say to brother Allen, my heart feels his woes. I can weep with those that weep. His lines called to mind the scenes that I have passed through. Death, the cruel spoiler, has taken from us three children, a son and two daughters. O how bitter was the pang! How our hearts were rent! But Jesus says, Come unto me all ye weary and heavy laden, and I will give you rest. How sweet it is that there is one that can give us rest. We must come with faith and a humble heart, and he will clear away the dark clouds that gather over us.

"Though lonesome is my dwellingplace,  
My children gone from me,  
If Jesus shows his smiling face  
How cheerful I shall be."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MAY 19, 1859.

Financial Report.

Table with 2 columns: Description of expenses and receipts, and Amount. Includes 'THE Expenses of the REVIEW OFFICE during the past volume have been' and 'Receipts during current volume.'

SUBSCRIPTION LIST.—Additions from New England, during past volume, 45; stops 24; gain, 21. New York State, additions 78; stops, 33; gain, 45.

BAN. IN IOWA will be gratified with the following from Bro. J. T. Orton, of Rochester, N. Y.: "I have bought a good second hand Tent Circle, 50 feet, with 25 ropes, all in good order, for \$85.00."

We have sent a draft to pay for the Tent, which will soon be shipped to B. F. Curtis, Iowa City, Iowa. JAMES WHITE.

THE Lord willing, I expect to meet with the friends of truth in Tyone, Sabbath, May 21st, and at Lapeer, Sabbath, May 28th.

Brethren will please arrange for about three discourses in each place, as they may deem best. Remittances for REVIEW, &c., can be received, as we go direct to Battle Creek. M. E. CORNELL.

Business Department.

Business Notes.

A. S. H: 1, \$1.50; 2, \$2.50. E. C. Stiles: Received, and replied to by letter some time since. Bro. B. Hostler requests us to say that his P. O. address is Brookfield, Mad. Co. N. Y.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand. L. Paine, A. S. H., S. K. Lathrop, P. M., J. Avenell, D. W. Emerson, S. Golden, E. M. Billings, P. D. Lawrence, L. Drake, S. Flanders, S. Osgood, H. C. Hall, J. C. Parker, J. Authouse, J. Ponfret, Wm. Herald, E. Seely, P. A. Rockwell, L. M. Morton, S. A. Jessip, O. Mashure, Wm. S. Ingraham, J. H. W., J. Bates, H. H. Smith, J. T. & F. Rogers, D. S. Marsh, S. Eastman, S. Peck, S. B. Craigg, S. Dana, C. M. Coburn, N. Preston, W. J. Mills, M. S. Avery, E. Green, B. F. Roberts, E. Wilcox, E. A. Averill, M. Hull, E. C. Stiles, A. Fife, Wm. Gould, I. Sanborn, J. Clarke, M. B. Czechowski, J. A. Hardy, B. F. Rice, M. Bean, F. Wheeler, M. E. Cornell, T. Denmore, J. Furbish, J. M. Brown, I. C. Vaughan, A. D. Rust, Wm. Harris, F. Gould.

Receipts.

Annexed to each receipt in 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. A. Loveland 2.00, xv.1. I. H. Parker 1.00, xv.18. J. Claxton 2.00, xv.1. J. Swasey 2.00, xii.1. M. S. Wilds 1.00, xiv.1. O. Mashure 2.00, xi.1. Mrs. P. D. Lawrence 1.00, xiv.1. S. Flanders 1.00, xii.1. S. Osgood 1.00, xv.1. M. Foster 1.00, xv.1. S. Eastman 1.00, xv.1. N. T. Preston 2.00, xv.1. S. Dana 1.00, xv.1. A. N. Curtis 1.00, xv.1. Wm. Herald 0.60, xiv.5. Miss E. Seely 1.00, xv.1. S. E. Edwards 1.00, xiv.18. G. W. Edwards 1.00, xiv.18. J. B. Stacy 1.00, xiii.18. J. Stacy 1.00, xiv.14. J. Mears 1.00, xv.1. J. Harmon 2.00, xiii.20. Wm. L. Hopkins 2.25, xiv.1. P. Radabaugh 1.00, xii.21. H. A. Crow 1.00, xv.1. S. B. Craigg (for S. Craigg) 1.00, xvi.1. S. B. Craigg 2.00, xvi.1. Thos. Coburn 1.00, xvi.1. Mrs. M. Lathrop 1.00, xiv.6. H. H. Smith (for L. W. Sims) 0.25, x.14. J. T. Rogers 2.00, xii.1. Sally Peck 4.50, xvi.7. E. Bartlett 2.00, xv.1. J. Authouse 2.00, xii.1. W. J. Mills 1.00, xv.1. J. P. Eting 0.25, xiv.1. I. D. Vanhorn 1.00, xv.16. A. Fife 2.00, xv.1. S. W. Bean 1.00, xvi.1. B. F. Rice 2.00, xv.1. J. Furbish 2.00, xv.1. B. F. Roberts 1.00, xiv.14. E. Wilcox 2.00, xvi.1. J. Naramore 1.00, xiv.1. B. Hostler 2.00, xiii.1. G. R. Barber 1.50, xiv.20. J. H. Grandy 2.25, xiii.8. Wm. Harris 2.00 (2 copies) xv.1. H. Rosseau 2.00, xv.1. S. Osborne 1.00, xiv.18. J. A. Hardy 1.35, xv.11. Wm. Gould 1.00, xiv.1. H. Keefer 1.00, xiv.8. E. Walworth 1.25, xiv.20. FOR REVIEW TO THE POOR: A. Loveland, E. Colby, C. Colby, each \$2.00. H. Clough \$1.00.

INDEX TO VOL. XIII.

Table with 2 columns: Article Title and Page Number. Includes 'A Short Tour among the Saints', 'Immortality of Soul, &c.', 'Judging Evil of Others', 'The Tract Society and Slavery', 'The Bosom Sin', 'Theological Blindness', 'The Eden Above, [music]', 'The Destiny of the Wicked', 'The Dust-covered Bible', 'The Christian & Jewish Sabbath', 'The Crucifixion', 'The Review', 'The Course to Pursue', 'The Gospel Day, [poetry]', 'The Time is Come', 'The Minister & the Hams', 'The Word Thought', 'To the Messengers', 'Three Reasons for Rejoicing', 'The Advent, [poetry]', 'Traditions of Men', 'The Laodicean Message', 'The Atoning Blood of Christ', 'The Blessed Hope', 'There was no Open Vision', 'The Saviour's Sympathy, [poetry]', 'The Solemn Warning', 'The Third Commandment—A Query', 'The Bond of Peace, [poetry]', 'To Him that Overcometh', 'The Bible', 'The Sabbath in England', 'The Signs of the Times', 'Twelve Baskets Full', 'The Second Death', 'The Sanctuary', 'The Bridge, [poetry]', 'The Sabbath', 'Tent Operations in the West', 'The Sons of God', 'The True Witness', 'Tobacco', 'The Rejection of Laodiceans', 'The Spirit of God', 'The Pilgrim, [poetry]', 'The Discussion—The Sabbath', 'The Cause in Vt.', 'The Land of the Living, [poetry]', 'The Latter Rain', 'The Two Stones', 'The Sabbath', 'Tny Kingdom Come, [poetry]', 'The French Mission, 126, 160, 188', 'The Life of Faith', 'The Glory belongs to God', 'The Yoke of Bondage', 'The Message is Onward, [poetry]', 'The Sinner's Business', 'They love to Fight', 'The State Prisons Overflowing', 'The Present Truth', 'Thoughts for the Thoughtless', 'Tent Meetings', 'To the Lone Pilgrims', 'The World without Sabbath', 'The Sermon to a Solitary, &c.', 'The Bondage in Egypt', 'The Fountain Opened', 'The Fire of Love, [poetry]', 'The Law of the Sabbath', 'The medium of Instruction', 'Take no Thought', 'The Seventh Angel, &c.', 'The Recent Revivals', 'The Bible', 'The Sab. altered bak again', 'The Sinner's Trials', 'The Remnant Ch [poetry]', 'Tell Me', 'The Two Thrones, 185, 193', 'The Mortara Case, &c.', 'The Idle Christian', 'The Loving Kindness of God', 'The Burden of Proof', 'The Sab.—Do we Keep Holy', 'The Angel of Mercy', 'Too Big to Pray', 'The Prodigies at the crucifixion', 'Unity of Remnant Ch., 116, 125', 'Vindication of the Great Incentive, 26', 'Views & Experience—F. G. Brown, 65, 73, 81', 'Visit to Lapeer, Mich., 144', 'Whence the Difference, 4', 'What is the Eye-salve, 16', 'We will Bless the Lord, &c., 21', 'Work out your own Salvation', 'Words of Oheer, [poetry], 33', 'We will Do thee Good, 36', 'What must I do to be Saved, 41', 'Whose Suggestion, 51', 'Who are Apostles, 60', 'Wesley on the Law, 61', 'Will the Saints Evr Go, &c., 64', 'Where is Rest, [poetry], 81', 'Who are the 144,000, 91', 'Why Christians fail of Success, 134', 'Why I attend Church, &c., 135', 'Whatever is is Right, 136', 'Work, but don't Worry, [poetry], 137', 'Watchman What, [poetry], 145', 'Will you be a Pilgrim, [poetry], 158', 'Weep with Those who Weep, 193, 166', 'Who is sufficient for these things, 184', 'Who Shall be Greatest, 189'.

Continuation of the Index to Vol. XIII, listing article titles and page numbers. Includes 'The Tract Society and Slavery', 'The Bosom Sin', 'Theological Blindness', 'The Eden Above, [music]', 'The Destiny of the Wicked', 'The Dust-covered Bible', 'The Christian & Jewish Sabbath', 'The Crucifixion', 'The Review', 'The Course to Pursue', 'The Gospel Day, [poetry]', 'The Time is Come', 'The Minister & the Hams', 'The Word Thought', 'To the Messengers', 'Three Reasons for Rejoicing', 'The Advent, [poetry]', 'Traditions of Men', 'The Laodicean Message', 'The Atoning Blood of Christ', 'The Blessed Hope', 'There was no Open Vision', 'The Saviour's Sympathy, [poetry]', 'The Solemn Warning', 'The Third Commandment—A Query', 'The Bond of Peace, [poetry]', 'To Him that Overcometh', 'The Bible', 'The Sabbath in England', 'The Signs of the Times', 'Twelve Baskets Full', 'The Second Death', 'The Sanctuary', 'The Bridge, [poetry]', 'The Sabbath', 'Tent Operations in the West', 'The Sons of God', 'The True Witness', 'Tobacco', 'The Rejection of Laodiceans', 'The Spirit of God', 'The Pilgrim, [poetry]', 'The Discussion—The Sabbath', 'The Cause in Vt.', 'The Land of the Living, [poetry]', 'The Latter Rain', 'The Two Stones', 'The Sabbath', 'Tny Kingdom Come, [poetry]', 'The French Mission, 126, 160, 188', 'The Life of Faith', 'The Glory belongs to God', 'The Yoke of Bondage', 'The Message is Onward, [poetry]', 'The Sinner's Business', 'They love to Fight', 'The State Prisons Overflowing', 'The Present Truth', 'Thoughts for the Thoughtless', 'Tent Meetings', 'To the Lone Pilgrims', 'The World without Sabbath', 'The Sermon to a Solitary, &c.', 'The Bondage in Egypt', 'The Fountain Opened', 'The Fire of Love, [poetry]', 'The Law of the Sabbath', 'The medium of Instruction', 'Take no Thought', 'The Seventh Angel, &c.', 'The Recent Revivals', 'The Bible', 'The Sab. altered bak again', 'The Sinner's Trials', 'The Remnant Ch [poetry]', 'Tell Me', 'The Two Thrones, 185, 193', 'The Mortara Case, &c.', 'The Idle Christian', 'The Loving Kindness of God', 'The Burden of Proof', 'The Sab.—Do we Keep Holy', 'The Angel of Mercy', 'Too Big to Pray', 'The Prodigies at the crucifixion', 'Unity of Remnant Ch., 116, 125', 'Vindication of the Great Incentive, 26', 'Views & Experience—F. G. Brown, 65, 73, 81', 'Visit to Lapeer, Mich., 144', 'Whence the Difference, 4', 'What is the Eye-salve, 16', 'We will Bless the Lord, &c., 21', 'Work out your own Salvation', 'Words of Oheer, [poetry], 33', 'We will Do thee Good, 36', 'What must I do to be Saved, 41', 'Whose Suggestion, 51', 'Who are Apostles, 60', 'Wesley on the Law, 61', 'Will the Saints Evr Go, &c., 64', 'Where is Rest, [poetry], 81', 'Who are the 144,000, 91', 'Why Christians fail of Success, 134', 'Why I attend Church, &c., 135', 'Whatever is is Right, 136', 'Work, but don't Worry, [poetry], 137', 'Watchman What, [poetry], 145', 'Will you be a Pilgrim, [poetry], 158', 'Weep with Those who Weep, 193, 166', 'Who is sufficient for these things, 184', 'Who Shall be Greatest, 189'.