

# 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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#### GOD'S SUPPORT AND GUIDANCE.

TRANSLATED FROM THE GERMAN.

Forsake me not, my God,  
Thou God of my salvation!  
Give me thy light, to be  
My sure illumination.  
My soul to folly turns,  
Seeking she knows not what;  
Oh! lead her to thyself—  
My God, forsake me not!

Forsake me not, my God!  
Take not thy Spirit from me;  
And suffer not the might  
Of sin to overcome me.  
A father pitieth  
The children he begot;  
My Father, pity me;  
My God, forsake me not!

Forsake me not, my God!  
Thou God of life and power  
Enliven, strengthen me,  
In every evil hour;  
And when the sinful fire  
Within my heart is hot,  
Be not thou far from me;  
My God, forsake me not!

Forsake me not, my God!  
Uphold me in my going;  
That evermore I may  
Please thee in all well-doing;  
And that thy will, O Lord,  
May never be forgot  
In all my works and ways—  
My God, forsake me not!

Forsake me not, my God!  
I would be thine for ever;  
Confirm me mightily  
In every right endeavor.  
And when my hour is come,  
Cleansed from all stain and spot  
Of sin, receive my soul;  
My God, forsake me not!

#### BIBLE DOCTRINE OF THE DIVINITY OF CHRIST.

BY D. W. HULL.

(Concluded.)

We have found thus far that the Father and Son are spoken of as two distinct persons; we shall now bring other passages bearing directly upon that point.

Phil. i, 13-15. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God the first born of every creature." No, says popular theology backed by the decision of popes, he is himself the invisible God.

Jude 4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Here the only Lord God is distinguished from the Lord Jesus Christ. If ever language implies anything it certainly implies in this connection that the "only Lord God" is a distinct being from "our Lord Jesus Christ."

Phil. ii, 5-11 "Let this mind be in you which was also in Christ Jesus; who being in the form of God (very God, our opponents would read it) thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made (not his humanity, but he himself was made) in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death (No, says the Trinitarian, his body became obedient unto death, but the divine part never suffered) even the death of the cross. Wherefore (not his divine part, but) God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

This confession will result in the Father's glory, but if every tongue should confess that a part of Jesus only was Lord whilst the other part was human it would not be the confession that Paul desired to result in the Father's glory.

1 Pet. i, 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The reader should bear in mind that in all the passages quoted above, the Father and the Son are spoken of as separate beings. Jehovah is called not only the Father of Jesus Christ, but is also termed his God. Hear our Saviour while suffering upon the cross [Mark xv, 34]: "My God, my God, why hast thou forsaken me?" We not only find that our Saviour calls his Father his God but that God had forsaken him. It is here asserted by Trinitarians that the God-head had left him. If this is the case then Christ was alive after the God-head had left him. Then it was only the humanity that died and we have only a human sacrifice. Gal. i, 3, 4 "Grace be to you, and peace from God our Father AND from our Lord Jesus Christ who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father." It would have been very easy here for Paul to have told the Galatians that Christ might deliver us from this present evil world according to his OWN will.

Heb. xiii, 20. "Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work," &c. Here again God is spoken of as a distinct being from Jesus Christ. We learn here that while Jesus was dead, the God of peace was living, else he could not have raised Jesus from the dead.

Having examined all the important passages of scripture on this subject, we will now take our leave of this part of it and proceed to show that

Christ must needs die; and also what kind of a death he must die.

We have said that Christ must needs die. Our reason for this assertion, is, that man by transgression is subject to death; and unless there is a being who is not subject to death to pay the penalty, there is no hope of a resurrection. See 1 Cor. xv, 26. Adam by transgression entailed death upon the whole human race; Christ by his death brings them back to life again. But he does not restore immortality to those who live all their lives in transgression of God's holy law.

Heb. ix, 27, 28; "And as it is appointed unto men once to die, but after this the judgement, so Christ was once offered to bear the sins of many; and unto them that look for him will he appear the second time without sin unto salvation."

Nothing short of the same death that men are subject to will ever bring a resurrection. Christ is here represented as an offering. If there was any part of the lamb that was offered that escaped out of the body, then did a part of Christ escape death. But we are told that Christ's soul did not die. We remark that in order to pay the debt and restore men to life he must die the same death to which man is subject. If our Trinitarian friends are not careful they will have a compound of four elements instead of three; thus, Godhead (one) Humanity (two—soul and body), and holy ghost (one) which makes four.

Psa. xvi, 9, 10: "Therefore my heart is glad and my glory rejoiceth; my flesh, also shall rest in hope; for thou wilt not leave my soul in hell (or the grave) neither wilt thou suffer thine Holy One to see corruption." It would have been nonsense to say that Christ's soul should not be left in Sheol if it never was there. In proof that this has reference to Christ we refer the reader to Peter's testimony; Acts ii, 25-27, 31, 34. "For David speaketh concerning him (Christ), I foresaw the Lord always before my face, for he is on my right hand that I should not be moved." Then comes the quotation above. He then goes on to show that it was not David because his sepulcher is with us to this day (an evidence that David's soul was left in hell). He continues, "He seeing this before, spake of the resurrection of Christ that his soul was not left in hell (ἀδύς—the grave) neither did his flesh see corruption." This was evidence that David had reference to Christ. But as further evidence, the Apostle continues, "For David is not ascended into the heavens." We have evidence then, that either dead or alive, Christ's soul entered the silent portals of the tomb.

Matt. xxvi, 38. "Then he saith unto them, My soul is exceeding sorrowful even unto death." If this implies anything, we should infer that it would imply that the Saviour's soul was subject to death. It would be the worst of nonsense to talk about a never-dying soul being sorrowful unto death. On this point we shall be obliged to quote again 2 Pet. iii, 18. "For Christ hath once suffered for sins the just for the unjust, that he might bring us to God, being PUT TO DEATH IN THE FLESH."

There is no chance of escape here: Christ's soul and every part that dwelt in his flesh was put to death and buried in sheol, or hades. We now turn to Isa. liii; "He was oppressed and afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth."

We might here remind the reader that a lamb when slain is not partly killed and partly kept alive, but totally deprived of life.

"He was taken from prison and from judgment, and who shall declare his generation? *for he was cut off out of the land of the living*; for the transgression of my people was he stricken." We might ask, What was left of him after he was cut off? Suppose the body only was cut off, and the soul freed; then the only important part was not cut off. "And he made his grave with the wicked and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; *when thou shalt make his soul an offering for sin*," &c. His soul was really made an offering for sin; this agrees with Peter's testimony. "He was put to death in the flesh." If the soul was the offering, it was the soul that was slain. "He shall see the *travail of his soul* (his "soul was sorrowful unto death"), and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Why? *Because he hath POURED OUT HIS SOUL UNTO DEATH!* And he was numbered with the transgressors and he bear the sin of many, and made intercession for the transgressors." This is so plain that it needs no comment.

If the reader will now turn to 1 Cor. xv, he will observe that Paul bases our whole hope upon the resurrection of Christ from the dead. "If Christ be not risen then is our preaching vain," says the apostle. Modern theology would answer, Not so Paul, for the only important part of Christ returned to heaven at death.

Just here we might anticipate an objection. It is asserted that Christ promised the thief that they would that day be together in paradise. Luke xxiii, 43. "Verily I say unto thee to day, shalt thou be with me in paradise." The quotation as it stands above however, does not seem to imply so much. Christ only asserted on that day what he would do when he comes in his kingdom! As punctuation is no part of inspiration we have taken the liberty to alter the punctuation somewhat above. The reader will find the subject of Christ's promise to the thief elaborately discussed in a work lately published at the *Review* Office, Battle Creek, Mich.

Let us now look at what the Saviour himself taught on this point. Matt. xii, 40. "For as Jonah was three days and three nights in the whale's belly so shall the Son of man be three days and three nights *in the heart of the earth*." How was Jonah in the whale's belly? Was his soul in heaven and his body in the whale's belly? How is the Son of man to get into the heart of the earth? We are answered that his body went into the grave, but his soul, divinity or something, went off to paradise. But we have still more positive testimony on this point.

John xx, 17. "Jesus saith unto her, touch me not, for I am not yet ascended to my Father." This was three days after the Lord's promise to the thief. This surely is enough to settle the matter with the candid.

We trust we have now fairly investigated this subject having examined a majority of the scriptures referring to it. We have found positive testimony to show

1. That God is a personal being.
2. That Jesus Christ was his Son.
3. That he and his Father were distinct persons having one common interest, and
4. That Jesus Christ died soul and body and rose again.

May the Spirit of the living God wake the dear reader to a sense of his obligation to the Son of God, who has so dearly purchased our redemption with his own precious blood. Amen.

*Iisbon, Iowa, Oct. 1859.*

THERE are many memorable mountains, but none are so much so as Horeb. Here the Lord appeared to Moses in a flame of fire out of the

midst of a bush. Here the glory of God shone forth at the promulgation of the moral law. Here the rod in the hands of Moses brought water out of the smitten rock—which rock was a type of Christ. Here the weary hands of Moses were stayed by Aaron and Hur, which caused victory to perch upon the banner of Israel. Here the sage fasted twice forty days and forty nights. Here was he presented with the two tables of the law which he committed to God's covenant people. And it was on this mount that the eyes and heart of the prophet Elijah were gladdened by a celestial vision. Even by one of these events, Horeb would have been made memorable, how much more it is made so by *seven* such events!

For the Review.

#### SOFTENING HARD HEARTS.

A hard heart? Have you? well friend, what will you do with this hard heart? Keep it, or take it to Jesus? The only remedy for a hard heart is Jesus! Jesus is the cure-all. No matter how hard your heart is, if hard as the nether millstone Jesus can soften it directly. Is there anything too hard for the Lord? If all the hardness of all hard hearts, were put into one heart, the blood of Jesus is sufficient to melt them down into perfect softness.

We know of no other remedy for hard hearts but Jesus. Some have tried and tried every way and all ways for five, ten, twenty, thirty years or more to soften them themselves but in vain—instead of being softer, they seem to grow harder, until they were constrained to cry out, "O wretched hard hearts, who shall deliver us from them?" Then as a last resort they were compelled to carry them to Jesus to have them softened into hearts of flesh.

Friends you who are burdened with hard hearts, why not go to Jesus at once, take them *directly* to this cure-all; Jesus is always ready, always able, always willing. He never turns away a single case of hard-heartedness. The remedy also is plain, simple, easy, sure. The conditions on which Jesus softens hard hearts are not difficult; besides, there is nothing to pay. Some physicians are exorbitant in their charges, so much so, the poor are unable to meet the expense of being cured. Not so with the heavenly physician. All Jesus requires is merely the grateful acceptance, a willing mind, a heart of submission and patient waiting.

"In my hand no price I bring,  
Simply to thy cross I cling."

"Ho every one that thirsteth come ye to the waters, and he that hath no money, come ye buy and eat; yes, come buy wine and milk without money and without price." \* \* \*

The very moment you begin to feel your hearts are hard (and O what a blessing to feel and know this!) take them right to Jesus, *quick!* don't wait a moment to soften them yourselves by prayer, fasting, or doing penance; all this trying to soften your own hearts is labor lost, worse!—it is offensive to Jesus, it is taking the work that belongs to him out of his own hands. To soften hard hearts is Christ's work and not yours. *Beware* how you interfere or monopolize! Prayers, fastings, agonies, groans, tears of anguish and tears of blood will never take away these hard and stony hearts of yours, *never!* And those are physicians of no value who teach you to wait and try to get them softened before you go to the great Physician. What says the poet:

"Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God I come.  
Just as I am thou wilt receive,  
Wilt welcome, pardon cleanse, relieve,  
Because thy promise I believe,  
O Lamb of God I come."

This is it, the poet understood the Gospel way of softening hard hearts, the only way indeed. Friend, take yours to Jesus now, wait not, doubt not, fear not; take it to him, give it up to him to soften it in his own good way and pleasure. And when you have taken it to Jesus and laid

it at his feet, don't be discouraged because you do not feel that it is softened immediately; leave it there on his altar; don't take it up, or so much as touch it; *let it be.* Jesus will take good care of it; *let it be.* Wait, have patience. Hold on, on! Cast not away your confidence, which hath great recompense of reward. For ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come, will come and will not tarry.

Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him! *Hold on—on!*

"O for a glance of heavenly day  
To take this stubborn heart away,  
And thaw with beams of love divine  
This heart, this frozen heart of mine!"

"'Tis done, the great transaction's done,  
I am the Lord's and he is mine!"

Jesus has taken away the stony heart and given a heart of flesh.

"O happy day that fixed my choice  
On thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

D. F. NEWTON.

#### A WAYWARD AND INCONSISTENT GENERATION.

MATT. xi, 16—19. IN pursuing his theme, Jesus likened that generation, or people of his age, to "children sitting in the markets," pursuing their sports, and continually chiding each other for not playing their parts in order. Then as now, the children of cities and villages were accustomed to gather in the markets and other places of public resort for amusement. It seems that they frequently diverted themselves by playing *festival* and *funeral*; that is, acting over the then fashionable proceedings at weddings, funerals etc., in imitation of grown-up people. This was but natural. Music and dancing were indispensable accompaniments of all festive occasions in those days, and funerals were solemnized by groups of hired mourners whose office it was to respond to each other in loud wailings and lamentations. The children aped their seniors. The pipers piped, and the rest were expected to dance. One group mourned, and the rest were expected to wail and lament. But the children are sometimes wayward, contrary, careless or tired in their sports, and fell to reproaching each other for not keeping up their respective parts. It was frequently so with those of Galilee and Judea, in playing festival and funeral. Hence Jesus likened the churchmen of his time to such children. They *played* religion, rather than *lived* it, and were continually grumbling at others for not suiting themselves to their formalities and caprices. John the Baptist was no player at religion. He was sternly in earnest. The popular religionists could not endure his abstemiousness and moral strictness, and splenetically said, "He hath a devil"—is a demoniac. But the Son of man suited them no better. He was no religious *player*. He too was in earnest: though without any of John's dietetic abstemiousness. What then was his fault? He was the friend of publicans and sinners. He ate and drank with them familiarly, and preached vehemently against self-righteousness, Pharisaical display, pride, covetousness, retaliation, vindictive punishments, hatred of enemies, and hard heartedness toward the perishing classes. These characteristics were quite as offensive to these grown-up children, as John's. So they said of him, "Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners!"—a loose, bad man! Thus it is always with those who *play* religion—the traditionist, formalists, sanctimonialists and externalists. They see nothing and do nothing *spiritually*—nothing in the light of great principles. Nothing pleases them that differs from their established *fashion* of religion, or that requires them to make any radical change in their conduct, habits and characters. They have some contemptuous imputation, epithet or nickname in store for every earnest reformer. But,

as Jesus said, "Wisdom is justified of her children; that is, the truly wise, judge wisely and approve of truth and righteousness wheresoever manifested. They look thro' mere externals and incidentals at the substance, principle, spirit and intrinsic nature of things, and make up judgment accordingly, regardless of hoary prejudice, popular caprice, or their own personal convenience. Let us pray that the children of Wisdom may be greatly multiplied.—*Pract. Christian.*

**INDIVIDUAL RESPONSIBILITY.**—Ministers of the Gospel are often applied to by christian fathers, and husbands and brothers with such pleas as these: "Won't you talk to my children, to my wife, to my sister, about their soul's welfare? I can't do it myself." Some of these applicants have even been in honor in the church, and held positions of importance.

"I once had an elder of my church," said a speaker, "come to me and implore me to go to his house, and talk to his children! I asked him if he did not do it himself. No; he didn't like to do it; he couldn't do it! He felt a backwardness, a hesitancy about it and he thought the work could much better be done by me! Said I to him, 'Sir this is your work. The responsibility rests upon you. It's not my business to take it from your shoulders. I cannot do it!' Does not this reluctance, this stange fear to speak to our dear ones on such vital matters, reveal the secret of too many Christian homes? that we do not set such an example in our daily walk before our children as to recommend our religion?"

The duty and privilege of this *personal* work for souls was strikingly illustrated by the speaker in the following incident:

"A clergyman stopping at my house last night told me this little incident: A lady came to her minister to ask him to talk to her husband about his soul's salvation. She said she did not like to do it—could not do it herself. "But it's your business to do it madam," said her pastor. "Before this night passes you should talk with your husband and try to lead him to Christ. Will you do it?" She promised she would.

"She went home greatly troubled in mind. She went to bed. Still she had not courage to say a word to him. She did not dare to go to sleep because of her promise. She lay there hour after hour till near morning, awake, terribly distressed in mind, scarcely knowing what to do. Yet she did not dare to broach the subject. Presently, thinking her husband asleep she was surprised to hear him ask if she was asleep.

"No" she replied.

"Well why dont you go to sleep? What's the trouble?"

"She then related the cause—how anxious she was that he should become a christian.

"Why," said he, "I have been thinking on the subject for the last month or two, and I wondered you did not talk to me; I wanted you to do it; I thought it was your place. Let us pray now."

"They kneeled by that bedside imploring divine pardon and acceptance, and before the light of day broke into that chamber, that husband's heart was liberated—he had found peace in Christ."

O how many just such cases there are! How many who want us to talk to them; who, if we will only stretch out the hand to them, will willingly, gladly grasp it and go with us to where Christ may be found!—*Sunday School Times.*

#### PROMISES FOR THE DAY OF TRIAL.

GOD calls his own children to pass through a stern discipline. As gold is purified in the fire, so his beloved ones must be refined in the furnace of affliction. The Captain of our salvation was made perfect through suffering, and the disciple cannot expect to be above the master. But all afflictions are made to work together for good, and the following paragraphs may comfort any passing through the deep waters:

The day of trial came and the blow, as usual,

fell most heavily upon the mother. Her child was dead. In her troubles she hastened to the promises of God; and when asked if she found support from them, she answered, "What are the promises for, if not for such a season as this?"

The child of God is often called to walk in darkness. The further he proceeds, the greater is the darkness. The light of reason fails to guide him. He is confused, and the gloom within is tenfold that of the gloom without; for, "if the light that is in thee be darkness, how great is the darkness?" He casts himself upon God, and receives—deliverance? no—nothing but a promise. "Fear not; when thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned: neither shall the flame kindle upon thee." And it is enough; "hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?"

The promises of God give light; they are the Lord's candles. When the Lord had delivered David out of the hands of all his enemies, and out of the hand of Saul, he said, "Thou art my lamp (or candle,) O Lord, and the Lord will enlighten my darkness."

A motherless boy was once asked if he would not like to have another mother to take care of him. He assented, and then added: "But my grandmother will take care of me, and she'll do it, whether she is paid for it or not." This was child-like. The experience of the past was to the lad a pledge for the future. Now to the Christian, the promises of God are pledges that, come what may, all will be well. In their past experience all his promises are endorsed as kept, so that they can say with the Apostle, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

Is the night dark? Has the sun gone down, and is there no moon? Take, then, these pledges—these candles of the Lord—and let there be light in thy heart.

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face."

#### "NO GOD TO GO TO."

A FEW weeks ago, while far from home, I went up to the "house of the Lord" to worship with his people. When the hour came for the Sabbath-school, I entered a slip in which several ladies were seated, hoping to garner some good from that day's exercises.

Just before the time for closing came, one member of the class, whose heart seemed all aglow with love for Jesus, and a desire for the salvation of precious souls, requested of the class that they should remember in prayer a dear friend who was deeply afflicted, and who, as she expressed it, "seemed to have no God to go to."

"No God to go to!"—How the words lingered in my heart; I could not shake them off.

"No God to go to!" How dreadful the condition; and yet there are so many among the list of chosen friends on whose heart the name of the God who made them and loves them with pitying tenderness is not engraven. Thousands and thousands all over our world coldly turn from his proffered mercy, and live on, without "a God to go to."

When never a cloud lowers upon your pathway, and all your hopes bud and bloom and come to ripened maturity with never a blight on their beauty, can you receive all, and never desire "a God to go to," in the spirit of the Psalmist, who cried, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice?"

Have you never a "Bless the Lord, O my soul, and forget not all his benefits," to utter?

Alas, when the raindrops of grief shall fall heavy upon your heart, and the waves of some crushing agony come surging over your spirit, in that hour of utter desolation how will you feel the need of "a God to go to?"

If you have no hope in him who died on Cal-

vary, seek him now, that through life and in death, in sunshine or cloud, in joy or sorrow, your everlasting trust may be in him who is ready to receive all who come unto him. A. M. L.—*Am. Mess.*

#### THE COMING OF THE SON OF MAN.

"As the lightning cometh out of the east and shineth even unto the west," so shall be HIS coming—universally visible from the east even unto the west, and shining from heaven unto earth, yea, "every eye shall see him," [Rev. i. 7,] yea, "all the tribes of the earth shall see the Son of Man," Matt. xxiv. 30.—"As lightning cometh," so shall be HIS coming, shining in the awful "brightness" of his own exceeding glory, yea, "all the tribes of the earth shall see the Son of Man coming in the clouds of heaven, with power and great glory," Ver. 30. You have gazed upon an unclouded evening sky, and suddenly, in an instant, you have seen lightning shoot athwart it *without any change therein*—so shall be the coming of the Son of Man in HIS DAY. Or you have beheld the heavens and the earth, the trees and the fields, man and beast, the winged fowl and the busy insect, and the cattle on a thousand hills, rejoicing in the bright beams of the bridegroom-sun, and you have seen burst over you a storm of lightning, discharging itself in thunder, which, although it had gathered on and rolled on in visible preparation, *has overtaken you suddenly*, because the note of it had been *unheeded by you or disbelieved in*. So in HIS DAY shall be the coming of the Son of Man upon a heedless, unbelieving world.

"For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark," until the very day; no cessation of wickedness, and worldiness and wanton pleasure, no belief in the coming judgment, no looking for it—on they went, poor souls, eating and drinking and marrying, merry and light-hearted, singing and dancing, blind and heedless, like the moth to the candle, until the day that Noe entered into the ark, "and KNEW NOT until the flood came, and took them all away." KNEW NOT! wretched men! KNEW NOT! Noah, and the seven other saved souls *knew*, knew it all "perfectly." But THEY knew not—they cried "peace and safety," and so "sudden destruction" came upon them; "so shall also the coming of the Son of Man be."

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye, therefore, and pray always, that he may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

#### Procrastination in Religion.

MEN are ever beguiling themselves with the dream that they shall be one day what they are not now; they balance their present consciousness of a low worldly life and of a mind heavy and dull to spiritual things, with the lazy thought that some day God will bring home to them in power the realities of faith in Christ. So men dream away their lives in pleasures, sloth, trade, or study. Who is there that has not at some time secretly indulged the soothing flattery, that the staid gravity of age, when youth is quelled, or the leisure of retirement, when the fret of busy life is over, or, it may be, the inevitable pains and griefs which are man's inheritance, shall one day break up in his heart the now sealed fountain of repentance, and make, at last, his religion a reality? Who has not allayed the uneasy consciousness of a meager religion with the hope of a future change? Who has not thus been mocked by the enemy of man?—*Manning.*

WHAT a marvelous idea, that a sinner should excite harmony in heaven! yet every repenting sinner does this: "There is joy in the presence of the angels of God over one sinner that repenteth."

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, NOVEMBER 17, 1859.

## CLOSE OF THE VOLUME.

THIS week closes the fourteenth volume of the REVIEW. Fourteen volumes! Probably the friends of this little sheet who saw its first entrance upon its humble mission, were not looking for time to continue till it should reach half this number. Yet the Lord is not slack concerning his promises; it is only his long-suffering, his unwillingness that any should perish, that leads him to extend the time of earth's probation, another and yet another year.

In taking a retrospect of this work, we see nothing discouraging. What can be discouraging in a cause which is the Lord's? Think of the agencies at work in its promulgation! These may indeed appear limited and insignificant to the world. The dull vision of carnal eyes has no power to penetrate beyond the contracted limits of feeble sense. It is only to the eye of faith that the cause of truth appears in its heavenly beauty, and its unseen but irresistible strength. God has a work to accomplish in the earth; and that cause to which he imparts the energy of his Holy Spirit, and of his angels which excel in power, who shall hinder?

It is no marvel if as individuals or as a church we are not always on the mountain top; for there are valleys as well as hills in our earthly pilgrimage; and to pass through these is no sign of retrogression. If we only march straight forward, and emerge from the valley on the right side, we shall find the ascent will lead us to a higher eminence than we have ever attained before.

The side of the distant mountain looks like a smooth and even ascent. We approach and find it broken and rugged; and as we wend our way up its weary sides, we find ourselves shut in by many a ravine from all the surrounding prospect. But the next ascent brings us to a higher eminence, gives us a wider range of vision; and we behold a broader landscape spread out beneath our feet. So it is with us in the path of truth: each succeeding eminence we gain is higher than the last; it gives us a clearer view of our position; and so after all, despite the roughness of the way, we find our path, as we are assured concerning the path of the just, growing brighter and brighter; and our hope is quickened in anticipation of the "perfect day."

From the commencement to the present time, the work has been steadily onward, the light of truth has been steadily increasing, and our position becoming more and more accurately defined. In these respects we occupy to-day, a position in advance of any previous time in our history. No, there is nothing discouraging in the work of the Lord. If he occasionally sifts his people, it is that he may keep them pure; for, as a brother lately remarked, "the power of the church stands in its purity, not in its numbers."

The signs of the times are still bearing their solemn testimony to the age of the world in which we are living. Trouble and perplexity hold revel on every hand. In Europe the peace so unexpectedly and unfairly concluded, bids fair to be of short continuance. War is inseparable from their future prospects; and all things seem preparing for another of those throes which mark the approach of the nations to their great destruction. See 1 Thess. v, 3.

The political horizon of our own country is also increasingly stormy. The late affair at Harper's Ferry—the abortive attempt at insurrection by Capt. Brown—has rolled a wave of perturbation over the whole heart of the South. It was in itself a comparatively small matter; but it was to them like a spark in a powder-mill. At the thoughts of what it might portend, they stood aghast. The spark was quenched before it had kindled to an explosion; but who shall tell what we may next expect? or who, save the student of prophecy and the child of God, may know for what to prepare?

For the many kind words of sympathy and encouragement received, we return our thanks to our numerous friends. With some, during the past volume, we have parted company; with more we have formed new acquaintance; and we hope during the coming volume, to form connections with a still larger number, as,

hungering for the word of life, they rally around the standard of truth.

## Note from Bro. Sperry.

DEAR BRO. SMITH: I have not been silent many weeks in the past because of no interest in this last great work. Where I have labored the Lord has blessed. Since the conference at Berkshire, I joined Bro. Evans at Wolcott, Vt., where he had had some meetings previous to the conference, and three embraced the truth. During our meetings which continued over two Sabbaths, nine decided to obey God by keeping his holy Sabbath, and others see that we have the truth, but the one objection, *the cross*, lies in the way.

I believe prejudice is being removed in the East, and the truth is searching many hearts. In places where they would not hear a few years ago, now they are requesting me to come, and new fields are opening, and the truth is gaining new victories. May the church arise and gird on the armor, and be ready to strengthen those that shall receive the truth.

C. W. SPERRY.

## Note from Bro. Robbins.

BRO. SMITH: I forwarded a report of our conference in Willing, N. Y., but presume the letter was not received, as I have seen no notice of it in the *Review*. We had a very interesting meeting, and quite a good attendance both of the brethren and sisters in the region around us and the people in the neighborhood. Brethren Barr and Fuller labored acceptably in word and doctrine. It was a season of interest to our brethren and sisters in Willing, who are recent converts to our faith. They were strengthened and encouraged.

B. F. ROBBINS.

The report referred to has never reached us.—ED.

## FAIRS.

DEAR BRO. SMITH; A question or two in relation to fairs. Is there good in them? If so will it outbalance the evil. Should the Lord's host attend them? A brother thought he would attend the late one in Battle Creek, and then said he would spend the day in helping a poor widow. Was this a wise choice in the use of time?

Fairs are getting numerous. Should we not have one mind about them? Will the leaders of God's Israel speak out? If these questions are proper I hope they will be answered in the *Review*.

JOHN BYINGTON.

## A WORD WITH THOSE WHO BELIEVE THE LAW ABOLISHED.\*

BY M. HULL.

THOSE who believe the law is abolished, seem to have a very faint idea of the work that devolves upon them. Many of them think that there is nothing for them to do, but to object to our positions; hence they fire in at us from every quarter. At one time they will discharge at us the idea that the law was abolished by John the Baptist; but when the smoke of that shot has cleared away, they find us sailing on, "clothed and in our right mind," as though there was nobody under heaven who dared to "make war with the remnant of the woman's seed, who keep the commandments of God and have the testimony of Jesus."

Next you will find them under full sail bound for the next point from which to assail the law of God. Soon you will see them standing upon the supposed rock, teaching that Christ raised his arm against the law of God by breaking the least of these "commandments, and teaching men so." But soon they discern that their supposed rock is nothing but "rolling sand," and finding that the law of God is yet unharmed—that the commandment-keepers yet have a sure foundation, they make haste to the death of Christ, hoping to be able to fire from thence and kill the law. But alas! when they get there they find that that event above all others, vindicates God's holy law. They can stand here but a moment; for the voice of inspiration salutes

\*Such persons are called by the Saviour, in Matt. vii, 23, "workers of iniquity;" the word, *ἀνομιὰ* signifying opposed to, or without, law.—ED.

their ears, much to their discomfiture, declaring the work of Christ to be, to "magnify the law, and make it honorable." Isa. xliii, 21.

Finding their craft certain to founder here, they resolve to make for some other point; but what can they do? They must either make for that dangerous headland, that "the law was abolished by the apostles," or get upon the rock inscribed, "Here are they that keep the commandments of God and faith of Jesus." The latter they have resolved not to do. So they set sail for the apostolic council [Acts xv], hoping to find a weapon there with which to wound commandment-keepers. But when they get there they find not a weapon whose handle is not in the hands of those who keep the commandments of God. Hence, all they can do is to seize the blade, and thus wound themselves.

Since those who would "make void the law through (pretended) faith," find us fortified on every side; since they find that the commandments are in the ark, which is in the Sanctuary in heaven; that although they have the disposition, their hands cannot tear them thence; we entreat them to cease to drink of that turbid stream which flows from under the dragon's throne, which intoxicates them with the baleful idea, that those who pray, "Let me not wander from thy commandments [Ps. cxix, 10], whose daily prayer is, "Make me to go in the way of thy commandments, for therein do I delight [vs. 35], whose watch-word is, "I will delight myself in thy commandments which I have loved," [vs. 47], who make haste and delay not to keep all the commandments [vs. 60], whose daily prayer is, Give me understanding that I may learn thy commandments [vs. 73], who say to the fighters of God's law, "Depart from me, ye evil doers, for I will keep the commandments of my God" [vs. 115], who love the commandments more than fine gold [vs. 127], who affirm that the commandments are truth [vs. 151]; that they are all "sure and stand fast for ever and ever" [Ps. cxi, 7], that God through his commandments makes his children wise [v. 98];—that all such have fallen from grace. We say, Cease to drink of this filthy stream. Ground the weapons of your rebellion. Desert the sinking ship. Break the four-fold cord of prejudice, ignorance, bigotry and popularity, which binds you to your position. Keep the commandments of God, "and enter in through the gates into the city."

But if you are bound to persist in the warfare upon God's law, we will give you something to do. We ask you who believe that the ten commandments are abolished to answer a few questions:

1. If the moral principles which God gave for the government of the universe, have been overthrown, there is a reason why it has been done; and that reason must be found in a necessity for the abolition of the law. Can you show a necessity for it? Why was it necessary for God to abolish the ten commandments? Is not human nature the same everywhere and under every dispensation? and is not God the same in every age? See Mal. iii, 6. If human nature and God are the same, then do they not sustain the same relation to each other that they ever did? If they do, how can that law which regulates that relation be changed?

2. If the perfect law [Ps. xix, 78] which embraces man's whole duty [Ecl. xii, 13] has been abolished, and another perfect law embracing man's whole duty, instituted, where are the points of dissimilarity in the two laws?

3. Was not holiness required of men in the former dispensation? Lev. xix, 2. And was there not enough in the ten commandments, (if strictly obeyed) to render a person holy? Ex. xix, 5, 6. Is not holiness required of men in this dispensation? 1 Pet. i, 15, 16. If principles of holiness were ever contained in the ten commandments, are they not now? If they are, when those ten commandments were abolished, were not the principles by which God designed to develop a holy people abolished? If so, and God saves men in this dispensation, does he not save unholy men? But if God saves one unholy man, will he not save another? If so, Universalism is true; hence the controversy is between those who delight in the law of God, and Universalists.

4. But if the ten commandments are abolished, why does Paul quote [Eph. vi, 2] the fifth commandment, by virtue of its original authority, holding out the original promise as an inducement to obedience? Did

Paul quote from an obsolete law, and then hold out a dead promise as the reward of obedience? Is it possible that Paul commanded obedience to a dead commandment? If he enjoins obedience to one dead commandment, why not to all, and thus have the whole law binding notwithstanding its death?

5. "Oh," say our opponents, "we have a law of liberty." But is the boasted "law of liberty" of this dispensation, liberty to have other gods? to make and worship graven images? to take the name of God in vain? break the Sabbath? dishonor parents? kill? commit adultery? steal? bear false witness, and covet your neighbor's goods? Is this the result of the great sacrifice which God made in giving up his Son? Is it possible that the superior light and privileges of the Christian dispensation are based upon, or consist in, the destruction of God's ten words, all that is dear and valuable to man? Has God overthrown the moral government of the universe for the sake of bringing man out from under bondage?

Friends, the above is the legitimate result of your teaching; and I venture the assertion that a worse system of morals cannot be found anywhere.

But says the objector, "The apostles have given us a new code, embracing nine of the ten commandments." But if that position be true, are there not *twelve law-givers* in the Christian dispensation, instead of one? Jas. iv, 12. But if the twelve apostles are law-givers, who is the mediator between the twelve law-givers and the criminal who has broken their laws? Why did not Paul preach repentance towards the apostles [Acts xx, 21] and not towards God?

But if the ten commandments are abolished, why have the apostles never enumerated one of them among the ordinances which perished at the cross?

To save further questions which are resting upon my mind, I will ask, If God has abolished his ten commandments, why has he not placed the matter beyond dispute, by giving us as clear and unquestionable evidence of their repeal, as he gave of their first enactment on Sinai? Is it just to give a law in such a solemn and public manner, and then leave us to infer its repeal from a few obscure and doubtful sentences which are much more applicable to something else, and do not necessarily include one of the ten commandments?

Again, would not the same kind of evidence which proves the re-enactment of nine of the ten commandments prove the re-enactment of the fourth also? If the mere mention of them proves their re-enactment, will not the mention of the fourth prove the same for it?

Reader, I have thrown out these few thoughts for your benefit. Time and space would fail me to write all the questions which might be put to those who believe the law is abolished; but if the above can be answered, any amount of such can, and then what becomes of the ark?

#### THE BIBLE.

The Bible, the *precious* Bible! Who can fully estimate its value? That blessed boon, the greatest gift of God to man, revealing the will of the Great Eternal, our Father in heaven: and the great and glorious plan of salvation through Jesus Christ, the Son of God, our blessed Saviour, Redeemer, Mediator and Intercessor. It is a mine of inexhaustible treasure, a source of boundless wealth, the pearl of great price. It is the word of God, a well of living water, springing up unto everlasting life. It reveals the great fountain of salvation, from which proceeds the river of life which is in the midst of the paradise of God: and the tree of life whose leaves are for the healing of the nations.

The Bible reveals our lost condition by sin and transgression against the holy law of God, and also the great remedy provided in the gospel; that full and free salvation, redemption from sin, and redemption from death, through the death and sufferings and resurrection of our Lord Jesus Christ, which is freely offered to all who will believe, accept and obey its teachings; and also the lost and deplorable condition of the sinner, the finally impenitent, who rejects the invitations of the gospel, and slights offered mercy and salvation; when the summer is past and gone, and the harvest is ended, and they are not saved.

The Bible is our chart and compass, the only sure

and infallible guide which leads from earth to heaven. It ought to be our *daily*, our bosom companion. It reveals the kind care and ever-watchful providence of a merciful God over all his creatures, so that his children are not left to the freaks of blind chance; but the very hairs of their heads are all numbered, and not one shall fall to the ground without his notice; and that he is a prayer-hearing and a prayer-answering and sin-pardoning God to all who truly repent of their sins and believe in Jesus Christ; and that he is more ready to give the Holy Spirit to those that ask him in faith and humble reliance, than earthly parents are to give good gifts to their children. It reveals to us the duty that we owe to our God, to our fellow-creatures and to ourselves, while sojourning here on earth.

The Bible also reveals a blessed future to all who believe and obey the gospel, who keep the commands of God and the faith of Jesus, who are redeemed by the precious blood of Christ: a glorious resurrection morn to all the redeemed, when the Lord himself shall descend from heaven, with the voice of the archangel and with the trump of God; and all that sleep in Jesus shall hear the voice of the Son of God and leave their dusty bed, the grave, and come forth into life and immortal vigor; their vile bodies changed and fashioned like unto his glorious body, and be received by him into those blessed mansions that he promised his disciples he would go away and prepare for them, and come again and receive them to himself—that where he is they should be also.

This blessed Bible is the Book of books. Who would not prefer it to worldly wisdom, blind human reason, vain traditions and superstitions of men, broken cisterns that can hold no water? Give me the consolation that the Bible imparts to live by, or to die by, and I trust all will be well.

LUKE MAXSON.

Alfred Center, Nov. 1st, 1859.

#### TO BE EXACT

And careful in all our words and actions, and to avoid mistakes in both principle and practice, in the pursuits of religion and of business, should be the aim of all who desire success.

Observe the young scholar with disappointment depicted in his countenance. What is the matter? On inquiry you discover that the sole cause of his trouble is the misplacing of a single figure; and often a like mistake may wreck the palace-like ship, richly laden with life and treasure; or such mistakes may ruin the business of the proud merchant. The engineer and accountant must be exact and precise, or lose reputation and business.

So in the commonest movements of the mind, mistakes and errors are injurious, and often may be fatal. Oh, could we see, as God and holy beings see, the terrible effects of mental errors, slips of the tongue, evils of unholy conversation and life, how would the disposal of our time and energies, appear to us? The indulgence of a single evil thought, may end in the loss of eternal life. Witness the confusion following the misplacement of a single figure in an arithmetical calculation; and is it less important in morals, to be exact? Could the veil that Satan has woven be taken from our eyes, what confusion should we see in our moralities!

O let us remember that every act with its motive and consequence is inscribed upon the record, and what a day will that be, when the veil of forgetfulness will be rent away! How astounding when the history of life shall come rushing up from the past! How blotted and blackened the page! How will the heart sicken at the sight! O, to have these pages blotted out now before it is too late! Will he—will Jesus be so forgiving? Will the Father so condescend, and may we have grace to live free from sin and error? O, happy state of holiness, strict and exact! Lord help us.

J. CLARKE.

#### COME TO JESUS.

LISTEN, dear fellow-sinner. How kind, how wonderful an invitation is this! God speaks, and speaks to thee. The Father says, "Come." The Son says, "Come." The Holy Spirit says, "Come." The blessed angels echo the cry, "Come." Many poor sinners who have accepted the call, join their voices in the ap-

peal, and say, "Come to Jesus." This little book unites in the entreaty, poor sinner, and with all earnestness, plainness and affection, implores thee to "come to Jesus."

When he was himself on earth, well knowing and full of pity for the sufferings and sins of men, as he looked around on the crowd which one day surrounded him, he tenderly said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi, 28-30. What he said then, he says now. The invitation he gave to the men of that day, he gives to thee, my fellow-sinner: "Come unto me." Art thou not heavy laden with guilt? O then come to Jesus, and thou shalt find rest. Come to Jesus; come to Jesus.

He promises rest. But far better than rest of body is rest of soul. It is wretched to be a slave, to groan, bleed, toil; but far worse to be Satan's bondman, dragging about an evil conscience and an aching heart. Rest from this cannot be had but by coming to Jesus. And if we come, he will lighten every other load. Are you poor? Come, and he will make you rich for ever. Are you sick? Come, and he will cure your worst disease. Are you sad? Come, and he will wipe away your tears. Are you bereaved? Come, and he will be to you a brother in adversity, who changes not, and never dies. Is sin a burden? O then come to Jesus, and he will take it all away. Do you dread the day of judgment? Come, and that day will be the dawn of life and glory. O then come. To be merely *called* by such a person should be enough to make us glad. Of a stranger we might say, "Perhaps he intends me no good;" of a poor man, "He cannot assist me, however willing;" of a selfish rich man, "Who can expect aught from him?" But if a Howard or a Wilberforce said to a mourner, "Come," he might feel quite sure some kindness was intended. Now He who invites thee, sinner, is both able and willing to help! He has clothes for the naked, food for the hungry, wealth for the poor, eternal life for all. His very word, "Come," is enough to make thee glad. A blind beggar by the way-side, hearing he was passing, cried out, "Mercy, mercy!" The people told him to be quiet; but he shouted the louder, "Have mercy on me!" Jesus invited him; and then some said, as though he might now be quite sure of a blessing, "Be of good comfort; rise, he calleth thee." They knew Jesus never called and then refused; and so they told him to rejoice. Sinner, be *you* of good cheer; the same Jesus calleth *thee*. As the blind man threw off his cloak lest it should hinder him, do you cast off every sin that would stop you—rush through every crowd of difficulties, and, falling at the feet of Jesus, say, "Have mercy on me! I am blind, I am lost; save, or I perish." Are you too great a sinner? The more need to come. Have you a guilty conscience? With that guilty conscience come. Have you a wicked heart? With that wicked heart come. Have you nothing with which to purchase his favor? "Without money" come. Rich and poor, masters and servants, old and young, white man and black, sinners of every class, COME.

Read Isa. lv; Matt. viii, 1-17; xi, 23-30; Mark x, 46-52; Rev. xxii, 17.—*Sol.*

DRAW near, my soul, look up and take a full view of yonder city of thy God. And what is it I see, whose glory shines so beautifully, but obscurely, by reason of the mists between? O it is thy Jesus. He is looking forth at the lattice. Altogether lovely, altogether lovely. The chiefest among ten thousand. O how does he eclipse every other object! See him with outstretched arms, every day and hour, ready to receive us, poor rebels. Vanish ye terrestrial scenes. Fly away ye vain objects of sense. Long, long enough, have ye been as the rivals of my God. Long enough have ye embittered my chief joys. O that blessed song. Unto him that loved us and washed us—dominion for ever, Amen. When shall I sing it above? O my Redeemer, when wilt thou come to take me into the haven of rest? Then farewell storms—farewell this tempestuous ocean, upon which I have been shipwrecked so many times. There the haven is calm. Blessed, peaceful haven! No tempest there: no sorrow, nor tears, nor sin, nor pain. No enemy of souls, neither the world nor the flesh there. O what transport will seize my admiring soul when I find myself safe on the shores of the heavenly Canaan, without a possibility of being lost!

## HOW BEAUTIFUL EARTH WILL BE.

WHAT a beautiful world the earth will be  
When sin and the curse are no more,  
When from sorrow and death it for ever is free,  
Then a lovely world our eyes shall see,  
When Jesus all things shall restore.  
Our Saviour once said I now go away,  
But I surely will come again;  
We believe that his promise will not long delay,  
And hasteneth greatly the blest coming day,  
When Jesus in glory shall reign.

What a beautiful world the earth will be,  
When the City of God comes down;  
New Salem, our Mother, so glorious and free,  
Her golden mansions our eyes shall see,  
With her King in his beauty crowned.  
On David's throne in that City so bright,  
The heir of David shall reign;  
And the saints will walk in its glorious light,  
All the blissful days that shall know no night,  
And they never shall sorrow again.

What a beautiful world the earth shall be,  
When again to an Eden restored;  
When the saints of all ages each other will see,  
And walk in the shadow of life's fair tree,  
In the presence of Jesus their Lord.  
'Tis a blessed hope, soon the Master will come,  
For the day of his coming is near;  
We soon shall possess our beautiful home,  
O'er the blissful fields of Eden to roam,  
And the holy alone will be there.

B. F. ROBBINS.

## EVENING PRAYER.

I COME to thee, to-night,  
In my lone closet where no eye can see,  
And dare to crave an interview with thee,  
Father of love and light!

'Tis Nature's time for prayer:  
The silent praises of the glorious sky,  
And the earth's orisons, profound and high,  
To heaven their breathings bear.

With them my soul would bend  
In humble reverence at thy holy throne,  
Trusting the merits of thy Son alone  
Thy scepter to extend.

If I this day have striven  
With thy blest Spirit, or have bowed the knee  
To aught of earth, in weak idolatry,  
I pray to be forgiven.

If in my heart has been  
An unforgiving thought, or word, or look,  
Though deep the malice which I scarce could brook,  
Wash me from the dark sin.

If I have turned away  
From grief or suffering which I might relieve,  
Careless the cup of water 'e'en to give,  
Forgive me, Lord, I pray.

And teach me how to feel  
My sinful wanderings with a deeper smart,  
And more of mercy and of grace impart,  
My sinfulness to heal.

Father! my soul would be  
Pure as the drops of eve's unsullied dew,  
And as the stars whose nightly course is true,  
So would I be to thee.

Not for myself alone  
Would I these blessings of thy love implore,  
But for each penitent the wide earth o'er,  
Whom thou hast called thine own.

And for my heart's best friends,  
Whose steadfast kindness o'er my painful years,  
Has watched to soothe afflictions, griefs and tears,  
My warmest prayer ascends.

Should o'er their path decline  
The light of gladness, or of hope, or health,  
Be thou their solace, and their joy and wealth,  
As they have long been mine.

And now, O Father, take  
The heart I cast with humble faith on thee,  
And cleanse its depths from each impurity,  
For my Redeemer's sake.

[Hymns of the Ages.]

THE works of faith and patience will soon be over;  
this is an encouragement to work with vigor and courage:  
yet a little while, and you shall enter into rest.

A holy heart labors to exalt Christ in the whole life.

## EVENNESS.

SOME people possess an evenness of temperament, and a patient endurance of good or evil fortune, which is truly admirable. Whether storms rage or clear skies prevail, whether in sickness or health, these maintain a constant equilibrium of mind. With some this is a constitutional tendency to quiet; with others, education has done much to modify the stormy passions. Others are calm from mere dullness and apathy of mind, and the North American Indians of early times were taught to suppress all visible signs of emotion.

But these are not the characters we most admire. No: it is the individual who, sustained by a higher power, and confident in the justice of the principles he advocates, stands boldly forth, prepared to bear the consequences, while he contends manfully for the cause of truth.

Jesus is the most eminent instance of fortitude and loving patience under the greatest trials. He was never moved by passion, never swayed by prejudice. Always composed, collected and tranquil in all emergencies, he was ever prepared to encounter difficulties. Ever watchful, he could not be surprised. Jesus Christ was a sublime example of all the graces of the Spirit; always appropriate to time and circumstances; equally distant from fanaticism on the one hand, and from conservatism on the other.

Since his advent, millions of faithful disciples have tried to imitate his example, and have followed in his steps. Some of these have arrived at great proficiency in so doing, and have made good progress in these holy pursuits and attainments.

Paul, the other apostles, and the first Christians, were eminent in their day for their Christian moderation, and patience, and evenness; and since their day, in every age, God has had a people who have shone as a light in these sublime virtues.

But now as the key-stone is being fitted to the arch, God is preparing a people who will manifest to the wicked world, to angels and men, the same evenness and patience, combined with enlightened zeal, which Christ, and the apostles, and prophets, and martyrs, have shown before. Oh, may we be a pure, a holy people.

J. CLARKE.

## TRUTH APPRECIATED.

THOSE who are occasionally sending donations that we may be enabled to send the REVIEW to some free, may be assured that their liberality is not in vain, if we may judge from the following letter from Mrs. E. Ireland of Wayne Co. N. Y.—Ed.

"Never before having embraced the opportunity to express my gratitude and thanks to you and the committee for sending to me as you have gratis, that weekly messenger, the *Advent Review and Sabbath Herald*, I would now say that it is the only preacher I have on the present truth, and consequently it is doubly valuable. It is as it were a stay and staff in my declining years, and leads me by its truths to try by God's grace to keep my lamp trimmed and burning, ready to receive the call of the Bridegroom. I long to see some of like faith in the good cause, and hear from their lips the words of life. I try what I can to spread the truth of the advent near by circulating my papers and tracts among those with whom I associate.

"We appear to be living under the immediate influence of the two-horned beast and the false prophet. There never was a time in my remembrance when the churches of Christ, so-called, were more in sound slumber than now. Oh, the necessity of some one to wake them from their sleep before it is too late! Oh, that they could be reminded of the call, 'Come out of her my people.'"

## The Seed Springing up.

BRO. WM. P. HALL writes from Sullivan, Ind.: "It is with pleasure that I now pen you a few lines for the purpose of informing you that I am one among the few of this vicinity, that have come out on the side of the Lord. As it regards the Sabbath, I was firmly convinced by Bro. Cornell when he was here about eighteen months ago, and have been keeping it ever since; but at that time there were some points in the third angel's message that did not look clear. What I heard, however, planted in me a determination to search and

see if these things were so. We have the promise that he that seeketh shall find, and I believe that I have received that reward so far as the truth is concerned. It would give me and I presume many others much satisfaction, to have Bro. Cornell come this way again. I believe he has planted the true seed in the hearts of many, which by timely cultivation would yield much good and lasting fruit."

## Conversion.

Do you think that your sins are washed away in Christ's blood, when they are here still, and you are committing them? Would they be here and you doing them, if they were put away? Do you think that your sins can be put away out of God's sight, if they are not even put out of your own sight? If you are doing wrong, do you think that God will treat you as if you were doing right? Cannot God see in you what you can see yourselves? Do you think a man can be clothed in Christ's righteousness at the very same time that he is clothed in his own unrighteousness? Can he be good and bad at once? Do you think a man can be converted—that is, turned round—when he is going on his old road the whole week? Do you think a man has repented—that is, changed his mind—when he is in the same mind as ever as to how he shall behave to his family, his customers, and every body with whom he has to do? Do you think that a man is renewed by God's Spirit, when, except for a few religious phrases, and a little more outside respectability, he is just the same old man, the same character at heart he ever was? Do you think that there is any use in a man's belonging to the number of believers, if he does not do what he believes; or any use in thinking that God has elected and chosen him, when he chooses not to do what God has chosen that every man must do or die?—*Kingsley.*

O my ingratitude, my ingratitude! to remember my chief Friend, my Jesus no more. Ah my soul, if there is a being in the universe who ought to be ashamed, it is thyself.

What! forget, even for a moment, thy Jesus, who quenched his Father's wrath, that wrath that was kindled against thee, poor rebel, in his own most precious blood; thy Jesus, who died that thou mightest live; thy Jesus, who is at this moment engaged in preparing a place for thee in his Father's mansions, and who is waiting to have thee with him?

## Letters.

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

## From Bro. Miller.

BRO. SMITH: We feel as though we could sympathize with the afflicted, ourselves being afflicted. Death for the fourth time has entered our little circle, and we have been caused to mourn, but not without hope. We feel truly thankful for the consolation there is in the hope of the Christian. Death may triumph for a while, but our children will come again to their own border. Jer. xxxi, 17. We know what it is to feel the utter desolation of that heart that is afflicted, and is without hope and without God in the world. The first child we lost was before we embraced present truth. We could not then feel that it was right, or just, but when the heart became subdued by grace, we could say, Our heavenly Father doeth all things well. As one tie after another is severed that binds to this dark world, we are reminded that it is not our home. O we want to get where we can endure hardness as good soldiers of Jesus Christ, and overcome, and meet those sleeping ones. As the poet has said,

"The thoughts of such amazing bliss  
Should constant joys impart."

Yes, we may be comforted by the thought of spending a never-ending eternity with the loved and the lost where death cannot enter, where there is no fear of being separated. In the new earth the inhabitants will not say I am sick. The fond parent will not bend with restless anxiety over the couch of the sick one, watching its failing strength and fluttering pulse. We shall not weep any more over the sufferings and death of the loved. Death will be swallowed up in victory; and the Lord God will wipe away all tears from off all

faces. Isa. xxv. 8. All cause of weeping will be removed. The tree of life will be there with its leaves for the healing of the nations: and its fruit to give immortal vigor to its inhabitants.

Yours in hope,  
Norfolk, N. Y.

WM. W. MILLER.

P. S. I would say to those formerly acquainted in Norfolk, that Spiritualism is rapidly increasing here. A trance medium has lately moved into the place. Spirits have lectured through her three times. I was told that the town hall was full to-day (Sunday), to hear her. Spirits have raised up two bed-ridden women, though one of them has gone back again. They tried to work a miracle on a boy five or six years old, who never had walked. The doctor, as he is called, set him on his feet, and while the child was under his influence he would walk; but he has relapsed into his former decrepitude.

W. W. M.

NOTE.—Satan may have great power; but it is limited. The magicians of Egypt could go a certain way with Moses in working miracles. But they came to a point beyond which they could not go. God went on with his wonders, and the magicians had to acknowledge his power. Their folly was manifest. Now we have the divine assurance that as their folly was manifest, so shall it be with those who resist the truth in these last days. Their power will fail before the mighty works which God by his Spirit will perform. Would that his people were in a place where he could safely and consistently work through them now.—ED.

#### From Sister Belden.

BRO. SMITH: More than two years have now passed since I commenced trying to keep all the commandments of God with the faith of Jesus; and I can say they are not grievous but a sweet delight unto me. Especially do I love the Sabbath, and welcome its weekly return with joy. At times I feel that the Lord is very near, and I can look up with strong confidence and love, crying "Abba," "Father." I thank God that he ever gave me the opportunity to hear and a heart to heed the third angel's message, the last solemn message I believe that will ever be vouchsafed unto us. How solemn the thought that so many will pass along careless and indifferent, not heeding the dreadful warning until it will be for ever too late, and they must take up the lamentation, "The harvest is past, the summer is ended and we are not saved." God grant that each one of his dear children may become more zealous in the work of winning souls to Christ. I feel for one that I want to become wholly consecrated to God and his work; that my life may "be hid with Christ in God," and that whatever I do may be done with a single eye to his glory. Pray for me brethren and sisters, that I may become a living, trusting and obedient child of God, and that at last with all the white-robed, glorious company, I may find an abundant entrance into the everlasting kingdom of God.

Your sister striving to overcome,

CAROLINE C. BELDEN.

New Boston, Mass.

#### From Sister Whitney.

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be entire, wanting nothing."

But O, how often when we are in heaviness do we cry out in the bitterness (almost) of despair, "Lord, what shall I do?" and according to his promise, he giveth liberally and upbraideth not. Tried one! do you want to know how to be joyful in the midst of temptations? Enter into thy closet, and say, "Our Father, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven." Repeat it again and again, and if you do not begin to give glory to God before you can offer the remainder of the petition, your experience will be different from mine. In proportion to the heaviness, will be the joy, when we heartily submit to God as our Father. Glory to God! who is more willing to give the Holy Spirit to those that ask, than earthly parents are to give good gifts to their children.

About two months since I made up my mind that though I should go with the multitude in the way of transgression, when the question shall be asked,

"Friend, how camest thou in hither, not having a wedding garment?" and I am speechless, not one of all the multitude will be able to answer for me; but if I am alone in the way of God's commands, I shall be able to stand, and give an account of my stewardship, and shall not be ashamed. Then said I, "Thou art my portion, O Lord; I have said that I would keep thy words. I thought on my ways, and turned my feet into thy testimonies." Henceforth "I am a companion of all them that fear thee, and of them that keep thy precepts."

In pursuance of this resolution need I say that I meet with difficulties? that at times it seems that I shall be overcome? and were it not that "the name of the Lord is a strong tower into which the righteous runneth and is safe," surely "the waters had overwhelmed us, the stream had gone over our soul." But he who said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," is "a friend that sticketh closer than a brother," a husband, a son, a father or a mother; and when all these forsake us, then the Lord will take us up. His arm is everlasting strength. His truth and his mercy endureth forever.

I experience, from day to day, that to hearken unto the Lord is to dwell safely, and to be quiet from the fear of evil. Lord grant us all a listening ear, and feet to run in the way of thy commandments, and hands to do thy will, and hearts to trust in thee, and all is well.

SIBYL WHITNEY.

#### From Bro. Olds.

BRO. SMITH: It is with pleasure that I inform you of the great light I have received through the books and publications from the Review Office, though it is pronounced false by all who will not give it a fair investigation.

Truly these are perilous times. How much patience we need! but the crown is at the end of the race. I feel that truly I am a stranger and pilgrim here, but I seek a city out of sight, whose maker and builder is God. O may I always have this hope, until hope is lost in sight.

I long to see some of the messengers of truth this way; for I believe some honest ones will have an ear to hear, and are ready to come out and keep the Sabbath of the Lord if the way could only be opened.

What joy and comfort there is in the present truth! What a thick and heavy cloud of superstition it removes! How loving, how compassionate and tender is our God! The Bible, of all books, is a priceless treasure. When I hear of the lonely ones scattered through the length and breadth of our land, I can sympathize with them in their lonely situation; and I would say to them, Hold fast; soon the time of weeping will be over. Soon the chief Shepherd will appear, and we shall be gathered to one fold to sing the song of Moses and of the Lamb. In view of this we can truly say, These light afflictions will work out for us a far more exceeding and eternal weight of glory.

C. W. OLDS.

Little Prairie, Wis.

#### From Sister Ray.

BRO. SMITH: I have been very much afflicted of late. Last Friday morning, I was called to part with my dear companion, Giles S. Ray, in the 33d year of his age. His disease was brain-fever, consequently he did not have his reason all of the time, during his sickness; but the day before he died his disease went from his head to other parts of his system, and his mind became clear and cloudless. He was sensible of his condition, and gave orders concerning his burial, selected the preacher, and the text for his funeral, and seemed perfectly resigned to the will of the Lord. When he was dying I spoke to him of his sufferings. He said, "Jesus suffered for me." When I asked him what I should do when he was gone, his answer was, "Fear God and work righteousness."

He embraced the Advent faith about four years ago, and had ever since been a firm believer in the second coming of Christ, the sleep of the saints, the resurrection of the dead, &c. He was a strict Sabbath-keeper and taught it to his children; a sincere lover of the Review, and always perused its pages with delight. For two years we had tried to serve the Lord together, but now he is gone and I must travel on alone; yet not

alone if the Lord is with me. Oh! I feel my incompetency to fill the place I now occupy. How much grace I need to train up our little children, (four in number) in the way that they should go! How my heart is made to mourn by the loss of so kind a husband! and he was ever a tender and loving father. Can those sisters who have had the same affliction, drop a tear with me? I feel that I need the resignation and composure of the sister whose daughter was drowned under the ice. I truly need the prayers of all those that have access at a throne of grace, that I may be enabled to bear this sorrow, with christian patience, for I am very weak in the faith. I could hardly stand or walk with my kind husband at my side, much less now that I am alone. I never was a full believer in all the doctrines he set forth as taught in the Bible, or I did not take the same view of them that he did. Perhaps it is not necessary to state all my views and feelings; suffice it to say that I believe all those that fear God and work righteousness will be accepted in the great day when Christ shall come to judge the world. I was always prejudiced against "Millerism," as it is called by opposers to the truth; but I feel that I want grace to come out more decidedly and fear not the reproach of men.

"Let them revile me and scoff at my name,  
Laugh at my weeping, endeavour to shame,  
I will go forward for this is my theme,  
There, there is rest! there is rest."

I cannot close without mentioning the last hymn my husband ever sung. It was this, "Are we almost there?" The last verse he sung twice.

"He is waiting to hear the trumpet sound!  
And to meet his Saviour in the air.  
The day star dawns! soon with joyous bound,  
He can say indeed, We are almost there!"

SAMANTHA B. RAY.

Middleport, Ills., Oct. 25th, 1859.

#### From Bro. Lindsey.

BRO. SMITH: I wish to say to the brethren and sisters scattered abroad, that my love for the truth has not decreased but increased. My heart has been made glad many times the past summer, to see and hear of the advancement of the cause, and the success of the messengers, in different fields of labor. My prayer is that success may attend our efforts in this State. We shall do what we can to get the truth before the people.

I wish to say that the Church in Monroe Wis., approved of the doings of the Conference at Battle Creek last spring, in the plan of Systematic Benevolence, and have adopted it.

JOHN LINDSAY.

Deerfield Minnesota, Oct. 1859.

#### Extracts from Letters.

Sister A. M. Eaton writes from Lynn, Mass.: "I want all my work done, my heart pure, and my hands clean, the wedding garment on, a large portion of the tried gold, my eyes anointed with that most precious eye-salve that I may see what the will of God is concerning me, and what my duty is, and be enabled to put it in practice and so be recognized at last an heir of the royal family of the New Jerusalem. And thus I remain yours, hoping to be ready to meet the King when he comes, to be for ever with the Lord and all his dear saints."

Sister E. H. Van Ornum writes from Edwards, N. Y.: "My heart is made to rejoice from time to time by the precious testimonies and instructions from the brethren and sisters. I feel to praise the Lord that he has shown me that beauty and harmony that exists in his word. It would be a great privilege to be where I and my family could meet with those of like faith to worship on the Sabbath-day; but I must be content with my lot. I feel an anxious desire to do the will of the Lord in all things, that I may be an overcomer at last."

Sister D. J. Stocking writes from Lapeer, Mich.: "The third angel's message is now a light shining in a dark place. O precious truth that has brought us out of darkness into marvelous light! The wise man has said [Prov. xxiv, 10], "If thou faint in the day of adversity thy strength is small." But, bless the Lord, I know in whom my strength lieth. My trust is in God. My hope is in heaven. Although all earthly friends may forsake me, yet will the Lord take me up. I am determined to live out the truth, to keep the commandments, and be accounted worthy to escape the things which will soon come upon the earth."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 17, 1869.

Financial Summary.

Table with 2 columns: Description and Amount. Includes 'Expenses of this Office during Volume xiv have been' and 'During same period we have received'.

SUBSCRIPTION LIST. Our Subscription List has gradually increased during past volume according to the following figures:

Table with 4 columns: Region, Additions, Stops, Gain. Lists regions like New England, N. Y., Pa., & Ohio, Mich. and Ind., Ills., Wis., Iowa, Min., etc.

Note from Bro. Sanborn.

BRO. SMITH: I have just returned from Hundred-Mile Grove in Dane Co. Wis., where I gave twelve lectures in the neighborhood of Bro. Charles W. Stanley's.

Business Department.

Business Notes

A. M. Eaton: We let your present remittance reach to commencement of Vol. xiv. Payment for the present volume is therefore still due.

A. S. Hutchins: The proceeds of your buggy have been placed in our hands.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week.

Wm. Wood, T. M. Morris, A. M. Eaton, J. Taber, C. W. Sperry, H. H. Cruttenden, C. W. Olds, T. L. Hawkins, A. Fife, Emeline Ireland, I. Sanborn, L. Gardner, O. Moore, M. A. Beasley, M. A. Tilden, M. Hull, M. W. Steere, H. F. Baker, B. Wilson, D. M. Lamson, S. Lane, A. H. Foster, J. Harvey, J. M. Lindsay, L. Maxson.

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.

FOR REVIEW AND HERALD.

W. Holden 1,00,xvii,1. J. Taber 1,00,xvi,1. N. G. Spencer 1,00,xii,1. A. Fife 1,00,xvi,1. J. Heath 1,00,xvi,1. A. M. Eaton 1,00,xiv,1. T. L. Hawkins 1,00,xiii,1. C. W. Olds 1,00,xvi,1. H. F. Baker 0,95,xv,23. O. Moore 1,00,xiv,1. L. Gardner 0,50,xvi,1. Mary A. Beasley 1,00,xvii,1. James Eggleston 1,00,xvii,1. A. H. Foster 2,00,xiii,10. D. H. Lamson 1,00,x,1.

FOR MISSIONARY PURPOSES. A. M. Eaton \$0,25.

Books and Accounts.

BOOKS SENT SINCE OCT. 13. S. Osborn, Iowa, 25c. F. F. Mighells, N. Y., 10c. J. P. Rathbun, Mich., 20c. J. I. Cramer, Mich., 31c. S. N. Haskell, Mass., \$1. Wm. A. Palmer, Ills., \$1. I. Sanborn, Wis., 30c. D. Alworth, Wis. 10c. H. E. Gardner, Mich., 15c. D. E. Edmonds, Mich., 65c. J. T. Ashley, Mass., 21c. L. Dawson, Iowa, 20c. J. F. Eastman, Wis., 5c. M. C. Butler, Mich., 35c. C. G. Cramer, Mich., \$1. A. J. Richmond, Mich., 65c. S. Page, Pa., \$5. S. O. Hitchcock, Mass., 65c. L. A. Bramhall Ohio, 75c. E. D. Scott, Mich., 20c. P. Dickinson, Mich., 50c. H. H. Bramhall, Mich., 10c. B. Landon, Mich., 10c. C. M. Hemmingway, Mich., 10c. J. Hall, O., 10c. G. W. Edwards, O., 5c. O. Mears, O., 15c. H. Bingham, Vt., \$1. S. Howland, Me., \$1. I. M. Davis, Iowa, 20c. D. W. C. Crandall, \$1. E. Degarmo, N. Y., 25c. A. M. Preston, Ills., 5c. N. T. Preston, Mass., 20c. C. C. Belden, Mass., 30c. C. W. Sperry, Vt., \$2. T. M. Morris, Ind., 45c. C. W. Olds, \$1. M. A. Beasley, N. Y., 30c. Mrs. W. D. Williams, N. Y., 10c. Sold on acct. G. Wright, 20c. D. W. C. Crandall, 75c. E. Goodrich 92c. J. Dorcas \$1. Recd. on acct. M. Hull \$2. J. H. W., 35c.

INDEX TO VOL. XIV.

Table listing various articles and their page numbers. Includes 'A Popular Error', 'A Few Thoughts on Moral Law', 'A Contrast', 'A Slight Mistake', 'Alone with God', 'A Complaint', 'A Church in the Air', 'A Response', 'A Cracked Commandment', 'An Inquiring Japanese', 'A New and Deadly Projectile', 'A Discourse', 'A Contrast', 'A Few Thoughts', 'A Judson's Letter', 'A Better Day', 'Alternatives', 'Associate not with the Wicked', 'Almost Home', 'An Address', 'A Subject for the Times', 'A Riddle Solved', 'Adversity', 'A Fashionable Church', 'A Dark Picture', 'An Evening Thought', 'A Few Serious Thoughts', 'A Few Historical Facts', 'A Shallow Argument', 'A Word with Law-breakers', 'Business Proceedings of B. C. Conference', 'Bro. T. M. Steward', 'Be ye Holy', 'Be of Good Cheer', 'Bro. Hull's Report', 'Business Proceedings', 'Babylon', 'Books at Work', 'Be ye Perfect', 'Bible Doc. of Divinity', 'Constantine's Decree', 'Conference Address', 'Christian Communion', 'Charity', 'Conference at Iowa City', 'Conference in Ohio', 'Coming of Christ', 'Cause in the West', 'Consecration', 'Coming Triumph', 'Communion', 'Christ our Passover', 'Christ Soon Coming', 'Conference in Iowa', 'Come unto Me', 'Close of the Volume', 'Daniel Standing in his Lot', 'Devotion to Duty', 'Duty', 'Daily Work', 'Death of Senator Broderick', 'Deception', 'Experimental Evidence', 'Entreat me not', 'Extracts from Scott', 'Envy not the Wicked', 'Eastern Tour', 'Evil Surmising', 'Evening Prayer', 'Evenness', 'Faithfulness', 'Faithfulness of Friends', 'From Bro. Cottrell', 'From Faith to Infidelity', 'Forward, Brethren', 'Forsake me not', 'Going to Fountain Head', 'God is Love', 'God will Provide', 'God Everywhere', 'God's Word in the Heart', 'God's Support', 'Hymn', 'Hist. of the Sab.', 'Hoops', 'History vs. Forgery', 'Has the Messiah Come', 'Harmony', 'Heaven', 'History before the Flood', 'Having Eyes', 'How to be like Enoch', 'How beautiful Earth', 'Isaiah iii, 16-26'.

Table listing various articles and their page numbers. Includes 'Interesting Incidents', 'Impressed Testimony', 'In Ruins', 'Is Free Masonry', 'Immortal and Immortality', 'If we are only Ready', 'If', 'Jesus', 'Kicking', 'Love and Gentleness', 'London Times on the War', 'Language Confounded', 'Lovest Thou Me', 'Meetings in Indiana', 'Meetings in Owasso, Mich.', 'Meetings in Jackson and Shiawasse Cos., Mich.', 'My Journey Home', 'Meetings in Plum River, Ills.', 'Meetings in Springport, Mich.', 'Measuring Ourselves', 'Modern Science of War', 'Mark of Beast', 'Meetings in Alle. Co., Mich.', 'Miscellaneous Testimony', 'My Journey Home', 'Mortal or Immortal', 'Meetings in Mass. & Me.', 'Magnitude of Public Works', 'Meetings', 'Meetings in Dane, Co., Wis.', 'Miscellaneous Extracts', 'Modern Spiritualism', 'Meetings in Ionia & Liv. Cos.', 'Music', 'No Night There', 'New Fields', 'New England Conference', 'Note from Bro. Cottrell', 'Note from Bro. Byington', 'Nothing but Leaves', 'Now is the Accepted Time', 'Never Mind the Staff', 'New Translation', 'New Fields', 'No Balance Wheel', 'No God to go to', 'Our Refuge', 'Ohio', 'Old-fashioned Sunday-keeping', 'Our Rest', 'Overcoming Sin', 'Ohio Conference', 'Only Believe', 'Popularity', 'Prayer for the Spirit', 'Power to Forgive Sins', 'Praying and Doing', 'Presently', 'Perp. of Royal Law', 'Preacher Wanted', 'Paul's Strait', 'Prayer', 'Perfection of the Bible', 'Peace and Safety', 'Prepare to Meet thy God', 'Philosophical Nonsense', 'Persecution by Protestants', 'Questions for Consideration', 'Queries', 'Report from Bro. Bates', 'Report from Bro. Hutchins', 'Roosevelt Conference', 'Rev. for Word of God', 'Saints' Inheritance', 'Spiritualism', 'Sanctification', 'Similarity of Doctrines', 'Slaying the Old Man', 'Sabbath Discussion', 'Sobriety', 'Signs of Times', 'Suffering', 'Sunday a Festival', 'Self', 'Softening hard Hearts', 'The New Volume', 'The Old Earth'.

Table listing various articles and their page numbers. Includes 'The things written aforetime', 'The Lust of the Eyes', 'The Home Sickness', 'The Way the Money Goes', 'The Valley of Humiliation', 'The Conference', 'The 47th Psalm', 'The Abomination of Desolation', 'The Magnitude of Sin', 'The Weakest Point', 'The Skeptic', 'Two Gold Regions', 'The Last Plagues', 'To the Ministers', 'The Promised Return', 'The Claims of Religion', 'The Indignation', 'The Reign of the Saints', 'The Sabbath a Blessing', 'The Evil and Remedy', 'The Law for Sunday-keeping', 'The Law of Love', 'Tent-meeting at Delta, O.', 'The River of God', 'The French Mission', 'There be Higher', 'The Winds Held', 'The New & Superior Code', 'The Sab. did not Originate', 'The Veil Removed', 'The Golden Rule', 'The Sab. Discussion', 'The Family Institution', 'The End Cometh', 'Three Baptist Apostles', 'Two Dying Calls', 'The Milky Way', 'The Sunday Question', 'Training of Children', 'The Psalms of David', 'The Resurrection', 'The Soul Waiting', 'The Coming of the Lord', 'The French Conference', 'The Army of the Lord', 'The Whirl of Closing Events', 'The Revival in Ireland', 'The Bible Defended', 'To Godliness add', 'The Forgiveness of Sins', 'The Adversary of Souls', 'The Bible Argument', 'The Sabbath is from God', 'There is a Way', 'The End of the Law', 'The Value of Good Books', 'Try It', 'The Bible Bees', 'The Third Sunday Effort', 'The Loud Voice', 'The Golden Rule', 'Tent-meeting at Knoxville', 'The Original Advent Faith', 'The Lone Pilgrim', 'The Third Message', 'Thoughts from Thos. Brooks', 'The Heavenly Voice', 'The Clergy Free', 'The Cause in Knoxville', 'The Hour of Prayer', 'The Bible', 'Universalism', 'Upon this Rock', 'Unity of the Church', 'Unity in Worship', 'Up Hill', 'Vows', 'Various Testimonies', 'Work and Rest', 'We would not Complain', 'What will that Widow Do', 'Who is the Giver', 'Writing from Experience', 'Work should End with Life', 'Well-spent Hours', 'When did the Law Die', 'Will Jesus Come again', 'When the Son of Man Cometh', 'Waiting', 'Warning to Watchfulness', 'Yearly Meetings'.