



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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THE BEAUTIFUL LAND.

I.

A beautiful land by faith I see:
A land of rest—from sorrow free,
Where the saints in glory, free from strife,
Have at last obtained ETERNAL LIFE.

Chorus.

Will you go to that beautiful land?

II.

That country is called the kingdom of God;
'Tis the "Eden of Love" on the earth restored;
And Jesus the King, who came from above,
By faith I see in that world of love.

Cho.—Will you go, etc.

III.

By faith there I see a city of light—
A city that knows no shades of night:
For the glory of God, e'er shining o'er,
Illumes the land from shore to shore

Cho.—Will you go, etc.

IV.

By faith I see the throne of thrones,
And the city walls of precious stones,—
The living fount—the streets of gold,—
The gates of pearl I too behold.

Cho.—Will you go, etc.

V.

The river of LIFE I there do see,
And the golden fruit on LIFE's fair TREE,—
While saints redeemed in glory stand,
And shout for joy in that heavenly land.

Cho.—Will you go, etc.

VI.

The ransomed throng arrayed in white,
In rapture range the fields of light;
And while Redemption's song they sing,
The heaven's broad arches loudly ring.

Cho.—Will you go, etc.

VII.

By faith I'm there—in that heavenly home,
With the glorified saints forever to roam,
O, the home of the ransomed! bright and fair,
The Kingdom forever! I long to be there!

Cho.—I will go to that beautiful land,
I will go to that beautiful land,
I will go to that beautiful land.

World's Crisis.

HISTORY OF THE SABBATH.

(Concluded.)

THE SABBATH AND FIRST-DAY SINCE THE REFORMATION.

In 1607 an English first-day writer, John Sprint, gives the views of the Sabbath-keepers of that time, which, in truth, have been substantially the same in all ages:

"They allege reasons drawn, 1. From the precedence of the Sabbath before the law, and before the fall, the laws of which nature are immutable. 2. From

the perpetuity of the moral law. 3. And from the large extent thereof appertaining [to the Sabbath.] 4. And of the cause of this precept which maketh it perpetual, which is the memorial and meditation of the works of God; which belong unto the Christians as well as unto the Jews."—*Observation of the Christian Sabbath*, p. 2.

John Thraske began to speak and write in favor of the seventh day as the Sabbath of the Lord about the time that the "Book of Sports" for Sunday was published under the direction of the archbishop of Canterbury, and king James I, in 1618. He took high ground as to the sufficiency of the Scriptures to direct in all religious services, and the duty of the State to refrain from imposing anything contrary to the word of God. For this he was brought before the Star Chamber where a long discussion was held respecting the Sabbath. It was on this occasion that bishop Andrews first brought forward that now famous first-day argument, that the martyrs were first tested by the question, "Hast thou kept the Lord's day?"

Mr. Utter states the result of this examination as follows:

"Thraske was not turned from his opinion, and was censured in the Star Chamber. Paggitt's Heresiography says that he 'was sentenced, on account of his being a Sabbatarian, to be set upon the pillory at Westminster, and from thence to be whipt to the Fleet prison, there to remain a prisoner for three years. Mrs. Thraske, his wife, lay in Maiden Lane, and the Gatehouse prisons, fifteen years, where she died, for the same crime.'"—*Manual of the S. D. Baptists*, pp. 17, 18; *Heylyn's Hist. Sab.*, part ii, chap. viii, sec. 10.

Mr. Utter continues this narrative as follows:

"Theophilus Brabourne, a learned minister of the gospel in the established church, wrote a book, which was printed in London in 1628, wherein he argued 'that the Lord's day is not the Sabbath-day by divine institution,' but 'that the seventh-day Sabbath is now in force.' Mr. Brabourne published another book in 1632, entitled, A Defense of that most ancient and sacred ordinance of God's, the Sabbath-day."—*Man. of S. D. Baptists*, p. 18.

Of Brabourne's books a cotemporary first-day writer, John Ley, thus speaks:

"If his books were as commonly read as they are cunningly penned to this purpose, many more might be taken in that snare at unawares, unless they were more soundly answered than yet they have been."—*Sunday a Sabbath*, pp. 154, 155, ed. 1640.

As Brabourne appealed to the king to use his authority for the restoration of the ancient Sabbath, his appeal gave occasion for the king to appoint Dr. White, the bishop of Ely, to the task of answering Brabourne's book. It also gave occasion, in part, to the preparation of Dr. Heylyn's Sabbath history; which shows that these works, which have been so often quoted in this, were not written in the interest of the Bible Sabbath. Brabourne was brought to trial before the archbishop of Canterbury, and the court of High Commission; and here the fear of man induced him to consent to the established church, though still partially adhering to his former views. As he is the only person known to the writer as having appealed to the civil power for the establishment of the Sabbath of the Lord, so is he also the only Sabbatarian known by him to have recanted when brought to trial. Other advocates of the Sabbath, however, arose:

"About this time Phillip Tandy began to promulgate in the north of England the same doctrine concerning the Sabbath. He was educated in the established church,

of which he became a minister. Having changed his views respecting the mode of baptism and the day of the Sabbath, he abandoned that church, and 'became a mark for many shots.' He held several public disputes about his peculiar sentiments, and did much to propagate them. James Ockford was another early advocate in England of the claims of the seventh day as the Sabbath. He appears to have been well acquainted with the discussions in which Thraske and Brabourne had been engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of Sabbatarian views, entitled, 'The Doctrine of the Fourth Commandment.' This book, published in the year 1642, was burnt by order of the authorities in the established church."—*Manual of S. D. Baptists*, pp. 19, 20.

Mr. Francis Bampfield was a presbyter of the church of England. Crosby says of him:

"But being utterly unsatisfied in his conscience with the conditions of conformity, he took leave of his sorrowful and weeping congregation in 1662, and was quickly after imprisoned for worshipping God in his own family. So soon was his unshaken loyalty to the king forgotten, that he was more frequently imprisoned and exposed to greater hardships for his nonconformity, than most other dissenters."—*Hist. Eng. Baptists*, vol. i, p. 363.

Of his imprisonment Neal says:

"After the act of uniformity, he continued preaching, as he had opportunity, in private, till he was imprisoned for five days and nights, with twenty-five of his hearers, in one room, where they spent their time in religious exercises, but after some time he was released. Soon after, he was apprehended again, and lay nine years in Dorchester jail, though he was of unshaken loyalty to the king."—*Hist. Puritans*, vol. ii, chap. x.

During his confinement "he preached," says Crosby, "sometimes every day, and gathered a church under his confinement. And when he was at liberty he ceased not to preach in the name of Jesus." After his release he went to London and preached with much success, where, being again apprehended, he was shut up in Newgate prison for life, where he died Feb. 16, 1683-4. "Bampfield," says Wood, "dying in the said prison of Newgate, . . . aged seventy years, his body was followed with a very great company of factious and schismatical people to his grave." This company was made up of the congregation gathered by him in London previous to his last imprisonment. Crosby says of him:

"All that knew him will acknowledge that he was a man of great piety. And he would in all probability have preserved the same character, with respect to his learning and judgment, had it not been for his opinion in two points, viz., that infants ought not to be baptized and that the Jewish Sabbath ought still to be kept."—*Crosby*, vol. i, p. 367.

Mr. Bampfield published a small work in behalf of the Sabbath, in which he says:

"The law of the seventh-day Sabbath was given before the law was proclaimed at Sinai, even from the creation, given to Adam, and in him to all the world. Ex. xvi, 24; Gen. ii, 3. . . . The Lord Christ's obedience unto the fourth word in observing in his lifetime the seventh day as a weekly Sabbath-day, and no other day of the week as such, is a part of that perfect righteousness which every sound believer doth apply to himself in order to his being justified in the sight of God; and every such person is to conform unto Christ in all the acts of his obedience unto the ten words."—*Judgment for the Observation of the Jewish or Seventh-day Sabbath*, pp. 6-8, 1672. *Lib. Antiq. Society*.

His brother, Mr. Thomas Bampfield, who had been

speaker in one of Cromwell's parliaments, wrote also in behalf of seventh-day observance, and was imprisoned for his religious principles in Ilchester jail. About the time of Mr. Bampffield's first imprisonment, severe persecution arose against the Sabbath-keepers in London. Crosby thus bears testimony:

"It was about this time, A. D. 1661, that a congregation of Baptists holding the seventh day as a Sabbath, being assembled at their meeting-house in Bull-stalk alley, the doors being open, about 3 o'clock P. M., whilst Mr. John James was preaching, one Justice Chard, with Mr. Wood, an headborough, came into the meeting-place. Wood commanded him in the king's name to be silent and come down, having spoken treason against the king. But Mr. James, taking little or no notice thereof, proceeded in his work. The headborough came nearer to him in the middle of the meeting-place, and commanded him again in the king's name to come down or else he would pull him down; whereupon the disturbance grew so great he could not proceed."—*Calamy's Ejected Ministers*, vol. ii, p. 260.

Mr. Utter continues this narrative as follows:

"Mr. James was examined and committed to Newgate on the testimony of several profligate witnesses, who accused him of speaking treasonable words against the king. His trial took place about a month afterward, at which he conducted himself in such a manner as to create much sympathy. He was, however, sentenced to be hanged, drawn, and quartered. This awful sentence did not dismay him in the least. He calmly said, 'Blessed be God! whom man condemneth, God justifieth.' While he lay in prison, under sentence of death, many persons of distinction visited him, who were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon. But he seems to have had little hope of their success. Mrs. James, by advice of her friends, twice presented petitions to the king, setting forth the innocence of her husband, the character of the witnesses against him, and entreating his majesty to grant a pardon. In both instances she was repulsed with scoffs and ridicule. At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very noble and affecting manner. Having finished his address, and kneeling down he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory. When he had ended, the executioner said, 'The Lord receive your soul; to which Mr. James replied, 'I thank thee.' A friend observing to him, 'This is a happy day,' he answered, 'I bless God it is.' Then having thanked the sheriff for his courtesy, he said, 'Father, into thy hands I commit my spirit.' After he was dead his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in White chapel on a pole opposite to the alley on which his meeting-house stood."—*Manual*, &c., pp. 21-23.

The famous Stennett family furnished, for four generations, a succession of able Sabbatarian ministers. Mr. Edward Stennett, the first of these, was born about the beginning of the seventeenth century, and after Mr. Bampffield's imprisonment and death, became the pastor of that church which he had gathered in London. Mr. Joseph Stennett is said to be the author of that choice hymn,

"Jesus, I my cross have taken."

Many other able men arose among the Sabbath-keepers in that century, and others have since arisen down to the present time. The laws of England during that century were very oppressive to all Dissenters from the established church, and bore exceedingly hard upon the Sabbath-keepers. Yet fine, imprisonment, and even capital punishment, would not have proved sufficient to suppress the Sabbath. It was in the house of its own friends that the Sabbath was wounded. In the seventeenth century eleven churches of Sabbatarians flourished in England, while many scattered Sabbath-keepers were to be found in various parts of that kingdom. Now but three of those churches are in existence. It was not the lack of able men among the Sabbath-keepers to defend the truth, nor the fierce assaults of their persecutors, that has reduced them to a handful. The fault is their own, not indeed for any disgraceful conduct on their part, but simply because they made the Sabbath of no practical importance, and lowered the standard of divine truth in this thing to the dust. The Sabbath-keeping ministers assumed the pastoral care of first-day churches, in some cases as their sole charge, in others they did

this in connection with the oversight of Sabbatarian churches. The result need surprise no one; as both ministers and people said to all men, in thus acting, that the fourth commandment might be broken with impunity, the people took them at their word. Mr. Crosby, a first-day historian, sets this matter in a clear light:

"If the seventh day ought to be observed as the Christian Sabbath, then all congregations that observe the first day as such must be Sabbath-breakers. . . . I must leave those gentlemen on the contrary side to their own sentiments; and to vindicate the practice of becoming pastors to a people whom in their conscience they must believe to be breakers of the Sabbath."—*Crosby's Hist. Eng. Bapt.* vol. 3, pp. 138, 139.

Doubtless there have been noble exceptions to this course; but the body of English Sabbatarians for many years have failed to faithfully discharge the high trust committed to them.

The first Sabbatarian church in America was established at Newport, R. I. Forty-four years after the landing of the pilgrim fathers at Plymouth, the first Sabbath-keeper arrived at Newport from London, where he had in all probability been a member of the church of John James, who was martyred there three years before. Mr. Isaac Backus makes the following record:

"Stephen Mumford came over from London in 1664, and brought the opinion with him that the whole of the ten commandments, as they were delivered from mount Sinai, were moral and immutable; and that it was the anti-Christian power which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week. Several members of the first church in Newport embraced this sentiment, and yet continued with the church for some years, until two men and their wives who had so done, turned back to the keeping of the first day again."—*Church Hist. of New England* from 1783 to 1796, chap. xi, sec. x.

Mr. Utter says that in December, 1671,

"Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters, entered into church covenant together, thus forming the first Seventh-day Baptist church in America."—*Manual*, &c., pp. 39, 40; *Backus*, chap. xi, sec. 10.

From that time to the present the Seventh-day Baptists have maintained their position before the world as the observers of the ancient Sabbath of the Bible, and have gradually extended their churches through a considerable portion of the American Union. Among them have arisen men of eminent talent and piety, who have defended the Sabbath in a variety of publications. Among these, one name—J. W. Morton—is particularly worthy of honorable mention. He was sent in 1847 a missionary to the island of Hayti by the Reformed Presbyterians. Here he came in contact with Sabbatarian publications, and after a serious examination became satisfied that the seventh day is the Sabbath of the Lord. As an honest man, what he saw to be truth he immediately obeyed, and returning home to be tried for his heresy, was ignominiously expelled from the Reformed Presbyterian Church. He has given to the world a valuable work, entitled, "Vindication of the True Sabbath," in which his experience is related.—The organ of the Seventh-day Baptists is the *Recorder*, published in Westerly, R. I.

The attention of Adventists was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks:

"Thus we see Dan. vii, 25, fulfilled, the little horn changing 'times and laws.' Therefore it appears to me that all who keep the first day for the Sabbath, are pope's Sunday-keepers, and God's Sabbath-breakers."—*Hope of Israel*, Feb. 28, 1845.

Elder Preble was led to embrace the Sabbath from an acquaintance with Sabbath-keepers in N. H., and he faithfully adhered to it for a season, but afterward adopted the view that there is no sacred time in the gospel dispensation. Mr. P. had however called the attention of other advent believers to this subject; and their interest in this divine institution was not transient as his had proved. Our venerable brother, Joseph Bates, immediately began to preach the Sabbath of the Lord, and also to publish tracts setting forth its claims. His labors have been untiring, and with the blessing of God he has been the means of bringing many to the knowledge and observance of the holy Sabbath. About the same time our esteemed and efficient brother,

er, Elder James White, began to preach the Sabbath, and some three years after began to publish in its behalf. Beginning without resources, and with few friends, with toil, self-sacrifice, and anxious care, he has, with the blessing of God upon his efforts, been the means of establishing an efficient office of publication, now located at Battle Creek, Michigan, and of bringing many to the sacred observance of the Sabbath.

The Seventh-day Adventists believe that the proclamation of the ten commandments and of the prophecies relative to the last days, constitutes the Third Angel's Message of the book of Revelation. It has pleased God thus far to signally bless the preaching of these great truths, and at the present time a goodly number may be found observing the Sabbath of the Lord, and waiting for the advent of his Son from heaven.

The future is given to us in the prophetic Scriptures. From them we learn that our earth is reserved unto fire, and that from its ashes shall spring new heavens and earth, and ages of endless date. Over this glorified inheritance, the second Adam, the Lord of the Sabbath, shall bear rule, and under his gracious protection the nations of them which are saved shall inherit the land forever. 2 Pet. iii; Isa. lxx; Rev. xxi; xxii. When the glory of the Lord shall thus fill the earth as the waters cover the sea, the Sabbath of the Most High is again and for the last time brought to view:

"For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Isa. lvi, 22, 23.

On this scripture Dr. Peter Akers has this important comment:

"The word rendered 'new moon' in this passage, both in the Hebrew, and the Greek of the Seventy, signifies month only, without respect to any particular day. By rendering it *new moon*, our translators have assumed, without authority, that it means the first day of the month."—*Biblical Chronology*, pp. 28, 29.

The reason for this monthly gathering to the New Jerusalem of all the host of the redeemed from every part of the new earth may be found in the language of the Apocalypse:

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing [literally, the service,] of the nations."—Rev. xxii, 1, 2.

The gathering of the nations that are saved to the presence of the Creator, from the whole face of the new earth on each successive Sabbath, attests the sacredness of the Sabbath even in that holy state, and sets the seal of the Most High to the perpetuity of that ancient institution. J. N. A.

THE FUTURE.

At the transfiguration Jesus was glorified by his Father. We hear him say, "Now is the Son of man glorified, and God is glorified in him." Thus before his betrayal and crucifixion he was strengthened for his last dreadful sufferings.

As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of his Spirit. As the third message swells to a loud cry, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel.

I saw that God would in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize with him day and night for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of Papacy. Satan's host, and wicked men, will surround them, and

exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, as God utters his voice from his holy habitation.

The foundations of the earth shake, buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to each other, "We are delivered. It is the voice of God." With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up, and reflecting the image of Jesus. Those who were so eager to destroy the saints could not endure the glory resting upon the delivered ones, and they fell like dead men to the earth. Satan and evil angels fled from the presence of the saints glorified. Their power to annoy them was gone forever.

ELLEN G. WHITE.

THE USES OF SORROW.

It is a distinctive feature of the Christian religion that sorrows and misfortunes are not the thunderbolts of an angry God, but are the paternal corrections of a Father chastening his children. The Greeks, it is true, understood the beneficent effects of affliction in shaping and developing character, and their proverb, *pathemata mathemata*, finds a perfect translation in that beautiful verse of Mrs. Browning, "knowledge by suffering entereth;" but they always ascribed the cause of calamity to the direful wrath of Zeus.

The old Jewish theology seems to have been vitalized by the same spirit. Length of days, respect and honor, wealth and wisdom, are promised to the righteous, while sudden death and every worldly woe are threatened against the ungodly. Thus, with Jew, and Greek, earthly good is made the touchstone of divine approbation. It was left for a new and nobler dispensation to teach mankind that their "light affliction which is but for a moment, worketh out for them a far more exceeding and eternal weight of glory." "Prosperity," says Lord Bacon, "is the blessing of the Old testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor."

Sorrow and suffering are, by all the teachings of the Gospel, divine in their origin, holy in their ministry, beneficent in their results. We need their purifying influence to make us one with Christ. They transfigure life, reconcile us to duty, and encircle the grave with a halo of light through which we enter heaven. They are the divine agents that cause the soul to slough off earthly affections; the inception of that mysterious process by which mortality shall put on immortality.

Suffering humanizes us. In that beautiful German story, "Undine," a wild, weird, soulless water-sprite is transformed into a sweet, gentle child of earth, endowed with all the mysteries of life and death, and immortality, by the simple power of Love. Mr. Hawthorne has followed out the same idea in his "Marble Faun," where the gay and rollicksome Donatello, a creature who in some way seems to have been preserved from "our Adam's taint and woe," possessed of a paradisaical innocence and simplicity, is by a great crime made kin to mankind and heir to the fearful responsibilities and destinies of our fallen race. But neither love nor crime so bring us into fellowship with our kind as suffering.

By nature man is selfish and unsympathizing. His first impulse is to care for self alone, and it is not till his mind and heart have been influenced by interest or grace that he yields his personal claims. In order to sympathize fully with another, you must have had similar experiences yourself. You might as well expect a picture of a gorgeous summer sunset from a blind man, or Beethoven's symphonies from a mute, as

true sympathy in affliction from one who never knew a grief.

Suffering christianizes us. Often, before this rich experience is vouchsafed unto us, Christ is a root out of dry ground, without form or comeliness; the Bible, a mere collection of old tales; heaven and hell, words of very doubtful significance; while this great present world fills our vision and receives all our attention.

How changed is all this by a simple touch of God's finger! Christ then becomes the chiefest among ten thousand, clothed with every beauty and grace; the Word of God is made the lamp to our feet; the future life alone is real, and the present a vapor, a dream, a tale that is told.

A few years ago two friends were visiting Niagara Falls. While there, one went out on that frail narrow bridge that connects Goat Island with the tower rock, where the torrent precipitates itself into the fearful abyss at your feet. There he stood on the edge of life, gazing spell-bound into the jaws of death ready to receive him. Deafened by the incessant roar, half blinded by the spray, fragments of rainbows flashing out of the mist like spirit-hands beckoning him to leap into the flood, his brain began to whirl, sense grew dim, and his body slowly waved to and fro over the yawning gulf.

His friend from the shore saw his peril. He shouted to him in vain; his voice was swallowed up in the din and rush of that tremendous cataract. He sprang upon the bridge, and reaching the end of the platform, seized his friend by the arm, and the dazed man was saved.

I see a human soul standing unconsciously on the brink of ruin. Around him are the rushing torrents of life. He has still a foothold on the rock of early religious teachings, or perhaps a pious mother's prayers, but his spiritual senses are deadened by the ceaseless roar of the world. He is warned of his danger; friends entreat him, God calls to him; but the still small voice is not heard in the tumult, when suddenly, for the souls safety, God comes and touches him—it may be, in the tenderest point—but who shall say that it is other than in love?

Suffering sanctifies us. It is that spiritual culture by which Christ makes a branch, already fruitful bring forth more fruit; a process whereby we are made holy unto the Lord. And oh, poor crushed child of affliction, while in the Gethsemane of sorrow you ask, "Why this cup?" and no answer comes, remember that what you know not now you shall know hereafter. You will then find, as you look back on your sad pilgrimage, that those places which seemed like the valleys of the shadow of death, in the glorious light of retrospect are the very mountain-tops of God's providence, where you were nearer heaven than at any other period of your journey; yea, where the shadows of the Almighty fell the darkest on you, according to the Psalmist you were dwelling in the secret places of the Most High.

Suffering shall glorify us. "And he said to me, *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*"—W. W.

OUR TEETH.

THEY decay. Hence, unseemly mouths, bad breath, imperfect mastication. Everybody regrets it. What is the cause? I reply, *want of cleanliness.* A clean tooth never decays. The mouth is a warm place—98 degrees. Particles of meat between the teeth soon decompose. Gums and teeth must suffer.

Perfect cleanliness will preserve the teeth to old age. How shall it be secured? *Use a quill pick, and rinse the mouth after eating. Brush and Castile soap every morning; the brush with simple water on going to bed.* Bestow this trifling care upon your precious teeth, you will keep them and ruin dentists. Neglect

it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care.

Sugar, acids, saleratus, and hot things are nothing when compared with food decomposing between the teeth. Mercurialization may loosen the teeth, long use may wear them out, but *keep them clean and they will never decay.* This advice is worth more than thousands of dollars to every boy and girl.

Books have been written on this subject. This brief article contains all that is essential.—*Sel.*

DISCIPLINE IN CHILDHOOD.

YOUNG people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and consequently will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the *practical habit* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And therefore I am fully persuaded that indulgence infallibly produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffrey.*

TRUTH.

"WHAT is truth?" What a momentous inquiry! What is true of God, of the Lord Jesus, of the Holy Spirit, of ourselves, of our character, of our duty, of our destiny, of the future state of eternal retribution? Reader, is it true that you are an impenitent sinner? Have you ever asked yourself how long you have been such? Has it been ten, twenty, thirty years or more? "God now commandeth all men everywhere to repent." Then he commands you to repent, and yet you have not. Have you lived so many years in disobedience to this most reasonable command of your Maker? This command has been upon you, yes, upon you, ever since you committed the first sin. Have you ever seriously thought of the guilt of having been so long saying to God, by your practice, that He was not worth minding? If He is worthy to be obeyed, why have you not obeyed Him? This command lies directly across the path you pursue, you cannot take another step, while impenitent, without trampling the high authority of Jehovah under your feet.

Reader, is this true of you? What a truth! Think of it, and turn your feet into God's testimonies! He calls you to do it. "Repent and turn from all your transgressions, for why will ye die?" "God your maker asks you why?" You must repent or perish. Is this true? Is it true of you? It certainly is. For the Lord Jesus said, "Except ye repent, ye shall all likewise perish." Live not another day, no, not another hour, till you offer to "God the sacrifice of a broken spirit and a contrite heart;" for with such a sacrifice he is well pleased.—*Am. Missionary.*

A SURE PAYMASTER.—That terrible saying of Anne of Austria to Richelieu holds true for mercy as well as for judgment: "My lord cardinal, God does not pay at the end of every week, but at the last he pays." God may put his faithful ones upon a long and faithful apprenticeship, during which they learn much and receive little—food only, and "that in a measure"—often the bread and water of affliction. Yet at the last he pays, pays them into their hearts, pays them into their hands also. We may remember long seasons of faint yet honest endeavor; the prayers of a soul yet without strength; the sacrifices of an imperfectly subdued will, bound even with cords to the altar; we may remember such times or we may soon forget them, but their result is with us. Some of the good seed sown in tears is now shedding a heavenly fragrance within our lives, and some of it will blossom, perhaps bear fruit, over our graves.—*The Patience of Hope.*

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, MAY 27, 1862.

JAMES WHITE, EDITOR.

CLOSE OF THE VOLUME.

This number closes the nineteenth volume of the Review and Herald. With it also closes Bro. Andrews' History of the Sabbath. We stated in the first number that we designed to give in this volume the reasons of our hope and faith as far as possible without crowding out other important matter. The Sabbath question, so ably defended in Bro. Andrews' book, and by other writers, has occupied its full share of space in this volume, and if our readers have studied well the evidence presented, they are prepared to give the reasons of their faith in regard to this unpopular subject to all who may wish to hear them.

The gift question has also received considerable attention, and we trust is better understood as resting upon the firm basis of the word of God. There are other subjects of equal importance which have not found as large a place in this volume. But we design that they shall in the next.

It is with a degree of satisfaction that we look over our file of papers of the present volume, and see that much truth has been clearly presented by the different writers; also review the evidences that those discouragements which have been burdening the cause are being lifted from it. Our people are evidently approximating a state of permanent union, such as they have not enjoyed. Trials seem grievous, but when well endured by the honest and the true, they yield the peaceable fruits of righteousness.

YOUTH'S INSTRUCTOR.

In the May number of this valuable little sheet we stated that "it is decided to stop your paper unless you pay up. Bills are sent in this number to all who have not paid this and past volumes, to show you how much you owe, and you are requested to pay the amount without delay. If you do not, the Secretary will go through the books and set black marks upon your names, and you will get no more papers until we hear from you. He will go through the books each month for three months, the first time before another Instructor is printed, and will mark out the names of those who owe the most, till all delinquents are erased. Now you are timely and fully warned, and if your paper is stopped, you will know the reason."

According to the above statement, the names of 160 subscribers will be erased before the June number is issued, who owe the sum of \$193.22. Next month all will be erased who owe 75 cents or more.

These persons should either pay their debts, or report themselves unable to do so. We hope most of them will pay up, and renew their subscriptions. Now is the time to do it, when you send advance pay for Vol. xx of the Review, which commences with the next number.

BABYLON.

Our position on the second angel's message of Rev. xiv, 8, cuts close. Some call us very uncharitable for teaching that the great confusion of corrupted Christianity constitutes the Babylon of the Apocalypse. Then to say that this great Babylon has fallen, is too much for them to endure. Yet it is acknowledged everywhere, by nearly all the churches, that they have backslidden—fallen from a position better than that which they now occupy. But those connected with the different churches, when they break the ice, and speak right out, generally condemn themselves worse than we have done.

Our good Bro. Summerbell, of the Seventh-day Baptists, speaks freely in an article in the Recorder of May 22, 1862, entitled, "Central Association." Besides his statements in regard to the sad change in his people, he says so many good things that will interest, and we trust benefit, our readers, that we give his entire article.

CENTRAL ASSOCIATION.

The anniversary season will soon be with us. May is flying and June makes haste. Are you going to attend the Association this spring? Now is the time to decide and get ready; and when the time comes, go. It meets in Adams, Jefferson Co., N. Y., and already the question is passing around: Are you going to attend? Of course, the brethren and sisters in Adams want to see you there, and the brethren and sisters from the "churches scattered abroad," who expect to be there, all want to see you; and you will want to see them. Now the question is, Are you going?

But there are other considerations. Associations meet but once a year, and the year will soon be gone. The world is before us. It is Christ's vineyard. He has said, "Go ye in and work; whatsoever is right I will give you." We have heard the command, and we believe the promise. It is a great work; but many hands make great tasks easy, and love makes all burdens light. It is not my work nor your work, but *ours*. "We are workers together with him." This is the basis and authority of association. We work; we work together; we work together with Him. Here are the first, second, and third degrees. Let us take them all, and the work shall "go forward," for God and men are in it. I hope you are going.

"The falling away" has come. Alas, that it should be so. What glorious gatherings we used to have! "O, for the days of old!" Those were good times, when the brethren at one meeting of the Association began to get ready for the next. When the whole year was a year of casting ahead, and making ready. When every morning prayer was rising incense to God, bearing fervent desire for his blessing on the work of the last Association, and guidance on the next. Then no business was so important as God's business. No work so important as that. Then, too, were the meetings a perfect jubilee of concord and delight. God was pleased to see the faithfulness and harmony of his "dear children." The worker came down, and the work of their hands prospered; and they rejoiced in it, and in the sight of their eyes, for it was the Lord's doings.

But "the falling away" has come. We have fallen a prey to the world, and must work for it. Now we take turns in going to the Association. Many say, "I went last year, let somebody else go this." Excuses, like opposing foemen, rise up out of the ground. Men meet the Association after much contriving for avoidance. They propose to send, as the reluctant boy went to school: one step forward, and two backward. They send their ministers, and forget to pay their expenses; they get substitutes, proxies, and all sorts of things, but the spirit of generous and Christ-like liberality—this dries up. Meeting thus, they meet not God as in former times; they meet not to rejoice, for they have nothing to rejoice over. The valley is there, but it is not the beautiful, blooming vale of Eden; it is only a valley of death, and its fragrance is of dead men's bones. Now these bones may live, and our valley may be changed to blooming hope. Let us fill it with live men, having living purposes. Let us bring into it a living Christ, and living fountains of prayer. Let us not fear to open the channels of our benevolence, and he who is the "Way, and the Truth, and the Life," will meet with us, and breathe upon us.

The Association has work to do; work much neglected. It is God's work, and when his work is revived, then are his people glad. But God works by means, by his people, and through them. When the Association meets, will you meet with it? Let us work and sacrifice as in days of old, and God will bless as of old he blessed. If you want soul-stirring speeches when you come, come with the resolves ready formed to do, and eloquence will flow as do the unceasing waters, and drop as the dews. Let the mouth speak "out of the fullness of the heart." Let it speak out of the fullness of the purse also; then shall the speaker's tones be as those of a silver trumpet for sweetness.

All that is needed to give interest to our Association gatherings, is the spirit of Christ there. "He was rich, yet for our sakes became poor, that we, through his poverty, might become rich." Let us feel

toward the unconverted world, as Christ felt toward us, and we will make haste to give them treasures of life, and be glad that it costs us something. Now, if you would have good speakers at the Association, send them along, and come yourselves. Let them know that your pockets shall back them up, and your hearty good wishes shall support them. Let them know that they are not sent away to represent a selfish, worldly, shirking constituency, and they will speak with a confidence which lends wings to thought. Brethren, will you come? JAMES SUMNERBELL.

THE "REST" OF HEB. IV.

It has long been the opinion of some that the Sabbath of the Lord was a figure or type of the rest that remains for the people of God, and that the obligation to observe it ceased with the passing away of the Levitical ceremonies. We are obliged to dissent from both the premise and conclusion.

Were it proved or admitted that the Sabbath was used as a figure of our future rest, that fact would not render it conclusive that it was therefore no longer a duty to observe it. Things may be *instituted* as types, and depend on that relation for their existence, as the feasts, &c., of the Mosaic dispensation, or things may be *used* as figures where such use was not the object of their institution or creation, and their being used as figures does not destroy any other relation or supersede any other use for which they were created. All must admit that the woman is used as a figure of the church of Christ, especially in Eph. v, yet no one could be found who would assert that therefore other uses for which woman was created were superseded. Paul said of the woman precisely what Jesus said of the Sabbath—she was made for the man. But the woman is used as a figure of the church, and she is yet for man as much as she was or could be before being so used as a figure. The Sabbath also was made for the man, and if it were used as a figure of our future rest, would it not be quite as reasonable to conclude that it is yet for the man, as that the woman is after being so used as a figure.

We have always contended, and we think with good reason, that no types were instituted till after the fall of man. Reference has been made to Rom. v, 14, to disprove this position. But we think the text will not serve that purpose. It says of Adam: "who is the figure of him that was to come." But this is far from being proof that Adam was created a typical man. But more than this, to make it serve the purpose of the objector against the Sabbath, it must be assumed that Adam was created for the sole purpose of being a type of Christ, and when Christ came, man was superseded—done away—abolished! But this is beyond the objector's intention; of course he will have to fall back on our position, that he was only used as a figure of Christ because both were representatives; and that such a use of Adam did not destroy his manhood—his accountability, or change any moral relation. Is it not then assuming too much to say that a similar use of the Sabbath would destroy its sabbatic nature and neutralize all its relations? Thus we see that unnecessary conclusions are drawn from the assumption that the Sabbath was used as a type.

But we are not ready to admit that the Sabbath is used as a figure in Heb. iv; the Rest that remains having its own appropriate type in that connection. Whatever this rest was, it is evident that the Lord swore they should not enter into it, and they did not enter it by reason of unbelief. Neither of these declarations can be referred to the Sabbath; for, it would be strange indeed if the Lord, after commanding them to keep the Sabbath, under such fearful penalties, should afterward swear in his wrath they should not keep it, and still enforce its observance by the teachings of the prophets. Absurd as this idea is, it is the real position of those who teach that the Sabbath was the rest referred to in Ps. xcv, as quoted by the Apostle in Heb. iii. Again, Paul says they did not obtain it by reason of unbelief; but they did keep the Sabbath; therefore the Sabbath was not the rest referred to. And we shall find on examination that this rest was given to them by Joshua, (Heb. iv, 8,) which was not true of the Sabbath.

We notice in the letter under consideration that Paul is arguing to the Hebrews on their own records, reasoning from premises which they all admitted. This course he pursues throughout the book. In chap. iii, he commences the examination of a *series* of types, beginning with the office of Moses. He says, "Moses verily was faithful in all his house, [house of Israel,] as a servant, for a testimony of those things which were to be spoken after,"—clearly showing the typical nature of his work. "But Christ as a son over his own house; [house or household of faith, true Israel, or Jews inwardly;] whose house are we," [the church] &c. Here we find the things which were to be spoken after. It is evident that the house of Moses bears the same relation to the house of Christ that Moses bears to Christ;—the first is a figure of the second. But in order to prove our right to this title, we must hold fast even to the end, else we shall come short of the rest, even as they who fell in the wilderness. Here commences Paul's comment on the rest, and in chap. iv, 8, another type is introduced; viz., Joshua. As Joshua occupies an important place in this argument, we wish to call particular attention to the work ascribed to him. Paul intimates that Joshua gave them rest, but not the rest contemplated in the promise. But do the Scriptures teach that Joshua gave them rest? They do. See Josh. xxi, 43, 44. "And the Lord gave unto Israel the land which he swore to give unto their fathers, and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers, and there stood not a man of all their enemies before them." This rest the Lord gave them by the hand of Joshua. This rest was the peaceable possession of the land of Canaan. Now as Moses was a figure of Christ, and the house of Israel a figure of the church of Christ, so was Joshua a figure of Christ, and the rest that Joshua gave the house of Israel in Canaan, is a figure of the rest that remains for the people of God, which Christ, the captain of our salvation, will give us when our pilgrimage here is ended. We think there can be no dispute as to four types being introduced here. Moses, Joshua, Israel and the Rest. To enter into this (typical) rest the children of Israel were called out of Egypt. But both Moses and Paul record the fact that they who came out of Egypt never saw that rest. And why? Because, by reason of their unbelief their "carcasses fell in the wilderness." This fact seems entirely to have escaped the notice of those who claim that the seventh-day Sabbath was that rest. The facts we have traced out are decisive on this point, thus:

They did not obtain this rest because of unbelief.

But they did have the Sabbath and rested upon it.

They could not enter into this rest because they fell in the wilderness.

But they did observe the Sabbath during their whole sojourn in the wilderness.

Those who received that rest, received it by the hand of Joshua.

But the Sabbath was never given by or through Joshua.

Therefore it is again and again proved that the Sabbath was not the rest referred to in this scripture, and was not the figure of the rest that remains to the people of God.

But the oath of Jehovah referred to by David and Paul, may be considered the main proof of this position, and utterly subversive of the position of our opponents. This is recorded by Moses in Deut. i, 34, 35, in the following words:

"And the Lord heard the voice of your words, and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers, save Caleb," &c. Here is the *generation* with which he was grieved; here is the *oath* which he swore; and here is the *rest* which they did not see, or enter into. But Caleb, Joshua, and the children of the rebellious ones received it, according to the words of the Lord in Deut. i, as we have proved by quoting Josh. xxi. We think this point is settled beyond controversy.

The antitype of this rest is the promised land, the everlasting inheritance which Jesus will bestow on his people. It is the new earth which the meek shall inherit, the world to come, of which the seed of Abraham is the heir, and his people are joint-heirs with him. In

considering this antitype we shall notice two points in the Apostle's argument. 1. This inheritance was prepared in the past. 2. Its possession is future.

1. That it was prepared in the past he affirms; and from the foundation of the world. This affirmation he proves by quoting Gen. ii, 2. And here we notice another error into which our opponents have fallen. They say the Apostle here gives a comment on the seventh day. He does not comment at all on the seventh day, but quotes Gen. ii, 2, as a proof text to sustain his affirmation. In this, Paul only connects the purpose of God in creating the world with his future purpose to restore it to its Eden state, and bestow it upon his people. Many separate these, and find no connection between the past creation and the future redemption. This error has doubtless grown out of another, viz., that the future inheritance of the saints is some far off place, some imaginary Paradise, to which souls fly away when released from this earth. But God made the earth "to be inhabited"—he made it for man; and though man toils and contends with thorns and thistles a little while, and then returns to the ground from whence he was taken. God's plan is not to be frustrated; the inheritance is only *marred*, not *destroyed*. His work was complete when the earth was made, for if God rested from *all his work*, it proves that *all his work* was finished from the foundation of the world—the time when he rested.

What is said of the inheritance is also said of the kingdom, and it may cast light on this subject to refer to that. We are said to be heirs of the kingdom; it is yet a subject of promise; it is to be set up in the future, and yet the Saviour says it was prepared from the foundation of the world. Matt. xxv. 34. True, the diadem has been removed, and the throne overturned. Eze. xxi, 26, 27; but the "first dominion" shall come to the daughter of Jerusalem. Compare Micah. iv, 8, and Gen. i, 26, 28. Hence, the kingdom was prepared from the foundation of the world; it was lost and subverted for a time, but the *original purpose* is kept in view, and will be accomplished when it is restored and "given to the people of the saints of the most high." Dan. vii, 27. And so of the inheritance, "that good land," the "land of rest" which God has promised to his faithful ones; it was made for man, made very good, and thus prepared from the foundation of the world. Now it is marred; defiled by its inhabitants, and groaning under the curse. But the *original purpose* is here also kept in view, and will be accomplished when the purchased possession shall be *redeemed*, or brought back to its original purity. Eph. i, 14.

2. Its possession is future. This the Apostle proves by quoting from David, wherein the people are warned against the sins of their fathers, by the commission of which they would lose the promised rest. The argument of the Apostle may be presented thus: Rest was given to Israel by Joshua, which was the peaceable possession of the land of Canaan; that was not the true rest promised to the people of God, but only a type. For, if that were the real rest of the promise, the children of Israel were enjoying it in the days of David; but if they were then enjoying it, why warn them of the example of their fathers? seeing there was no liability of coming short of that which they already possessed. But they were so warned, and a certain day in the future is "limited" or spoken of in David; but it is evident that Joshua did not give them in the past that for which they are led to look in the future. Therefore the rest of Joshua was typical, and the true rest remains to be inherited by the people of God.

This I think is the true sense of this scripture. It harmonizes the various passages referred to, and all the facts in the case, with the oath of the Lord, which must control all our views on this subject. Let it then be our care so to keep the commandments of God, and the faith of Jesus, that we may at last "see that good land," and enjoy rest in that inheritance which is incorruptible, undefiled, and that fadeth not away.

J. H. WAGGONER.

THE GREAT MAN.—The great man is he who chooses the right with invincible resolution; who resists the sordest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue and on God, is most unflinching.

MEETINGS IN N. Y.

ACCORDING to appointment we met with the brethren at Roosevelt, Kirkville, and Hamlin. The meetings were of interest and profit. The social meetings were encouraging. Several who had been undecided in regard to the gifts in the church, took a stand for them. Others were stirred up to investigate. Some who felt reproved by the visions, saw no way to deny them but to say the gifts have been abolished; like those who are reproved by the Sabbath precept, they see no way of escape but to proclaim the death of the whole law. Those who deny the gifts have taken a step downward. Their second step is no-spirit, third, no-law, fourth, no-God. If the Bible is true, which most believe, then spiritual gifts are perpetuated, and as sure as the Bible rules for distinguishing true from false visions, are infallible, so sure the visions published among us are of God. We know them by their fruit. When we have tasted that fruit and found it sweet, all the world cannot make us believe it is bitter. Some who have been reproved by the visions complain that they are bitter; but it is because they are wrong. No chastening is for the present joyous. If the visions did not reprove our wrongs we should then have reason to doubt them. The Bible is true. It proves the visions to be of God, hence we cannot reject them without rejecting the Bible. If any candid man thinks otherwise we are ready to give him the proof from the Bible. We have often sung,

"We want the truth on every point," &c.,

and of course we want the truth on the gift question. When we consider that the apostle Paul has undertaken to tell us all about it, we must conclude that there is no excuse for ignorance. All we ask is that candid people investigate the subject.

I was greatly encouraged to find the Sabbath-keepers so well united, and see a ready response to the testimony on this subject. More than three-fourths of all I saw on this tour, heartily acknowledge the gifts. Now if they will only heed them we shall soon see a united people receive the power from on high.

This tour has been a pleasant one to me. I have formed many happy acquaintances, and hope some lasting good has been done. Many of these saints I shall probably never see again till I meet them on mount Zion. I have probably neglected duty in new fields while taking this tour in the churches, and visiting some relatives; I therefore hope that not much harm has been done, if not much good. Concerning my expenses, I will say they have been more than met, and I purchased some necessary clothing; besides, I have refused over \$25.

I would say to those who have requested me to visit them, and I have not done so, that it is not for lack of desire, but for want of time. It is already tent season, and I have no time for rest, but have to prepare and enter at once into the labor, and I hope to be soon in my appropriate place in new fields. May the Lord reward all for their kindness to me, and we all be saved when Jesus comes. Amen.

M. E. CORNELL.

CONFERENCE DOINGS IN N. Y.

At the Conference of Seventh-day Adventists, held at Roosevelt, N. Y., May 10 and 11, 1862, F. Wheeler was appointed Chairman, and D. Arnold, Secretary. The following resolutions were then adopted:

Resolved, That we are in favor of the New York tent being sent into the field the ensuing season.

Resolved, That we invite Bro. M. E. Cornell to labor with the tent.

Resolved, That we pledge ourselves to aid in sustaining the tent enterprise by our prayers and our means.

Resolved, That we appoint Bro. M. E. Cornell treasurer of the tent fund.

Resolved, That we invite all the scattered brethren in the State to co-operate with the tent enterprise.

Resolved, That we appoint Bro. M. E. Cornell, F. Wheeler, and R. F. Cottrell, a committee to confer with Bro. White, and appoint a general State meeting at such time and place as they may deem proper, for the purpose of organizing a general State Conference, and

that we recommend to each church within the State to be represented at said State meeting.

Resolved, That we send the foregoing resolutions by Bro. Cornell to the ensuing conference at Hamlin, for their amendment or adoption, as they shall deem best.

F. WHEELER, *Chairman*.
D. ARNOLD, *Secretary*.

The brethren in Conference at Hamlin, N. Y., assembled on first-day morning, May 18, and organized by appointing R. F. Cottrell Chairman, and J. M. Aldrich Secretary.

The foregoing resolutions, passed at the Roosevelt Conference, were read by Bro. Cottrell, and adopted by this Conference. It was further

Resolved, That Bro. J. N. Andrews be invited to labor with Bro. M. E. Cornell with the N. Y. tent the ensuing season, and that the Secretary extend to Bro. Andrews such invitation.

Resolved, That Brn. Andrews and Cornell be invited to locate in this State with their families, and that the Secretary be requested to confer with them in relation to the same.

The Conference voted to secure the services of Bro. J. T. Orton as tent-master the ensuing season.

R. F. COTTRELL, *Chairman*.
J. M. ALDRICH, *Secretary*.

P. S. As it is needful that money should be raised immediately for tent operations, the brethren will see the necessity of redeeming their pledges—either the whole or a part—as soon as possible. J. M. A.

PROCEEDINGS OF THE NORTHERN IOWA CONFERENCE.

THE Northern Iowa Conference assembled on the evening of May 10, 1862, at Marion, Iowa. Delegates from the following churches were present: O. Chipman, H. Nicola, Dayton; O. Mitchell, J. Shaul, La Porte; J. L. Pauley, Vinton; T. Hare, Marion; R. T. Tyson, J. T. Mitchell, Lisbon; D. Weaver, Fairview.

J. T. Mitchell was chosen President, and M. B. Smith, Secretary.

The following resolutions were offered, and unanimously adopted:

Resolved, That as we believe the brethren in Millersburg are in sympathy with us, therefore the President appoints Bro. B. F. Snook to act as delegate from that place.

Resolved, That we call this the Northern Iowa Conference of S. D. Adventists.

Resolved, That this Conference be composed of all the organized churches represented by the delegates.

Resolved, That any church of S. D. Adventists may unite with this Conference by coming into organization, and strictly keeping the commandments of God and the faith of Jesus.

Resolved, That it is the duty of this Conference to care for, and oversee, all unorganized churches until they refuse to come into full organization; then it will have no further responsibilities.

Resolved, That each church in this Conference shall have two delegates, and if composed of forty members, three delegates, and one for every twenty members above this number.

Resolved, That we bring all the means we calculate to contribute to the cause, under the plan of Systematic Benevolence.

Resolved, That the officers of this Conference be composed of a President, Secretary, and standing committee of three.

Resolved, That ministers laboring in this Conference be required to have a certificate of recommendation signed by the Secretary and President.

Resolved, That we believe it to be the duty of all brethren scattered abroad, to attach themselves to some organized church.

Resolved, That we appoint one day in each month to attend to the business matters of the church.

Resolved, That Wm. H. Brinkerhoof be considered an honorary member of this Conference.

Resolved, That five be appointed for a business committee for this meeting.

The business committee report the following amounts for tent fund the coming season: Marion church \$10; La Porte \$8; Dayton and Richmond \$25; Millersburg \$7; Lisbon \$10; Fairview \$10; Vinton \$7. Also

that the Conference finds Bro. Snook's indebtedness to be \$52, which was appointed to be paid as follows: Millersburg \$4; Dayton \$12; Marion \$6; Lisbon \$6; Fairview \$12; Vinton \$4; La Porte \$4; Waterloo \$2; Bro. Dorcas, Tipton, \$2. (These sums should be paid immediately, as Bro. Snook will have to hire the money of the bank at 2 or 3 per cent. a month to pay the debt SECRETARY.)

Resolved, That a committee of five be appointed to see how Bro. E. W. Shortridge stands with the Southern Iowa Conference. The committee report that they attach no blame to the Southern Iowa Conference.

Resolved, That the Secretaries at Marion and Lisbon be appointed to see to the wants of the preachers.

Resolved, That Bro. M. B. Smith act as corresponding Secretary.

Resolved, That the treasurers of the S. B. fund act as tent committee.

Resolved, That J. T. Mitchell act as President, and M. B. Smith as Secretary, of this Conference, until its next session.

Resolved, That Brn. T. Hare, of Marion, O. Mitchell, of La Porte, and D. Andre, of Lisbon, act as Conference committee.

Resolved, That this Conference think it proper to leave the brethren at Dayton free to act with the Northern Iowa, or Southern Iowa, Conference, as they may choose.

Resolved, That the next session of this Conference be held at La Porte.

Resolved, That we invite Brn. Snook and Shortridge to labor with the tent the coming season.

Resolved, That Brn. Snook and Shortridge commence their labors with the tent, first at Washington, if the Lord opens the way.

Resolved, That we tender our hearty thanks to Brn. Bonfield and Brinkerhoof for their attendance, and that we send by them our brotherly love to the Southern Iowa Conference.

Resolved, That we invite Bro. and sister White to attend the next session of this Conference.

Resolved, That the proceedings of this Conference be published in the Review.

J. T. MITCHELL, *President*.
M. B. SMITH, *Secretary*.

HANDSOMELY DECLINED.

THE Late Bishop Doane, of New Jersey, was strongly opposed to temperance, and his sideboard and tables were loaded with brandy, wine, &c.

On one occasion Rev. Mr. Perkins, of the Sons of Temperance, dined with the Bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, Bishop: 'Wine is a mocker.'"

"Take a glass of brandy, then."

"Can't do it, Bishop: 'Strong drink is raging.'"

By this time the Bishop, becoming somewhat restive and excited, remarked to Mr. Perkins;

"You'll pass the decanter to the gentleman next to you."

"No Bishop, I can't do that; 'Woe unto him that putteth the bottle to his neighbor's lips.'"

CONDENSATION.—Give the pith, the cream, the marrow, the essence, the fire.

Press your thoughts, pack them, bring everything to a burning, scorching focus. Avoid prefaces, circumlocutions; rush right into your subject at once. Begin before you think of it, and keep dashing on with all your might until you are done.

A tremendous thought may be packed into small compass—made as solid as a cannon ball, and, like that projectile, cut down all before it. Short articles are generally more effective, find more readers, and are more widely copied than long ones. Pack your thoughts close together, and though your article be brief, it will have more weight, and will be more likely to make an impression.

TREATMENT OF ENEMIES.—There are many who will endure any hardship, make any exertion, bear any sacrifice, for their friends, for whom they can never do enough; but toward their enemies, they are unkind, implacable, and resentful. The man who has

injured them, they can never forgive; for him they have no kindness, but hold him in contempt, aversion and neglect. But Christianity requires a higher and more disinterested virtue than this, for it commands us to be kind to our enemies.—*Sel.*

LETTERS.

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

From Sister Colburn.

DEAR BRETHREN AND SISTERS:—For some time past I have felt that I ought to speak of what the Lord has done for me, to the praise and glory of his name. A little over a year since I knew nothing of the precious truths that are now the joy and rejoicing of my heart.

For more than twenty years I have been a professed follower of Jesus, trying to serve faithfully, yet not rendering (for some years) a *joyous, loving* service. Then came years of sickness, trial, darkness, and severe discipline; and blessed be the name of the Lord, Jesus was with me in the furnace, although I knew it not, and at last revealed himself gloriously, as an almighty ever present Saviour to give, moment by moment, grace and strength to overcome, and give victory continually over every besetment. My whole being was melted and subdued by love, and a new song was put into my mouth even praise and thanksgiving to God. Since then, (about eight years) the service of my heart to Jesus has been mostly a joyous one. Although far short of what it should have been, at times, yet it has been my greatest joy to please Jesus, and the turning away from the folly and fashion of the world, has oft times brought scorn and reproach.

I had no knowledge of the doctrines of the Bible, except as they were taught by Congregationalists and Baptists, never searching for myself, supposing that being ignorant I could not understand the Bible aright. I never *really* believed that people were in happiness or misery directly after death, and the idea of being a disembodied spirit ranging forever in boundless space was never any comfort to me. With this ignorance of the Bible, yet ever with an earnest longing to see Jesus and be like him, how like "cold water to a thirsty soul," were the teachings of the blessed word. In it I found man not immortal, the dead unconscious, the final destruction of the wicked, the saints inheritance, the earth made new, life and immortality only in Christ at his coming, and best of all, that his glorious appearing so near at hand, and hastening greatly. These things I learned by searching the Bible, while with the Adventists at Boston.

I came home overflowing with joy to tell to others the precious truths I had received, when I was led into the little band of Seventh-day Adventists in this vicinity. With them I soon saw the first and second messages of Rev. xiv, the Sanctuary and the Sabbath, and came into the third message with all my heart. I hesitated some time in regard to the visions, but do now most heartily receive, and thank the Lord for, them. The Lord bless brother and sister White more and more. I love the dear brethren and sisters who "keep the commandments of God and the faith of Jesus."

The weekly visits of the Review cheer, encourage, and benefit me, while I earnestly desire to "be clothed with humility," to have "on the whole armor," to walk in love, to strive in such a way as to overcome continually, get just right, and go through into the everlasting kingdom. The Lord help us all, that at last we may stand together upon mount Zion with the Lamb.

Yours, looking for the blessed hope.

MARTHA COLBURN.

Temple, N. H.

From Bro. Osborn.

BRO. WHITE:—During the meetings the past winter, in organizing the church here, I have seen the straightness of the way, and realize my own weakness more than I ever did before. In reviewing my past course, I have felt it duty to say a few words to the brethren with whom I was associated in Bedford, Mich. As some of them have moved away from there, I desire to take this method of saying to them that I now see I was often under wrong feelings in the trials and difficulties we passed through there, and sometimes sympathized with wrongs, to my own injury and to the

grief of others. I would especially say to Bro. Williams, that I entertained hard feelings against him, for which I am sorry and ask his forgiveness. I ask the forgiveness of all the brethren and sisters who were grieved with me, and desire an interest in their prayers that I may in the future walk according to the will of the Lord.

CHARLES OSBORN.

Burlington, Mich., May 15, 1862.

From Bro. Hutchason.

ELDER JAMES WHITE, *Dear Sir:* I have the pleasure of writing a few lines to you, informing you that I received the back numbers of the Review and Herald, and would like to be a reader of it, but I have not got money to send for it. I would like to have all the numbers that contain the History of the Sabbath. My mother was a member of the Methodist church, and consequently believed Sunday to be the Sabbath; but I believe the Bible, and I love it, and I am searching for Bible truth. I have been reading two books, entitled, *Man not Immortal, and Death not Life*, which have given me a great deal of information. On the first of these I saw your name. I wrote to Rochester, N. Y., and received a bundle of back numbers up to April 1. I want the paper, if I cannot get it any longer than until the History of the Sabbath is concluded. I shall commence next Saturday to keep the Sabbath of the Lord my God. I shall be the only one that I know of in this place. The Lord being my helper I will endure to the end.

Your friend.

N. A. HUTCHASON.

Ney, Ills.

Extracts from Letters.

Bro. Jas. A. Strong writes from Brady, Mich.: "I have one evidence of having passed from death unto life, because I love the brethren. When I think of the past my heart is filled to overflowing with gratitude for the blessings that God has bestowed upon me, in permitting me to hear Bro. Hull's lectures. Although my mind was not fully settled in respect to the course I should pursue when Bro. H. left, since that time I have resolved to do the will of God, and keep his commandments, and the faith of Jesus. I have been of the opinion for a number of years that the seventh day was the Bible Sabbath; but I have heard such doctrines advocated from the pulpit, said to be Bible doctrines, that I had lost all confidence in God's word, and at the time Bro. Hull came here was almost an unbeliever that any of the Bible was from God. But when I heard the truth, I became convinced, and am now trying to lay aside every weight and the sin that doth so easily beset me, and run the race with patience looking to Jesus, the author of my faith. It is with joy that I peruse the Review when it comes. It seems as though I could realize more fully than ever the language of our Saviour, where he says, Blessed are they that hunger and thirst after righteousness, for they shall be filled. There has been an earnest desire here among the brethren and sisters for Bro. Hull to come again to this place. We assemble each Sabbath for prayer-meeting, and our meetings are blessed seasons to us, for the Lord, I trust, meets with us. Still we feel a desire for some one to lead us, and proclaim the truth to us in its purity. O that the Lord would send more laborers into his vineyard! is my prayer. The harvest truly is plenteous, but the laborers are few. It seems to me as though people could not reject the truth, when it is so plain. When I think of these things, I feel like weeping day and night for the children of men, and I do feel willing to take my cross and try to set such an example before the world that others seeing my good works may be led to glorify my Father which is in heaven. I thank God for the faith he has given me, and for the love shed abroad in my heart; but I still pray for more faith, and that every day I may live nearer to God, and become more like him, and be better prepared to meet him. I believe there never was a time when it was so necessary for the children of God to live holy lives as at the present; and by the grace of God I am resolved to try to live more and more devoted to him and his cause."

that I heard Bro. Barr and Wheeler proclaim the third angel's message. It was then I saw that I was keeping the wrong day for the Sabbath. The Bible became at once a new book. I could read it with delight. I can truly say I love the Lord. I love his blessed cause. I love the straight testimony. I want to be found without spot, or wrinkle, or any such thing. I am striving to overcome all. I believe the time will soon come that there will be great tribulation such as never was. My prayer is that I may be fully prepared for whatever event may come. I want the whole armor of God, that I may fight against the wiles of the Devil. Brethren and sisters, let us take a bold stand, take up the cross, and follow Jesus. He has promised never to leave those who trust in him. Blessed promise."

Sister Mary Shell writes from Pottersburgh, St. Clair Co., Mich.: "I believe the doctrine the Review teaches is according to the Bible. I feel determined, God's grace assisting me, to make one for the kingdom. As we are here alone we look forward with joyful anticipation to that day when all the saints will be called home to an inheritance incorruptible, and that fadeeth not away. My prayer is that the Lord will hear the prayers of his feeble children in this part of his vineyard, and send some of his messengers here. O that the Macedonian cry may reach the ears of some one, to come over and help us."

Sister M. A. Stroud, writes from Oneco, Wis.: "I never heard an advent sermon. My ears have been closed to all external sounds for nearly 14 years. But God has led me on step by step with his holy word, and I was lately baptized by Bro. Ingraham. O the unspeakable love that took possession of my heart when I reflected that I was following in the footsteps of Jesus. O! that all the youth and aged would learn wisdom ere "the harvest is past or summer ended." "While we were yet sinners Christ died for us." God grant that these blessed words may prove as healing to other desponding hearts as they did to my own.

May the labors of Bro. Ingraham be instrumental in reclaiming many a poor sinner from the evil of his ways to seek that land—

Where no tear shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Sister N. D. Richmond writes from Vernon, Vt.: "About fifteen years since, I trust God in his great mercy forgave me my sins, and eleven years since, I united with the Calvinist Baptist church, and remained a member of that body until February last. During that time I felt that God was blessing me while I was seeking to do his will. Last January my mind became in a measure interested on the subject of the Sabbath. When I learned that my companion was anxious for the salvation of his soul, I plead with God earnestly that he would bring him into the light of his glorious gospel, and I feel to-day that I have great reason for gratitude to him for listening to my prayer. We prayed after his conversion that the Holy Spirit might lead and direct him in the path of duty; and I thought at the time that I had no will of my own; but when I knew his mind was turned toward the Sabbath, it seemed more than I could bear. I found then that my heart was not right in the sight of God. I brought up every argument that I could think of (and I will here acknowledge the number was very small) in favor of first-day observance, but all to no effect. I would take my Bible away by myself, and read and pray over the subject. The more I read, the more I became convinced that the seventh day was still the Sabbath of the Lord; but Oh, the cross! the cross! It seemed as though I could not bear it. I thought of the church with all its privileges, the Sunday School, the prayer-meetings, the choir (of which I had for several years been a member), and thought, Can I give these all up, and bear the reproach that I know will be heaped upon me? For one week I struggled hard with these feelings. I was convinced from the word of God that he required my whole heart, and I knew while I was standing out against his truth that I was withholding part from him, and was bringing darkness upon my soul. I never suffered such distress of mind before as

I did during that long week. It reached almost to despair. But O, the unsearchable depths of a Saviour's love! He brought me at last to bow in humble submission to his will. Never shall I forget my feelings on that Sabbath morning when my companion expressed to me with the greatest kindness the wish that I would keep the holy Sabbath with him. Can it be, thought I, that my companion is keeping God's holy day, while I am desecrating it? This was too much for me to endure. My proud, rebellious heart, was subdued, and I bowed in humble penitence and sought forgiveness of my heavenly Father; and when I arose from my knees, I enjoyed that happiness and peace of mind which it is impossible for me to express; and O, the light that broke in upon my soul. It was the happiest day of my life. I could see clearly his guiding hand in the recent events of my life, and how vain and false did the world seem to me then. I felt that I wanted to consecrate myself anew to the service of One who had been so merciful to me as to reveal to me the light of his truth.

"O, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

"And now, my dear brethren and sisters, I feel that it would be a privilege for me to walk with you hand in hand to that heavenly home, where, if faithful to the end, we shall soon all meet. It is a glorious thought to me that 'God knoweth them that are his,' and that all the frowns and scoffs that a wicked world may heap upon us, if we but patiently endure as good soldiers, will but add to our happiness in that blest place our Saviour has gone to prepare for us."

Bro. O. S. Eddy writes from Wethersfield, N. Y.: "It has been a little more than a year since I first heard of present truth. I have ever since been trying to keep all the Commandments of God. I am determined to be an overcomer by the assisting grace of God to help me. I want to have a name with the Seventh-day Adventists, for I believe them to be the Lord's true people. I believe the coming of the Lord is near at hand, and that there is no time to be lost if we would be ready to meet him in peace. I desire to be one of that number in whose mouth no guile will be found, and who will sing the song on mount Zion."

He who seldom thinks of heaven is not likely to get there; as the way to hit a mark is to keep the eye fixed on it.

HALF the secrets in the world are disclosed in order that those who possess them may let their friends know that they hold them.

DO NOT mourn not that you are weak and humble. The gentle breeze is better than the hurricane, the cheerful fire of the hearth stone than the conflagration.

OBITUARY.

DIED in Reading, Mich., April 22, 1862, Franklin, only child of Brackett and Helen Castle, aged 1 year and 4 months—occasioned by the use of morphine.

W. B. CASTLE.

Sister Mary F. Carpenter, widow of the late Elder Belcher Carpenter, of Belvidere, Vt., died of heart disease, May 2, 1862, aged 59 years.

One of her daughters, in a note to the writer respecting her death, says:

"Dear mother, for five months, was a great sufferer, but was always patient and calm. O, how patient and willing when death and the grave were, as she well knew, only a step before her. She talked to us, and tried to comfort us; but there is no comfort for a broken heart. She had kept the Sabbath for more than eight years, and always, since my remembrance, lived a devoted, Christian life."

Sister Carpenter was a person of more than ordinary intellectual power, as well as deep piety. For many years she was the only Sabbath-keeper in the town in which she lived. She has left seven children, who deeply lament their loss of a much-loved mother. May they heed her counsels, and imitate her good examples.

ALBERT STONE.

Sister A. L. Allen writes from New London, Iowa: "It was in West Monroe, N. Y., where I then lived,

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MAY 27, 1862.

MANY thanks to the brethren in Western New York for the X by the hand of Bro. Cornell. It helps pay our pledge for Bro. B. F. Snook a home.

APPOINTMENTS.

MONTHLY MEETINGS.

By advice of brethren we appoint monthly meetings as follows:

First Sabbath in June, Convis.
 " " " July, Battle Creek.
 " " " August, Newton.
 " " " September, Battle Creek.

It is believed that it would be for the interest of the cause in the vicinity of Battle Creek, to have a gathering, as general as consistent, as often as each month, once in two months at Battle Creek, and once in four months at other places. JAMES WHITE.

PROVIDENCE permitting, there will be a Conference of Seventh-day Adventists held at Eden Corners, Vt., commencing sixth-day evening, June 13, and continuing over Sabbath and first-day.

One special object of this meeting is to organize a yearly State Conference for the State of Vermont, and to ascertain whether the Mass. tent shall be manned and brought into the field in this State the present season. It is hoped that every church in Vermont will be represented. The preaching brethren in the State are especially invited to attend. Let us come up, brethren, with our hearts trusting in the Lord, and see if he has not a blessing for us.

A. C. BOURDEAU.
 S. PIERCE.
 A. STONE.

ELD. John Byington designs to meet with the brethren at Otsego, Mich., Sabbath, May 31, 1862.

BUSINESS DEPARTMENT.

Business Notes.

Laura A. Brown: We will change the address of your paper when you inform us where to change from.

W. H. Graham: Yes; but will send again.

The P. O. address of D. Hildreth is Morrison, Whiteside Co., Ills.

RECEIPTS.

For Review and Herald.

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

J. F. Ballenger for S. Steckle 0,33,xix,7. J. F. Ballenger 1,00,xix,11. Mrs. E. D. Scott 1,00,xxi,12. Wm. Harris 1,00,xxii,1. T. F. Emmans 5,00,xxii,1. J. P. Lewis 1,00,xxi,1. E. Mann 0,50,xix,5. N. Blake 1,00,xx,5. N. J. Berry 1,00,xxi,5. J. Teman 1,00,xx,5. M. A. White 1,68,xxi,18. S. Peckham for Mrs. A. Vickery 0,50,xx,8. E. M. Prentice 2,00,xxii,1. D. Ferrin 1,00,xx,12. Sarah Bliven 2,50,xxii,14. T. P. Burdick 1,50,xx,1. H. W. Brown 2,00,xxii,1. G. W. Jackson 1,00,xxi,1. E. Rew 3,00,xix,1. O. Clark 1,00,xix,14. N. Mack 2,16,xxii,4. A. Shepard 1,00,xx,1. J. Burbridge 2,00,xxi,1. F. Carlin 1,00,xxi,1. J. Byington 1,00,xxi,1. W. K. Loughborough 1,00,xx,1. W. K. Loughborough for Eliza Root 0,50,xxi,1. N. M. Jordan 2,00,xxi,22. Betsey E. Place 2,00,xxi,1. L. Mann 2,00,xxii,1. J. Mears 1,00,xxi,1. Jane Denman 2,00,xix,18. E. B. Saunders 1,00,xxi,1. W. B. Richards 0,80,xxi,8. M. Lockwood 1,00,xxi,1. L. Martin 1,00,xxi,1. S. Martin 1,00,xxi,1. Wm. Kerr 2,00,xxii,1.

For Shares in Publishing Association.

L. B. Kneeland \$5. Anna M. Driscoll \$5. S. A. Bragg \$50. J. S. Mills \$14. J. F. Ballenger \$10. L. Russell \$5.

Donations to Publishing Association.

Wm. Harris \$1.

Cash Received on Account.

F. Wheeler \$5.

Books Sent By Mail.

H. C. Whitney 17c. Mrs. J. Martin, Ireland, 45c. A. H. Hilliard \$1,20. W. Harris 30c. Martha A. White \$1,10. W. K. Loughborough 15c. W. H. Graham 55c. D. Hildreth 10c. W. B. Richards 20c.

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