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AND SABBATH HERALD.

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

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Satisfied.

WHAT though the way
Is dark, and rough the path?
All things obey
Him who can change the night of wrath
To endless day.

What though the tide
Sweeps every laudmark from my sight?
The Crucified,
Through all the weary hours of night,
Is by my side.

What though for me
No flowers wave, no tendrils climb?
I yet shall see
The Rose of Sharon bloom, when time
No more shall be.

What though I wear
Black garments through a night of woe?
I yet shall share
The blood-bought robe of snow,
Stainless and fair.

What though the whirl
Of fortune's wheel brings wealth untold
To all the world?
I yet shall walk on streets of gold,
Through gates of pearl.

What though the wave
Of death above my head shall roll?
The silent grave
Can bring no terror to my soul,
For Christ can save.

In him I trust;
To him ascend my songs of praise—
The True and Just!
He only hath the power to raise
Me from the dust.

I shall outride
The storm at last! the time is nigh
When all earth's pride
Shall sink beneath the blast, and I
Am satisfied.

MRS. C. A. KNOWLES, in *World's Crisis*.

THE PEACE OF GOD.—The peace of God! Is it possible that so sublime an attainment is within reach of poor fallen man—fallen, frail and sinful as he is? Yes. "Let the peace of God rule in your heart." "The peace of God shall fill your mind and heart." "Peace I leave with you." "My peace I give unto you." It is thus enjoined as a duty, promised as a blessing, bequeathed as a legacy, bestowed as a gift, predicted as a natural and local result of the working of Divine truth and Divine influence on the heart—as if the happiness, too great to be believed, too good to be hoped for, were assured to the tempest-tossed soul by every tenure which can be named or conceived of.

PRAYER is a key, which being turned by the hand of faith, unlocks God's promises.

The Fourth Beast.

"AFTER this, I saw in the night visions and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns." Dan. vii, 7.

It is to be borne in mind, that Daniel saw what he describes. One after another these beasts arose. Each acted the part assigned it; and took on the changes here described. It was not, I mean, merely an ideal conception. It was an absolute vision. As figures, in a panoramic view, these three beasts arose. And after them, he saw "a fourth beast, dreadful and terrible and strong exceedingly."

The description of this beast is very striking. And you observe, that whereas each of the three preceding kingdoms had its own specific symbol: this beast is a nameless one. Its qualities are described. It was "dreadful and terrible and strong exceedingly."

Its powers of destruction are pointed out. "It had great iron teeth;" and nails of brass.

Its actions are foretold. "It devoured and brake in pieces, and stamped the residue with the feet of it." But no name is given to it. No fitting symbol could be furnished, for this mighty power, from among the wild beasts of the forest.

Now, the question arises, What kingdom is here symbolized? And, in answering it, we have to meet these requisitions of the prophetic word. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread down and break it in pieces.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings;" (ver. 23, 24.) In other words, we must find a kingdom which is a fourth universal kingdom.

A kingdom which is greater and mightier and more terrible than any which came up before it, whose powers of destruction were fitly symbolized by a beast with great iron teeth, and nails of brass. A kingdom, that acted a corresponding part among the nations of the earth, greater than the Babylonian Lion; the Medo-Persian Bear; and the Græco-Macedonian Leopard; inasmuch as it was to break them in pieces, and succeed to their dominion.

A kingdom, which was "diverse" from all other kingdoms, it must also give rise to ten other kingdoms which are to exist together, even as the ten horns did on the head of the symbolic beast. It must, furthermore, give rise to another kingdom—symbolized by the eleventh, or "little horn"—which must, also, be "diverse" from the first ten kingdoms; and before which, three of the ten are to be plucked up by the roots.

Finally. It must be a kingdom, which—in that of the little horn, as well as in the first ten—shall continue until the judgment of the great day; when "the beast shall be slain, and his body destroyed and given to the devouring flame."

Now, of these prophetic marks, all are accomplished, save the last. In their light, then, we must point

out the kingdom symbolized. Of course, you all anticipate its name? It is the Roman Empire. In none other, can it even be pretended that these marks are fulfilled.

It was "the fourth kingdom upon earth." The mighty empire, founded by Alexander, was swallowed up by it. New territories were added to its dominion; until the "government of the whole earth" became its favorite title.

It was "dreadful and strong exceedingly." Was there ever a nation to which these terms so appropriately applied? Hardihood, fortitude, sternness, force—were not these the qualities in which the people gloried most? And how "dreadful and terrible" in its subsequent dealings, this nation became, its history written for centuries in blood, (as was that of no other nation upon earth,) too terribly attests!

"It devoured and brake in pieces, and stamped the residue with the feet of it." And what is Roman history, but a record of bloody and destructive wars upon other States? Of its cruelty and oppressiveness wherever its powers are felt? It was not merely that it fought for dominion. Its lusts of destruction rioted in bloodshed, and it "brake in pieces," even without gain to itself.

It was "diverse from all the beasts that were before it." It was to be so in many respects. And so it has proved. It is so in the length of time it has continued. It was founded in the year 746 B. C. And it is still a power among the nations of the earth; *i. e.*, it has been so for two thousand six hundred years. What other kingdom, in active intercourse with other nations, can compare with it in this respect?

It is "diverse," too, in the character it has worn. For nearly eleven hundred years it was Pagan; then, for a season, was Christian; and now, for more than twelve hundred years, it has been a Papal power. And then, it has been "diverse from all kingdoms," in the nature of its government. It has passed through every form of administration. It was a kingdom—a republic—an empire. Now, in this connection, it is to be remarked, that St. John saw a vision of this same beast. He says: "And I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns, ten crowns, and upon his heads the name of blasphemy.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth of a lion." Rev. xiii, 1, 2. How very expressive! Daniel saw three beasts rise before it. Then came the fourth. And this same beast—in a new form of development—John saw. It took the distinguishing feature of each of the three preceding beasts. The body of the leopard, the feet of the bear, and the mouth of the lion, all conspired to make this beast "dreadful and terrible and strong exceedingly." There never has been but one kingdom of which this was true. Of only one can it be averred, that it succeeded to the dominions of the Babylonian Lion, the Medo-Persian Bear, and the Macedonian Leopard,—having, besides these, its own peculiar territory in the sovereignty of the ten kingdoms of the West. And then, the Roman Empire "resembled no state of society known among men. It displayed, in its character and proceedings, the vigor and courage of the Babylonians, the various policy

and cunning of the Greeks, and the unchanging firmness of the Medes and Persians." And then too, it had seven heads and ten horns.

Now, in Rev. xvii, we have an ecclesiastical power, representing a woman riding on this beast. Of this I shall have to speak hereafter. I, therefore, refer to it here, only to identify the beast with that which Daniel saw. In Rev. xvii, 18, we are told: "And the woman, which thou sawest, is that great city which reigneth over the kings of the earth." Now, every school-boy knows what great city ruled over the kings of the earth in St. John's time. It is as much a simple question, What is the capital city of these United States? There was no other city than Rome that did this. Rome, then, is symbolized by the beast of the prophet, as well as by that of the apostle. But we are further told, "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come," etc. Verses 9, 10. Now, the seven-hilled city—was a favorite term among the Latin poets and other authors, when speaking of Rome. And we all know how, in our day, it has passed into a proverbial expression.

But then, if this were all, there would be slight need of the caution in the ninth verse. "And here is the mind which hath wisdom. The seven heads are, etc. It surely would not require much wisdom to number the seven-hills on which the city was built, and where the woman sitteth. They, therefore, have a further meaning. Literally, it is the seven heads and seven mountains, on which the woman sitteth. And they are seven kings." In other words they are symbol-hills—i. e., symbols of the seven kinds of rulers who administered the government. The mountains or hills were surrounded by "waters." And these, we are expressly told, "are people, and multitudes, and nations, and tongues." The spectacle, therefore, which John saw, symbolized the "ancient rulers of the empire as well as its kings, in its last form;" and also the subjects over which it ruled. And in this, its clear, symbolic sense, the fact is undoubtedly as the apostle states it. When the English law says, "The king never dies," it simply means that while a State lasts, the kingly power never departs from it. Its form may change, but the supreme power always remains. And so, when Charles I was beheaded, and Cromwell assumed the reins of government, that maxim was still true. The kingly power remained, though no king ruled then in England.

So it is here. There were to be seven forms of kingly power. Five had then passed. One was, and the other had not come. Now history tells us that they were, 1. Kings; 2. Consuls; 3. Dictators; 4. Decemvirs; and 5. Military Tribunes. The government was imperial when John lived. And so the angel said, "One is." And the other was yet to come. This, most probably, was "false, Christian Imperial, commencing with Constantine, in the year 312, and falling at the subversion of the Western Empire in 476." And the ten horns, which had not then arisen, were the ten kingdoms which were to appear when the beast arose out of the abyss of waters. They were to exercise their power with the beast. And so they have ever done. And so, in the ten toes of the image: and the ten horns of the beast of the Apocalypse; we have the same truth that is revealed in this vision of Daniel.

Returning, then, to the points in which this kingdom was to be "diverse from all kingdoms;" we find that it was to be so in the forms of its government. What other nation ever passed through so many? Seven forms of administration of the supreme power! And the seventh is to re-appear in a new phase; thus making it the eighth. With what emphatic meaning could it be said to be "diverse from all kingdoms?"

And it is so, too, in the greatness and extent of its dominion. Take an ancient map of Europe; examine its territories; recount the nations that owned its sway; and confess it is well termed the government of the whole earth.

And then it was to give rise to ten other kingdoms. We had this division referred to in the toes of the image; and in both visions they are called for, as arising out of the same power. They were to be separate kingdoms; but only separate as are the toes of a man's feet, or the horns of the beast's head, i. e., growing

out of one and the same body. I press this remark upon you as a certain guard against the false interpretations which are sought to be given to this passage. You will find many more than ten kingdoms in Europe. But that matters not. We are only concerned to find ten, which were formed out of, which grew up on, the territories of Daniel's fourth beast, i. e., of the Roman empire. Now, of these kingdoms I shall have to speak, when the kingdom of the little horn claims our attention. I therefore only refer to them now, to ask, Of what other kingdom could this ten-fold division be affirmed? You know, we all know, that in this respect the Roman was "diverse from all other kingdoms." But, it was diverse, also, in giving rise to the kingdom of the little horn. Among the ten horns of the beast, another little horn arose. The kingdom which is symbolized was to be diverse from all the others; and before it, three of the first ten were to be plucked up by the roots. All this will shortly come before us; and therefore I press it not now.

Now, brethren, these are the points of diversity. Some of them you may find in many other nations. But all of them you will find nowhere but in one. And when you have found them, there cannot be a shadow of a doubt that you have the kingdom symbolized in this vision. The meeting of all these characteristics in one kingdom, becomes an infallible proof that that is the one pointed out. History lays down her testimony at its feet. And feelings of awe come over us as we gaze. We behold a power whose distinctive traits are strongly drawn; whose acts are vividly portrayed; and for whom a fearful end is reserved. We behold it, century after century, unconsciously taking to itself every item of the proof by which it was to be known; and calling upon the world to witness its identity! Look at it in the light of these collected characteristics; and say if it is not impossible to find a kingdom which combines them all, outside of that of Rome?

Rome, then, is the kingdom of the fourth beast; "dreadful and terrible and strong exceedingly." Its power circled the earth. There was no escape from its grasp. "Remember," says Cicero, to the exiled Marcellus, "wherever you are, you are equally within the power of the conqueror." It was the fourth universal kingdom. It succeeded to the dominions of the three that had gone before it. It supplied in history the terrible combination of powers and characteristics which the prophet enumerated. It gave rise to ten separate kingdoms, which still exist. And in the midst of these another little kingdom arose, diverse from the other ten; and before which, three of the ten were plucked up by the roots; i. e., never to be restored. I suppose we must all agree that all this occurred in the history of Rome. And that that, and no other kingdom, is the one pointed out by the prophet.

I desire, brethren, to have this truth clearly before you. You may not rest in the conclusion that it is probably so. There is no such neutral ground for you to adopt. This proposition is absolutely true, or wholly false. Of some one kingdom all these statements are true. The angel meant but one. He described but one. And history records their fulfillment in but one. There cannot be two fourth universal empires. And that which fulfilled this condition must also be of greater power than the three which went before it; must be diverse from all other kingdoms; must be broken into ten separate kingdoms; and out of these another little kingdom, an ecclesiastical kingdom, cruel and persecuting, and "drunk with the blood of saints," was to arise. I submit to you, brethren, it is difficult to find a conclusion to which you can more safely come in reference to any subject; and about which you may rest with more absolute confidence than this: i. e., Rome is the kingdom symbolized by Daniel's fourth beast.

The great results to which this will lead us, remain for future examination.

We learn from all this, God's ceaseless regard for His Church. It is not kings and conquerors, the marshaling of armies, and the building up and the pulling down of thrones, that are great things in His sight. When His eye foresaw, and His Spirit announced, the rise and fall of empires, the contests of monarchs and leaders, and the great results that were to flow therefrom; it was not these things that attract-

ed His regard. As one by one the nations of the earth appeared, acted their part and passed away, there was nothing in this; though like a grand panoramic view, it was all clearly displayed before Him; there was nothing in all this to commend it to His care. Not for themselves would the splendor of the Babylonian; nor the sterner courage of the Medo-Persian; nor the wondrous achievements of the Macedonian; nor the wider renown of the Roman monarchy ever have had a place on the pages of His Word, or existence in point of fact. The History of His Church, in its various manifestations, was to be connected with them. And, therefore, they are pointed out. With each one of them the history of that Church is interlinked. And in all the changes that came over them, its connection was made distinctly to appear. Sometimes they were the shield of power which God held over it. Sometimes, the rod with which He chastened it; always the instrument with which its progress was to be connected. And, in some of its most momentous and striking forms, that connection will yet be made to appear. Take the volume of History, and say what is permanent therein save that which this connection has made so? And that which of all nations has set the impress of its influence in deepest lines on the mind of our race; and survived the greatest convulsions; and lasted for the longest time, but for which a future overthrow is distinctly reserved; that is the one which of all others has had the longest and most intimate connection with that Church. Nothing is great apart from this. Nothing is little which its preservation requires. Of it, God says: "I, the Lord, do keep it. I will water it every moment; lest any hurt it, I will keep it night and day." Isa. xxvii, 3. And no man has read History aright, until he reads it in the light of this promise.

"Behold," says the prophet, "I have created the waster to destroy." Why then, how absolutely they are subject unto Him! And so the declaration continues: "No weapon that is formed against thee shall prosper." Isa. liv, 16, 17. How necessarily this conclusion follows. God creates "the waster" for his work. Will He permit him to use His power against His own designs? Shall the instrument which He has formed be permitted to turn its edge against His own ransomed Church? "No, it shall not!" responds the book of History.

I know of course, that those words were spoken of God's literal Israel. But then, as a portion of the Gentile Church; which is only a graft on "the good olive tree;" we, too, may claim this promise for ourselves. And so claiming them, I ask you, brethren, can you point out the weapon which has been formed against His Church and prospered? Unnumbered times have weapons been formed against it. Unnumbered times have they been raised against it. But, when have they prospered? The battle axe of earth's mightiest powers has been wielded against it. But the stroke has been turned aside; or power given to resist; or the sinews of the arm that dealt it have been palsied in the moment of the blow. Never have they prospered! History, like a battle-field after some great contest, is strewn all over with the broken relics of designs formed, and weapons fashioned against the Church of Christ. There they lie. Broken dishonored, cast out! Only preserved in the memory of man as eloquent witnesses for the truth of the word of God.

Do the interests of His Church require it? God will sway the heart of Pharaoh's daughter to His will by the mute eloquence of the tear-drop on the cheek of the infant Moses. Do they require it? Conquerors shall be turned aside from their purpose of vengeance; by an impulse they can neither resist nor explain. Let one instance suffice. Alexander had just completed his victory over Tyre. He burned the city to the ground. He destroyed the inhabitants in cold blood, and then marched against Jerusalem. His purpose was, to mete out to it a like destruction. The report of his crucifying two thousand Tyrian prisoners went before him. The people trembled. They felt exposed to his power. They fasted. They prayed. And as the maddened conqueror approached, the High Priest, in his gorgeous robes, followed by a long train of priests and people in white, went forth to meet him. It seemed as if they were marching on to certain destruction. Alexander draws near. But now what means

he? He bows down before the High Priest and reverently salutes him, adding that he did so because of the God whose Priest he was. He then enters the city; gives them toleration in religion, and sets them free from tribute every seventh year. His assigned work was not yet done. And, until then, he must protect the people of God with the power which the God of the people gave into his hands. Verily, He "maketh the wrath of man to praise Him; and the remainder thereof He will restrain!"

Well, brethren, this Church of the Living God—founded in the councils of eternity—kept by His power—ransomed by His blood—oh! have you a part therein?

You may have all else. But, if you have not this, you are miserably poor. You read over the conquests of the great ones of earth; and as you tell the story of Cyrus and Alexander, and the world's mightiest heroes, a still small voice is sounding in your ears. "What will it profit a man if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—*Lectures on Daniel.*

Do Children Notice?

Is a question often asked and as often answered in the affirmative, yet, with a strange inconsistency of conduct, often denied by those who assert it, for they seem to act in a manner which would lead one to conclude they either did not believe it, or cared but little for the influence their conduct might have upon the minds of those around them. It cannot be denied that children are watchful; and their perceptions of character and of right and wrong are often much more keen than would be readily admitted; yet this cannot lessen the fact, or release us from the responsibility. And though with seemingly good intentions we may argue that because they are children we have no need of the restraint we use in the presence of those of riper years, yet as none can tell exactly the extent of the influence his actions may have upon another, so none may presume to exercise indifference in regard to it. There is a power in example that we find in nothing else. Look for a moment at that pensive child. Why does he start? What means that scornful curl of the lip, that sudden flush of anger, the tearful eye, and wildly heaving bosom? 'Tis but a child! True, but he has marked that unguarded word, the action, good or bad has left its trace. The influence tells.

I well remember a circumstance that came under my observation not very long since, which, as it may serve to illustrate my meaning, I will relate. In the quiet little town of * * * * the Superintendent of a Sabbath School had been earnestly endeavoring to impress upon the minds of the children the importance of perfect obedience to every requirement of God's law, and, calling especial attention to the ninth command, remarked that every deviation from truth, however slight was a violation of it, and perhaps some of us may break it unwittingly, but we must be watchful, and, he continued, I want you all to watch me, and if you find me breaking it, you must tell me. It chanced the next day, the Superintendent called with other brethren, to visit the parents of one of these children. Time passed pleasantly. The hour of dinner arrived, and the brother was about to take his leave, but the father politely invited him to remain. "No," said he, "I am going home to dinner." He urged. The brother stayed. After dinner, the child, who had been present, went to the Superintendent, and innocently thinking to do as he was bid, said to him, "Sir, you have broken the ninth commandment." "Broken the ninth commandment?" he exclaimed. "How so?" "Why," said the child, "father asked you to stay to dinner, and you replied that you were going home to dinner; yet you remained. Was not that breaking it?" And thus the child had reasoned. What could he say? Nothing. He had told the child to watch, and he was obeyed; and though he had not the least intention to do any harm, yet who shall be able to measure the extent of its influence upon the mind of this child?

Would we have an influence for good let us be watchful. Not one of us can escape the vigilance of Satan and his hosts. He watches every unguarded point. Shall we alone be sleeping? The word of warning is,

"Let us not sleep as do others but let us watch and be sober," and "What I say unto you, I say unto all, Watch."

Chesaning, Mich.

J. A. DAYTON.

Light-Holders.

EVERY voyager through the British Channel will remember the famous light-house that stands near the gates of the Atlantic. It rises from a rock in the midst of the waves; its beacon-blaze streams far out over the midnight sea. The angry waves, for many a long year, have rolled in—thundering against the tower's base. The winds of heaven have warred fiercely around its pinnacle; the rains have dashed against its gleaming lantern. But there it stands. It moves not, it trembles not; it is founded on a rock. Year after year, the storm-tossed mariner looks out for its star-like light as he sweeps in through the British Channel. It is one of the first objects that meets his eye as he returns on his homeward voyage; it is one of the last which he beholds after his native shores have sunk beneath the evening wave. On the base of its tower is this inscription: "To give light and to save life."

That tower of Eddystone is a Light-holder to all who come within its range. It does not create light, it only sheds it, and "giveth light" to every passer-by on his watery way. This image of a light-house may have been in the Apostle's mind when he wrote to the Philippians of the surrounding heathen and idolaters, and said to them, "Among whom ye shine as lights in the world." Some translate the word *torch-bearers*. Others hold that it refers to stars in a dark night. All the interpretations look to the same idea, viz., that *Christians are Christ's light-holders to their fellow-men.*

The lantern of a light-house is not self-luminous. It has to be kindled by a hand from without itself. By nature, every Christian is as unfitted to give spiritual light as the empty tower on Minot's Reef or on Sandy Hook would be to guide the mariner at midnight. God creates the natural power, the mental faculties, as the builder rears the stone-tower of Eddystone or Sandy Hook. Neither natural heart or stone-tower are self-luminous. A hand from without must bring them light.

Conversion by the Holy Spirit is a spiritual illumination of the soul. God's grace lights up the dark heart. Sometimes suddenly, as in the case of Paul. Sometimes, as in the case of John Newton, there is at first a feeble germ of light, like the little blue point of flame on a candle-wick, and this germ of light grows into a clear, full blaze. The beginning of true religion is in the first acts of sincere penitence—the first breathings of earnest prayer—the first hungerings after God—the first honest attempt to do right and to serve the Lord. God's grace, remember, is the only original source of the light that makes any man a luminary in society. And when a man has once been kindled at the cross of Christ, he is bound to *shine*.

And, in order to do this, he need not be conspicuous in society for talents, wealth, or intellectual culture. The modest candle by which a housewife threads her needle shines as truly as does the great lantern that burns in the tower of a City Hall.

An humble saint who begins his day with household devotions, and serves his God all day in his shop or at his work-bench, is as truly a light-holder as if he flamed from Spurgeon's pulpit or illuminated a theological class from a professor's chair. To "shine" means something more than the mere possession of piety, or the enjoyment of piety; it is the *reflection* of Gospel-religion that makes the *burner*.

Martin Luther was an Eddystone-tower to bewildered Europe. On the other hand, the humblest tract-visitor or mission-school teacher is a lantern-bearer to guide some lost wanderers toward heaven. Harlan Page, the pious carpenter, never talked with a person for ten minutes without saying something to benefit his soul. He was a steady burner; so was Deacon Safford, of Boston. Thomas Dakin, a poor pensioner of Greenwich Hospital, distributed over one hundred thousand tracts every year, and when at last death smote him down suddenly, his pockets were found filled with tracts entitled "Are you prepared to die?" Dr. Nettleton carried his gospel-lamp from town to town—held it

forth every evening to gathered companies of anxious souls—and during his lifetime guided many thousands to a knowledge of the Saviour. Oh! what a heaven Nettleton will have!

If every Christian who trims his lamp, and keeps the oil of grace up to its full supply is such a blessed benefactor to others, what a terrible thing it is for a Christian to let his light go out! A traveler who once visited a light-house in the British Channel said to the keeper, "But what if one of your lights should go out at night?" "Never," said the keeper, "never—impossible. Sir, yonder are ships sailing to all parts of the world. If to-night my burner were out, in a few days I might hear, from France or Spain, or from Scotland or America, that on such a night the light-house in the Channel gave no warning, and some vessel had been wrecked. Ah! Sir, I sometimes feel, when I look at my lights, as if the eyes of the whole world were fixed on me. Go out! Burn dim! never, Sir, never!"

How closely this incident comes home to us all. Perhaps in eternity I may hear that some precious soul was wrecked, because my pulpit was not a faithful light-holder to my congregation. Some Gospel-burners were neglected and grew dim. One man, perhaps, stumbled into a drunkard's grave, because I did not warn him soon enough against the peril of the first glass. Another broke God's Sabbath for want of keeping the fourth commandment trimmed and burning. Before another was not held up the exceeding sinfulness of sin; and Jesus, the light of the world, may not have been set forth aright to wandering sinners. "Go out—burn dim!" God help me to say "Never—NEVER!"

I know of certain households in which I fear the lamp is out. That boy would not be seen so often on his way to the theater, or the drinking-saloon, if father and mother held up the torch of loving warning! That giddy daughter, who was once thoughtful about her soul, might now be a Christian, if there had been a light-holder near at hand, to guide her to Jesus. There was a lamp of profession in the house. It *did not shine*. The oil was out. Love of the world had extinguished it. That dark lantern left the house in midnight.

Thank God! some lights never go out. Death cannot quench them. They shine forever. Luther's great lantern, "the just shall live by faith," still gleams from Wartburg Castle. John Bunyan's lamp twinkles through the gratings of Bedford Jail. Old John Brown is still lighting ten thousand fugitive footsteps to liberty.

Then gird your loins, my brethren dear,
That distant home discerning;
Our absent Lord has left us word,
Let every lamp be burning!"

[Cruyer.]

"I only Cried with Her."

THE widow's mite was of more value in the Saviour's eyes than large contributions by the wealthy, because of the willing heart and the scanty means. The following beautiful little incident shows how even children can do good by a little tender sympathy:

A poor widow, the mother of two children, used to call on them at the close of each day, for the report of the good they had done. One night the oldest hesitated in her reply to her mother's question, "What kindness have you shown?"

"I don't know, mother."

The mother, touched with the tone of her answer, resolved to unravel the mystery; and the little sensitive thing, when re-assured, went on to say: "Going to school this morning, I found little Annie G., who had been absent so many days, crying very hard. I asked her, mother, what made her cry so, which made her cry more, so that I could not help leaning my head on her neck and crying, too. Then her sobs grew less and less till she told me of the little baby brother, whom she nursed so long and loved so much—how he had sickened, grown pale and thin, writhing with pain until he died, and then they put him from her forever. Mother, she told me this; and then she hid her face in her book, and cried as if her heart would break. Mother, I could not help putting my face on the other page of the book, and crying, too, as she did. After we had cried together a long time, she hugged me and kissed me, telling me I had done her good. Mother, I don't know how I did her good, for I only cried with her. That is all I can tell, for I can't tell how I did her good."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 24, 1864.

JAMES WHITE, EDITOR.

The Conference.

The paper is about to go to press as we sit down to pen a few lines relative to our late Conference. But we are unwilling that the anxiety which the readers of the Review will naturally feel to hear from the meeting, should remain unanswered for another week, even though it be by but a few words.

The cause of present truth has advanced too far, the hearts of its friends are becoming too deeply imbued with its life-giving spirit, and the glorious consummation of our hopes is evidently too near, to have such meetings as these prove blank and profitless occasions. When brethren come together with hearts filled with love to God and his truth and glowing with the blessed hope, to cheer each other by their words and presence, the meeting can be nothing less than a season of refreshing and encouragement.

Such has been the Conference that we have just enjoyed. The blessing of the Lord, to the glory of his name we would record it, has been with us from the commencement to the close; and that blessing the hearts of those present seemed to be in tune to appreciate and enjoy. May it lose none of its power as they return with it to their homes.

Perhaps nothing can give a better idea of the meeting than the fact that one of the ministers testified during its progress that it seemed to him thus far to be the best conference he ever attended. Such testimony from a minister, none of a less public calling have any grounds to deny. And why should it not be so? Why should not each meeting be better than any of the preceding? We believe it may. The light will shine brighter, the truth will grow clearer, the hope, faith, trust, and spirituality of the true people of God, must and will increase, as we draw near to the day of translation. Good as this meeting has been, therefore, we shall look for a better one next year, and so on, increasing in interest and power, until they finally culminate in the great meeting of all the redeemed around the throne of God.

Almost the entire business of the General and Mich. State Conferences, and the Publishing Association, was accomplished before the Sabbath. The utmost harmony and union prevailed throughout. The religious meetings were characterized by spirituality, and love and zeal for the cause of truth. The social meetings, in one of which seventy-five testimonies were given in one hour, were feasts of good things.

There were in all eight discourses given: the first by Bro. White, Thursday evening, at the meeting-house. On Friday morning the tent was pitched on the green a few rods from the Office; and in that the remainder of the religious services were held. Discourse at the commencement of the Sabbath by Bro. Ingraham. Sabbath, at 9 o'clock A. M., social meeting, preaching on the subject of baptism by Bro. White at 10, followed by an interesting season of baptism, eight going forward in that solemn and impressive ordinance. At half-past one we listened to a discourse from Bro. J. N. Andrews, on the qualifications, calling, and responsibilities of the gospel ministry, at the conclusion of which, Bro. Isaac D. Van Horn, after an interesting statement of his experience in the truth, and convictions of duty in regard to proclaiming it publicly before the people, was solemnly set apart to the work of the ministry, by prayer and the laying on of hands. Prayer by Bro. Loughborough, right hand of fellowship and charge by Bro. White.

At 5 o'clock P. M., discourse by Bro. Waggoner, at the conclusion of which between three and four hundred in the tent, engaged in the advent ordinance of partaking of the emblems of the broken body and spilt blood of the Saviour, by which we are to show forth the Lord's death till he come. At the conclusion of this exercise, four more went forward in the ordinance of baptism.

Sunday, social meeting at 8 A. M. Preaching by Bro. Loughborough at half past 10, A. M., by Bro. Andrews at 2 P. M., and by Bro. Ingraham at half past 7 P. M. The subjects chosen by the various speakers were such as were calculated to warn, instruct, comfort and encourage the friends of truth.

And thus the meeting closed, leaving, as we trust, all hearts more deeply impressed with the fact that the third angel's message is the work of God; that God is calling out a people, and marshaling his servants for a great work just before us, and for a final triumph even unto salvation at no distant day. Reports of business proceedings next week.

A CORRECTION.—There is an error in my argument on the Sabbath question, which I wish to correct. It is found in the Crisis of March 1, page 94, near the close, where it is said that the phrase, "Thou shalt love thy neighbor as thyself," originated with Christ. This is not so, as the same is found in Lev. xix, 18.

T. M. PREBLE—in *World's Crisis*.

Notice.

ELDERS J. N. Loughborough and J. N. Andrews will labor in the State of Michigan during the month of June. Their first appointments are as follows:

Monterey, Sabbath May 28th, Wright, Sabbath and first-day June 4th and 5th.

JOHN BYINGTON,
G. W. AMADON,
J. N. LOUGHBOROUGH, } *Gen. Conf.*
} *Committee.*

To the Brethren in N. Y.

You will understand from the above notice that I remain in this State for a season by direction of the general conference committee. I now expect to resume labor in the State of N. Y. in the early part of July. It is my purpose to visit in order those churches in N. Y. that stand in need of assistance, and who desire me to visit them. This has been my business since the State conference at Adams' Center, in November last. The central and western parts of the State have necessarily taken up all my time until the meeting of the General Conference. I can say with safety that considerable good has been accomplished in the above named field of labor. It is my purpose next to visit the eastern and northern portions of the State wherever it may be proper that I should labor and to continue in each place as long as duty may demand. Those therefore who have any requests to make concerning the above named proposition will please address me immediately, Rochester, N. Y. Box. 648.

I would add that providential circumstances have for the present cast our lot in Rochester. As our home is no longer at Kirkville, I esteem it a privilege to express our gratitude to the brethren and sisters of that place for their great kindness to us during our residence there, and especially for their care for us during the period of our affliction. J. N. ANDREWS.

Battle Creek, May 23, 1864.

"Oppositions of Science."

THE apostle Paul instructs Timothy to avoid "profane and vain babblings, and oppositions of science falsely so called." As we live in a very scientific age, doubtless this instruction applies with as much force, as when it was first penned. The apostle indeed predicted that in "the last days" there would be a class "ever learning and never able to come to the knowledge of the truth." Perhaps it will not be unprofitable to notice some of these oppositions of science which are current at the present day, and show that they are falsely so called.

1. We take the Lord's Sabbath as an example. The Sabbath was made for man, (Mark ii, 27,) and to man was given the habitable world for his dwelling place. Ps. cxv, 16. But science, falsely so called, has undertaken to prove it impossible for the Sabbath to be kept in different localities. It has discovered that the earth is round and turns on its axis every day, a fact that the Creator is supposed to be ignorant of, when at

the close of his creative work, he sanctified the Sabbath for man. That this opposition is *falsely* so called appears from the fact, that if the earth did not move at all, there would be no succession of days—one side of the earth would be constantly in the light of the sun, while the other would be in constant darkness. It would be more difficult, in that case, to tell when the seventh-day came, than it is under the existing arrangement. Another thing that proves its falsity is, that it presents no obstacle to the observance of the first day of the week the world over.

All real science is in harmony with the teachings of the Bible. Hence science presents nothing that is really in opposition to revelation; the assumption that it does is false. How vainly have men tried to array science against the resurrection of the dead—a prominent doctrine of the sacred word. How learnedly have infidels talked of the possible and probable changes of the scattered particles of human dust, and then come to the impious as well as absurd conclusion that it is out of the power of Him who gave us being to bring us up again from the dead.

Closely allied to this is the position which some professed Christians take to prove the anti-scriptural doctrine of the natural immortality of the soul. Mr. Lee, in his work on the "Immortality of the Soul," asserts that "there can be no resurrection, unless the soul maintains its conscious existence during the interim" between death and the resurrection. He says, "We insist, then, that there can be no resurrection, if the mind does not live after the death of the body, to preserve a continuous being, whose consciousness shall extend back to the commencement of being." p. 108. Again, "As identity or personal sameness does not depend on the presence of the same particles of matter, but upon the sameness of mind, there can be no resurrection which will link the *post-mortem* being on to the *ante-mortem* being, without preserving consciousness during the period that elapses between death and the resurrection."

To this class of reasoners, as well as to infidels and Sadducees, is applicable the saying, "Ye do err, not knowing the Scriptures nor the power of God." Why should it be thought a thing incredible with them that God should raise the dead? Job asked the question, "If a man die, shall he live again?" These philosophers answer it as follows: If he dies indeed, so that he ceases to think, it is impossible; but if he does not die, he may live *again*. If Mr. Lee is correct when he says, "It is the mind that constitutes the man," then when *man* dies, the *mind* dies; and this the Scriptures affirm: "Man dieth."

It is a pretty bold assertion, that God cannot restore consciousness of identity after it has ceased; but this is the position. It would be outrageously blasphemous, if it was not founded upon science. But when the profoundest reasoning, founded on scientific facts, leads to such sublime conclusions, who will blame a man for giving utterance to them, although it should contradict the word of Him who "raiseth up the dead and quickeneth them?"

But that this opposition of science is falsely so called, will readily appear, when we descend from the giddy heights of a soaring imagination, and look a little while calmly to the real incidents which are almost daily coming within the observation of those, who, for the want of wings, walk upon the surface of the earth. There are thousands of persons now living who, from various causes, have been rendered totally unconscious for a space of time, some longer, some shorter, so that that period is an utter blank to them; and they can remember what took place before, and what has occurred since, and are perfectly conscious of their identity. This simple fact upsets the whole theory which is founded upon the necessity of preserving a continued consciousness of being, in order to a recognition of identity in the resurrection. If this consciousness of being can be interrupted for five minutes, without destroying the identity, it may for five days, five months or five thousand years. To object that these persons have never been dead, and that their physical organization was not destroyed will avail nothing; for, according to this philosophy, the immaterial spirit is independent of matter for its existence, and "conscious identity and responsibility do not depend upon the presence of

the same particles of matter, but upon sameness of mind; it is the mind that constitutes the man." Mr. Lee says, "The mind is not, and cannot be conscious of the presence of the same particles of matter at different periods." Hence he argues that to "establish the fact of a future existence, which shall involve the responsibilities of this life, the chain of consciousness, which is the only sure proof of identity, *must be maintained unbroken* between our present and future existence. To maintain this connecting link of conscious identity between our present and future existence, the soul or mind must maintain a conscious existence after the body is dead, and *during the whole period* of the intermediate state."

The facts to which I have referred, prove that the "chain of consciousness" can be, and frequently is broken in this life, and conscious identity restored; hence it is not a thing impossible with God to raise the dead, even if they *are* dead between death and the resurrection; though Mr. Lee and others may assert the contrary with all the boldness and positiveness of conscious infallibility.

What is the difference between the assertion of the open infidel, that it is impossible for God to raise the body, and that of the professed Christian, that He cannot restore the mind to its consciousness, in case it should cease to think? If there is a difference, which is the most insulting to the majesty of the Most High? One is *open* infidelity, the other is—what? Beware, dear reader, of a doctrine which leads its advocates, for want of Bible evidence, to limit the power of the Holy One of Israel. There is but one step between this and the rankest spiritualism, though they may not be aware of it. Let no man spoil you through philosophy and science falsely so called.

R. F. COTTBELL.

Tobacco-Using. No. 2.

God made man upright—in his own image; but he has sought out many inventions. Fallen and degraded as man now is, there comes with the fall no moral necessity for his adding to his degradation by low and indecent violations of the laws of his physical nature. He has no occasion for dissatisfaction with his natural appetites, while they are rightly treated and kept within due indulgence. All his natural appetites are right in themselves, and, while treated rightly, will all contribute to true happiness and health. It is from undue indulgence of natural appetites, and the creating and fostering of those wholly foreign to his nature, that disease, and suffering, and premature death, are brought on.

Men seem to think they must have, however unnatural and unpromising to health it may be, some one, at least, favorite indulgence. And tobacco-using has become, to the vast majority of men, that favorite. Instead of studying the true economy of life, calculating their highest earthly interests, and trusting in the un abused resources of nature for the enjoyment of life, they madly seek to make themselves happy by indulgences which are unnatural, uncongenial to the constitution, and bring on early old age, and a premature grave.

The remark is often made, in reference to this habit, as well as in multiplied other instances, "I want to enjoy life while I do live;" as much as to say, "The God of nature has given us such meagre natural resources of happiness, that it becomes necessary for us to get up artificial means,—means contrary to nature, and in direct conflict with the law of Deity revealed in the human constitution." How foolish men are to indulge the idea that they can excel the skill of the Almighty in establishing ways and means of human happiness!

While men are resorting to such agents in securing the desired ends of life, they are digging away, most effectually, the underpinning of the house they live in; so that, though it may stand to-day, looking as though it would remain safe a hundred years to come, to-morrow it falls with fearful crash, because the last stone that bore it up is torn away. Nature will bear abuse as long as she can, without complaint; but by and by she will utter groans of agony, and cease to maintain her equilibrium. That man is insane who indulges the idea of increasing his amount of happi-

ness in this life, by seeking to do it at the expense of the true resources of Nature.

The Creator has supplied, even to this fallen world, abundant resources for the comfort and happiness of man. He has caused the earth to bring forth plentifully its rich fruits, to supply him with the most healthful nutrition to support his vitality. He has also given a natural appetite for these fruits; so that while they give strength and vigor, they also give pleasure to his physical tastes,—while he is delighting his taste in their luxuriousness, he is supporting life.

But when he resorts to tobacco, or any other unnatural thing, to add to the enjoyment of human life, he is actually diminishing it. While he resorts to this, he is doing violence to his natural instincts; and those instincts, thus mutilated and crushed, become gradually paralyzed and insensible; so that they can no longer rightly appreciate the true luxuries which the Creator has furnished for our comfort and benefit. The most delicious fruits, which so delight the un abused natural taste, become to the tobacco-user comparatively stale and tasteless. The real enjoyment to be derived from them is less, because that deadly weed has weakened the sensibility of his natural appetites.

Besides impairing our natural physical tastes, it deadens our natural mental tastes. The Author of nature has furnished abundant resources of beauty for the delight of the mind, through the optic, auditory, and olfactory avenues. But this deadly narcotic stifles their perceptive and discriminating powers. A profound worshiper of this demon weed is less able to appreciate any beauty in the flowery field, the harmony of voices, or the odor of natural perfumery. His susceptibilities to these divinely instituted luxuries of human life, are oppressed and benumbed. He makes an exchange of these heaven-born delights, for that loathsome, inconvenient, and sub-brutish violation of nature.

While the natural sensibilities of the unnarcotized man are awake to the variegated beauties furnished by the different kingdoms of nature, the tobacco-user's chief delight is confined to puffing and champing the dirty plug, and spitting in all directions its abominable fluids. While the one is feasting on the rich luxuries which Heaven has spread over earth, the other, a bond-slave, is working hard at the tobacco-mill, grinding the weed, expressing its juice, and spreading its odor and essence upon everything within its reach.

The drunkard drinks because he wants to enjoy himself. He, too, wants to live while he does live. And if he indulges only with moderate drunkenness, he is not wasting as rapidly his true resources of life and comfort, as he who gluts himself with that more deadly poison, tobacco. He uses an article which burns up the vital powers by its stimulus merely. But tobacco besides possessing a burning power by virtue of its stimulus, continually deadens and paralyzes the vital energies of the body by its narcotic properties.

If a man possessing a large fortune should squander it in costly entertainments and extravagant enjoyments, till he had reduced himself to poverty and beggary, would he not label himself, in the eyes of all who knew him, a consummate fool? And is he less a fool who is guilty of squandering property of higher value than oceans of gold, which Providence has cast into his hands? What sane man will waste the vital properties of his nature, destroy his health, and make himself a miserable sufferer for the rest of life? Who squanders the greater wealth, and who the greater fool, he who squanders silver and gold, houses and lands, or he who treats with shameless wantonness the life and health which God has given him?

If man would pay the same respect to his own instincts which the dumb animals are accustomed to do,—if he would behave himself with as much propriety in this respect as the brute creation, he would save himself from vast suffering. If he would follow the example of the brute, in scorning the taste of this deadly poisonous vegetable, he would elevate his own dignity. But, in using it, he degrades himself below the level of the brute. He takes that into his mouth which the brute creation, as a standing rule, will not eat. There are but three kinds of animals which generally will taste it. The Rock Goat of Africa, whose

stench is so insufferable that no other animal can approach it, the Tobacco Worm, whose intolerable image gives to every beholder an involuntary shudder, and one other sort of non-descript animal, whose tobacco frothings and spittings defile his own visage, bespatter and bedaub everything within his reach; who besmudges and pollutes the atmosphere with his nauseous fumigations, and whose Stygian breath seems to denote approximation to some bottomless pit.

Tobacco is a narcotic stimulant. Its character, in this respect, resembles that of opium, but possesses greater power in the same form. It gives an unhealthy stimulus to the nervous system, which is followed by a narcotic or deadening influence. Its narcotic and paralyzing power is not easily discerned while its stimulus is kept up; nor is the re-acting and debilitating influence of alcohol detected while some degree of its intoxication is continued. But let any one, long accustomed to the stimulus of tobacco, cease to use it for forty-eight hours, and he will probably have a fair view of its narcotic and destroying power. The whole nervous system will be found prostrated; the power of muscular exertion greatly diminished; the mind exceedingly deranged and prostrated; the memory gone; the disposition disturbed. In short, the whole man is found in a debilitated, deranged, topsy-turvy condition, which defies description. Here may be seen the power of this destroying angel upon the body, soul, and spirit, by its narcotic properties.

It gradually supplants the vital energies of the body. Natural vitality is being driven out, and the narcotic stimulus of tobacco is taking its place. Genuine vitality is being dispersed and wasted, and a counterfeit is being furnished. Instead of a healthy electric fluid circulating throughout the nerves,—instead of a healthy vital force pervading the nervous system,—there is found the deadly narcotic power of this poison, sending its exciting and paralyzing influence into every nerve of the body.

This is a perversion of Divine law. As before said, Nature bears ill-treatment without murmuring as long as she can, so that the user of this poison verily flatters himself that it is harmless. He goes on destroying his native vitality, and supplying this counterfeit, to which he has become so strongly attached; feeling the glow of hourly excitement which it gives, without perceiving the waste going on in his natural vitality, till Nature, no longer able to bear abuse, bows down under her cruel load. And even then, such is the blinding nature of this infernal charm, that the sufferer does not perhaps perceive the true cause of this wreck of health, but tries to quiet himself under the Heaven-insulting idea that this is a visitation of Providence.

By way of proving that tobacco drives out natural vitality, as just stated, let the use of it be discontinued a few days, and he will soon find his vital energies weakened; and if a large consumer, he will find them exceedingly prostrated. His natural energies of life and of mind will be so far prostrated, that he will be ready to conclude that his very continuance in life depends upon his return to the deadly thing; and though he may have supposed his resolution to quit it to be strong, there are nine chances in ten that, like the dog, he will return to his vomit again.

Its work of destruction on the powers of life, as before remarked, is generally unperceived. If it would kill men suddenly, with as much certainty as it is killing them gradually, they would be frightened into its disuse. But, though gradual in its work of ruin, it kills as truly as though its first touch was death.

Tobacco as truly intoxicates the brain and nerves as does alcohol. The word "intoxicate" is derived from two Greek words, *en* and *toxon*; the *toxon* was an arrow dipped in poison, to render its wound more certainly fatal. He who had received this into his flesh was intoxicated. He, too, who receives any other poison into his system, has a measure of intoxication proportioned to its power and quantity. Tobacco being a more powerful poison than any other used by the known world as a luxury, it therefore more powerfully intoxicates the system than any other. Though it is not now pushed to an extent which results in immediate insanity, like alcohol, yet its tendency is that way; and the habit of depending on its intoxicating properties is more steadfast, unremitting, and unconquerable.

The more inveterate the poison habitually used, the more powerful are its chains binding to slavery. Those who have been addicted habitually to alcohol and tobacco, and have quit them both, will uniformly testify that it was almost infinitely more difficult to conquer the latter than the former.

The degree of morbid excitement which it produces is not generally known. The smoking of a single cigar will create such a degree of fever as to increase the number of the pulse from fifteen to twenty beats in a minute. The pulse which beats naturally seventy strokes per minute will be increased to eighty-five or ninety. Such, too, is the effect of chewing. No man can be constantly provoking such a febrile action of his system, without gradually exhausting the forces of physical life.

Objection is sometimes raised against the proof of its poisonous power, on the ground that men live under its use to old age. So, too, some live to old age who have kept themselves literally pickled in alcoholic liquor. Some have lived to advanced age who were habitual opium-eaters. Do these instances prove the habitual use of opium and alcohol to insure health and longevity? They only prove the native strength and firmness of their natural constitutions; and enhance the guilt of those whose habits show a disregard for the possession of such blessings. The habit of using this article tends to lessen its immediately perceptible effect. But what is the true philosophy of this? How is it that a man by habit can use such a quantity, and not kill himself outright? The answer presents a fearful truth. It is this: the habit of using it tends to stupefy and paralyze the immediate sensibility of the nervous system to its properties: The more it is used, the less vivid are the nervous susceptibilities to it. And that deadening process is going on as long as the tobacco shall continue to be used. And in the latter part of life, if not before, its deadly workings will more clearly develop themselves in local diseases, or in the form of a broken constitution.

Nature's feelers after danger, set to watch day and night for her safety, becomes stupid and insensible, by being long drugged with narcotism. Her physical perceptions are comparatively destroyed. They lie prostrate and trodden under foot of her assassins. Their voice is hushed, and the destroyers riot on undetected, till her habitation is demolished; and she, ravished of her virtue and her pride, is abandoned to wantonness and ruin.

The habitual use of any poison will produce analogous results. Habitual opium-eaters so overcome the susceptibility of the nervous system to an immediate recognition of the narcotic power of this drug, that they only perceive its stimulating properties, and verily think they are made better by its use. So, too, persons may for a long time continue taking arsenic, till they can bear a quantity that would destroy the life of two or three persons, who should divide the same quantity between them for a first dose.

In like manner as the continuance in crime tends to stupefy the conscience, so the continuance of poisons to the body blunts its susceptibility to impressions. Want of conscience, or its obtuseness by oft-repeated crime, does not relieve the weight of real guilt; nor do oft-repeated poisons to the body diminish their intrinsic power. Though unseen for a time, their inundating forces upon the foundation of health and life will finally manifest themselves; and perhaps too late to make amends.

Many chowers of tobacco take enough every day to kill any three men who never used it before, if compelled to use it in the same way for the same time. Take one man's twenty-four hours quantum, cut it into three equal parts, and give them to three men, compelling them to use the article in the same way, and they would all be, within twenty-four hours, dead men. Although men paralyze the susceptibility of their nerve to its perceptible power, yet its poison is there, and takes permanent lodgment in the system. The habit of using it does not lessen its really poisonous property, but only the susceptibility of the nerves to take cognizance of its presence and destructive potency.

The use of tobacco, as already stated, not only strikes a deadly blow on the nerves, but sends its essences

throughout all the fluids of the body. The tobacco flavor, denoting the presence of its essential properties, can be detected in the blood taken from a tobacco-user's veins. Every drop of blood that passes through his heart, that circulates through his arteries, and flows back through his veins, is flavored and impregnated with the essence of this offensive drug. And from this tobaccoed blood the secretions of the various glands and membranes of the whole body are made; so that every drop of the fluids of the whole system becomes saturated with the foul tincture.

Tobacco is not only carried with the circulating fluids, but into all the solids. In proof of this, it is an incontrovertible fact that the race of human beings called cannibals—from their habit of eating human flesh—detect in the flesh of tobacco-users, by the flavor and the taste, the presence of the article, and cast that flesh aside, as unfit for their use. The reputation of human flesh, among cannibals, therefore, is destroyed by being tobaccoed.

The use of the article would destroy, also, the reputation of the hog fatted for pork. Let a farmer bring his pork to market; and on being asked how it was fatted, if he should say, "Fatted chiefly on tobacco," no man of sense—not even the tobacco-chewer or smoker himself—would purchase the pork. Such would be the intuitive perception of the unavoidable tobaccoization of the flesh thus fatted, that every one would reject it, at any price, as unfit for market.

(To be continued.)

Report from Bro. Sanborn.

BRO. WHITE: Pursuant to appointment, I met with the church at Avon, and enjoyed several good seasons with them, and had freedom in preaching the word to them. This church has never been in a better condition than now, to work and let their light shine, and I trust they will make proper use of the means and circumstances to do so.

Met also with the few brethren in Dayton for the first time, as they came out under Bro. Goodenough's preaching about one year ago. Here also I had liberty in preaching the truth. One decided to obey the truth, and with six others was baptized. This little company are trying to press their way on to mount Zion.

Met also with the church at Oakland, and enjoyed a good, refreshing time with them. One was baptized. These brethren show that they have a mind to work in this great cause, as they have a meeting-house up and covered, which will be finished by fall, when they hope to have some one come and hold a protracted meeting, which I think without doubt would be a great help to them.

ISAAC SANBORN.

Oakland, Wis.

Note from Bro. Ingraham.

We are having some prosperity in Monroe, Wis. One more has just received the truth. There is not a jarring note among us. We have a Bible-class and Sabbath-school and the interest in both is increasing. Our prospect is now fair and we hope for better days.

WM. S. INGRAHAM.

Quarterly Meeting at Hundred-Mile Grove, Wisconsin.

BRO. WHITE: This meeting was held according to appointment May 7 and 8. Notwithstanding the wet weather and muddy roads, we had a very good attendance. We were disappointed in not having a messenger to preach to us. However the Lord blessed us and gave us one of the most interesting meetings we ever enjoyed.

All expressed warm attachment to the great truths of the third message, and manifested a determination to earnestly contend for the faith which was once delivered unto the saints. Warm and soul-stirring testimonies were given. There was living and lively faith in the hearts of God's people at this meeting.

In the afternoon of the Sabbath we attended to the

ordinances of the Lord's house. It was a profitable season. While we partook of the emblems of his broken body and shed blood, there was a sweet spirit of love and unity seemed to rest down upon us.

At the close of this season we unanimously covenanted with one another and with the Lord that we would pray more and live nearer to the Lord.

In the evening we attended to our s. b. pledges which were all promptly paid amounting to about \$40.

On first-day we met and staked off the ground for a meeting house and then let out the building of the house to Bro. Taber who is to build the same by the first of September 1864.

Yours in hope.

N. M. JORDON.

Lodi, Wis.

Be Cheerful.

THIS world is not all cheerless,
As some would have us think,
Who ever are complaining,
That they are on the brink
Of some heart-rending sorrow,
Some trial dark and dire;
Their faith is melancholy,
Instead of something higher.

The life of each has sunshine,
Commingled with the shade,
And he's the true Philosopher,
Who never is afraid,
That overwhelming torrents
Of grief shall e'er arise,
To overcome his courage,
And take away his prize.

He sees in every trial,
A Father's hand displayed,
And hears his Saviour speaking,
"It is I, be not afraid."
Thus passes life serenely,
Contented with his lot,
Well knowing by his Father
He never is forgot.

Then let us never cherish,
A cold complaining tone,
Nor ever feel within us
That we are all alone.
But to our work go, trusting,
That if we sow the seed,
The harvest shall be gathered,
Though not perhaps with speed.

Perform the work with patience,
And we've the promise left
That of the fruits of labor,
We ne'er shall be bereft.
Our bread cast on the waters
Will after many days,
Return again to bless us,
And our sad hearts will raise.

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Loughborough.

BRO. WHITE: I would express my gratitude to the Lord for what he is doing for me and my family, and for what he is doing for the church in Western N. Y. The church here is rising and coming up to the work. We have established a circuit, that we can meet together each Sabbath in the month; the first at Rochester; the second, our monthly meeting; the third, at Fairport; the fourth, at Victor. The Lord is blessing the labors of his children. Two weeks ago last Sabbath, Bro. Andrews was with us at Victor; and as the result of his labors here, our dear father Norton confessed the Sabbath, and is now keeping it with us, happy in God. He is another fireside preacher, for which the Lord be praised. Our dear brother, J. N. Loughborough, called on his way to the Conference, and preached to us one evening, and our hearts were made glad to see and hear him once more. We had a good gathering, notwithstanding it rained.

The cause is also prospering in Fairport. Bro. A. spent two Sabbaths with us there. One (Bro. Sadden)

has embraced the truth, and we believe others will follow. At our last monthly meeting at Bro. Lamson's, in Hamlin, the Lord worked for us in a powerful manner. There were but a few brethren and sisters there, on account of a great rain-storm; but the Lord verified his promise to us, to meet with two or three. There was a general breaking down of all that were there, and a reaching out after faith and a full consecration to the Lord of all we have and are. The good Lord blessed us abundantly. Bro. Lamson's youngest daughter made a start to go with the remnant to mount Zion. May the Lord bless her, and keep her from falling under the tempter's cruel power.

May the Lord prepare us for the work that is before us, that we may be in our place, and not be stumbling-blocks in the way of others, but found reaping when the Lord of the harvest comes.

WM. K. LOUGHBOROUGH.

From Bro. Barker.

BRO. WHITE: We have had one of the best meetings in Memphis that I ever attended. Bro. Andrews and Loughborough came here the 13th, and remained with us over Sabbath and first-day, and gave seven lectures. We had a good attendance during the meetings. The Spirit of the Lord was with us, and we were made to rejoice in the hope of soon seeing Jesus coming to take his children home. First-day p. m., Bro. Loughborough spoke on the inheritance of the saints. There was a deep solemnity rested upon the people. The sinner was warned of his danger, and entreated to come to the Saviour; the saints were made to rejoice in the glorious prospect before them. I returned home resolved that I would say no more about my light affections, which are but for a moment; but I for one would pray more earnestly to God, that I might be kept humble at his feet, that when he comes I may have it said to me, Well done, good and faithful servant, enter thou into the joys of thy Lord.

Yours in hope of eternal life.

I. W. BARKER.

Memphis, Mich.

From Sister Nutting.

BRO. WHITE: As I have not had the privilege of meeting with the people of God for a long time, I feel very lonely, and want to give in my testimony on the Lord's side. I am still trying to live out the truth. I can say I delight in the law of God. I love the precious truth of the third angel's message. I want to live in obedience to the message and be purified through obeying the truth.

The Review and books on present truth, have been a great help to me. While reading them I feel encouraged to press my way onward. I feel like striving earnestly for an inheritance in the kingdom.

By the assisting grace of my heavenly Father I mean to be an overcomer, and stand on mount Zion with the remnant, and sing the song of the redeemed. Pray that I may be faithful.

Yours striving to overcome.

ELVIRA A. NUTTING.

Clermont, Iowa.

It is a curious fact that while some birds refuse to sing when the cage is darkened, others have softer and sweeter notes of song. And so it is in human existence. When a soul comes under the "shadow of a great affliction," it has no longer the voice of melody. The resources and the heart of joy are gone. But another sits in shadow and sends up to God the purest tones of music, and loftiest strains of praise from a chastened spirit. It was thus with David, whose harpings are never so heavenly as when they rise from the "depths" of his sorrow. It is not strange that those are dumb when "the days of darkness come" whose songs of delight lived only in the glare of earth's fitful transient splendor.

ONE of Dean Trench's sermons on the subject, "What we can and cannot carry away when we die," commences thus appositely: "Alexander the Great, being upon his death-bed, commanded that when he was carried forth to his grave his hands should not

be wrapped, as was usual, in the cereclothes, but should be left outside the bier, that all men might see them, and might see that they were empty."

A Child in the Midst.

WHEN Christ wished to rebuke the selfish ambition of his disciples, he took a little child and "set him in the midst of them." From that child they were taught a lesson of unselfishness and humility.

So our heavenly Father now sets little children in our houses to be our teachers, as well as to be taught themselves. No home is complete without child-music to enliven it, and little faces to light up its apartments. Never was there a cottage so humble, or so meager, but that it could be made cheerful by the crow and chirrup of infant gladness. And we have seen a magnificent mansion that, with all its rose-wood and velvet, its pictures and marbles, was yet sadly empty, for no crib stood in its sumptuous chambers, and no child-voice rang through its lofty halls. No house is a "furnished house" until God in his loving kindness, setteth a little child in the midst of it.

Bear in mind that the little child is placed there to teach us, their parents, as well as to be trained themselves. What lessons they impart to us, what inspirations what exhibitions of our own faults, what spiritual discipline! They are not sinless cherubs, or they would not teach us so much; we are not sinless Adams and Eves, or else we should not so much need to be taught.

One of the first lessons they give us is in patience—a virtue that some of us are slow in acquiring. But who can teach it better than a helpless, dependent, and often wayward and exacting child? Through long, wakeful nights the peevish cry of the little sufferer means, "Bear with me, mother! I know no better. I can't help it. I can't be any lighter to carry, or any quieter under the dartings of pain's sharp needles. You must bear with me." Every year is a year of added instruction. Is the youngster slow and dull over his books? Then be patient. If it is hard to get the truth in, it will be harder to get it out. "Why do you tell that child the same thing a dozen times?" said the father of John Wesley to his persevering mother. "Because" replied the shrewd woman, "all the other eleven times will go for nothing unless I succeed at the twelfth." We do not know whether it requires more patience to get on with mercurial, quick-tempered children, or with slow-witted ones. Both require forbearance and careful handling. Both can drill us into patience. How patient God is with our willful disobedience, and ingratitude, and stubbornness! Should not we be long-suffering toward the little trespassers against parental law?

Children are more than teachers of patience and forbearance. They are household mirrors to reflect our own faults—sometimes, too, our own graces. If we wish to see how ridiculous and hateful are our ebullitions of sudden passion, we have but to look at the anger-storms of our little imitators at our own firesides. That sullen scowl was caught probably from our brows. That ill-natured snarl was the echo of our own. That revengeful blow struck at a brother may be but the rehearsal of the last angry slap we gave the lad, more in revenge than in the love of correction.

Would you see your own faults? Look at your children. They are the plates on which father and mother are photographed. Sometimes the "family likeness" is frightful. Would you see how your own desecration of the Sabbath looks? Look at your eldest son lounging down, late and ill-humored, to his tardy meal on a Sabbath morning, more keen for your daily Herald than for a preparation for the house of God. He is only photographing his father. Would you know how melodious is an oath? Listen to the young practitioner of your own profanity. When you lose temper at his spendthrift habits, remember who it was that taught him to prefer a fine coat to a fine character. Are your daughters extravagant? They but begin just where their fashion-worshipping mother leaves off; and they go commonly as much beyond her as she went beyond Christian prudence and economy. Do you get provoked at their tattle? Perhaps they caught a relish of scandal at their parents' table; perhaps they learned to coin falsehoods from your hy-

poetry toward visitors, or from false messages sent through servants to the door. Childish deceit is often the mirror's reflection of parental cunning and dissimulation. Many a worldly-minded mother has seen in the mocking impudence of a daughter the reflex of her own "lust of the eye and the pride of life." Many a David has wept over his sensual, licentious Absalom—and tears all the more bitter because he saw his own sins stereotyped in his offspring.

Believe it, O parents! that when God sets a child in the midst of us, he puts a looking-glass there to see ourselves in. Our vices are often made to glare back hideous from the countenance and conduct of those who sin our sins over again, and "break out" with our moral infections! I once saw a mother weeping over the coffin of an infant who had died from a disorder communicated by herself! It was to me a type and a parable. When, on the other hand, I have seen a godly-minded pair, looking with grateful joy on the child of their love as he came home with his prize from school, or as he stood up before the church to confess Jesus Christ in the fresh beauty of a youthful consecration, then I saw the mirror of childhood giving back the beautiful reflection of parental piety and grace. If we are faithful to our children's souls—if we more ardently desire to see them rich toward God than rich in gold or bank-stocks—if we love out so lovely and consistent a religion that they may long to reflect it in their own lives—if we consecrate our children to God by consecrating ourselves, then we may thoroughly expect to rejoice in the early conversion of our offspring to Jesus, and in an after-career of usefulness and honor. And when we reach heaven at last—there too it will be seen that Jesus Christ "sets our child in the midst" of us.—Cuyler.

Obituary Notices.

DIED of congestion of the bowels, in Chesaning, Mich., Alice Almeda, youngest child of Nelson, and Christiana Herrick, aged seven years one month and five days. J. A. DAXTON.

DIED at Leslie, Mich., April 24, 1864, my second wife Nancy Lane, aged twenty-one years six months and fifteen days. ASA HULET.

DIED in Wolcott, Vt., Apr. 10, 1864, Augustus A. Peck, in the 16th year of his age.

Augustus read the Instructor with great interest, and attended the Sabbath-school. It has been said of him "Everybody loved him." His parents and only sister feel deeply afflicted. His death was sudden and unexpected. A. S. HUTCHINS.

Appointments.

OUR next quarterly meeting in Monroe, Wis., will be the 10th of June. The meeting will commence Friday evening at 7 o'clock WM. S. INGRAHAM.

THE next quarterly meeting of the church at Princeville, Ill., will be held June 4th and 5th.

Come brethren we love to enjoy each other's presence, and should do so at least as often as once in three months.

Will the State Conference Committee send us a messenger to be at this meeting.

C. G. SATTERLEE. Church Clerk.

OUR next monthly meeting for Western N. Y. will be held at Bro. J. Lamson's in Hamlin the second Sabbath in June.

Bro. Cottrell is requested to meet with us, as some wish to be baptized. Come one, come all. WM. K. LOUGHBOROUGH.

PROVIDENCE permitting we will hold meetings with the church in Woodhull, Shi. Co. Mich., Sabbath and first-day May 28 and 29. Church in Locke, Ing. Co., June 6 and 7. St. Charles, 11 and 12. Chesaning evenings 14 and 15. Greenbush, Clinton Co. 18 and 19. JOSEPH BATES.

THE next quarterly meeting of Lynxville and Kickapoo, churches will be held at Lynxville, June 11th and 12th where Bro. Heligass may appoint. Will Bro. Sanborn please attend. THOMAS DENMON.

BUSINESS, Receipts, &c., next week.

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