



## 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 Advent Review & Sabbath Herald

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#### A Name in Heaven.

I TREMBLE as I ask,  
Is my name there?  
Once on a brighter day  
I seemed to hear him say,  
"Cast off thy care,  
My triumphs share,  
My blood has sprinkled thee divine,  
And thou, poor mourner, art forever mine."

An answer I must have—  
Is my name there?  
O, if thou wilt respond  
And say, "It is," what fond  
Delights I'll share!  
What burdens bear!  
No cross too heavy for the load  
Of him whose name is written with his God.

Surely upon Thy hands,  
O Son of God,  
And on that crimson tide  
That stained Thy pierced side,  
The thorn, the rod,  
The pathway trod  
Up Calvary's heights, my name was traced,  
In living lines that can not be erased.

#### Apostolic, Versus Modern, Preaching.

WHEN the apostle Paul came to Thessalonica, where was a synagogue of the Jews, he went in unto them as his manner was, and for three Sabbath days reasoned with them out of the Scriptures. There is something suggestive in this. Paul was desirous of convincing the Jews that Jesus was the Christ, and so he pursued the only plan likely to attain that object, he reasoned with them. But that was not all. The style of his reasoning demands our attention. He reasoned with them out of the Scriptures. He did not reason *about* the Scriptures. He reasoned *out of* them, a very different thing. It is quite common to reason *about* the Scriptures. It is not quite so common to reason *out of* them. Many infer from certain pre-conceived ideas, that the Scriptures teach thus and thus, but it is not every one that is prepared to back his opinions by a *Thus saith the Lord*. I met a case of that sort some time ago. Conversing with a man, I found he believed in the world's conversion. I asked him what scriptural authority he had for believing that, and the gist of what he said amounted to this, that the gospel was from God, it had done much good in the world already, and therefore, it was destined to convert the whole world at last. The reasoning was not very sound at best, but it had this fatal defect that it was not *out of* the Scriptures, it was only *about* them. The truth of the second coming of the Lord is frequently treated in the same manner. When we press the importance of attending to that truth, and point out that the Scripture tells us to watch, wait, and look for the Advent of Jesus, we are frequently told

that if we are prepared for the coming of death, we are prepared for the coming of Christ. The reasoning may be plausible, but it is not sound. It is at best only an inference. It is not taken out of the Scriptures.

It is interesting to notice what the Scriptures say upon this subject, and what was the style of apostolic preaching so far as that is put upon record. For example, we are told that Paul and Barnabas came to Salamis and preached the Word of God in the synagogue of the Jews. Acts xiii, 5. Here was reasoning out of the Scriptures with a witness. They preached the word of God. They did not preach *about* the Word of God, they preached the Word of God itself. Neither did they preach what learned men said *about* the Word of God. They preached the Word of God itself. There was no lack of commendation in those days any more than there is in ours. We read for example of one Gamaliel, a doctor of the law, and a man had in reputation among the people, and we know that Paul was acquainted with him, for he was brought up at his feet. But we do not find that when he came to Thessalonica he reasoned out of the writings of Gamaliel, he reasoned out of the Scriptures. Nor when he came to Salamis did he preach Gamaliel, he preached the Word of God. What does this mean? It means that his aim was to let his hearers know what the Word of God contained. I do not imagine that Paul came to the Word of God with a ready-made theory and then set to work to cull texts, and string them together in order to give that theory an appearance of Divine sanction. Such things have been done, are now, but such was not the manner of him who was wont to reason out of the Scriptures. He was not accustomed to preach the opinions of Paul of Tarsus. He took another plan, he preached the Word of God. Perhaps an example of his preaching will best show how he handled this matter.

He came to Antioch in Pisidia, and according to his custom, went into the synagogue, and upon being invited, he arose and spoke. You will find his sermon given at some length in Acts xiii, and as a sample of apostolic preaching, it is worthy of study. Men of Israel, he says, and ye that fear God give audience, and then he goes on to tell them—what? Why, what their own Scriptures contained. Reminding them that God chose their fathers, delivered them out of Egypt, and brought them into the land of Canaan, he first refers to the reign of the judges, then to the erection of the kingdom in the person of Saul, the son of Cis, and then to the establishment of the royal house of David. Having traced their own history thus far, he then tells them that of David's seed God had according to his promise raised unto Israel a Saviour, Jesus. After a brief reference to John the baptist, as the forerunner of Jesus, he makes them aware of the vast importance of the coming of Jesus to themselves in these words, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." He then refers to the conduct of the rulers, and of Pilate in crucifying Jesus, carefully taking note that they fulfilled what was written of him in the Scriptures, and then he speaks of his resurrection and the evidence of it. Having thus rehearsed these scriptural and historical facts, he proceeds to show

that God in sending Jesus had fulfilled his promise to the fathers, of which he gives several proofs, and concludes by telling them that through Jesus was preached unto them forgiveness of sins, and warning them from the Scriptures of the awful danger they would incur if they rejected the Saviour. Such is an outline of the sermon, and when we consider it, what is the idea that presents itself to our minds. It is this, that Paul was preaching the Word of God; and nothing but the Word of God. He was doing with the Jews of Antioch in Pisidia, what he did with the Jews of Thessalonica, he was reasoning with them out of the Scriptures. The whole address is an appeal to scripture and to fact. There is nothing of the nature of an essay in it. He preaches the word of God, not the opinions of man. He does not reason *about* the Scriptures, he reasons *out of* them.

But this is not all. We are told what the effects of this sermon were, and we find that they were twofold. "And," it is said, "the next Sabbath day came almost the whole city together to hear the Word of God." Here was a blessed result and one well worthy of our attention. Paul was a great orator. It is true that speaking of himself he says that his bodily presence was weak and his speech contemptible, but that saying was the result of his humility. His speech was far from being contemptible. He is spoken of by ancient historians as an excellent speaker. But we are not told that the people crowded to hear *him*. They came for another and far nobler purpose; they came to hear the Word of God. If what the Scriptures say about Paul lets us see how preachers ought to preach, the statement here made teaches us how hearers ought to hear. The preacher should preach the Word of God, and the people should come to hear it. But there was another effect produced by Paul's preaching. "When," it is said, "the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." It is very clear from this statement that it was not the Word of God the Jews wanted. Had Paul come in his own name they would have revered him, but seeing that he came in the name of Christ, they rejected him. And in rejecting Paul, they rejected more than Paul, for we are informed that when they acted in this manner, Paul and Barnabas waxed bold, and said, "It was necessary that the Word of God should first have been spoken unto you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, to we turn to the Gentiles."

There is something very suggestive in these words. Paul and Barnabas preached the Word of God to these Jews, and they rejected it. And what followed? That they thereby passed judgment upon themselves as being unworthy of everlasting life. That was not Paul's doing, it was theirs. It was they themselves that condemned themselves to perdition. All unwittingly they passed the sentence of condemnation upon themselves. But mark how they did it. It was by putting the Word of God from them. It was, be it carefully noted, by rejecting not the word of Paul, but the Word of God. I think it would be well if ministers would pay attention to this fact. I have more than once heard preachers say from the pulpit that their hearers would be responsible to God for

every sermon that they heard. The saying is subject to considerable limitation. I entertain much too low an opinion of the general run of sermons to give it a universal application, and greatly doubt if any man incurs much responsibility by listening to a dreary essay, read in a monotone. I remember hearing one minister of my acquaintance making that assertion, and yet some time afterward he complained to me that some of his hearers thought they had got a great triumph over him when they found that he took his ideas from Matthew Henry. Now we do not read that men judge themselves unworthy of everlasting life because they put Matthew Henry's Commentary from them. They only do so when they put away the Word of God. And the Commentary of Matthew Henry is not the Word of God, neither does it in every case give a correct exposition of that Word. For example, we are told in Daniel ii, 34, that the stone smites the feet of the image, and breaks them in pieces, and the inspired commentary gives us to understand that this symbolizes what the kingdom of Christ will do to the kingdoms of the earth, for it is said, "it shall break in pieces, and consume all these kingdoms." Verse 44. But Matthew Henry says that it shall wear away these kingdoms, which is quite a different thing. Now as according to his own confession, my friend was preaching Matthew Henry rather than the Word of God, I doubt if he was justified in saying that his hearers would have to answer to God for every sermon that he preached them. And the same line of remark applies to more than him. If Paul had preached Gamaliel to the Jews of Antioch in Pisidia would he have been justified in saying that they judged themselves unworthy of everlasting life because they put away his word?

The preaching of Commentators is the bane of the Christian church. We hear a great many complaints in the present day about the poverty of the pulpit and the much poorer matter which is enunciated there. I do not wonder at it. How can men preach good sermons if they depend upon others for their thoughts? Let a man pursue that course for any length of time, and he becomes a mental slave. God may have given him a measure of originality and a capacity for searching into truth and making it plain to others, but of what avail is such a priceless gift if he subjects himself to the will of another? He is cabined, cribbed, confined within the limits of that others' opinions, and cannot think for himself. He cannot exert his God-given powers. Matthew Henry, or Adam Clarke, or Thomas Scott sit heavy upon his soul. Says a Presbyterian minister of my acquaintance to another, "Do you know that Matthew Henry is against you?" Of course his meaning was that, therefore, that other must be in the wrong. Says a Methodist minister to me, bringing out a volume of Wesley's works, what time we were discussing the subject, if I remember aright, of the world's conversion, "That's what Wesley says," and so of course the matter in his opinion was settled. "What is your opinion of this passage?" asked an acquaintance of mine of a Methodist preacher. "Adam Clarke says so and so," was the answer. "I would not like to differ with Dr. Chalmers," said a Scotch lady in a solemn tone of voice, as if such an act of independence had been closely allied to sacrilege. And so the world wags. Matthew Henry, John Wesley, Adam Clarke, Thomas Chalmers, and such like reign supreme, and their word must not be disputed. They govern the pulpit, the pulpit rules the pew, and so the church is subjected to a terrene instead of a celestial influence. The noble Bereans tested the teaching of an inspired apostle by the Word of God, and were commended for so doing, but the man who in our day would venture to do the same thing with Adam Clarke or Matthew Henry, would run some risk of having his orthodoxy called in question. This is an evil state of matters. Water drawn fresh from the spring is pleasant and refreshing, but if it stands long in an earthen vessel it becomes vapid. So with preaching. The Scripture is a well of living water, sparkling, sweet, refreshing, good. The Commentary contains a portion of that water mixed with earthly matter. Go direct to the spring. But alas, many have nothing to draw with, and the well is deep.

—Advent Herald.

### The Lesson of the Water-wheel.

LISTEN to the water-mill;  
Through the live-long day—  
How the clinking of its wheel  
Wears the hours away.  
Languidly the Autumn wind  
Stirs the greenwood leaves,  
From the field the reapers sing,  
Binding up their sheaves;  
And a proverb haunts my mind,  
As a spell is cast,  
"The mill can not grind  
With the water that is past."

Autumn winds revive no more  
Leaves that once are shed,  
And the sickle can not reap  
Corn once gathered;  
And the ruffled stream flows on  
Tranquil, deep and still,  
Never gliding back again  
To the water-mill.  
Truly speaks the proverb old,  
With a meaning vast,  
"The mill cannot grind  
With the water that is past."

Take the lesson to thyself,  
Loving heart, and true,  
Golden years are fleeting by—  
Youth is passing, too;  
Learn to make the most of life,  
Love, while love shall last;  
"The mill can not grind  
With the water that is past."

Work, while the daylight shines  
Man of strength and will;  
Never does the streamlet glide  
Useless by the mill—  
Wait not, till to-morrow's sun  
Beams upon the way,  
All that thou canst call thy own  
Lies in thy to-day;  
Power, and intellect, and health,  
May not always last:  
"The mill can not grind  
With the water that is past."

Oh! the wasted hours of life;  
That have drifted by—  
Oh! the good that might have been,  
Lost without a sigh—  
Love, that we might once have saved  
By a single word,  
Thoughts conceived, but never penned,  
Perishing unheard;  
Take the proverb to thyself,  
Take, and hold it fast,  
"The mill can not grind  
With the water that is past."

### Prophetic Promises.

No intelligent person can carefully examine the Bible without being convinced that it bears the impress of the Mind that controls the destiny of mankind.

The history of the world is but a repetition of scenes that passed before the prophet's vision.

Babylon with her strong walls, her majestic columns, her hanging gardens, her unparalleled wealth, extent, and grandeur, has fulfilled the dreariest predictions of Isaiah. Nineveh, with her frowning towers and colossal structures, has her history in the sad pictures of Nahum. The story of the Arabian nation is briefly told in the wonderful prophecy concerning Ishmael. The succession of the Persian, Grecian, and Roman monarchies; the establishment of the Papal kingdom, the dispersion of the Jews and their unhappy destiny, exhibit the wonderful scope and accuracy of the prophet's vision. The ships of Tarshish have howled for Tyre, and the ocean sings above her a perpetual dirge. Capernaum, once exalted to heaven, is brought down to hell. The foxes have walked upon Zion. The prophecies of Jesus the world is fulfilling.

Humanity itself is a prophecy. To the inconsiderate no doctrine seems so improbable as that of the resurrection of the dead. Says the geologist, the time was when the whole earth was a creation of inert, dead matter. Whence then the living tides that people and re-people its vast area? A resurrection! "From dust thou art." Our very existence is prophetic of the day when those that sleep in the dust shall hear the voice of God. The discoveries of modern science are prophetic. "The earth," says Peter, "and the works

that are therein shall be burned up." Only a one-hundredth part of the earth's diameter, says the geologist, is in a solid state; the rest is fire. "The disappearance of some stars," says Prof. Vince, "may be the destruction of that system at the time appointed by the Deity for the probation of its inhabitants."

The tempest, the volcano, and the earthquake are prophecies: each speaks of a coming day.

*"Dies iræ, dies illa,  
Solvat sæculum in favilla."*

It was morning in Lisbon, and the sun dissipating the fog, shone brightly out on the broad expanse of picturesque dwellings, spires, and towers. The air was calm and warm. The streets filled, the marts of trade bustled, the people thought only of their pursuits and pleasures. Suddenly a subterranean thundering began. Six minutes passed, and the city was a ruin, and sixty thousand human beings were buried beneath it in a common grave. Such scenes are prophetic foreshadowings. "What manner of persons ought ye to be?"—*N. Y. Independent.*

### Clinching A Sermon.

I HEARD a sermon once from a venerable itinerant preacher on benevolence. I thought the effort very lean, but one thing impressed me a little. "Go," said he, "and do something after I have done preaching. Have it to say when I come back four weeks hence, that you have done something, and my word and God's word for it, you will be a better and a happier man." I knew a poor widow living on the edge of some woods about a mile from my home. Her husband had been dead two or three years, and with three helpless little girls she had a hard conflict with poverty. I had often spoken kindly to her, and thought my duty ended when the words were uttered; but when the sermon of the old white-headed preacher was done, the resolution was formed to go and do something.

Next day I visited the cellar, and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them into a wagon, started for the cottage of the widow. A load of wood for which I paid three dollars, preceded me.

An hour's drive brought both loads in front of the house, and when my explanation was given there were wet eyes and warmer hearts in both parties. The widow wept for joy and the children joined in while I, finding my feelings too much for my strength, had to give way also to tears. The act was one that gave me a new spiritual start; and when the preacher came back I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or his preaching.—*Sel.*

### A Contented Farmer.

ONCE upon a time, Frederick, King of Prussia, surnamed "Old Fritz," took a ride, and espied an old farmer plowing his acre by the wayside, cheerfully singing his melody.

"You must be well off, old man," said the King; "does this acre belong to you, which you so industriously labor?"

"No sir," replied the farmer, who did not know that it was the King. "I am not so rich as that; I plow for wages."

"How much do you get a day?" asked the King.

"Eight groschen," said the farmer.

"This is not much," replied the King; "can you get along with this?"

"Get along, and have something left."

"How is that?"

The farmer smiled, and said:

"Well, if I must tell you, two groschen are for myself and wife; with two I pay my old debts; two I lend; and two I give for the Lord's sake."

"This is a mystery which I cannot solve," replied the King.

"Then I will solve it for you," said the farmer. "I have two old parents at home, who kept me when I was weak and needed help; I keep them; this is my debt toward which I pay two groschen a day. The third pair of groschen, which I lend away, I spend for

the children, that they may receive a Christian instruction; this will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters whom I would not be compelled to keep; this I give for the Lord's sake."

The King, well pleased with this answer, said:

"Bravely spoken, old man! Now I will give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a riddle which I cannot unravel," said the farmer.

"Then I will do it for you," replied the King.

Thrusting his hand into his pocket, and counting him fifty new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer, who knew not what was coming: "The coin is also, genuine, for it also comes from our Lord God, and I am his paymaster."

### How Manifold are Thy Mercies.

How good the Lord is to the children of men. "He is not willing that any should perish, but that all should come to repentance." But how little do the most of us realize his goodness, long-suffering, and tender mercy. How tenderly he watches over his own children, those who love and fear him. What a fatherly care he ever manifests toward those who try to do his will. I have not been half thankful enough for the mercies, blessings, and privileges with which I have been favored, and to-night I have been blessed with another sweet, precious privilege. I thank God that my lot has been cast in so pleasant a place, where I am permitted to meet from time to time, with some of the chosen people of God. I am aware that there are many who are not thus blessed. I can sympathize with them.

At our little prayer-meeting, through the goodness of God, Bro. Sanborn was permitted to be with us, and though we were but few in number, yet the Lord was with us by his Holy Spirit; and while our dear brother was presenting to us the Christian's duties, taking Paul's stand-point as given in his letter to the Colossians, chap. iii, 14, "And above all these things put on charity, which is the bond of perfectness," his remarks came home to my heart with great force. Where this bond of perfectness or love should begin. At home in the family, from thence it would emanate toward our brethren and sisters, and thence to our neighbors and friends, and thus on, till it embraced the whole human family. May God enable us to carry out this great principle of love, which Paul says is above all, and stands at the head of all Christian graces. And truly if the countenance is an index to the soul, I think we may confidently expect to see, by the grace of God, an advance step in this direction, by those at least who were present; and as love begets love, others will follow in the wake. Some of us have been making an effort in this direction; and now we hope to make greater progress.

We were also reminded of what Paul further says about charity, or love, to his Corinthian brethren, "Charity suffereth long and is kind." It must be elastic and well mixed with kindness. This was truly meat in due season to me, because I am trying to reform in this direction, and I have received fresh courage. Bless the Lord! What though some may have a companion, or children, or brothers, or sisters, or friends, who do not endorse our views, who do not give place to these great truths in their hearts, and perhaps oppose and ridicule? "Love suffereth long, and is kind." Ever bear this in mind. Oh, what a glorious theme is love! God is love. My prayer shall be, Lord imbue my heart with love, let it permeate my whole being. May the Lord aid me, and all the dear brethren and sisters here and elsewhere, to "put on charity."

D. B. STAPLES.

Johnstown Center, Wis.

"It is comfortable," says Philip Henry, "to reflect upon an affliction borne patiently, an enemy forgiven heartily, and a Sabbath sanctified uprightly."

### Consumption.

As the word consumption is a terror to mankind, I have thought that my experience with that disease, might be of benefit to some. It is generally thought that when a person is taken down with this much-dreaded disease, death is certain. This is not always the case. By strict obedience to the laws of health, and a trust in the promises of God, even the consumptive may get better.

One year ago last April, I was taken down with the bronchitis, which ran into the consumption. I consulted an eminent physician. He thought I was past help. I constantly grew worse till fall, when I was taken with hemorrhage of the lungs. I had ten, the last leaving me very weak. But in answer to the faithful prayers of God's people, and by strict obedience to the laws of health, my life was spared, but I was very low with a constant cough through the winter. I had one more hemorrhage in the spring. I then called for the elders and they followed the directions of James v. 13, 14. The Lord heard prayer and blessed us. I was greatly strengthened and encouraged, but was again brought under the power of the enemy and seemed to grow worse for a while. But my trust was still in God, and my efforts were to live hygienically; and I began to gain. My cough ceased; and in July last, I began to labor. I have been steadily improving since that time, and am now able to do a moderate day's work.

I have reason to praise God for the light on the health reform. I have been very strict in my diet, and have eaten only two meals a day. My treatment has been, water, air, exercise, and rest. God has blessed the means and I am now recovering my health. And I mean, by the grace of God, to try to live to his glory here, and with all the redeemed be counted worthy to enter that land where there will be no sickness, sorrow, or death.

JOHN WILSON.

Wright, Ott. Co., Mich.

### Union with Jesus.

"He that abideth in me, and I in him, the same bringeth forth much fruit."

The great secret of all true happiness and success lies in a constant union with our Saviour. If a branch of the vine is separated from the stem it withers very quickly. Likewise when our union with Jesus is in any way disturbed, it injures our spiritual life; and if that union ceases, we cease to be the children of God. But the more we become acquainted with Jesus, pray to him, trust in him, love and obey him, the more our disposition will be moulded after the mind of Jesus, and we shall bring forth much fruit.

The disciples of Jesus bore much fruit, some more and some less. Paul sounded the gospel trumpet to the ends of the earth. He preached more, wrote more, suffered more, and gained more souls than any other apostle. And besides this he labored with his own hands both for himself and those that were with him.

I stand amazed! I bow in holy admiration! I drop a silent tear and mourn because of my own debility and the degenerate age in which we live. How deep have we fallen! Our bodies are debilitated. Our minds beclouded. Our faith, oh, how weak! Yet, after all, it was the union with Jesus that made Paul abound in every good word and work.

Is it not possible for us also to abound in good works? Must we always live at this poor, dying rate? Can we not also enjoy the smiles of Jesus in these last perilous times? Yes, blessed be God! Jesus is the same yesterday, to day, and forever. Even in these last days have we seen the patience of the saints developed. Faithful soldiers of the cross have lifted up the gospel banner and given the trumpet a certain sound. Some have sacrificed their property, others their health and strength, in the cause, and a heavenly work has been wrought in the hearts of many. Some of those have died in the triumph of faith, and others are still waiting for the coming of the Just One. And now a reform is going on which will prepare us for the refreshing from the presence of the Lord, and the loud cry of the last message.

But this is an individual work. Let none rejoice in

it except those that are willing to join it. Many of us who say it is a good work have only half begun the reformation. We need more firmness to carry out the principles of the law and the gospel in our conversation, in our deal with our neighbors, in our family, and in our meetings. It is no use to thank the Lord for the Testimonies in the church, and then forget or disregard the same.

Dear reader, if you want to be more zealous and firm, abide in Jesus. Go to him for wisdom and strength, and you can have it.

Many think if their circumstances were only different from what they are, they could serve the Lord better. But very often their circumstances are no better because they are backward in religion. They often put more trust in man than in God. They do not cast their burdens on the Lord. They do not feel that he has a tender care for them. And often our very burdens are the rod of our kind heavenly Parent, correcting his wayward child. Then if we do not like so many stripes, let us try to be good. And this we can be only when we abide in Jesus.

Others are afraid to sacrifice. They can always find means to make themselves comfortable, or increase their property; but they can find little or nothing to help the cause of God. And how difficult it is for such to find any object for their benevolence. "The people at the printing office charge such high prices for their papers and tracts. They make money on their books. And Bro. Aldrich wants to get rich; for he makes always such urgent calls for money when any one is behindhand."

Brethren, we need more union with Jesus. Come, let us make a covenant with him by sacrifice. Let us give a little more of our time in devotion to the Lord, and a little more of our means. Then the Lord will reward us accordingly. The mighty God of Jacob can easily bless us in health and strength; in the house and on the field, in numerous different ways. But he can also curse us and take away all temporal and spiritual prosperity, until nothing but bitterness fills our soul.

Brethren take time to pray; take time to worship; take time to live right before God, and prepare for Heaven. Abide in Jesus. Humble yourselves and confess your sins before him. Trust him and love him. Then you will also bear more fruit to his glory, until we may meet and dwell forever with the saints in the kingdom of Jesus.

JOHN MATTESON.

Poy. Sippi. Wis. Nov. 12, 1866.

IMPATIENT HEARERS.—One Sabbath morning, the Rev Richard Watson, when engaged in preaching, had not proceeded far in his discourse when he observed an individual in a pew just before him rise from his seat, and turn round to look at the clock in front of the gallery, as if the service were a weariness to him. The unseemly act called forth the following rebuke: "A remarkable change," said the speaker, "has taken place among the people of this country in regard to the public service of religion. Our forefathers put their clocks on the outside of their places of worship, that they might not be too late in their attendance. We have transferred them to the inside of the house of God, lest we stay too long in the service. A sad and ominous change!"

The Greek patriarch of Constantinople, is reported to be negotiating with the pope for the union of the Greek and Roman churches. Napoleon favors it, and his scheme involves the transfer of the papal seat from Rome to Jerusalem. There is something in this that appeals to the imagination, and if it is practicable, it will be a great thing for the pope.

It is reported that when the French troops evacuate Rome, the Romans will immediately vote in favor of being annexed to Italy.

"He that tells you of others' faults, will tell others of yours."

"FORGIVE us our debts," is the prayer of every selfish person, but he makes every one who owes him, pay to the uttermost cent."



# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 27, 1866

URIAH SMITH, EDITOR.

## The Two-horned Beast.

A REVIEW OF H. E. CARVER.

(Concluded.)

THE views of S. D. Adventists relative to the two-horned beast are well understood by most of the readers of the Review. In reviewing the articles of H. E. C., therefore, our object has not been to present anew our own views of the subject, but simply to show the unsoundness of the positions taken by him in opposition thereto. Having gone through with his arguments, a glance at a few of the leading features of our own theory will conclude for the present our remarks on this subject.

In Review Vol. xix, No. 16, we had occasion to speak of the acts of the two-horned beast. We found that there were nine specific acts ascribed to him, only three of which were fulfilled, and they but partially. A writer on the same side of this question with H. E. C. takes this up, and represents that we have but nine specifications to show the application of the symbol of the two-horned beast to this government, and that none of them are fulfilled, and that we are to wait for the United States to make history, and develop a correspondence to the prophetic symbol. It is a consoling thought that everybody is not so blind as to confound specific acts to be done by a power, with the specifications which identify the power. There are in the prophecy of the two-horned beast many specifications which are fulfilled in these United States, some of which cannot be made to apply to any other government.

1. It is a separate and distinct power. This is too evident to call for proof. The two-horned beast acts in the sight of the first beast, and in reference to him; not in connection with him. This is perfectly answered in the United States.

2. Being a separate and distinct power, it must occupy different territory. Two governments cannot occupy the same territory at the same time. This is further proved by what the two-horned beast does. He causes the earth and them that dwell therein to worship the first beast. Now the first beast, whatever power may be meant by it, is certainly competent to enforce its own worship in its own country and from its own subjects; and the fact that the two-horned beast has to put forth his authority to cause those under his dominion to worship the first beast, is proof positive that it occupies territory and rules over a class of subjects over which the first beast has no jurisdiction. Then we must look for this power to some nation outside the territory occupied by the governments of Europe; for that territory is all taken up by the beast and the ten horns. This specification is admirably met in our own government, which has arisen outside the territory of the ten kingdoms, and in less than a hundred years, has sprung from a dependent colony to equal rank with the highest in the catalogue of nations.

3. The two-horned beast arises subsequently to the ten-horned beast; for that is called the first beast—first, because it had priority of existence. That beast we have proved to be the papacy. Now we ask, What power of any note has arisen outside of the ten kingdoms of Europe, since the establishment of the papacy, except our own government? None.

4. But the two-horned beast not only rises subsequently to the ten-horned beast, but a definite time is pointed out at which he begins to attract the attention of the world as a rising power; and this is when the first beast goes into captivity. Verse 10. At that time, says John (for there is no change in the scene), I beheld another beast "coming up." The going into captivity of the first beast, verse 10, was, as we have shown, the temporary overthrow of the papacy by Bonaparte, in 1798, being the same as the wounding

of one of the heads to death, mentioned in verse 3. And it is subsequent to the healing of that wounded head, that the two-horned beast causes his subjects to worship that beast; for he causes them to worship the beast "whose deadly wound was healed." The work of the two-horned beast is thus brought down this side of the year 1798. And we here ask, What notable power was there on the face of the earth, "coming up," and attracting the attention of the world, in the year 1798, except our own government? Not one. No power can be found in which these three last specifications find a fulfillment except these United States.

5. The manner of its rise. The two-horned beast comes up out of the earth, unlike most of the others, which are said to come up out of the sea. That is, it arose in a quiet, peaceful, manner, instead of through strife and commotion. This is true of our government, but not of any other to which we can look for a fulfillment of the two-horned beast prophecy.

6. Its character. It had two horns like a lamb. What was it that was like a lamb? Not the beast, but the horns. And why did not the prophecy say simply that he had two horns, and nothing further? Why two horns like a lamb? It can be for no other purpose than to represent the character of this power. And the fact that there are two of these horns, signifies that there are two leading characteristics belonging to the power in question, which are mild, harmless, and lamblike. And how admirably this is met in our own government. The leading principles of this government are Republicanism and Protestantism. What principles can be more mild and lamblike in appearance? And on these this government is founded; and these are the secret springs of its greatness and power. It was the object of those who first sought these shores, to found, as expressed by the Hon. J. A. Bingham, "a Church without a pope, and a State without a king;" a government where all men should be considered free and equal, and all have the privilege of worshipping God according to the dictates of their own consciences. And under the benign influence of one of these principles, the declaration of equality and liberty, the eyes of the world are turned to the open arms of this nation, and emigration flows from all lands to our thus far inviting and hospitable shores. And under the mild operation of the other, freedom of conscience for all, the gospel has been proclaimed and churches of Christ have multiplied. And right here, our opponents are very anxious to have us take the position that these churches are one of the horns. And not content to wait to see whether we will or not, they come out and represent with all the emphasis that can be put into type, that according to our view, the true church of Christ, for about 60 years, constituted one of the horns of this blasphemous dragon-like beast. This man of straw which they have so generously and disinterestedly manufactured for us, we decline admitting as a member of our household. Having got it upon their hands, they can dispose of it to their own liking.

7. Another point may not be overlooked. The two horns have no crowns upon them, which shows that the character of the government is not monarchical; and the language of verse 14 shows that it must be republican; for an appeal is made to the people in the enactment of its laws. It is some government in which the law-making power resides in the people. And we may look where we will, outside of these United States, and we find no power of sufficient importance to be noticed in prophecy, in which this specification is met.

Here are seven specifications, all perfectly fulfilled in this government, and six of them applicable to no other government in the wide world. Now, if our nation is not the one which is represented by that symbol, then the fulfillment of that part of the prophecy is not even commenced; and we have yet to wait, not merely for certain acts to be done on the part of this government, which it is able at any time to do, and which, according to our view of the prophecy, are the only things for which we have to wait; but we have to wait for the development and growth of the power itself, and then for the performance of its acts. And this, if the power should rise as rapidly as our own

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## That Suggestion.

It seems to be necessary that we add one word more respecting the suggestion made in No. 16, in reference to wearing hoops, as our position is still, by many, strangely it seems to us, misunderstood. And to come at the matter more directly, it may be well to state what it was that called out the article in question. A good S. D. A. minister wrote a note to this Office, headed, "An appeal to the General and Mich. State Conference committees, Officers of the church at Battle Creek, and whom it may concern." The following extract from this note, which under the circumstances we shall be excused for publishing, will explain the whole matter. It proceeds as follows:

"By verbal and written communications from different quarters, we learn that several of the sisters of the Battle Creek church have adopted, and are wearing, hoops (skeleton skirts); that the resolutions on dress first adopted by the B. C. church, and copied by other churches, are openly disregarded at head quarters.

"It is afflicting to have to meet these things, and I, for one, am perplexed to know what to do or say.

"In most of the churches the hoops are still worn more or less, and the excuse is, There is no rope or cord that can be had that is fit for a substitute. At—they have endorsed the visions, and want to lay off hoops, but cannot get any suitable cord. It is so in most of the churches. We are constantly inquired of what they must do. Cannot a move be made about having some suitable rope made or obtained, so that this excuse can be removed, and uniformity established?"

It was in reference to, and on account of, this appeal, that we wrote as we did in No. 16. Perhaps we should have left this matter entirely to the General Conference committee; but being a member of the State Conf. committee, and one of the board of officers of the B. C. church; and that church being the one which was called in question, we ventured out with our suggestion in No. 16. It will now be seen for whose benefit that suggestion was designed. Mark the statements in the above extract: "In most of the churches the hoops are still worn more or less, and the excuse is, There is no rope or cord that can be had that is fit for a substitute. At—they have endorsed the visions, and want to lay off hoops, but cannot get any suitable cord. It is so in most of the churches. We are constantly inquired of what they must do." That this has been with some a real difficulty, it would be of no use to deny; and we designed our suggestion in all sincerity to meet this difficulty. It was intended for those who were wearing hoops, and who, wishing to lay them off, knew not what to do for a substitute, or wishing to keep them on, plead that excuse for continuing to wear them. If suitable cords could be conveniently had, that excuse could not be urged; and if springs, as now manufactured, which are within everybody's reach, can be so used as to have the same effect as cords, is not the excuse equally removed? To procure a quantity of cord, as suggested, would be attended with some trouble, no little delay, and a great expense; and from the experience of some here, we knew that three or four springs could be made to answer the same end, with no perceptible difference in appearance, and that they could be obtained more quickly and conveniently than cords, and could be open to no more objections. Hence we suggested them. And the supposition never once entered our mind that those who are not wearing hoops, and have no difficulty in getting along without them, would consider the suggestion anything for them to adopt, or a recommendation for them to change their course in any respect, or that it was anything about which they need concern themselves at all, unless they considered that what we suggested would be positively worse than hoops. For this is the real question: Would those who take such exceptions to our suggestion, rather those who are now wearing skeleton skirts would continue to wear them, than to adopt the skirt we proposed? It does not seem that there can be any question here. Yet those who oppose our article, say, virtually, that they would rather those who are wearing hoops would continue to wear them. In

this, we must differ with them. We would rather they would lay them off.

Since the appearance of our last article on this subject, a few efforts have been made to show our reasoning unsound, which we will notice:

1. Hoops as first introduced were composed of springs sold and used separately and run into a skirt, just as we propose; hence our suggestion is a return to the original fashion. In reply we would say that it will be remembered that springs as first introduced were much larger and stiffer than the springs which we can now procure from a skeleton. They were more like the uncouth and unyielding ratans or whalebone. There has been a change in their manufacture, and their elasticity is so reduced that they now, in limited number, act like cords. There is therefore a vast difference.

2. But springs used in any manner must be hoops; for Webster says that hoops are "a circle or combination of circles, of thin whalebone, metal, or other elastic material used for expanding ladies' dresses." Then, we reply, cords would be hoops; for they are certainly "elastic material used for expanding ladies' dresses," and on this ground they should not be worn. We base our position on cords, which are admitted and adopted; and if there is any objection to the springs as we suggest, which will not apply to cords, we admit it is so much against us. But we have not yet seen any.

3. But it is said that we abuse and insult the sisters by comparing them to wet hens. We answer, We do not so compare them. A reference to our article will show that the expression is not original with us. It is an expression which has been used more or less by those who hold that our sisters should not go without something to expand in some measure their skirts; and we quoted it as the strongest index of feeling on that side of the question.

4. But just to that degree that springs expand the skirt, more than it would be expanded by cords, or more than it was expanded before hoops were introduced, just to that degree springs are wrong. Agreed. But we do not propose by what we suggest to expand the skirt any more than it would be by cords; and we are assured that they can be so used as not to do it, by those who really wish to keep within bounds in this matter.

5. Then we have suffered a good deal of scorn and odium in vain, if we are now to turn around and adopt what we have been teased and ridiculed for rejecting. This objection arises from a misunderstanding of what we propose. In the first place, we do not propose that those who have laid off hoops, and find no difficulty in getting along without them, should make any change in their apparel; and in the second place, we do not propose that any one should put on anything that looks to the world like hoops; and as far as the experience goes of those here who have worn the skirt of which we speak, all the odium and ridicule that has ever attached to them for not wearing hoops, attaches to them still; for the world never dream that they have on anything more than a corded skirt.

6. But some are already taking advantage of the suggestion and going beyond the limits proposed. We reply that for this our article is not at all responsible. Such ones show that they have no conscience in the matter whatever, and they might just as well develop themselves over this thing as any other; for something will sooner or later come up to bring them out, and show that the root of the matter is not in them.

Communications have been received *pro* and *con.*, in reference to this matter. To publish them would perhaps be to unduly lengthen the agitation on this subject, and devote more space to it than is really needful.

Our views and the motives which have prompted us, are now before the reader, as fully as we see any occasion to express them. We believe, though it may look to some like a great stretch of faith, that they will yet be understood, and, in some instances at least, prove beneficial.

"There are no people so often in the wrong as those who will not bear to be thought so."

### The Monthly Meeting at Cornville, Maine.

ACCORDING to appointment this meeting was held Sabbath and Sunday, Nov. 10, 11. The weather was warm and pleasant. On Sabbath evening a goodly company assembled in the house of worship. Bro. Howard, Stratton, Blaisdell, Barnes, and myself, were present. It seemed to be the impression of each one that this meeting was, in some way, to be an important one for the cause in Me. Though the meeting this evening was not very free, yet it was solemn and profitable. Sabbath morning there was assembled probably the largest body of Sabbath-keepers that ever met in Maine, there being over two hundred. They came from Norridgewock, Rome, Starkes, Athens, Canaan, Hartland, Edington, Topsham, Falmouth, &c. For about an hour we enjoyed a free, social meeting. Cheering testimonies were given, backsliders confessed with tears, and those who had long been resisting the truth acknowledged that they could do so no longer. Two sermons were preached to-day with very good freedom. Bro. Howard spoke on the unity of the people of God. It seemed to him that they ought to be united as one soul before the coming of Christ. This he had long and earnestly desired to see. He had thought that the doctrine of the Advent near would do this; but instead of this, with pain, he had seen the first-day Adventists divided and subdivided. At length he saw the Sabbath, the commandments of God, and the third angel's message. This he now believed to be the gathering message which would unite the people of God and prepare them for the coming of Christ. With this all heartily agreed.

At six o'clock in the evening the brethren and sisters convened for a social meeting. How shall I describe that meeting? Well, God met with us indeed. As Bro. Howard led out in prayer, the Spirit of God seemed to indite his petition and we were raised above the world. Our dear Bro. Stratton who has so long and so faithfully labored in this section, was filled unutterably full with joy in the Holy Ghost. The Spirit ran from heart to heart, and many earnest prayers were put up to God to bless his people and move forward the work in Me. The social meeting lasted three hours, and the time was so well occupied that some attempted three times to speak and failed! We all became very happy in the Lord and there was a shout in the camp. Never did I hear singing that sounded so sweet as upon that occasion. The Lord was in it. Some here made a start to serve God; some who a short time ago could not speak in a private prayer meeting, here gained strength to confess Christ; some who had long felt it their duty to keep the Sabbath but had hardened their hearts, now with tears confessed that they had lived in condemnation, and had become backslidden in consequence. They earnestly exhorted others to be careful how they followed their example lest God should leave them in darkness to go to perdition. I hope that it may prove a solemn warning to others. "Unity," seemed to be the sentiment of every heart. Let us press together, receive the whole truth, and then God will work mightily for us. I think that we made a good move in that direction. When meeting closed, every face beamed with joy and each one said to the other, "O, what a glorious meeting we have had!" Bro. Howard remarked that he had never so seen it done in Maine before, and that he could now see his way clear where it had before been dark. Indeed this was the sentiment of many hearts.

Sunday morning we had an excellent social meeting, after which Bro. Blaisdell spoke to us about the signs of the times and the coming of Christ. The Lord gave power to the word spoken. I heard a number say, "I am going home to keep the Sabbath."

Thus closed one of the best meetings that the commandment-keepers have had in Maine. All was union and harmony. We go to our homes more firmly resolved to serve God than before. Verily, God has manifested his approbation of these Monthly Meetings and I hope that we shall all try hard to support them.

We now go to different places to gather the fruit of this meeting. Brethren scattered abroad, pray for us in Me.

D. M. CANRIGHT.

Cornville, Nov. 12, 1866.

### Change of the Law.

For the priesthood being changed, there is made of necessity a change also of the law. Heb. vii, 12.

The law here spoken of is the law of the priesthood existing before Christ, which confined it exclusively to the tribe of Levi. "Our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood;" he could not therefore be a priest by the law of Moses, but, by the oath of God, he was constituted a priest after another order, the order of Melchisedec. Therefore the text speaks of a necessity of a change of that law that would not allow any to exercise the office of the priesthood, unless they could trace their pedigree back to Levi.

But our no-Sabbath, and Sunday-Sabbath friends have felt a necessity, doubtless arising from their want of evidence to sustain their position, of making use of this text to prove that the moral law, the ten commandments, has been changed by the abolition, or change, of the fourth commandment.

Now as the Sabbath is not mentioned in the text or context, but only the law, how do they ascertain what change must necessarily take place in that law of which our Saviour said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law?" There is no text of Scripture which points to the Sabbath commandment as demanding abolition or change. Then if this text applies to one of the ten, it applies to all of them. According to the reasoning of our opponents, then, there is a necessity that the commandments, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, and Thou shalt not covet, should be changed. And seeing the necessity of a change exists, and the Scriptures do not inform us what change is necessary, I suggest whether it would not please our friends best, who feel this necessity, to leave out the little word, *not*, in each of these precepts. This, so far as jots and tittles are concerned, is a smaller change than the abolition of the Sabbath, or its change to the first day of the week. Yet it would be quite an important change in the requirements of the law.

Would it not be better for our friends to find the scriptures that prove the abolition, or change, of the Sabbath, and not appeal to those texts that speak of the law in general terms? If these prove a necessity for the modification of the Sabbath commandment, they prove the same necessity for a change of every other precept of the entire law.

R. F. COTTELL.

### Report from Bro. Sanborn.

BRO. WHITE: Our last report closed with our labors at Hundred Mile Grove, where I parted with Bro. Andrews and went to Sand Prairie to attend the Quarterly Meeting. I there met brethren and sisters from Kickapoo who are numbered among the lonely ones, yet they are striving to overcome, and with the brethren at Sand Prairie are much engaged in the good work of the Lord.

The brethren there are engaged in building a meeting-house, which I think is a very important work as there is no meeting-house in that section of country. Although this church numbers but about eighteen members they have the will to do, and with God's blessing they will do the good works which are so important to make their light shine. See Matt. v, 16. The Elder of this church, Bro. Atkinson, is a man of experience in the Advent movement from 1843 to the present time; he is gentle and kind, yet thorough and persevering, and as the Lord has appointed him to the oversight of the little church he has taken upon himself the main responsibility of the building of the meeting-house. The brethren and sisters all seem to have their hearts in the work, and are determined to back him up in this enterprise even though they have to make considerable sacrifice to do so, while they remember that God always blesses the cheerful giver.

I enjoyed good liberty in preaching to the brethren and their neighbors. While there we had two very interesting prayer-meetings. All seem to be much interested in the subject of Health Reform and

are being blessed as they try practically to carry it out in their daily lives. I trust they will be built up in the faith, grow in grace and a knowledge of the truth more and more, until they, with all the saints, shall stand before the throne, perfect, without spot or wrinkle, or any such thing. This is my prayer.

Monday, Nov. 5th, I started for the Monroe Quarterly Meeting, calling at my home three days, where, with my family, I enjoyed the privilege of thanking God for their good health, especially for the great improvement in my wife's health as the result of living up to the light on health reform. Praise the Lord, O, my soul, for his goodness endureth forever.

On the 6th I joined Bro. Andrews at Monroe Quarterly Meeting where we enjoyed good liberty together in speaking the word. Thank God brethren and sisters, the dark cloud is moving back from Monroe and the ark of the Lord begins to move forward. The brethren and sisters begin to show by their works a zeal corresponding with their profession, and the result is that the Lord works for them, and begins to add to their numbers. Two were baptized, and six added to the church. The Sabbath School and Bible Class were re-organized, Bro. Miller of Chicago being appointed as Superintendent. We really see a good prospect for the rise of the cause of truth in Monroe. May God bless his cause and people in that place is my prayer.

Thursday, the 15th, we came to Crane's Grove Quarterly Meeting and were much disappointed in finding that Bro. Jacob Berry had sold out and moved to Story Co., Iowa, near Iowa Center. Two of his sons have gone with him. I hope God will bless them all and that they will watch and pray that the world may not get the advantage of them, and they become so over-charged with its cares that the day of the Lord will come upon them as a thief. We missed Bro. Berry, yet we had a good meeting. Brethren came in from the Avon and Clyde churches, but best of all the Lord met with us and we had a good time in waiting on him and getting our strength renewed. May God bless and build up his people here is my prayer.

R. F. ANDREWS.

ISAAC SANBORN.

Crane's Grove, Ill. Nov. 19, 1866.

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nation has arisen, would consume, at least, a century. And more than this, if this nation is not the one meant by the two-horned beast, the prophecy has utterly failed; for 68 years have gone by since the time at which it should have been seen coming up; which was, as we have shown, the time when the first beast went into captivity in 1793.

Let us notice, also, how the way is prepared and preparing, for the great act of the two-horned beast, which is the formation of an image to the first beast. Under the mild influence of one of the lamb-like horns, the Protestant principle that all have liberty to worship God according to the dictates of their own consciences, which the government has thus far guaranteed to all its subjects, churches have multiplied in the land. But these churches have rejected light and truth, and, as a body, have met with a moral fall. A catalogue of twenty immoral features, with no good ones, is the photograph which Paul gives in 2 Tim. iii, 1-5, of the popular church of the last days. But the people of God are yet mainly to be found in connection with these churches, and are yet to be called out. Rev. xviii, 4. And when the good have all left the nominal churches, and the saving influence of such is all withdrawn from their communion, then they will be ready for any desperate and oppressive movement that Satan can induce those to enter upon who are led captive by him at his will. Now out of this material, let an ecclesiastical organization be formed, and let the government grant it power (and it will not have it till the government does grant it) to enforce its dogmas under the pains and penalties of the civil law; and what do we have? An exact image to the first beast, a church clothed with power to enforce its doctrines upon dissenters with fire and sword. Here would be an organization, separate from the government, constituting no part of it, yet created by it, and forming a most perfect counterpart to the prophecy of

the image of the beast. To be sure, this persecution for opinion's sake is contrary to the principle now maintained by the government, as represented by one of the horns, that every man shall have liberty to worship God according to the dictates of his own conscience; but this answers well to the symbol; for the dragon voice is directly the opposite of lamb-like horns.

That this persecuting power succeeds in its purpose of putting the saints to death, we have no proof. On the other hand, it plainly appears that it does not. Why, says one, does he not cause that as many as would not worship the image of the beast should be killed? Yes, we reply, and so, likewise, he causes all to receive a mark. But do all actually receive it? Do the saints of God receive the mark of the beast? No, they get the victory over him; and Rev. xx, 4, plainly states that they do not receive the mark of the beast. Yet he causes all to receive the mark. Now if he can cause all to receive the mark, and yet all not actually receive it, in like manner he can cause that as many as will not receive it shall be killed, and yet they not actually be put to death. This is one of the instances so common in the Bible, where a verb of action is used to signify merely the will and endeavor to do the action in question. In this case, the word "cause" would signify merely to decree or enact.

Of those who get the victory over the beast and his image, there are 144,000. Rev. xiv, 1. Just endeavor to harmonize this with the application which H. E. C. makes of the prophecy. During the long dark ages in which the Romish hierarchy bore rule, who were the victors over the beast? Who? Were they the martyrs? Certainly it could have been no others. But there were more than fifty millions of these, not simply one hundred and forty-four thousand as the prophecy says. And these victors are the last generation of the saints; for they are translated from among the living, "redeemed from among men." This cannot be true of any martyr who has been crushed by the weight of papal oppression in ages past.

The view here briefly outlined was once believed by H. E. C. What has led him to surrender it to a view so disjointed and unscriptural as the one we have been examining? He tells us that the main reason is that he sees no indications that this government is going to carry out the acts mentioned in the prophecy, and become a persecuting power. This is sadly similar to what a certain class say who inquire, "Where is the promise of his coming?" They see no indications of such an event. If they did, they would believe. The question here, is simply this: Will the last generation of saints suffer persecution? Will the world, sunk to an unparalleled degree of immorality and corruption, be so favorable to truth and goodness as to leave unmolested the saints of God? Does H. E. C. believe this? Then if persecution is coming, from whom is it coming? Why may it not be from an organization as well as from individuals? And are there not just as many indications that persecution will come in an organized systematic way, as that it will come at all? To say nothing of the two-horned beast question, the position of H. E. C. virtually is, My Lord delayeth his coming; for there are no indications of the persecution of the people of God which must first take place.

What the people of God in the last days need is to know their position in prophecy; to read from the word the perils they are to meet, the powers of evil against which they are to contend, and the duties they are to perform. And there is no portion of the prophetic word which sets these things forth in a more direct and pointed manner than the prophecy of the two-horned beast. But this H. E. C. gives to past generations. The conflict, and the glorious reward to the overcomer, are given to others, and we are all left out. There is a close and immediate connection between the conflict with the two-horned beast, and the warning attending it, Rev. xiv, 9-12, and the coming of Christ. But according to H. E. C., the last generation of saints are passed right over, and no portion of the conflict, and no portion of the reward are allotted to them. Believe it not. These are prophecies that relate to us. They bring to view present dangers, and present duties. They concern us, and we do well to prepare for the issue. The spirits of devils are abroad

upon their mission. The churches are fast filling up the deplorable moral outline given to them; and a conflict is evidently near between the powers of darkness and the people of God. Let us nerve up our hearts to meet it bravely, in view of the complete and eternal victory that lies beyond.

#### Report from Bro. Whitney.

BRO. WHITE: Having again entered the great harvest-field more fully to devote my time to the work of preaching the word, I accordingly submit my report.

Oct. 11, I left home for the Quarterly Meeting at Adams' Center, stopping at Sanford's Corners over night. Spoke four times at the Center, and held two social meetings. Did not enjoy as much freedom in speaking as at some other times, owing to the effects of fatiguing, manual labor, from which I had not had time to recover; but while attending the ordinances, the sweet blessing of the Lord rested upon us, so that we all felt we were in Bethel. Sister Sanders was admitted to the church.

First-day evening, went with Bro. Chas. Green to Houndsfield, where I visited among the friends till Tuesday evening, when I returned to the Center. Wednesday eve, spoke to the brethren again with more liberty, and they in turn heartily responded to the truth, after which I went to the hospitable home of Bro. Walsworth. Spent the next day in sweet converse with this dear family, and Friday, accidentally missing the train that was to take me to Mannsville, went to Bro. Miles' in Adams, who, with his family, accompanied me to Mannsville Sabbath morning, where I spoke twice with freedom, after which, free and spirited testimonies were borne. Held one meeting also on first-day, and a prayer-meeting at Bro. Lowry's evening after the Sabbath.

After spending two days here, resting and writing, I came the 24th to Bro. Robinson's and spoke in the school-house near by in the evening, with good freedom, although the attendance was small. The next day came to Oswego to attend the Quarterly Meeting the 27th and 28th. Sabbath morning was so stormy that for a while we almost despaired of seeing the brethren from the country, but, at the appointed hour, they came, dripping with rain, but better prepared to enjoy the meeting and work for the Lord, for the sacrifice they had made. On account of a misunderstanding, most expecting that this meeting was to be held at Roosevelt, and the paper containing the appointment not reaching them in season, none came from Roosevelt or West Monroe; but the Spirit of the Lord aided in speaking the word, and the church were encouraged.

Tuesday, the 3d, visited our dear sister Rhodes who is suffering extremely with a cancer that is fast consuming her vitality. She is an example of patient suffering, is resigned to the will of God, and not able to express her gratitude for his goodness to her. Also visited the friends in Granby where I gave lectures last winter, and found them still interested in the truth and trying to keep the Sabbath. May the Lord help them to see all the truth, and to feel the importance of associating more fully with his people in order to gain strength to overcome, and live out the truth consistently.

Nov. 3 and 4, was with the church at Roosevelt. The influence of this meeting was dampened somewhat by the affliction of Bro. Treadwell, whose brother died of typhoid fever Sabbath evening, while two other members of the family—his wife and oldest child—were dangerously sick with the same disease. But the Lord helped us to rise above our sadness, and our meeting was interesting and profitable. Bro. Edson was able to be with us, and gave a most instructive and encouraging testimony. The prayer of the church is that the Lord will raise him up, and strengthen him to fill his place in the church and the cause. May it be granted, is my prayer.

Visited among the church and sympathizers, laboring for them as best I could, and speaking once, until Thursday, when Bro. Drake brought me to West Monroe. Was much encouraged while among this people by beholding what the Lord has done for them. Enjoyed freedom in speaking the plain truth, which was gladly received. A number of the youth and children were ready to do their duty in the meetings.



May the Lord bless them, and help them to be faithful, and to get an experience that will stand by them in the time of trouble.

Tuesday, the 13th, came to Bro. Patten's to enjoy his pilgrim's home a while, and spoke twice to a goodly number with freedom.

Yesterday came to this place, and am now enjoying the hospitalities of Bro. Kinne.

S. B. WHITNEY.

Kirkville, N. Y., Nov. 16, 1866.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 27, 1866.

### Notice.

Owing to the extra labor involved in commencing the enlarged issue of the Review, it will be impossible to do it justice, with our present help, and issue the paper at the usual time next week. We therefore conclude to ask of our readers, the indulgence of the omission of the paper for one week, letting the new volume commence Dec. 11, instead of Dec. 4. This will make no difference with any one's subscription, as all credits are made by volume and number.

A correspondent states it to be currently reported that Eld. J. V. Himes made a statement in Lapeer the past summer that a mistake of fifty years had been discovered in his calculations of the time of the advent, and that the coming of Christ would be delayed for that length of time. We immediately addressed a note to his office to ascertain the truth of this, and have just received a response that there is no correctness in it whatever. We make this statement for the benefit of those to whom this report may have come, as none of us wish to be concerned, however unwittingly, in circulating that which is not correct.

Thursday, Nov. 29, 1866, has been appointed by the Governor of Michigan as a day of public thanksgiving, being the same day that has been appointed as a national thanksgiving by the President.

### Notice.

An overcoat supposed to belong to Bro. Gardner who was at that time in Western N. Y., was taken from Roosevelt at the close of the conference, and left at our house. It does not belong to Bro. G. The owner can have the coat forwarded to him by express, by sending a description of the same to

J. N. ANDREWS,

No. 313 Main St., Rochester, N. Y.

The Monthly Meeting at Convis, is postponed for one week. It will be held, Dec. 8.

J. N. LOUGHBOROUGH.

### Attention Delinquents!

ALTHOUGH frequent invitations have been given to those of our subscribers who are in arrears on the Review, to pay up, or report to the Office their wishes and intentions concerning the same, we still find on our list altogether too many who have not yet responded, or paid any attention to these calls.

We now deem it a suitable occasion to again earnestly entreat all of our subscribers who are in arrears to settle up immediately, that we may start the next volume with a clean list.

Vol. 28 closes with the present number. The next volume will be at the rate of \$2.50 per year on the enlarged plan. Since, therefore, the commencement of Vol. 29 may be regarded as an important starting point, both to publishers and subscribers, we urge this fact as a special reason for desiring all arrears to be paid up to the present time. We hope our friends will duly consider this matter and act wisely with reference to it.

The first number of the next volume will be sent to all who are now on our list, but after that, will be sent to none who are not credited as high as 28-1, excepting, however, those who have made special ar-

rangements with us in regard to their arrears during the last six months. Such are designated on the pasters by the letter c., which signifies to us that they want their paper continued, and that they will use due diligence to pay up.

Although we now design to strike off only those who are not paid to 28-1, it should be understood that all are in arrears who are not credited to 29-1; and all such are included in this request to pay up immediately, if possible.

Thanking our friends for liberal receipts of late, we hope to be able to record still larger amounts very soon.

J. M. A.

### Consistency.

BRO. CHEERFUL's presence is like a sunbeam. Why! First, because he is consistent as a minister and as a Christian. His health being injured, he has set about repairing it; he measures his strength, and keeps within the bounds of moderation, and so he is gradually gaining. You cannot get him to preach if he is sick. And if he has only strength for one effort, he does not violate law by a second discourse; he considers "it a sin to be sick," and so regulates his practice. Should he violate nature's laws by overdoing, he would blush to tell you he had preached two sermons when he had hardly strength to preach one. He would then only record his own disobedience.

He knows the church needs all her ministers; and the life of one faithful minister is of countless value to God's people; hence the necessity of care. If a farmer or mechanic is taken away by death, a gap is made, and a small circle feel the loss; but the loss of a faithful minister, is felt by an extensive circle. It is as when a shepherd is taken from his flock.

JOS. CLARKE.

THE BRICKS OF EGYPT.—Professor Unger, the celebrated Viennese botanist and palaeontologist, has recently published some remarks on the bricks of the ancient Egyptians, especially those of the pyramid of Dashour, which was built 2400 years before our era. One of them being examined through the microscope of the professor, he discovered that the mud of the Nile, out of which it was made, contained not only a quantity of animal vegetable matter, but also fragments of many manufactured substances, whence we may conclude that Egypt must have enjoyed a high degree of civilization upwards of 5000 years ago. Professor Unger has been enabled, by the aid of the microscope, to discover in these bricks a vast number of plants which at that time grew in Egypt. The chopped straw, clearly discernible in the body of the bricks, confirms the description of the manner of making the latter, such as we find in Herodotus and in the Book of Exodus.—Galignani.

Better be called a fool for doing right than be a fool in doing wrong.

## Appointments.

PROVIDENCE permitting, I will meet with the church in Parkville, Sabbath, Dec. 22. A full attendance of the church is specially requested.

JOHN BYINGTON.

THE Lord willing, I shall hold meetings in Iowa as follows:

Washington,	Dec. 8, 9.
Marion,	" 15, 16.
Laporte City,	" 22, 23.
Waterloo,	" 29, 30.
Waukon,	Jan. 5, 6.

West Union, or where Bro. Butler may appoint,

Anamosa,	" 19, 20.
Lisbon,	" 26, 27.
	Feb. 2, 3.

Wife is expected to be with us at the above meetings, in which our labors will be more especially for the church, though we do not by any means exclude those who have an ear to hear.

Cannot some brother at Marion take us to Laporte City? And will Bro. Huntington of Waterloo meet us with his team at Laporte City, between the Laporte City and Waterloo meetings? And can some brother from West Union meet us with his team at the Waterloo meeting?

D. T. BOURDEAU.

## Business Department.

### Business Notes.

Maria Sewell: Your arrears are only \$1.00. We apply \$1.00 on Harriett Chaney's Instructor, which leaves \$3.00. We hold the same subject to your order.

### 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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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T Brown \$20.00, T L Brown \$10.00.

#### Donations to Publishing Association.

I W Baker \$5.00, S M Stockwell \$5.00, A Friend \$5.00, Mrs Ira Gardner (s.b. \$20.00), J Mears \$10.00.

#### Books Sent By Mail.

J P Rathbun 70c, J M Adams 55c, T Brown 25c, J H Young \$1.00, J Smith 25c, J A Wilcox \$1.00.

#### Cash Received on Account.

T Brown \$10.00, T Paton \$5.00, Eld. I D Van Horn \$52.75.

#### Michigan Conference Fund.

Received from churches. Church in Charlotte \$16.00, West Windsor \$21.00, Colon \$9.00, Vergennes \$25.00, North Plains \$17.00.

#### Charts Sent by Express.

M Cryderman, Grand Rapids, Mich., \$4.00. To Raise the Sum of \$700, for Bro. M. E. Cornell. Previously Reported, \$615.00. J M Avery \$3.00.

#### For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

Wm Hafer \$25.00.

#### On Shares in the W. H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

Wm Hafer \$25.00, E Van Dusen \$15.00, M J Cornell \$25.00, T Brown \$50.00, C K Farnsworth \$100.00.

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