

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. IV.

ROCHESTER, N. Y., FIFTH-DAY, AUGUST 4, 1853.

No. 6.

THE WARNING VOICE

—OF—

TIME AND PROPHECY.

BY URIAH SMITH.

Part II.

[Continued.]

INTO the field, the Prince of darkness, now,
Brings up his last reserve; weaves his last web,
The crowning act of his deceptive scheme;
A fraud that on the sympathies of man
Takes hold, and with a fatal sorcery
Soon draws him in the snare, and binds him fast;
A deep-laid plot! that at the very roots
Of truth and true religion, strikes most deep;
That tells the world, that, in its onward march,
It has progressed beyond the word of God;
And now must wisdom learn direct from Heaven,
Which the departed spirits of the dead,
Bringing from thence, communicate to earth.
Would men but read this truth, and as they read,
Believe, believe as 'tis most plain expressed,
That the dead know not anything,¹ a shield
They then would have against the foul deceit:
But as it is, their own belief, itself
Erroneous, but serves to lead them on
To error, farther yet from God and truth.—

Spirits they are of devils, who go forth²
Unto the kings of earth, and all the world,
Working with miracles, to gather them
Unto the last great battle-day of God.
Direct from realms of darkness do they come,
Though welcomed much as ministers of light;
Speak most blasphemous falsehoods boldly forth,
Received by many as unerring truth;
And in the very bosom of the Church,
Are planting now a fatal footing firm,
Yea, in the sacred desk, so firmly shut
Against all news of Christ's approaching reign,
These emissaries, vile, of Satan, stand,
And with all lying wonders, and deceit,
Set openly at naught the Saviour's power.
So is the Church, in her delusive dreams,
Hugging a poisonous viper to her breast;
Calmly unconscious, nursing in her midst,
A deadly reptile venomous and fierce;
Destined full soon, alas, to feel its sting.
Soon will the mighty angel cry through heaven,³
Babylon the great is fallen, and is become,
A dwelling-place for devils, and a hold
Of every spirit foul; polluted cage
Of every low, unclean and hateful bird.
Such is she hasting daily to become.
And there was heard another voice in Heaven,
Saying, Come out of her my people! that
Ye of her sins be not partakers, and
Receive not of her plagues; for unto heaven
Her sins have reached, and her iniquities,
Hath God remembered; therefore shall her plagues,
In one day, mourning, death, and famine come.
Come out of her my people! yea, saith Christ,
A few names even in Sardis, yet thou hast,
Of garments undefiled, and they shall walk
With me in white; for they are worthy all,
Come out of her my people! lo, her cup
Of deep iniquity is almost full,
And now not distant, far, her plagues await.

And when they say, familiar spirits seek,⁴
And wizards, dark, that mutter and that peep,
Should not a people then look unto God?
For, shall the living seek unto the dead?
Among my true disciples seal the law,
Among them bind the testimony sure.
If not in harmony with this they speak,
Know then that nought but darkness in them dwells.

In this behold another sign to show
How surely all events are working on,
And mark how near the consummation draws,
Yet in their evil hearts, do men delight
God's plain and certain Word to still pervert;
And from loud messages sent to proclaim
That evil cometh on the wings of wind,
They read bright tokens of approaching good.
O hypocrites! why can ye not discern
Signs of the times; and why cannot ye read
The plain hand-writing on the walls of heaven!

Ye sons of men! Ye multitudes of earth!
Traveling each way but that which leads to Heaven,
Seeking intent with fervent, tireless zeal
For everything but truth; chasing each dream,
Each phantom of the enchantments, false, of earth,
That flits across your path; now in the wild,
The mingled tumult of the giddy chase,
A moment pause, forgetting earth, the while,
And cast one honest, serious, solemn thought,
One full reflection on your blind career.
Ask if the world, with all its raging floods
Of dark iniquity, and loathsome sin,
Holding the words of God in proud contempt;
And warring hard with holiness and truth,
Can long be suffered thus to hold its course;
God, and the voice of Truth, loud answers, No!
Ask—in the wisdom of Jehovah's works,
And righteousness of purpose, if he e'er
Visits mankind in judgments, unforwarned;
The world oft punished sore in ages gone,
For frequent deeds of guilt, will answer, No!
And answer more; that with the warning comes
Space for repentance, and beseeching calls,
And earnest, loud entreaties Mercy sends,
To urge men to accept the way of life;
That when God's wrath descends, they perish not:
Warnings, alas, too oft unnoticed, all,
And calls of Mercy slighted and abused.
Behold the days of Noah! behold, and fear,
When God a warning sends, to heed it not.

Long with this guilty race did Mercy plead;
Long was the message sounding in their ears,
Of coming wo, and swift approaching death;
And oft were they entreated to return
From ways of wickedness and turn to God:
As oft in vain; for every warning note,
Slighted, if not despised, died on the air.
Infatuated race! they still must buy,
And sell, and plant, and build, and lay in store;
Must follow still th' illusive charms of earth,
E'en though a flood of wrath hung o'er their heads.
They would not turn, would not accept of life;
But blindly, madly rushed on certain death.
Ill-fated race! God, faithful to his word,
Poured on their stubborn heads th' appointed doom;
And, lo, they knew it not, e'en till the flood
Came furious down, and swept them all away.

As were the days of Noah, so, too, shall be,
The days which shall reveal the Son of man.¹

Another instance take, of good refused;
Of love, and truth, and mercy proudly scorned;
Of warning words, mocked and forgotten then;
Instance where men have died the death of fools,
Through their own stubborn heedlessness have died,
As best they did deserve, and was most just.

Doomed were the cities of the plain, for deeds
Of grievous sin, and deep, unequaled guilt.
But not unwarned they stood, though warned in vain,
Nor unentreated, though they heeded not;
They ate, they drank, they builded, bought and sold,
And deeper plunged in worldliness and sin:
Soon came the fires of God's fierce anger down,
And, as themselves had chosen, consumed them all,
A righteous few, a remnant, only, fled,
Fled for their lives, escaped, and so were saved.
As were the days of Lot, e'en so shall be,
The days wherein the Son of man shall come.
So at the flood, and so at Sodom's doom,
Were men forewarned; behold, a mightier scene,
Greater, by far, than these, is at the door;
So does a louder warning tell it near.
O faithless generation! if the signs,
Which ye have seen, and which ye now may see,
To mark the last expiring years of time,
Had but been seen in days before the flood,
They had repented soon, and turned to God.
Had but the cities of the plain beheld
The half of what ye see, they all had left
Their deeds of wickedness nor perished then.
Will ye then still press on the way to death?
Still chase the illusive dreams of earthly bliss?
Still let a mote of earthly pleasure hide
Away from view, worlds of eternal joy?
Still let a few short unsubstantial days
Of fleeting time, laid in the scale, outweigh
Eternity's long years of glory bright?
Let reason, for awhile, her long usurped
Dominion gain, and once direct your thoughts.
Let wisdom speak; true wisdom, not of earth,
Gross, unrefined; but wisdom pure that springs
Fresh from the fountain head of light and truth.
Think on the wondrous works and purposes
Of God! Scan from beginning earth's career,
And see if now it draws not near its close.
Mark how she scarcely staggers on with near
Six thousand years upon her aged back;
Feeble, and old and worn, with wan disease.
Behold the scenes with which, in earnest truth,
She writes her coming end. The field explodes
Of prophecy; and prophecy compare
With history; events foretold, mark well,
And what have past consider and be wise.
Will ye not read and flee the wrath to come?
Room there has ever been, and e'er shall be,
That those who wish to doubt, may doubt; a place
Where unbelief may set its cloven foot:
So may ye now, tall structures rear against
The truth; but ah, ye'll find too late, alas,
Ye've only made firm gibbets for your souls.
See ye no tokens in the present age
Of fearful portent, which, with raven wing,
Dark o'er the future cast their dismal shade?
Ay! mark them well, in glaring forms, and bold,

¹ Eccl. ix, 5. ² Rev. xiv, 15. ³ Rev. xviii, 1, 2, 4.

⁴ Isa. viii, 19.

¹ Matt. xxiv, 37.

Of guilt and deep iniquity and sin.
 With many a sounding epithet, and high,
 Are fair encomiums bestowed upon
 The age that is—an age of light, they say,
 Of rare, unprecedented, cloudless light;
 Of sciences unequalled, and advance
 In arts of every form, unknown before:
 So do loud cries of progress and reform,
 Swell on the air; and men are all content,
 To shut their eyes and hear, well-pleased, the cry,
 "The world is growing better!" and know not
 That swift destruction standeth at the door,
 Do ye not see that 'tis the very dregs
 Of near six thousand years of filthiness?
 The settlements of corruptions gone before?
 Mark ye not how the powers of darkness work
 With all their signs and lying wonders now?
 And Satan with all modes, all forms, all ways,
 Of black deception, hasteth to perform
 His last deep work of malice 'gainst mankind?
 Will ye then let the peace and safety cry,
 Still lull you on, till universal death
 Shall ope its hideous jaws, and quick devour?
 Will ye still slumber on the crater's mouth,
 Nor heed its deep convulsions, till, at last,
 Ruin's wide vortex draws you helpless down?
 Will ye still blindly say that since the days
 Wherein the fathers fell asleep, all things
 Continue as they were, and yet inquire
 Where is the promise of your Lord's approach?¹
 Behold the angry nations, lo, their wrath
 Among themselves is stirred; e'en as wild beasts
 Each other watch with glaring 'vengeful eye,
 And many an angry snarl, so do they cast,
 Each upon each, looks of resentment deep,
 And sleepless jealousy; with angry brow,
 Cloudy and dark with wrath, they wait to launch
 Upon each other, fierce, their bolts of death.
 Have ye not witnessed Famine's meagre form
 Stalking abroad among the tribes of earth,
 And sporting with their suffering and wo?
 Have ye not witnessed giant Earthquakes rise
 And 'neath their ponderous tread proud cities crush,
 And raze, with proud contempt, the works of man?
 Have ye not marked the Hurricane unbound?
 The wild Tornado's furious, sweeping course,
 Exulting proudly in its youthful strength?
 And rushing Floods and hideous Pestilence,
 And Fires with towering crest blazing aloft,
 Mocking the feeble implements of men?
 And countless in their forms, Misfortunes, dire,
 Crowding unwelcome 'cross the path of life?
 Have ye not witnessed these, as if they all
 Were practicing to bear their part in some
 Great, crowning, fatal, last catastrophe?
 Ay, thus it is; the Son of God hath said
 There shall be signs above, and on the earth,
 Distress of nations with perplexity.²
 Waves roaring, and the sea, and men's hearts faint,
 And failing them for fear, when they but look
 For those things which are coming on the earth.
 From all these signs draw ye no lessons then?
 And know ye not that soon, full soon there comes
 A time of trouble such as never was?—

And there was heard a voice thro' heaven, aloud,
 Saying, Wo! wo! wo! to earth's inhabitants,³
 By reason of the other voices of
 The angel trumpets, which are yet to sound,
 Two have already sounded, and two woes
 Are past; behold the third woe cometh soon.—
 With wisdom then heed well the incipient steps
 That mark its swift approach; these are the paths,
 The avenues that lead direct into
 The great arena of the battle-day.
 Dark o'er the earth, a storm is rising fast.
 With lowering front it comes, gloomy and still,
 In aspect terrible; as if all wrath,
 All boundless fury, all destroying power,

Were all combined and centered there for some
 Great work of devastation and of death.
 Deep is the shade of gloom it casts o'er earth;
 While now a universal hush, as still
 As dwelleth in the chambers of the dead,
 Waits its approach; a hush that just precedes
 The awful fury of the bursting storm.
 And will ye this regard, this little space
 Of peace and quietness and plenty, as
 A token sure of good that's yet to come,
 And calm your fears with thoughts that all is safe?
 Know, then, destruction comes, ye cannot 'scape.

A few discerning minds, lights of the age,
 The great men of the earth, of judgment sound,
 Of foresight strong and clear, but take a glance,
 A hurried glance into the future dim,
 And shuddering drop the veil; they durst not scan,
 Nor meditate the scenes in embryo there;
 But with foreboding looks, and stifled voice,
 They say man cannot the results foretell.
 Man need not do it; for the Word of God
 In plainest terms thus tells the issue true:
 At that time Michael shall stand up, the Prince
 That standeth for thy people, and a time
 Of trouble shall there be as never was.
 Then shall thy people, all whose names are found
 But written in the book, deliverance share.

O, sinners! ye who stand before the storm,
 Heedless, without a shelter, ere it burst
 In fury down, a place of refuge seek.
 Heed the third angel's voice, lest he shall close
 His mission soon, ere you obey his call.
 O haste, while yet our great High Priest remains
 Within the Sanctuary's holiest place,
 Shortly to finish there his final work—
 Haste and repent, that all thy sins may then
 Be blotted out, nor find remembrance more.
 And lest the voice of Mercy suddenly
 Shall cease to plead, heed her entreaty now.
 This know—tho' you, tho' all the world shall stand
 All unprepared to meet the avenging day,
 'Twill not delay; for God hath purposed it,
 And at the appointed time 'twill surely come.
 Lo, on the ear, at intervals, now falls
 The distant murmurings; as though e'en now
 The struggling wrath was but ill stifled there;
 And ever and anon, the watchful eye
 Sees, fearfully flashing through the dark expanse,
 Gleams of the piercing fires that lay behind:
 Nor will they long be stifled; earth shall feel
 Their blasting fury in a sudden hour.

Oft has the Prophet's eye, when far away
 Through the long vista dim of future years
 He cast a searching glance, upon this time
 Rested intent; and fervently he cried,
 "Alas! alas! that day! for it is great!
 And like it there is none." "O would that thou
 Wouldst hide me in the grave, in secret, till
 Thy wrath is past."² "Come ye my people in
 Thy chambers enter, round thee shut thy doors,
 Until the indignation passes o'er;
 For lo, the Lord, the Lord omnipotent,
 Ariseth from his place, and cometh forth
 To punish sore the guilty sons of men
 For their iniquity, and earth shall then
 Disclose her blood, and hide no more her slain."

O world! O devotees of fashion! O
 Ye glittering sons of pride! Ye worshipers
 At pleasure's empty shrine! of what avail
 Will it soon be that ye have followed here
 The paths of worldly happiness? What joy
 Will the reflection bring, that ye have thrown
 Your years away in chasing empty dreams—
 When the time comes that ye will feel the need
 Of other comfort than the world can give:
 When on your unprotected heads the wine
 Of God's unmingled wrath is being poured:
 When ye are writhing 'neath the withering curse,
 The seven vials of the final plagues;
 Without one ray of hope to penetrate

The dark horizon of your bitter wo.
 How will the pangs which keen reflection gives,
 Pierce thro' your soul! while thoughts upon the past,
 Like "waves of wormwood" in their bitterness,
 Roll o'er your mind: thoughts of the time while yet
 Mercy's sweet voice was heard, and there was left
 A way of refuge for the sinner then:
 Thoughts of the oft repeated warnings given
 And earnest, long entreaties, urgent calls,
 To take the way of life, to flee from death,
 To leave the paths of sin, and turn your steps
 To holiness and truth; and thus secure,
 Against the day of wrath, a safe retreat:
 Calls which ye might have heeded, if ye would,
 And won the rich reward, eternal life.
 How will the sad realities then rise,
 The appalling sense of your condition, lost,
 Before you, huge, mountains of dark despair,
 To sink you down in utter hopeless wo!
 Thought that no act of penitence, sincere,
 Can save you then, or mitigate your doom:
 Thought that no prayers, however fervent breathed,
 Nor sighs, in agony of spirit raised,
 Nor tears, nor supplications, e'er can reach
 The throne of grace; for Mercy, wearied long,
 Insulted and abused, has now retired;
 And Christ, our Mediator, who has stood
 That men might seek repentance, and long time
 Has held the arm of righteous vengeance back,
 Now pleads no more; but leaves the world exposed
 Before the hot displeasure of her God.
 Then shall have gone the fearful mandate forth,
 "He that is filthy, filthy let him be!
 He that is holy, holy may remain!"
 Then shall the sword of vengeance gleam on earth,
 And glut itself unsheathed in brother's blood.
 Restraining grace departs, nor longer sheds
 Its holy influence through the hearts of men;
 While they, abandoned to the workings dark
 Of their unhallowed passions, and transformed
 To demons fierce, among themselves shall do
 Strange deeds of blood and untold wickedness.
 Each man against his neighbor lifts his hand.
 Friend looks on friend, with glaring, murderous eye,
 Inveterate foes; the proud, the rich, the gay,
 Who have believed the lying tales of peace,
 And calmly dreamed that all was well with them,
 Awake, and find, too late, their dreams were false,
 And shriek for help; but shriek in vain; for they
 Must drink the cup their heedlessness has filled
 With bitter draughts of suffering and wo.

Ye whom the soul-polluting sin of pride,
 Forbids that ye should be the followers now
 Of Jesus, and his humble servants join—
 How will ye bear it, then, to find yourselves
 With fiends, the vilest of the earth, most low,
 Who never think of pity, mercy, love,
 And peace; most miserable, most devilish; for
 God's Spirit strives no more with fallen man?
 Then shall dire pestilence among you stalk,
 That walks in darkness; and in noon-day's light,
 Destruction waste you down; ye shall behold
 A thousand at thy side, at thy right hand
 Ten thousand fall; nor shall thy hoarded wealth,
 Silver, or gold, that day deliver ye.
 A day of trouble and distress 'twill be;
 Of wasteness and of desolation, drear;
 A day of darkness, heaviness and gloom;
 And God will haste and speedy riddance make
 Of all the wicked dwellers in the land.

Wroth with the remnant of the woman's seed,
 Who God's commandments keep and Jesus' words,
 Shall be the dragon; and pursue with war;
 But they, alone, will God's protection share;
 In his pavilion shall they all be hid;
 Beneath the shadow of his wings abide:
 His truth shall be their buckler and their shield:
 Terror by night they have no need to fear,
 Nor pestilence, nor noon-day's wasting death:
 Nigh to their dwelling plague shall never come:

¹ 2 Pet. iii, 3, 4. ² Luke xxi, 25. ³ Rev. viii, 13.

And in the final trying hour, will God,
With his almighty arm deliverance bring.

Ho, all ye people, now associate
Yourselves! Assemble and prepare; for lo,
The battle-day of Armageddon comes!
War, with his iron heel, shall scour the earth,
And drink the blood of millions; anarchy,
Among the angry nations plants his throne,
And in the horrid discord revels wild.
Come all ye fowls that fly in midst of heaven,
Gather yourselves together, that ye may eat
The flesh of captains, and the flesh of kings;
Of mighty men; of rider and of horse;
Of all both small and great, and bond and free;
For now the Beast, and all the kings of earth,
With all their armies, have arrayed themselves
To war with him whose name is Lord of lords.
'Tis the last conflict of the banded powers
Of darkness leagued against the Word of God.
Desp'rate and fierce 'twill be—the wine-press of
The anger of God's wrath—and blood shall flow
E'en to the bridles of the horses' mouths.
Then shall the long usurped dominion which
The Prince of evil holds upon the world,
Forever cease; himself dethroned; for lo,
A mightier than he has said the word,
And he whose right it is shall come to reign.

[Concluded in our next.]

SPIRITUALISM.

For want of room we have not been able to publish much on this subject. But we think the time has come that a portion of the REVIEW should be devoted to expositions of those prophecies that refer to these manifestations, and the true character of the spirits should be brought out by the light of God's word. We have not the least idea that the art and power of man can produce these manifestations; neither do we believe that they are caused by the spirits of the dead; but it is our settled faith that they are produced by "spirits of devils working miracles." But in regard to this we shall speak more fully at another time.

The following is from the *Spiritual Telegraph*. It seems almost impossible to believe such statements. They may be perfectly correct. Probably they are a fair statement. Be this as it may, the time has come when such manifestations may be expected. See Rev. xviii, 2; xvi, 13, 14; 2 Thess. ii, 9-11. Mark the words "all power and signs and lying wonders." Also, Isa. viii, 19-22.—Ed.

New and Astonishing Facts.

Columbus, July 3d, 1853.

MR. EDITOR:

I take the liberty of addressing you, for the purpose of making more fully known to the world, through the medium of your valuable paper, the history of some facts which have transpired during the last eight months in Dover, Athens Co., Ohio.

The facts which I have to relate are not merely the ordinary Spiritual Manifestations, but the exhibitions of spirits without the visible agency of mediums.—The commencement of the spiritual phenomena in that place was through the agency of rapping and writing mediums. These modes of communication were continued for a considerable length of time, and the phenomena were considered to be of an extraordinary character, and many became convinced of the presence and existence of Spirits. But there was one individual who was also a medium, whose skepticism was proportioned to the almost numberless demonstrations which he had witnessed, in consequence of his not being able to know positively whether the things he had witnessed were in reality performed by Spirits or some other agency, to him unknown.

In compliance, however, with a request made to him by the Spirits through a medium in his own family, he erected a building, containing a room denominated the Spirit's room, to be devoted exclusively to their use, at which time he was also informed that the Spirits would be able to give such physical demonstrations as would be sufficient to remove all doubts from his mind. The result proved the truth

of the prediction uttered; for he very soon became most thoroughly convinced of the existence and presence of spirits, in consequence of writing being executed by them without any visible medium or agency. Mr. Koons, the individual referred to, has expended a large sum in furnishing the Spirit's room with the apparatus designated by the Spirits, such as the telegraph table, which is accompanied with a variety of articles of curiously wrought workmanship—also a multiplicity of musical instruments, and a variety of paints and pencils, all of which were purchased and kept for the exclusive use of the Spirits. For many months past, they have given regular exhibitions of music, performed by themselves in their own persons—also the articulating of language through a trumpet, by which means they sing, and pray and deliver discourses, answer questions when proposed, examine the sick, give a description of each individual case, and also prescriptions for the same. They have also written long communications of a highly instructive and interesting character, devoted exclusively to Spiritual and theological subjects, most of which were given in the total absence of any visible earthly being, and the room under lock and key; and some have been written in the presence of hundreds of individuals that at different times composed the audience.

These invisible beings create for themselves physical hands, they say, from the elements of the surrounding atmosphere, and which may be rendered visible to the physical vision, or natural sight, so that any person present is capable of testifying to the fact—himself being witness. With this self-created hand, they write their communications, either with pen or pencil, draw landscapes, flowers, representations of celestial orbs and sceneries, with ornamental paintings—also the outlines of the celestial spheres, with extended explanations of the same. The exhibitions which I have been permitted to witness in that place, I consider to be of a most astounding character. The specimens of instrumental music which I have heard performed at different times by the Spirits, give evidence to our senses of the reality of their Spiritual origin; for the music is of such a style, character and excellence as not to be imitated by earthly music; for before any of earth's inhabitants can give equal or similar demonstrations, they must experience a similar development in their destined transition from this earth's sphere. I have conversed with them in audible language, precisely as I would converse with any inhabitant of earth, and witnessed similar conversation of the Spirits with others, and have also repeatedly shaken hands with the Spirits, and have witnessed the same performance by each individual of the company.

In conversation with the Spirits upon the subject of theology, they instruct us that the first and the last, the fundamental doctrine, is the belief in the existence, the worship and love of God; and of love to one another, and to all mankind; and that salvation is the total renunciation of error and wrong, and the reception of truth, love, justice and wisdom; that to be righteous, we must think and do righteously; that the Bible is not precisely the book that many have supposed it to be, but that from the beginning to the end it is mostly a compendium or history of the ministrations of angels, or those who were once inhabitants of this earth. They also say, that a great work yet remains to be accomplished on earth by the Spirits or angels of God, who are commissioned with authority from the heavenly world to demonstrate to man that he is a spirit, and also his own immortality, and to assist us to do away the wrongs, the creeds, and errors that exist throughout the professed Christian and Pagan world.

During my visit to the Spirits in Athens Co., I received a manuscript volume, written and spoken by the Spirits, with authority to publish the same in a book, accompanied with numerous certificates. This book is now being published, and will soon be presented to the public in this place.

I remain yours, truly,

J. EVERETT.

Mountain Cove Community.

The following article from the *Journal of Progress*, published in New York city, is from the pen of Mr. Hyatt, who was for a time, a member of the community at Mountain Cove, respecting a company of Spiritualists [spirit rappers] now residing there.—*Advent Herald*.

This movement grew out of a large circle of Spiritualists at Auburn N. Y., nearly two years since; but the pretensions on the part of the prime movers became of a far more imposing nature than they were in Auburn, soon after their location at Mountain Cove. It is claimed that they were directed to the place which they now occupy by God, in fulfillment of certain prophecies in Isaiah, for the purpose of redeeming all who would co-operate with them, and be dictated by their counsel; and the place which they occupy is denominated "the holy mountain," which was "sanctified and set apart for the redemption of His people."

The principal mediums, James L. Scott and Thomas L. Harris, profess absolute, divine inspiration, and entire infallibility—that the infinite God communicates with them directly, without intermediate agency, and that by him they are preserved from the possibility of error in any of their dictations, which claim a spiritual origin.

By virtue of these assumptions, and claiming to be the words of God, all the principles and rules of practice—whether of a spiritual or temporal nature—which govern the believers in that place, are dictated by the individuals above mentioned. Among the communications thus received—which are usually in the form of arbitrary decrees—are requirements which positively forbid those who have once formed a belief in the divinity of the movement, the privilege of criticising, or in any degree reasoning upon the orders and communications uttered; or, in other words, the disciples are forbid the privilege of having any reason or conscience at all, except that which is prescribed to them by this oracle. The most unlimited demands of the controlling intelligence must be acceded to by its followers, or they will be thrust without the pale of the claimed divine influence, and utter and irretrievable ruin is announced as the penalty.

In keeping with such pretensions, these "Matthiases" have claimed for God his own property; and hence men are required to yield up their stewardships—that is, relinquish their temporal possessions to the Almighty. And, in pursuance of this, there has been a large quantity of land in that vicinity deeded without reserve, by conscientious believers, to the human vicegerents of God above named, with the understanding that such conveyance is virtually made to the Deity.

As would inevitably be the case, this mode of operations has awakened, in the minds of more reasoning and reflective members, distrust and unbelief, which has caused some, with great pecuniary loss, to withdraw from the community, and with others, who remain, has ripened into disaffection and violent opposition; and the present condition of "the holy mountain" is anything but that of divine harmony. Discord, slander and vindictiveness is the order of proceedings, in which one or both of the professed inspired media take an active part; and the prospect now is, that the claims of divine authority, in the temporal matters of "the mountain," will soon be tested, and the ruling power conceded to be absolute, or else completely dethroned.

Who are the Judaizers?

Those who teach that the Israel to be gathered in the future are such as are "Jews inwardly"—"Israelites indeed;" or those who say it is the literal descendants of Abraham?

Those who say, There is no difference between the Jew and the Greek; or those who affirm that there is a difference—that the Jews will be first in the kingdom of heaven?

Those who teach that they that are Christ's are Abraham's seed, and heirs according to the promise;

or those who teach that the children of the flesh, who have continued in unbelief throughout the gospel age, must be grafted in again, and be counted for the seed?

Those who look, for their inheritance to Jerusalem, above which is free, which is the mother of all Christians, Jews and Gentiles; or those who are looking to the mother of the Jews which is in bondage with her Children?

Those who teach that the earthly, typical tabernacle and priesthood have met their antitypes in heaven itself, and have ceased forever; or those who tell us that there is yet to be a temple and priesthood "on earth," in a dispensation far more glorious than the present?

Finally, are they those who teach that circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something; or are they those who teach that circumcision is something, but the keeping of the fourth commandment of God is nothing but a yoke of bondage?

R. F. COTTRELL.

Mill Grove, N. Y., July 3d, 1853.

THE REVIEW AND HERALD.

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

ROCHESTER, FIFTH-DAY, AUG. 4, 1853.

Opponents in Confusion on the Sabbath Question.

TRUTH is harmonious, while error leads to confusion. And perhaps there is no subject on which there is greater confusion of opinions than on the Sabbath question. Our opponents being in trouble as they see the Sabbath cause advancing, seek to check its progress; but unfortunately for themselves, they take positions which are directly opposed to each other.—And some of those most active, frequently take two or more positions, just as will best suit the occasion, which are perfectly destructive of each other. It is a fact that they have no settled position, no system on which they may harmoniously unite. But they have a mass of objections to the bible Sabbath, which when compared are seen to devour each other.

The Bible mentions but one weekly Sabbath. The commandment which guards and enforces it, is placed in the midst of God's moral law. The Son of God declared that the Sabbath was made for man, and that he had not come to destroy the law, but to fulfill it. And that one jot or one tittle would not pass from the law while heaven and earth remained. Not one text can be found in the New Testament that declares the abrogation of the weekly Sabbath; neither is there the least intimation that it was ever to be changed. Then, as bible Christians, we can do no less than to observe the Sabbath of both Testaments. This is a safe position, and one that we shall never yield up, unless our opponents will show that it is erroneous, and present to us a scriptural system of truth on this subject. But as this view of the subject has been, and is being received by many of the Advent people, the movement has called out opposition from advent papers and advent ministers. And as they war against the Sabbath, they present a front of complete confusion [Babylon] of sentiments. We will here name some of the many positions of our opponents.

1. The Editor of the *Advent Herald* has taken the position with Mr. Jennings, in his *Jewish Antiquities*, that the Sabbath was instituted at creation, and that it was changed from the seventh day back to the sixth when the children of Israel came out of Egypt, and that the first day of the week, on which Christ arose, is the original seventh day.

But the fact that the Jews were required by the fourth commandment [Ex. xx, 7-11] to observe the very day on which God rested at the close of creation, completely upsets the whole matter, and shows the position false. The Jews were required to observe God's Rest-day, and not the sixth day of the week, the last in which he created all things, as taught by Mr. Jennings.

2. Brother Bliss, assistant editor of the *Advent Herald*, is "not prepared to say that the argument of

Mr. Jennings is perfectly conclusive." He therefore differs with his Bro. Himes, and thinks the Sabbath has been changed. That another day should now be observed for another reason. That the first day of the week is the Christian Sabbath. He refers to the testimony of the "Fathers" as authority.

We would here say, that it ever has been the boast of Protestants, (and especially of the teachers of the Advent faith,) that "the Bible and the Bible alone" is the basis of their religion. While on the other hand, Papists add to the holy scriptures what they call "the traditions of the Apostles, and the interpretation of the church." See note in the Douay [Catholic] Bible on 2 Tim. iii, 16, 17.

Hear Martin Luther—"I do not cease my cry of 'The Gospel! The Gospel!—Christ! Christ!—and my enemies are as ready with their answer—Custom! Custom! Ordinance! Ordinance! Fathers! Fathers!'"

With a consistent Christian. The testimony and practice of the "Fathers" have not authority sufficient to direct him in devotion or duty, when their testimony is not supported by the Scriptures. Unfortunately for the advocates of the first day of the week, they cannot give us the inspired testimony of Paul, Peter, John, James or Jude for the change of the Sabbath, from the seventh to the first day. And as they cannot, they leave the Book of God, and give the *uninspired* testimony of those who wrote after the death of the Apostles, in the time that Paul refers to when he says—"For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx, 29, 30.

We leave this point, only adding that the Bible shall decide this question with us.

3. Some zealous advocates of First-day object to our views of the Sabbath, on the ground that we cannot tell when the true seventh day comes. But do they know when the first day comes? Most certainly they do. They do not have the least difficulty in ascertaining the day of the resurrection of Christ.—Well, then, we observe the day that comes next before theirs, which must be the seventh. And if they are sure that they have the true First-day, they should give themselves no farther trouble upon the point, whether we observe the true seventh.

4. But some of these advocates for First-day tell us that in sailing around the globe one way, a day is lost, and by sailing around it the other way, a day is gained. Very well. But do they not see that their first-day Sabbath is affected by such a circumstance, as much as the seventh day? They ought to see this, and be silent. This objection is not only against christians observing the seventh day; but if it is of any force at all, it goes against the Jews ever keeping the Sabbath. It is against the Sabbatic institution itself.

5. Says another, "A day has been lost," and he refers us to the time when it is said that the sun stood still. Josh. x. But let it be here understood that this was in that dispensation when, as all will agree, the observance of the *seventh day* was enforced with the temporal penalty of death. And if this is a valid objection, it strikes at the very root of the Sabbatic institution. But look here, my doubting brother, your case reminds us of unbelieving "Thomas."—Our Lord Jesus Christ at his first Advent, styled himself, Lord of the Sabbath. If it were possible that a day had been lost, certainly the Lord of the Sabbath set the matter right. His followers "rested on the Sabbath-day, according to the commandment."—Luke xxiii, 56. Here is a nail driven in a sure place by the Master.

6. The *Advent Harbinger* teaches that there is no Sabbath. That it was abolished at the cross. But will the Editor of the *Harbinger* be so kind as to give us one text from the New Testament, that reads, "without note or comment," that the Sabbath was then abolished? We reject his inferences on certain texts in the epistles of St. Paul, and call on him to give us the "plain word of the Lord." Will he do it? These no-Sabbath men generally teach that the ten

commandments were abolished at the cross, and that Christ, during his public ministry, re-enacted nine of them for the gospel, leaving the Sabbath out. We would here call on them to give us the plain word of the Lord that Christ re-enacted one of the ten commandments. We ask for only one text. Again, will they do us the favor to show how nine of the commandments could be re-enacted by Christ during his ministry, before the ten were abolished at his death?

7. The Editor of the *Advent Watchman* has two positions in opposition to the Sabbath, which he uses as may best suit the occasion. First, that he "must keep that day of the week that can be proved to be the 7th," which he labored to prove, came on the first day of the week. See *Bible Advocate* Sept. 23d, 1847. His other position is, that there is no Sabbath, and those who observe the seventh day are "fallen from grace," under the "bondage of the law," and are certainly mesmerized!! See his article in the *Advocate* of May 4th, 1848, and his more recent articles in the *Watchman*. He first teaches that there is a Sabbath, that it is the seventh day, that he "must keep" it, but it comes on the first day of the week.—He next asserts, with equal positiveness that there is no Sabbath, and labors to prove that those who keep it will be lost, and that they now have a wicked spirit. Certainly, Mr. Turner is aware that he turns square about in changing from one of these positions to the other. That he now holds both of these positions may be seen by his latest remarks on the Sabbath in the *Watchman*, and his notice of, and remarks upon the Tract published by Z. Campbell. See our article on this, in No. 4, headed, *The Watchman and Z. Campbell*.

8. Mr. Z. Campbell's late effort against the Sabbath is considered by some very wonderful. He has issued a Tract of two leaves, with only two pages and a half of print. He asserts that the first day of the week is the Jewish seventh day, and Mr. Turner thinks the work excellent. Speaking of the error of Sabbath-keepers, Mr. Campbell says, "The error is not in the day, but in the number assigned to it by the beast." Then we shall understand from this that Mr. Campbell thinks it is right to observe the seventh day Sabbath, and not the first day of the week in honor of Christ's resurrection. Then we would inquire of the *Watchman*, if Mr. Campbell is not under the bondage of the law? Is he not falling from grace? And is he not becoming mesmerized?

But we see that Mr. Campbell's Tract finds a place in the *Harbinger*, though, probably, the editor of that paper does not believe in one position taken in the Tract. He has within a few years published his article against the Sabbath four times, in which he gave his reasons for keeping the first day of the week. Cook and Crozier also think the first day is the proper day of worship. They style it the "day of apostolic preference." Well, then, if Mr. Campbell is right as to the number of the days of the week, they should hold our second day, [Mr. Campbell's first,] what is called Monday, as their day of worship. Will they do this, or will they join Mr. Campbell in keeping the seventh day on what is called Sunday? Or will the Editor of the *Harbinger* inform his readers that Mr. Campbell is in error?

The Tract, as published in the *Harbinger*, is prefaced by remarks peculiar to the author, which closes with this sentence. "The following is an extract from the Tract." But he has given the whole Tract, with the exception of four lines and one third!!

Mr. Campbell says—"The writer has spent considerable time in comparing the dates of different nations; ascertaining the true time of eclipses, and other noted events, and is confident that he has arrived at the true difference between our time and that of the Jews."

And we have the result of his long and studious researches on two and a half pages! which, by the way, is mostly composed of groundless assertions and reproaches!

He continues:—"He has given his attention to the Sabbatarian fanaticism, and entered the field against it, as well as mesmerism, electro-table tipping, no-devilism, circle disclosures, and all such latter day

delusions as militate against the gospel of Christ.—And having mounted the car of sacred truth, is running 'The Opposition Line' to every thing opposed to the religion of Jesus of Nazareth."

We have given this noisy strain of fanaticism, that our readers may see with what insanity some of these men who oppose the Sabbath are being seized. His remarks not only bear against advent Sabbath-keepers, but also fifty thousand Seventh-day Baptists, who have been long investigating the Sabbath question, and have not found the least difficulty in defending their position by the word of God.

But this mighty reformer has "mounted the car of truth." What an elevated position! He has already a Tract of two leaves which he advertises with his own pen.

"For sale by Bro. Marsh, Rochester, and by Bro. R. T. Young, 140, Fulton street, New York; and by the author at South Adams, Mass. Price three dollars per hundred."

He adds—"Let the brethren send in their orders immediately, as a means of assisting the writer to get out a larger Tract of eight or twelve pages on Ellen White's visions, third angel's message, &c."

We cannot say what will become of the fourth commandment, or Sabbath-keepers, or the third angel's message by the time that Mr. Campbell runs his car a second time. But what a pity that he did not run his car as far as Rochester, against "no-devilism" at the time of Dr. Thomas' lectures before the no-Sabbath people in this city. The Doctor told his audience that all the devil there was, was "sin in the flesh," and that they could "see no more of the devil than when they looked in the glass."

But our object in this article has been to point out the confusion of our opponents, and not to dwell at length upon the errors, inconsistencies, and fanaticism of individuals. We only wish their real position to be seen, that it may be shunned.

Now, those holding to these different views are all agreed that our view of the Sabbath is incorrect. But none of them are able to give us a harmonious view of the Sabbath question. Each class is ready to throw out their objections against us; and put them all together, they are a mass which contradict each other, and eat each other up. Truth is a unit. It is strait and harmonious, while error in its varied forms is fated to run crooked and devour itself.

As a people, we are united in observing the Sabbath of the Bible. We are a united, happy people.—And our opponents ought to know that they need help more than we; for while they are in confusion, and in trouble on the Sabbath question, we are united, and have a harmonious system of truth to present.—We would call their attention to their own sad condition, and suggest the propriety of their helping each other out of the fog, to some one position on which they may unite, before they any farther oppose us.

Bro. Richmond and the Harbinger.

DEAR BRO. WHITE:—Accompanying this, is a communication that has been rejected by the Editor of the *Harbinger* as a "perversion of the word of the Lord." If you think it would be for the good of the cause of truth to publish it, do so. If not, lay it aside.

The *Harbinger* professes to be open for "free investigation of all Bible doctrines," the literal meaning of which, is, any thing that is in accordance with what the editor believes. All else is rejected as not containing "one direct Bible evidence," or, as a "perversion of the Word of the Lord." Consistency is a jewel. May the Lord have mercy on those who are breaking his commandments and teaching men so, is the prayer of one who is anxious and willing to know the whole truth.

A. J. RICHMOND.

South Haven, Vanburen Co., Mich., July 10th, 1853.

For the Harbinger.

BROTHER MARSH:—In your paper for May 14, you say, "give us one plain direct passage from either the Old or New Testament, without note or comment, that reads that either a Jew or Gentile Christian is required to keep the seventh day or Jewish

Sabbath, and we will not only publish it, but keep the day."

Ex. xx, 8-10. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God," &c. Gen. ii, 3. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. Ps. iii, 7, 8. All his commandments are sure. They stand fast, or, are established, (margin,) for ever and ever. Isa. xl, 8. The grass withereth, the flower fadeth: but the word of our God shall stand forever. (Query. How could Christ abolish one of the commandments, or the word of God, that stands fast forever and ever?) Ps. cxix, 6. Then shall I not be ashamed, when I have respect unto all thy commandments. Verse 10. With my whole heart have I sought thee. O let me not wander from thy commandments. Verse 21. Thou hast rebuked the proud that are cursed, which do err from thy commandments. Verse 35. Make me to go in the path of thy commandments; for therein do I delight.—Verse 51. The proud had me greatly in derision: yet have I not declined from thy law. Verse 53.—Horror hath taken hold upon me because of the wicked that forsake thy law. Verse 115. Depart from me, ye evil doers: for I will keep the commandments of God. Isa. lvi, 1, 2, 6, 7. Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Also the sons of the stranger, that join themselves to the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, &c., &c. Jer. iv, 16, 19. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.—Hear, O earth: Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law but rejected it. Matt. v, 17, 19. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, &c. Eccl. xii, 13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Yours willing to know and obey the truth.

A. J. RICHMOND.

South Haven, Mich., May 22d, 1853.

BRO. RICHMOND made the following request of the editor of the *Harbinger* relative to his article: "If this is rejected, please return." And the article was returned to Bro. Richmond with the following remarks by the editor of the *Harbinger*.

I append my reply to a similar perversion of the word of the Lord, and request if you publish your quotations, that you give my reply with it.

"Here then we have presented the best proof that an experienced and zealous Sabbatarian can find in the Bible to prove that Christians are required to keep the Seventh day or Jewish Sabbath! And what does this proof amount to? Nothing, but a perversion of the truth in a manner calculated to deceive the ignorant. Not a word is said or intimated about Christians in the texts quoted, though the editor of the *Review* evidently designed to make his readers believe that Christians were meant! If we do not misjudge, he intended to make these texts read in the beclouded minds of his brethren, thus: 'Christians, "remember the Sabbath day to keep it holy." "The Seventh day is the Sabbath," for Christians! and "the Sabbath was made for" Christians! This is the way these texts must read, and this is the way they have been perverted by the "Advent Review," to sustain its theory of the Sabbath! Surely,

it is hard pressed for Bible evidence, and to supply the deficiency, its editor has handled the word of God deceitfully! May the humble Christian detect this lack of evidence in the Sabbatarian theory, and the deception that sustains it!"

J. MARSH.

By the above, attention is again called to the course pursued by the *Harbinger*, in the investigation of Bible Truth. We had contented ourselves with what has already been written on this subject, had not the sophistry and deception used by the editor of that paper, been too gross and glaring to be passed over in silence: we had heeded the admonition, "Ephraim is joined to idols; let him alone," and said no more. But the cause of truth demands that a course so contrary to its own profession of "free investigation," so inconsistent with reason and the Word of God, should be fully exposed, that honest souls be not deceived thereby. With truth and fairness on our side, we have only to regret that every reader of the *Harbinger* may not have the privilege of seeing the *Review* to learn for themselves our position and mark the injustice with which we are met.

The words of J. Marsh, (editor of the *Harbinger*), given above, are a part of his reply to some remarks which I made on Bro. Monroe's article, found in No. 2 of the present Vol. of the *Review*. These quotations are there given: "Remember the Sabbath-day, to keep it holy," [Ex. xx, 8,] "The seventh day is the Sabbath of the Lord thy God," [Verse 10th,] and, "The Sabbath was made for man," [Mark ii, 27,] which the *Harbinger* at once denounces as a "perversion of the truth." Now we ask—How? Have we not stated them, directly as given in the Word of God, and furthermore stated that they needed neither "note nor comment?" How then are they perverted? But, a few lines below, in the remarks of the *Harbinger*, the mystery is solved. The three sentences, commencing, "Christians, 'remember the Sabbath-day'" &c., explain the whole matter. There we see that the editor has reduced them down to his own adulterated notions of truth, made unwarrantable additions, and then told his readers, that that was the way we intended they should read; thus, himself perverting the scriptures, and then charging it upon us. We are satisfied to take it as it reads: "The Sabbath was made for man," and so long as any one claims to be a man, so long he is amenable to the Sabbath law.

But let us take another view. How must the passages referred to, read, to sustain the *Harbinger's* notion, that the Sabbath was intended for the Jews exclusively? must they not read thus: Jews, "remember the Sabbath-day, to keep it holy." "The seventh day is the Sabbath" for Jews, and, "The Sabbath was made for" Jews? Therefore, with as much propriety it might be said that the Sabbath was not intended for the Jews at all, because the word, Jews, is not mentioned, as to say that it was not intended for Christians, because the word, Christians, is not given. The folly of the *Harbinger's* remarks on this point, will be readily seen.

Again, he says, "Here then we have presented the best proof that an experienced and zealous Sabbatarian can find in the Bible to prove that Christians are required to keep the seventh day, or Jewish Sabbath." Now when he talks of proof, why don't he give the proof I presented? Why take only a portion of the testimony, and pervert that, and then throw it out as the best proof that can be offered? The request was emphatically made, that the *Harbinger* would give us one plain direct passage from either the Old or New Testament, without note or comment, that reads that either a Jew or Gentile Christian, is required to keep the [Jewish] commandment, not to bow down to graven images. This point is very artfully and studiously avoided. Why? Because it could not answer it; yet its readers were told that they had the best proof presented, that could be given for keeping the Sabbath.

If, as the *Harbinger* would have us believe, we are required to observe only those precepts which are directly commanded to the Christian, then we may bow down and worship graven images, without sin, and the *Harbinger* cannot deny it. So with the other commandments. But however much he may amuse

himself and his readers by his absurd quibblings on the word, Christian, he has first to prove that the Sabbath is abolished. We want no inferences, assumptions or assertions; if God has annulled his law or any portion of his law, surely the record of such an event can be found. God would never do an act of such importance, and then, in regard to it, leave the world entirely ignorant. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. Amos iii, 7. Show us, then, the place where God has given intimation, by any of the prophets, that he ever intended to abolish his law; or show us plain, direct testimony from the New Testament that it has been done. Mark the importance attached to the giving of that law on Mount Sinai, and the awful grandeur with which it was accompanied; shall it then be abolished and mankind know nothing of it? But we would not have people, to prove its abolition, waste time in bringing up such passages as the following: "One man esteemeth one day above another," &c. [Rom. xiv, 6,] and, "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath-days; [Col. ii, 16;] for, in the first place, every candid mind will see that these have no reference to the "royal law," and, secondly, even if they had, what would they prove in favor of that position? Nor would we have people throw away words in referring to this text: "But if the ministration of death, written and engraven in stone, was glorious," &c.; [2 Cor. iii, 7;] for every one ought to know that there is a distinction between a law and the ministration of that law, and that a particular ministration can be done away without abolishing the law with it. Then we would say, and once for all, let the *Harbinger* give us plain, direct, unequivocal proof that the Sabbath of the Lord is abolished, or from henceforth, forever, hold his peace on this subject.

U. SMITH.

Rochester, July, 1853.

Babylon might have been healed

We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. Jer. li, 9.

It is evident that the ancient prophets, in speaking of Babylon, allude to something more than ancient, literal Babylon. The overthrow of that power, which held Israel in bondage for a long time, is, doubtless, used as a type to shadow forth the destruction of the mystical Babylon mentioned in the book of Revelation, from whose spiritual bondage God's people are delivered, just before "her plagues come in a day."—The great similarity of expression which is found in Revelation and the more ancient prophecies, shows that they refer to the same thing. And, certainly, the Christian Seer, in being shown the "things which must be hereafter," could not have been taken back to describe the fate of that ancient city, which had ceased to be so many hundred years before. No; among the events which immediately precede the coming of the Son of man in the clouds of heaven, the fallen state of Babylon is announced. The character and condition of this Babylon as given by the revealer, together with her connection with the people of God, have an evident application to the state of the professed churches of the "last days," described by Paul, as "having a form of godliness, but denying the power thereof." From such, says the Apostle, turn away. Come out of her my people. I shall not, at this time, stop to prove the correctness of this application, but only say, it has been repeatedly shown, that the entire representation of Babylon, given by inspiration, can apply to nothing in existence but the churches in their present confused, divided and fallen state.

Babylon has need of healing, but she is not healed. And why? Because she rejected the only medicine that could effect a cure. God, in his providence and in fulfillment of his prophetic word, provided a remedy. It was the gospel of the kingdom—the everlasting gospel which has been proclaimed, to this generation, according to the scriptures. Matt. xxiv, 14; Rev. xiv, 6, 7. Based upon prophetic time, given in

the sure word of prophecy, the message went forth with a loud voice, saying, Fear God and give glory to him, for the hour of his judgment is come. Had this message been heeded, it would have effected a cure. This is evident from the healing effect which it had on those who did receive it. Christians of every creed were brought into unity of faith. They ceased disputing about the doctrines of men, and came directly to the doctrines of the Bible. Those who had been taught that sprinkling would do just as well, were now buried with Christ in baptism; and the desire of each heart was to do their whole duty, and so get ready for their coming King. If men had no desires but to obey God and seek for salvation, how soon might they discover the sanctifying, saving truth!—But, Alas! Babylon is not healed, because she rejected this healing balm; as a necessary consequence the second message must follow, Babylon is fallen, is fallen. She is not healed, forsake her. She has rejected the only medicine that could work her cure. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

That the announcement of her fall, in 1844, was a message from heaven, is evident from the fact, that it has been followed by the "working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." And God is now sending them strong delusion,—permitting Satan to make them believe a lie. 2 Thess. ii, 9. The angel of Rev. xviii, repeats the cry that Babylon is fallen, and further declares, she is become the habitation of devils, and the hold of every foul spirit, &c. The "rapping spirits" have commenced their work since 1844, and are filling the professed churches with their delusions; and very soon it may be said, "her sins have reached unto heaven." While men reject the truths revealed in the Bible, they are prepared to be led captive by Satan at his will.

Babylon is not healed, and soon her plagues will come. How can we escape? God in his mercy and long-suffering answers in the third angel's message: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

R. F. COTTRELL.

Mill Grove, N. Y., July 5th, 1853.

OUR WORDS.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 36, 37. Then if our justification or condemnation depends upon our words, how careful ought we to be to "let no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv, 29.

We may think it a little sin to speak an idle or wrong word; but in the eyes of him who sees not as man sees, it is enough, if unrepented of, to sink a soul in death. "For it is written, be ye holy, for I am holy." God is holy and none but holy beings can ever live in his sight. If we are found at the appearing of Christ, with one spot upon our garments, it will for ever debar us from the presence of God.—"Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof." Prov. xviii, 21. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few." Eccl. v, 2.

When Moses was leading the children of Israel through the wilderness, they murmured against him, because there was no water. "And the Lord spake unto Moses, saying: take the rod, and gather the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water * * * And Moses took the rod

* * * and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?" Num. xx, 8-10. For one wrong word which Moses there spoke, he was not permitted to enter the land of Canaan.—And is it any less sin for us who are living in these last days to speak a wrong word? I tell you nay; God is unchangeable, and were it not for our merciful High Priest, Jesus the Son of God, who is now pleading his blood in the Most Holy Place of the Heavenly Sanctuary, in our behalf, we should now be where hope and mercy could never reach us.

O, let us see to it that "whatsoever we do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii, 17. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body." James iii, 2, 6. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. iii, 16, 17. Then if our bodies are the temple of God, let us be careful that we do not defile them with our words, lest we be destroyed; but let us pray in earnest the prayer of David: "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. cxli, 3. Remembering that "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. xxi, 23.

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. But those things which proceed out of the mouth come forth from the heart; and they defile the man." Matt. xv, 11, 18. "For out of the abundance of the heart the mouth speaketh." Matt. xii, 34. If our hearts are pure, our words will, also, be pure, or if they are corrupt our words will be.—"Ye shall know them by their fruits. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. vii, 16, 18. "A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." Matt. xii, 35. "Ye cannot serve God and mammon." Whosoever, therefore, will be a friend to the world, is the enemy of God.

Let us look for a moment at the example of our Blessed Saviour. Never did an idle or wrong word escape his lips. He was despised and rejected of men—a man of sorrows and acquainted with grief. Himself took our infirmities and bare our sicknesses, and on him was laid the iniquity of us all. He was oppressed and afflicted, yet he opened not his mouth.—He did no sin, neither was guile found in his mouth.

We may think it no harm to converse with our friends about the things of this world, but methinks if we realized as we should the shortness of time, and that soon the last message of mercy will be closed, and the last servant of God sealed, we should not find much time to converse about the things of this world, which are so soon to be destroyed. No, our whole hearts and conversation would be in heaven, from whence we look for the Saviour. We must not expect to please the world, and our friends, and at the same time have the smiles of Jesus. But we must faithfully warn them of their danger, and tell them of the dreadful storm that is fast gathering, soon to burst upon this guilty world, and then if they will not hear, we must leave them, and press onward, crying, eternal life! eternal life!

Yes, my dear brethren and sisters, it is eternal life that we are seeking for; and if we are faithful and hold out to the end it will soon be ours. Do we realize it? I fear that I do not realize it as I should. My prayer to God is, that he will deepen the work of grace in my heart, and in the hearts of all his dear, waiting children.

"So let our lips and lives express,
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all-divine."

LOIS J. RICHMOND.

Ashfield, Mass., July 17th, 1853.

LINES

BY J. F. MULLIKIN.

Six thousand years are nearly past,
And we are seeing now the last.
The high-way cry is being given,
And souls are being sealed for heaven.

"O that," says one, "I don't believe,
This word of yours I can't receive;
For Mr. Such and such an one,
Says, 'time with us is just begun.'"

We don't believe that you know more,
Than those who preached in days of yore;
For since the fathers fell asleep,
All things the same position keep."

They come and hear us preach and pray,
Almost convinced they go away—
To their false teachers then they fly,
Who sell the peace and safety cry.

They cry fanatic, fool, insane,
Because we talk so very plain—
They daub and plaster up the wall—
But God has said 'twill surely fall.

'Tis Bible, Bible we must hear,
Its truths grate harshly on their ear,
It blasts their hopes, excites their fears,
Fables sound best to itching ears.

The Preachers of the present day,
Say we have left the good old way.
They say—and seem to think it's so—
That no means yes, and yes means no.

But brother, sister, neighbor, friend,
Know that probation soon will end.
Obey and live, repent and pray,
For refuge at the last great day.

COMMUNICATIONS.

From Bro. Stone.

DEAR BRO. WHITE:—I feel somewhat as did the woman, represented by our Lord in the parable, who having ten pieces of silver, and losing one, did light a candle, and sweep the house, and search diligently till she had found it; and when she had found it, she called her friends and neighbors together, saying, rejoice with me; for I have found that which was lost.

After a most laborious effort, in searching for truth, I think that, by the grace of God I have been able to discover the last link in the golden chain of truth, that reaches from Paradise lost, to Paradise restored. I am at last convinced that it lies in the message of the third angel of Rev. xiv. I have for thirteen years past, felt deeply interested in the subject of the Advent, and have, by the grace of God, borne a humble part in disseminating the glorious truths on that subject, till about one year ago, when a partial failure of health, obliged me to desist almost entirely from public labor. Never have I prayed more fervently, or searched more diligently for light, than I have for eight months past; and "I thank God, through Jesus Christ our Lord," I think, I have at last found it.—I believe, without a doubt that the seventh day is the Sabbath of the Lord our God, and that there is not to be found in the Bible, any intimation of a change from the seventh to any other day of the week; I believe the heavenly Sanctuary to be the one that Daniel was instructed would be cleansed at the end of the 2300 days, and that that period ended in the Fall of 1844; that Jesus then entered the "Holiest;" that he will speedily finish the work assigned him in that apartment; that he will come out in grandeur and in glory; that he will return to earth in like manner as he was seen to go up into heaven; that he will receive the kingdom and give it to his people. It may be thought strange by some, that I have been so long in the investigation of so plain a subject; perhaps I have been too tardy; but I would rather stand still, than go the wrong way, and I have been resolved that I would not step till I could see by the light of the Lamp that my feet were directed by wisdom; and I think the Lord has directed my steps.

My prayer is, that God would restore my health, and by the leadings of his providence, so open the way

before me, that I may again enter the field of public labor; that I might again bear some humble part in searching out the scattered sheep of the house of Israel, and pointing them to the true Shepherd as he ministers in the Most Holy Place. I desire, if it be the will of God, to finish my course on the battle field; but be this as it may, I know if I endure to the end, I shall not be denied the privilege of joining the shout of victory, when the battle is won. Permit me through this medium to present my most hearty thanks to those dear brethren who have labored so faithfully to call my attention to the investigation of these truths, who have endured the cold storms of Winter and the dusty heat of Summer, to persuade me to examine the subject.

I have the pleasure to inform you that my companion is with me in the reception of these blessed truths, and we are trying to keep all the commandments of God and the faith of Jesus.

Yours in hope, ALBERT STONE.
Eden, Vt., July 17th, 1853.

From Sister Wheeler.

DEAR BRO. WHITE:—I have taken my pen to acknowledge the reception of the *Review*. It is a welcome messenger, and I thank my Heavenly Father that he has opened my eyes to see the glorious truth, and has given me a willing heart to embrace the same. I have been under conviction nearly two years that I ought to keep the seventh-day Sabbath, but have neglected to hear the cross, till a few months ago Bro J. Bates had the kindness to make me a call, and as a faithful messenger of God unfolded the scriptures so plain upon this subject that I was compelled to obey the fourth commandment, or stand condemned before a holy and righteous Judge, who has given me his Word to be "the man of my counsel," and a light to my feet. May the Lord reward Bro. J. B. abundantly, and make him instrumental in the salvation of many souls.

My soul is on the wing for glory. I long to reflect the image of the Lord Jesus. O when shall I be made like him, perfect, as my Father which is in Heaven. I know he is no respecter of persons; "but who-so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." His promises are all yea and amen in Christ Jesus, and if I do not claim them all and go on my way rejoicing it is my own fault.

O may the Lord prepare me for every good word and work, and eventually save me with that blessed company who have made their robes white in the blood of the Lamb.

Your unworthy sister in Christ,
R. B. WHEELER
Worcester, Mass., July 17th, 1853.

From Bro. Calkins.

DEAR BRO. WHITE:—I still feel like a pilgrim and stranger on the earth, but I seek a country, yes a better country than this. I hope that I may be of the seed of Abraham, and have a place in the City that hath foundations. I feel an interest for the State of Ohio that I can hardly describe. Has the Lord no harvest in this State, or is the harvest great and no laborers? This last we think is the case. Our preaching brethren have called at Norwalk and Milan, where it seems at present there is not much to be done; but in many places they are enquiring after, and starving for the truth. We believe there are many honest souls here that are like sheep without a shepherd. The Baptists and Methodists are both without any stated preaching. Bro. Joughborough gave us encouragement that he would call and deliver a course of lectures. We spoke of it to our neighbors, and they frequently enquire, why dont your preacher come? We have no difficulty in convincing people that the seventh day is the true Sabbath; but they want the importance of keeping it, properly set before them. It seems while the whole harvest is yet standing in Ohio, the laborers ought not all to be employed to glean elsewhere.

J. A. B. CALKINS.
Olena, Huron Co., O., July 17th, 1853.

From Bro. Holt.

DEAR BRETHREN:—I am satisfied that the best way to effectually overcome error and faults is to frankly confess them, in obedience to the injunction of the apostle James. "Confess your faults one to another, and pray one for another that ye may be healed."

Under a sense of duty to God and the cause of truth, I write at this time. For several years I have professed to be a disciple of Jesus Christ and a preacher of the gospel. During this time, I have traveled considerably in some parts of the United States and Canada. I now see that in conversing with the opposers of our faith, I have sometimes been overcome, and have given way to a hasty spirit, to reprove with sharpness and severity. This I confess was very wrong, and not becoming a disciple of the meek and lowly Jesus. It would have been more for the glory of God, and the honor of the precious cause of truth, if I had borne with patience and meekness the opposition I met with. I am sorry that I have at any time been thus overcome. I shall for the future try with all my heart to become more like the divine Lord.

G. W. HOLT.
Mantius, N. Y., July 20th, 1853.

From Bro. Hewitt.

DEAR BRO. WHITE:—I have just returned from Hastings. We had there five meetings. The Lord greatly blessed us with his Holy Spirit. The saints were comforted and refreshed. Sinners trembled and wept. Two confessed the truth in meeting, and two more declared their intentions of keeping the Sabbath of the Lord our God, and more are under conviction that we have the truth. O may the Lord establish them in present truth. Three concluded to take the *Review*. Some will be baptized the first opportunity. Since the saints have commenced meetings there, Spiritualism has increased. Thus we see the counterfeit follows the true. We think that the message of the third angel is fast rising here, and the Lord is opening the way for the loud cry. O may we be ready, for the truth is fast spreading. One family has embraced the present truth in Bedford since the conference. Yours in hope. DAVID HEWITT.

Hastings, Barry Co., Mich., July, 1853.

From Bro. Hart.

DEAR BRO. WHITE:—With a glad heart I communicate a few lines to express my thankfulness for the many blessings that the Lord in these last moments of time is bestowing upon us. The cause of truth is rising in this vicinity. The saints are taking hold of the work anew. Prejudice is being removed by the influence of the Holy Spirit. Praise the Lord, truth will have its designed effect upon the hearts of the honest, and eventually triumph. The little company that keep the commandments, will, through Christ, prevail, and yet gain the victory. Let all the saints rejoice for the glorious prospects held out to the faithful. Our motto is, Onward! Victory will turn on the side of those who are faithful and true to their Master. My heart is made to rejoice while I see that the Lord is setting his hand to the work, which is marvelous in our eyes. To him be all the glory.

Northfield, Vt., July, 1853. JOSIAH HART.

From Sister Barrows.

DEAR BRO. WHITE:—I am thankful that the Lord is so mindful of his people. He has not only given us light and truth, in these last days of peril, but he has given us his holy Spirit, which is to "lead us into all truth," and enable us to detect the spirit of error. He has, also, raised up faithful laborers that feed the flock with meat in due season; even the third angel's message. I love the Lord, and I thank him for all his benefits. O, what love, what condescension and goodness in him, to give us a humble place among his dear people, who are soon to overcome the beast and his image, his mark and the number of his name, and stand on Mount Zion.—O, I am sure I want to go with them to the end; for then they will receive an unfading Crown. Yes, and they will be made like Jesus and forever dwell in his presence. Who would not want to go?

In hope of the Kingdom, E. M. BARROWS.
Irasburgh, Vt., July 6th, 1853.

THE REVIEW AND HERALD

ROCHESTER, FIFTH-DAY, AUG. 4, 1853.

ROCHESTER CONFERENCE.

As the appointment of this Meeting was given out only a few days before it was held; and as it was appointed in the season of the year when the brethren in the country are most driven with their work; it was expected that there would be but very few present. In this respect the small church in this city was happily disappointed. Many more were present than were expected; nearly as many as we all could well entertain.

There was no preaching on the Sabbath; but the time was all occupied by the brethren and sisters who spoke freely of their faith, hope, trials and joys. It was indeed cheering to hear from so many, coming from different places. Those who preach the Word, present, were Bro. Bates, Ingraham, Andrews, Frisbie, Holt and Lawrence. We were all gratified and comforted with remarks from Bro. Frisbie, of Michigan, relative to his former position in opposing the Sabbath, and his conversion to the Bible Sabbath. Truly, God and the truth have done much for this dear brother.

During the Conference we were not a little cheered on hearing that Bro. A. Stone of Eden Vt., and Bro. H. P. Hall of Wisconsin, have both come out on the present truth, and are beginning to preach it. May God bless them abundantly. The brethren and sisters returned to their homes comforted, and the messengers have gone out into the field with fresh courage.

The principal object of this Meeting was to consider the interest of the church of Christ, our present duty as a people, and the best plans to advance the cause of truth.

Much was said relative to the manner in which the present truth should be presented. There was but this one feeling with all present. That although it is our duty to speak the truth with boldness, yet it should be done in love; and if opponents are abusive, it should be endured with patience and meekness; they being the objects of our pity.

The business meetings were conducted with perfect harmony of feeling. The subject of the best plan to circulate our publications was introduced, and after remarks were made on the subject, a committee was chosen to prepare a report. This report was finally unanimously adopted.

Report of Committee.

We the undersigned committee, chosen by the Conference now being held in Rochester, N. Y., to consider the subject of issuing Tracts on the present truth, and also the manner of sustaining the *Advent Review*, submit the following report:

That whereas the Tracts heretofore issued from the *Review* Office have gone out gratuitously, sustained mostly by large donations from a few individual brethren who have been anxious to spread the truth to all who were willing to receive it; and as this work, in the providence of God, is rapidly extending and widening throughout the wide field, we consider that this work would advance much more for the glory of God and his cause by an equalization of the burden of the means among the friends of the cause.

We, therefore, recommend to the traveling brethren, agents and all who wish Tracts for circulation, that they purchase them of Bro. White at first cost, that thus the Tract fund may be kept good.

Respecting the *Review*, we further consider that the cause now demands that it should be sent out to the scattered flock weekly, and that all the friends of the cause should aid in this work, according to their ability to do so, that the burden of the expense may not fall on the few.

JOSEPH BATES, }
J. B. FRISBIE, } Committee.
G. W. HOLT, }

Rochester, N. Y., July 16th; 1853.

Expression of the Conference.

THE Brethren assembled in Conference at Rochester deem it duty to make an expression of their sentiment with regard to the course of Bro. James White in the publication of the *Advent Review*, and also the management of other business entrusted to his care.

Resolved unanimously, That the course of Brother White in the management of the Paper and of the business entrusted to his care meets our full approval, and that he has our confidence and sympathy in the course which he has pursued.

It was then voted that this resolution be signed by such of the Publishing Committee as were present, and published in the *Review*.

JOSEPH BATES, } Publishing
J. N. ANDREWS, } Committee.

Rochester, July 19th, 1853.

THE *Review* alone, with the blessing of God, has brought many to the keeping of the Sabbath. We are anxious that it should have a greater circulation.

Brethren, ask your friends to take the *Review*. Send in the names of those you hope to benefit. Then take the trouble to ascertain whether it is acceptable, and doing good. If not, you can order it discontinued. Let us all be active in the work of spreading the truth before others. It is no time to be idle.

TRACTS.

THERE has been \$31 received for Tracts, more than has been paid out. This, with \$156 worth on hand, makes the Tract fund amount to \$187. Besides this, several brethren have Tracts on hand. When these are sold and the pay sent in, it will be added to the Tract fund.

We are satisfied that the brethren have adopted the best plan to circulate Tracts. Our former plan of circulating them gratuitously, threw too much responsibility on the publisher. We refused to bear the responsibility of receiving donations from the faithful, to publish Tracts to be put into the hands of those who might ask for them to be distributed, perhaps injudiciously. Now the responsibility of using the Lord's property rests on the many who wish to circulate them. We can publish Tracts as cheap as at any publishing office in the Union, and shall let the brethren have them at cost, which is some less than the retail prices set to each Tract. This will be necessary, that agents and traveling brethren may be able to pay freight on Tracts they get from this office.

Much good can be done in circulating Tracts. Let all the friends of the cause do what they can in this respect.

THE BIBLE EXAMINER.—This paper, published monthly by GEORGE STORRS 140 Fulton street, New York, is principally devoted to the immortality subject. We were acquainted with the clear and powerful writings of GEORGE STORRS on this subject, also the Sonship of Christ, in 1843 and 1844. He then had access to thousands of minds, which would not have been the case had it not been for the Advent movement. That movement aroused the people, and enabled many to shake off the power of sectarian creeds, and prepared the way for the bible doctrine of Life and Immortality alone through Christ. Bro. Storrs should highly regard that movement, if for nothing else than this. We can say nothing in favor of his position relative to the Advent movement, or the Jew question. We think he was nearer right ten years since than now. But it is just to say, that the immortality question, as ably defended by the *Examiner*, has brought many to a position where they are ready to receive the bible doctrines connected with the message of the third angel of Rev. xiv, 9-12.

Our readers will remember that we not long since replied to the charge of "Dishonesty" made by the *Examiner*. We thought it a very rash course to take to reclaim the *Review*. We also stated our regret that the date of George Storrs' sermon on the return of the Jews, published in the *Review*, which was written in 1843, was not given, and that we did not state that he had changed his views on that question, as we had no desire to conceal the fact.

We are glad to see that the *Examiner* is satisfied with our explanation, and thinks it was "a little too severe" on us. We are fully satisfied.

The word Sanctuary.

SOME time since a list of those texts of Scripture in which the word Sanctuary occurs, was published in the *Review*.—One hundred forty five instances were there presented. Another instance of the word occurs in Eze. xiv, 3. The word also occurs in the margin of Psalms lxxiv, 7. But as its use in the text was noticed in the published list, this does not furnish an additional instance. J. N. A.

New Work.

THE excellent Poem on *Time and Prophecy*, from the pen of Bro. URIAH SMITH, will soon be out in Book form. It will contain 120 pages, well bound—price 25 cents—postage 4 cts. Those who wish this work, will please send in their orders soon.

To Correspondents.

WM. L. SAXBY.—You did not give us the Post Office Address of T. R. Jenks, for the *Review*.

A. WOODRUFF.—The Books were probably sent. We send again to Oswego, by Bro. E. Goodwin.

C. GOULD.—You requested us to stop a Paper; but neglected to state the person's Post Office Address. We have not time to spend in searching our Books through to find a person's name. The Address should be given in all such cases.

A. ROSS.—Where is C. Mipch's paper now sent?

A. J. RICHMOND.—The chart can be had of Bro. A. A. Dodge, Jackson, or of Bro. J. B. Frisbie, Chelsea, Mich., with rollers. Or we will send you a Chart by Mail, and pay postage, for \$2, at your risk.

A. B. PEARSALL.—Bro. Loughborough and Cornell hold a Conference at Salem, Ind., the 27th and 28th. You will see that the meeting at Jackson, is only an evening meeting.—Bro. Frisbie thinks he can meet with you about the time mentioned. He will give notice in the *Review* in season.

Bro. Joseph Bates has gone West. His first meeting is to be at Milan, Ohio.

Appointments.

PROVIDENCE permitting, we will hold a Conference in St. Lawrence Co., N. Y., August 27th and 28th. It should be held in a Grove, Meeting-house, or some other convenient place, and where it will best accommodate those who wish to hear the reasons of our faith.

We also design holding a Conference in Stowe, Vt., one or two weeks after. We now expect that Bro. Andrews and Edson will attend these meetings with us. Particular notice can be given in the next *Review*. JAMES WHITE.

PROVIDENCE permitting, we will hold meetings with the brethren as follows:—Alden, Ill.,—a Conference—August 6th and 7th; Kingsbury, Ind., as Bro. J. Catlin may appoint, August 20th and 21st; Salem,—a Conference—the 27th and 28th; Jackson, Mich., Evening of the 31st; Sylvan, Evening of Sept. 1st. J. N. LOUGHBOROUGH.
M. E. CORNELL.

THERE will be a Meeting held at Hastings, Mich., August 6th and 7th. The Bro. will decide where the meeting should be held. S. T. CHANSON.

Publications.

THE Sanctuary and Twenty-three Hundred Days—68 pages—price 7 cents—postage 1 cent.
Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.

A Refutation of the Claims of Sunday keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.

Volume I, II and III of the *Review*, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III. Supplement to Advent and Sabbath Hymns—32 pages—price 5 cents—postage 1 cent.

Our collection of Advent and Sabbath Hymns, with the Supplement bound with it—144 pages—price 30 cents—postage 4 cents.

THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2. It can be had of Otis Nichols, Dorchester, Mass., or at this Office. It can be sent by Mail without rollers for the same price.

YOUTH'S INSTRUCTOR.—This is a small paper published at this Office monthly for the benefit of the young—8 pages—price 25 cents for 12 numbers.

Bro. A. A. Dodge and Wm. M. Smith, of Jackson, Mich., will please act as Agents for the *Review*, wherever their business may call them.

Letters.

J. F. Muliken, E. Day, S. T. Chanson, 2, A. J. Richmond, S. Mills, G. Gould, M. Dennis, D. Hewitt, E. P. Butler, A. R. Pearsall, S. W. Rhodes, J. Hart, T. B. Mead, L. J. Richmond, W. A. Raymond, J. P. Kellogg.

Receipts.

J. K. Bellows, G. S. Miles, H. Hall, Jr., A. Peen, D. W. Johnson, W. L. Saxby, J. Mack, P. Finster, J. Hamilton, A. Miller, L. Morton, E. Gray, J. B. Lamson, E. Everts, E. D. Cook, E. A. Poole, J. Crandall, A. Stone, A. White, J. A. B. Calkins, N. Stillman, E. Scribner, E. Newson, M. Kellogg, P. Cash, M. Roberts, M. Norton, A. Voke, J. B. Sweet, A. H. Robinson, W. O. Brigham, J. M. Ballou, Wm. Peabody, J. Jackson, R. Curtis, each \$1.

O. Benson, U. Bucklin, J. W. Becker, R. B. Wheeler, J. Stone, a Friend, J. Lamson, P. Lamson, A. E. Gridley, J. Byington, S. Arnold, J. Lindsey, Wm. Hills, Sr. Cole, J. C. and P. Day, Wm. Chapman, J. A. Blackman, Geo. Cobb, M. Curtis, each \$2.
L. Carpenter, F. Strong, O. Nichols, friends in Dartmouth, G. R. Clark, I. T. Day, each \$5.

S. G. Cottrell \$3.75; L. Hall \$2.75; D. C. and C. C. Turner \$2.50; P. Miller, Jr. \$1.50; H. Hall, Sr. Hall, P. Brown, W. H. Brigham, Bro. Burroughs, each 50 cents; A. Ross, B. Scovill, each 75 cents; H. Hall, a Friend, each 25 cents.
Fifty-five dollars behind, on the *Review*.

AGENTS.

THE following is a list of Agents whose duty it shall be to forward the names and address (in plain writing) of all who should receive the *Review*; also, to give information of such to whom it should be discontinued. And to receive the free-will offerings of their Brethren and Sisters for the support of the *Review* and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

MAINE.		VERMONT.	
N. N. Lunt,	Portland.	E. Everts,	Yergonne.
S. W. Flanders,	Canaan.	H. Gardier,	Panton.
Cyprian Stevens,	Paris.	S. Willey,	Whitlock.
S. Howland,	Topsham.	CONNECTICUT.	
W. T. Hanniford,	Orrington.	E. L. H. Chamberlain,	Madison.
Wm. Bryant,	Wilton.	A. Belden,	Kensington.
NEW HAMPSHIRE.		NEW YORK.	
J. Stowell,	Washington.	W. S. Ingraham,	Bath.
S. Bunnell,	Claremont.	A. Ross,	Caughdenoy.
MASSACHUSETTS.		David Upson,	Moreland.
H. Flower,	Ashfield.	R. F. Cottrell,	Mill Grove.
O. Nichols,	Dorchester.	John Wager,	Orangeport.
O. Davis,	N. Fairhaven.	L. Carpenter,	Seneca.
L. Paine,	Ware.	A. H. Robinson,	Sandy Creek.
Wm. Saxby,	Springfield.	E. A. Poole,	Lincolnton.
VERMONT.		J. A. Loughhead,	Elmira.
R. Loveland,	Johnson.	MICHIGAN.	
H. Bingham,	Morrison.	Albert Avery,	Locks.
S. H. Peck,	Wolcott.	J. P. Kellogg,	Tyrons.
Lewis Bean,	Hardwick.	Ira Gardner,	Yergonne.
H. A. Churchill,	Stowe.	David Hewett,	Battle Creek.
E. P. Butler,	Waterbury.	Isaiah Rathbone,	Eagle Lake.
Josiah Hart,	Northfield.	C. S. Glover,	Sylvan.
R. G. Lockwood,	Waitfield.	A. B. Pearsall,	Grand Rapids.
W. Morse,	East Bethel.	A. A. Dodge,	Jackson.
L. Titus,	E. Charlestown.	Wm. M. Smith,	"
Alonzo Lee,	Derby Line.	PENNYSYLVANIA.	
		M. L. Dean,	Ulysses.