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

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I'LL TRUST IN THEE.

BY ANNIE E. SMITH.

TUNE—"The Pilot."

O FATHER, let a heavenly calm
Pervade this anxious breast;
I'd lean upon thy gracious arm,
And in thy bosom rest.
Be thou my sure support and guide
O'er life's tempestuous sea;
And then, whatever may betide,
I'll ever trust in thee.

Why should I murmur and repine,
At hardship, grief and loss?
Since this will but the gold refine,
And purge away the dross.
If by temptations sorely tried,
Quick to thine aid I'll flee,
And then, whatever may betide,
I'll ever trust in thee.

Give me a soul inured to woe;
Resigned to every ill;
My chief delight while here below,
To do thy holy will.
Though friends forsake, and foes deride,
Thou shalt my portion be;
And then, whatever may betide,
I'll ever trust in thee.

O God, thy grace and strength impart,
That, till the race is run,
I e'er may say, with grateful heart,
Thy will, not mine, be done;
And near the Saviour's bleeding side
Keep me, from evil free;
And then, whatever may betide,
I'll ever trust in thee.

Rochester, Sept., 1853.

SIGNS OF THE TIMES.

BY THE EDITOR.

[Concluded.]

(5.) Isa. viii, 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We shall show that the last part, at least, of this chapter applies to the present time, and that verses 19 and 20 especially point out Spiritualism.

Verses 9-13. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid.—Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread."

The spirits testify that the object of their mission is to break up the divisions now existing in society, and to associate mankind in one common brotherhood. Hon. Mr. Tallmadge reports the spirit of John C. Calhoun as addressing him thus: "My friend, the question is often put to you, 'What good can result from these manifestations?' I will answer: It is to draw mankind together in harmony, and convince skeptics of the immortal-

ity of the soul." Mr. Tallmadge also states that the question, "What do spirits propose to accomplish by these new manifestations," being put to the spirit of W. E. Channing, the answer was as follows: "To unite mankind, and convince skeptical minds of the immortality of the soul." It is stated that the unclean spirits [Rev. xvi, 13, 14] "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty."

We are of the opinion that the "association" and "confederacy," spoken of by the Prophet, refers to what the spirits propose to do. But they will be "broken in pieces." Their counsel "shall come to nought;" for God is with his people.—The seven last plagues will break them in pieces; "the hail shall sweep away the refuge of lies."

The people of God are told not to fear "their fear, nor be afraid." That is, they should have neither fear nor reverence for the spirits, which are feared and greatly revered by Spiritualists.—God's people are told in verse 13th to "sanctify the Lord of hosts himself." While many sanctify, or set apart the spirits to be their teachers and guides, the living God himself must be chosen as your guide to immortality and eternal life. "Let him be your fear, and let him be your dread."—Take the Sacred Book of God, and go to him in prayer, if you would learn the way to life eternal.

Verses 14, 15. "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." The Jewish church and the Gentile church are evidently referred to here as "both the houses of Israel." The doctrine of the First Advent was a stone of stumbling to the Jews; so is the doctrine of his Second Advent to the Gentile church.—Mark the downward course. "And many among them shall stumble, and fall, and be broken, and be snared, and be taken."

Verses 16, 17. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hehideth his face from the house of Jacob, and I will look for him." Here are points of thrilling interest. First, the prophecy applies to a period when the law is to be sealed among the disciples—not Jews—hence we can safely say that it applies to the dispensation of the gospel. And second, it applies to that period when the church should look for the coming of the Lord. Mark the phrase, "I will look for him." Therefore the prophecy applies to the close of the gospel, in the time of the end, when the church may scripturally look for the second coming of Christ. This time of spiritual dearth is the period when his face is apparently hid from the house of Jacob.

But what shall we understand by the words, "bind up the testimony?" The testimony to be bound up among the disciples of Christ must be the testimony of Jesus Christ, spoken of in connection with the commandments of God. Rev. xii, 17. It is spoken of by the prophet in connection with sealing the law, which is the law of God or ten commandments. This may refer to the whole testimony of Jesus Christ, which is to be kept by the remnant of the church, just before Jesus comes. In order for the whole testimony of Jesus to be kept by the church, attention must be paid to those portions which have long been trodden down, and thus the testimony that has been torn asunder be bound up.

If reference is made only to that portion of the testimony of Jesus which may be called present truth, then we see a clear fulfillment by those who teach the message of the third angel. Those who present this message understandingly, must first show the fulfillment of the messages of the first and second angels, [verses 6-8,] in the past Advent movement. Thus they chain all three messages together, show their harmony, and the fulfillment of God's word in them, and the testimony relative to the second coming of Christ is bound up.

The law to be sealed among the disciples, most certainly is the law of God, the ten commandments. No one will say that the word law here refers to the ceremonial law of Moses, the "law of commandments contained in ordinances;" for that hand-writing of ordinances was nailed to the cross and taken out of the way at the death of Christ.—Therefore, the law to be sealed among the disciples of Christ is the law of ten commandments. Ex. xx, 8-11. And remember, that this is to be accomplished at the very period when they are waiting for Christ's coming.

The word law, as used here by the Prophet, certainly does not mean a part of the law; nine tenths of the commandments of God would not be the law. The word embraces the whole law, all ten of its precepts. The Sabbath, guarded and enforced by the fourth precept of the holy law of God, has long been trodden down by the professed disciples of Christ; but the time has come for it to be restored, and the fourth precept of that law, as well as the other nine, sealed among the disciples of Christ. Says John, "And I saw another angel ascending from the east, having the seal of the living God," &c. Rev. vii, 2.

Verse 18. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." This, without doubt, refers to the disciples of Christ, at this day, after the law of God is sealed upon their hearts. They have respect to all the commandments of God. They "remember the Sabbath day to keep it holy."—Like the original disciples, they rest on the "Sabbath-day according to the commandment." Luke xxiii, 56. This makes them appear, in the eyes of the world, very odd. They are a "peculiar people." See Titus ii, 15. They are emphatically, "signs and wonders in Israel, from the Lord of hosts, which dwelleth in mount Zion."

Verses 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits," &c. From a brief examination of a portion of this chapter thus far, we see that it was spoken in reference to the present time, and that verses 19, 20, do refer to Spiritualism. And, according to this prophecy, at the very period when the injunction, "seal the law among my disciples," is binding, the people are seeking to those who have familiar spirits. While the saints are being sealed for heaven, those who reject the truth are to be sealed by the strongest delusion of Satan for perdition. And it is a fact that the present interest on the Sabbath, and the law of God among us, commenced very near the time that the "Rochester Knocking" was first heard of.

Verses 21, 22, gives the dreadful end of those who reject God's holy and righteous law, and instead of seeking to the living God for knowledge, seek unto the dead.

"And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves,

and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

On the other hand, John saw the sealed disciples of Christ, standing on the Mount Zion with the Lamb. "And they sung the song of Moses the servant of God, and the song of the Lamb."—Happy, triumphant deliverance!

7. *Cry of peace and safety.* "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v, 1-6. The seventh sign to which we call attention is this universal cry of peace and safety, mentioned by the Apostle.

Two distinct classes are here spoken of. One class, called brethren, have an understanding of the times and seasons, and know perfectly well that the day of the Lord will come on the wicked as a thief. They are not in darkness themselves so that that day should overtake them as a thief. They are the children of the light and of the day. They are not asleep; but awake and watching for the day of the Lord. The other class will not understand the times and seasons; and although the day of God's wrath is hastening upon them greatly, they will be crying, "peace and safety." They will be in darkness, or without knowledge as to the approach of the day of the Lord, and sudden destruction will come upon them as a thief in the night, and there will be no escape for them. The two classes are represented thus: One by a person awake and watching; the other by a person asleep.

We will first notice the doctrine of a temporal millennium, or the conversion of the world and spiritual reign of Christ 1000 years before the Judgment. This unscriptural doctrine, so generally held by the churches of this day, is of quite recent date, and is well calculated to lull the church and world to sleep. While looking for the world's conversion, they will not be expecting the day of the Lord. It will come upon such as a thief. The first that taught the modern doctrine of a temporal millennium was Daniel Whitby, who died in 1726, aged 88. He taught that the reign of Christ during the 1000 years was not personal but spiritual.

Our Lord taught that the wheat and tares should grow together until the harvest; and the harvest is the end of the world. And that as it was in the days of Noah, so shall it be also at the coming of the Son of man. "Wide is the gate," said our Lord, "and broad is the way, that leadeth to destruction and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, 14. He does not say that the narrow way to life is to grow wider and wider till the whole world can walk in it. The scriptures plainly teach that as we approach the end, the love of many will wax cold, men will be turned from the truth to fables, so that the few who bend their lonely foot-steps in the narrow way to life will be less and less. O that honest souls, now asleep as to the Lord's coming, dreaming of the world's conversion, would awake before sudden destruction comes upon them.

The doctrine of universal salvation is also of recent date. It is a fable of the last days to lull the thousands to sleep. It is a device of Satan to close the ear against the warning voice of truth. The Universalist has taken the advantage of the unscriptural doctrine that all men have immortality, and that the sinner is to wait eternally in hell fire, and has built himself up on these errors found in the creeds of the churches. But lay out the doctrine of immortality through Christ, and obtained at the resurrection of the just, at the second coming of Christ and the Universalist is "done over" at once. To suit his views, the words of our Lord

[Matt. vii, 13, 14] should be altered so as to read something as follows:—Wide is the gate, and broad is the way, that leadeth to life, and all the world go in thereat; because strait is the gate, and narrow is the way, which leadeth to destruction, and none can find it!

The alarm has been given. The gospel of the kingdom has been preached in all the world; and the fears of the people have been aroused. But the evil servant cried, "My Lord delayeth his coming," which put the fears of thousands to an end. Then, when the period of confident expectation of the coming of the Lord passed by, the scoffer triumphed, and the unprepared were greatly relieved. The world and the body of the church have fallen asleep upon the subject of the judgment at hand. Such a time of "ease in Zion" never was known. "Peace and safety" is heard throughout the land.

But we are of the opinion that this cry of peace and safety is yet to have a more perfect fulfillment in the wide-spread delusion of Spiritualism. That "ism" has no Devil, no judgment and no punishment of the wicked. All enter some one of the circles of the spirit world at death. There the vilest find pardon of sins committed in this world, and ascend in triumph to the higher circles! All are safe; for although they may be guilty of crime of the blackest dye, yet at death they can do nothing less than to enter some one of these lower circles.

That enemy of Jesus Christ, Thomas Paine, is now reported through a medium, Rev. C. Hammond, to be in the highest circle of the spirit world!—He says that his name is "written in the records of eternal life," that he has received the plaudit, "well done good servant," that he has obtained the "reward" of the faithful, and has entered into eternal "joy."!! Nothing short of a demon could have the brass to talk of Paine on this wise. We give the following brief description of Paine's character from the *Encyclopedia of Religious knowledge*.

"This unhappy believer died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable, vain, cowardly, filthy, envious, malignant, dishonest and drunken. In the distress of his last sickness, he frequently called out, 'Lord Jesus! help me.' Dr. Manley asked him whether, from his calling so often on the Saviour, it was to be inferred that he believed the gospel. He replied at last, 'I have no wish to believe on that subject.'"

So died Thomas Paine in the depths of wickedness; and now he is a sainted spirit in the highest circle of the spirit world, and has come to teach this "Rev. Charles Hammond," who, under his inspiration, is to enlighten the world!!

What a hope is here held out to the vilest sinner! He may go on in crime, and feel assured of finally reveling with Paine in the glories of the higher circles of heaven!! It is evident that all who are caught in the snare of Spiritualism, will, with feelings of perfect "peace and safety," risk their soul's salvation, without repentance, and without the benefits of the atoning blood of Christ.

"When they shall say peace and safety, then sudden destruction cometh upon them," &c. From this we understand that those who reject the truth, and are in darkness as to the approach of the day of the Lord, will be united in the cry of peace and safety. We see but two classes in that dreadful hour. One is obeying the injunction of the Apostle, "Let us not sleep, as do others; but let us watch and be sober." With the deepest interest they are watching the signs of the times, lest the day of the Lord come upon them as a thief. The other class is saying, "Peace and safety."

8. *Iniquity abounds.* "And because iniquity shall abound, the love of many shall wax cold.—But he that shall endure unto the end, the same shall be saved." Matt. xxiv, 12, 13. The "end" here mentioned is the end of the world spoken of in verse 3, in connection with Christ's coming.—Then, just prior to the end, iniquity is to abound, the love of many wax cold; but the faithful soul that endures the perils of this time, will be saved when Jesus comes.

This deplorable state of things is spoken of by

the Apostle as follows: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents; unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 1-5.

This dreadful picture represents the main body of the nominal churches of the last days. It is not a representation of that portion of community who make no profession of religion; but of those who have a "form of godliness." Iniquity abounds in the church, which calls down the frown of God, and the love of the body has grown cold. "From such turn away." This is in harmony with the voice from heaven, "Come out of her my people." Rev. xviii, 4. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, [a thing is incorrectly supplied,] and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 16-18.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 1-4.

Luther said, just before his death in 1546: "The day of judgment is not far off; yea, will not be absent above 300 years longer." And speaking of the state of things near the end, while writing on the prophetic periods of Daniel, in his German Bible, he says: "About the consummation of these periods, this gospel will be shut out of all the churches and confined to private houses."

"Dr. Cotton Mather, who died about 100 years since, near Boston, a little before his death, wrote on the second coming of Christ. And he confidently affirmed, from the word of God, that the end of all things was near at hand, and gave it as his settled opinion, that there were persons then living who would live to witness the coming of Christ in the clouds of heaven; and that a little before the burning day, the nominal church would be in a fallen and corrupt, or lukewarm state; and to use his own words: 'It will be like a dead, putrid carcass, having no faith in the Lord's coming.' Yes, Jesus declared, 1800 years ago, that there would be but little of this faith when he comes. How fearfully it is now fulfilled! How few believe in his coming!"

Says Dr. Griffon: "The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that is adored.—Buy and sell, and get gain—out with the thoughts of death—away with the Judgment and Heaven—my farms, my merchandise; I will have them, though the earth trembles under my feet, and Heaven weeps blood upon my head!"

Says Charles Beecher: "Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!"

The world is full of iniquity and crime. "As it was in the days of Noah," and "of Lot," "so shall it be also in the days of the Son of man." Mankind was then so corrupt that God had to destroy them off the face of the earth. But the sins of this generation are more heaven-daring than those of any former generation since time began; and the only reason why the wrath of Almighty God is not at once poured out, is because of the inter-

cessions of Christ for his scattered people. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Isa. i, 9. Says the *Christian Herald*: "It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increases."

We might here mention the abundance of riches, silver and gold, heaped together, not only by individuals, but by numerous incorporations.—Look at the many banking institutions, the amount of insurance capital, &c., &c., now existing, and then read what the Apostle says to the rich respecting their treasures. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v, 1-3.

Also we might mention the multitudes of scoffers at the blessed hope and glorious appearing of Christ, both in the churches and out of them.—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 3-7.

The personal coming of Christ, the resurrection of the body, and the destruction of this earth by fire, as the old world was destroyed by water, are at this day denied in the pulpit, and by the religious press. There are a few exceptions, however. And it is a fact that these scriptural doctrines are scoffed at by many who profess the religion of Christ.

9. *The first angel's message* [Rev. xiv, 6, 7] has been given. John saw this angel "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, &c." This is evidently the same as "this gospel of the kingdom," [Matt. xxiv, 14,] which was to be preached in all the world for a witness. The fulfillment of this, we have already shown.

This angel says, "Fear God, and give glory to him; for the hour [period] of his judgment is come." His message not only relates to the Judgment; but, also, to the time of the Judgment.—This angel must symbolize a class of religious teachers who proclaim a corresponding message.—Mark this: The angel does not symbolize a class of men who are teaching that the Judgment is more than a thousand years in the future, or that we may know nothing of the time of its coming.—But he does symbolize that class who teach that the period has come for the Judgment to be expected. Therefore, the first angel's message has its fulfillment in the proclamation of the immediate coming of our Lord Jesus Christ which has been given to this generation.

Luther did not teach that the hour of the Judgment had come. He looked forward for that event about 300 years. This message, based on the book of Daniel, could not have been given while that book was closed up and sealed, which was the case until 1798. The signs in the sun, moon and stars must first be fulfilled.

But it may be said that the Advent movement was not of God, because those engaged in it did not realize all they expected. But if we had realized all we expected in 1843, if Christ had then come, where would the second and third angels give their messages? Think of this. A disappointment and delay is as necessary to fulfill this chapter, as to expect and proclaim Christ's coming.

Again, look at the shouting multitude who cried Hosanna, when Christ meekly rode into Jer-

usalem. Were their hopes realized? Not at all. They expected the Master to immediately ascend the throne of David; but see him in a few days on the cross, and the disciples scattered. Yet the whole display was a fulfillment of Zech. ix, 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The Pharisees wished the Master to rebuke the disciples when they shouted in fulfillment of this prophecy: but he replied, "I tell you that if these should hold their peace, the stones would immediately cry out." The whole plan was according to the mind and Spirit of God. They had to cry "Hosanna" to fulfill the prophecy; yet all their expectations failed. So when the right time came for the first angel's message to be given, hundreds were at once moved out to swell the note of warning. God's Spirit urged them out. And if they had held their peace, ten thousand voices would have been heard from the very stones, "Fear God and give glory to him; for the hour of his judgment is come."

It may also be said that the Advent movement has not been sufficiently extensive to be a fulfillment of prophecy, and a forerunner of the Second Advent. Please look at the fulfillment of prophecy in the preparatory work, and forerunner of the First Advent.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Isa. xl, 3.

This prophecy was fulfilled in the person of John the baptist, in his short and limited ministry. He had neither printing-presses nor the benefit of railroad cars. But one voice was raised, and that in the wilderness of Judea.

Hundreds of ministers of Christ have gone forth, proclaiming the doctrine of the Second Advent; and instead of one voice, thousands have been raised, until the earth has rung again with shouts of "Behold he cometh." In 1843, six or eight Advent periodicals were published, and sheets and tracts were scattered throughout the land like the leaves of Autumn. We have before shown the extent of the proclamation in other countries.

10. *The second angel's message* [verse 8th,] has also been fulfilled. "And there followed another angel, saying, Babylon is fallen, is fallen, &c." This angel does not proclaim his message at the time of the first; but follows after. It is a well known fact that the burden of the first message was given from 1840 to the first part of 1844. It is also a fact that the announcement, "Babylon is fallen," was made in 1844, and that the burden of that message, which called many thousands from the different churches, closed in the Autumn of 1844. This movement being local, the angel is not said to make his proclamation with a loud voice. But the first angel announces the hour of God's judgment with a loud voice. The fulfillment was a mighty movement, which took hold of the public mind.—The solemn announcement of the third angel is made with a loud voice. And this is the period of the preparatory work of another mighty movement, in fulfillment of the third angel's loud cry.

11. *The third angel's message.* "And the third angel followed them with a loud voice, &c." See verses 9-12. This is another distinct message which follows the second. We have stated that the burden of the second message closed in the Autumn of 1844. That was the period of confident expectation for the coming of the Lord, and the great disappointment to those who loved his appearing. A scene of severe trial has followed, which has called for the patience of the saints.—Those who have stood firm have had "need of patience." See Heb. x, 35-39. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Verse 12. This is the closing part of the message of the third angel, and perfectly applies to the period since 1844. This has been our time of pa-

tience. And it is an interesting fact that in this period the subject of the commandments of God has been agitated by those who are waiting for the Lord. Commandment-keepers are, therefore, a sign of the immediate coming of Christ; for the next event in the prophecy, is the Son of man on the white cloud with a sharp sickle in his hand ready to reap the harvest of the earth. See verse 14.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. What is the matter with the dragon now? What is this that moves his ire? We may keep the first, second, third, fifth, sixth, seventh, eighth, ninth and tenth commandments according to the letter, and the dragon will be as quiet as a lamb. We may awkwardly try to keep the fourth commandment on the first day of the week, and the dragon says that is right. Then what is the matter? We will tell you. The commandment-keepers feel bound to observe the letter of the fourth commandment, just as they do the letter of the other nine. And when the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God," they feel bound to believe and obey. This separates them from the world, on two days at least. To the world it looks odd, and very inconvenient. In short, to take a bold stand for the Sabbath of the fourth commandment is perfectly calculated to stir the ire of the dragon. Reader, can you show any reason why the dragon should make war on the remnant, only that they observe the seventh-day Sabbath? If you can, please do so.

But what is the remnant of the church? A remnant of cloth is understood to be a small piece, and the last end of the web. The remnant of the church, then, must be Christ's "little flock" [Luke xii, 32] who are waiting for his coming, and to whom it is the Father's good pleasure to give the kingdom." They must be the last end of the church; those who live in the last generation before Christ comes. Sabbath-keepers will understand it, when they are reviled, and called Jews, fools, fanatics, &c. The dragon is to make war on the remnant.

But mark the distinction here made between the commandments of God, and the testimony or faith of Jesus. "Here are they that keep the commandments of God, [the Father,] and the faith of Jesus," [the Son.] This excludes the blind Jew who rejects Jesus; also the professed Christian who boasts of faith in Jesus, but refuses to keep all ten of the commandments of God.

It is said by some that the commandments of God to be observed in this dispensation are not the ten given by the Father, but those given by Christ and the Apostles. But it is evident that the faith, or testimony of Jesus Christ embraces all the commandments of our Lord Jesus Christ and of his holy Apostles. It embraces all the doctrines and requirements of the New Testament, peculiar to the gospel dispensation. The remnant were to keep all these, under the head of the faith of Jesus, and they were also to keep the commandments of God the Father besides. If the ten are not here referred to, we have yet to learn what the commandments of God are?

Says the apostle James, "There is one lawgiver, who is able to save and to destroy." Chap. iv, 12. Who is this lawgiver? If it be Christ, then who is our advocate? In this case we have none.—"Sin is the transgression of the law" of this lawgiver. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii, 1. This shows beyond all doubt that God the Father is our lawgiver, and that Jesus Christ is our advocate. Jesus did not come to legislate, but to teach his Father's commandments, to "magnify the law, and make it honorable." "Jesus answered them and said, My doctrine is not mine, but his that sent me." John vii, 16. "The word which ye hear is not mine, but the Father's which sent me." Chap. xiv, 24. "As my Father hath taught me, I speak these things." Chap. viii, 28; xii, 49, 50.

But we are told that the law of God is not now

binding on Christians, that we are under law to Christ; that is, Christ is our lawgiver. Then "sin is the transgression of the law" of Christ! "And if any man sin, [transgress Christ's law,] we have an advocate" with Jesus Christ, the Pope of Rome!!

The last chapter of the Bible forever settles the point, that it is not the commandments of Christ and his Apostles alone, that are to be kept in the gospel dispensation. In verse 12, Christ says, "behold I come quickly." And in verse 13, he declares himself the "Alpha and Omega, the beginning and the end, the first and the last." He continues in verse 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The word *His* in this text can refer to no other than his Father, the one great Lawgiver. A precious promise indeed to commandment-keepers! They may enter the golden City, and feel that they have a right there! For a full exposition of the Sabbath question, see our publications.

Dear Reader, we have now passed through this subject, and have pointed out some of the most prominent signs of the immediate coming of the Son of man, and have shown their fulfillment by well known facts. We have seen the signs given the Jews to prove to them that Jesus was the true Messiah; also the more numerous and impressive signs of his second advent. Christ said of the Jews, that the men of Nineveh would rise up in the Judgment and condemn that generation. Also, that it would be more tolerable for the land of Sodom in the day of Judgment than for them. If you reject greater light, how will you stand in the Judgment? Will it not be more tolerable for the Jews in that day, than for you? O reject not the plain word of the Lord, now fulfilling before your eyes. Prepare to meet thy God.

If you love the glorious appearing of Christ, hold fast the rejoicing of the hope, live humble, keep the commandments of God and the faith of Jesus, and soon you will receive a crown of life with all who love his appearing. How natural for those who really love Christ, to love his appearing. A lack of love for his glorious appearing, betrays a want of love for the dear Saviour. The following from the Present Crisis, by John Hooper, England, is to the point:

"It was a prominent characteristic of the primitive Christians 'that they loved Christ's appearing,' and looked forward to it as the period that would consummate their happiness. Surely, if our affections were placed on the Saviour—if he was to us the chief among ten thousand, and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison with him—we should desire his return—we should long to 'see him as he is'—should pray, 'thy kingdom come'—'Come, Lord Jesus, come quickly.' 'Why is his chariot so long in coming? Why tarry the wheels of his chariot?' The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point, that I cannot refrain from quoting them. 'Let us suppose,' says he, 'for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'Oh no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming—I may die first, and that will be exactly the same as his coming to me?' Let her asseverations of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her lord, and probably fixed upon another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them which describe the time and the circumstances attendant on his return; hear her talking of it to her children, and teaching them to look forward to it as

the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day or the hour, when it was to take place.—Though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctified, and unconverted state, than all the noisy protestations at Annual Meetings, all the Bibles and tracts circulated, and missionaries sent out, are proofs of the reverse."

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, SEPT. 13, 1853.

THE SEVENTH-DAY SABBATH NOT ABOLISHED!

⚡ A REQUEST! ⚡

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches, "without note or comment," that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

THE FIRST DAY OF THE WEEK NOT THE SABBATH!

⚡ ANOTHER REQUEST! ⚡

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the REVIEW.

THE SABBATH.

Discussion and close investigation is our only hope for the advancement of the Sabbath cause. Wherever the subject is agitated, and defended in the spirit of meekness, it is sure to gain friends.

We call especial attention to the communication of Bro. E. Miller, Jr., and the reply to the same by Bro. R. F. Cottrell. As Bro. Miller's communication is free from that hitter, reproachful spirit, so common with his no-Sabbath brethren, we cheerfully give it entire. We hope he will not leave one stone unturned in the investigation of this subject till he either shows up the error of Sabbath-keeping, or becomes satisfied that we have the truth on this subject.

FRIEND WHITE:—Being casually thrown in contact with your paper, for June 23d, I noticed an article from R. F. Cottrell, under the caption of "The Harbinger's rule of Duty." He quotes the Harbinger, "Give us one plain direct passage from either the Old or New Testament that reads that either Jew or Gentile *christian* is required to keep the seventh day" &c., and says, "this is the rule by which the Harbinger decides that it is not duty to keep the Sabbath;" and to show the invalidity of the rule, says: "Give us one plain direct passage that reads that either Jew or Gentile *christian* should not kill, or steal, or bear false witness. One such passage cannot be found." I wish to test this assertion, and the validity of the "rule" spoken of. In order to do this, let me state two important facts, viz:

1. The law from Mt. Sinai—or the rule of life for the people of God, as given in the law, and in the prophets and in the Psalms, is given to Israel, and forms the rule of moral obligation for that dispensation.

2. The rule of life as given by the apostles is the rule of *christian* life.

The past dispensation is familiarly called the Jewish or law dispensation; and the present, the christian or gospel dispensation. If in the past dispensation, one not of the twelve tribes, would secure the favor of God, he must become a Jew by being circumcised, and submit to obey the then rule of life. If one, whether Jew or Gentile, will now secure the favor of God, he must become a *Christian*, and submit to the rule of life given by the apostles.

Now let us see whether we have any direct prohibition of killing, stealing, &c. 1 Pet. iv, 15. "But let none of you suffer as a murderer, or as a thief." 1 John, iii, 15. "And ye know that no murderer hath eternal life abiding in him." Rev. xxi, 8. "And murderers . . . shall have their part in the lake that burneth with fire and brimstone." Gal. v, 21. "Murders" are reckoned among the "works of the flesh," and such shall not inherit the kingdom of God.

Eph. iv, 28. "Let him that stole steal no more." Ver. 25. "Wherefore putting away lying, speak every man truth with his neighbor." Col. iii, 9. "Lie not one to another." Here is the prohibition of the things specified in varied language; more examples of which might be brought, besides, some instances where the apostles have quoted the ancient commands, touching these things, in form, as in Rom. xii, 9. Let not your correspondent try (as appears from his short article he will) to maintain his assertion by saying the word *christian* is not found in one of these passages. The apostles were each writing to *christians*, hence the passages do without note or comment, prohibit *christians* doing the things specified. If your correspondent thought that the Harbinger demanded that the passage enjoining the Sabbath should contain the word *christian*, his argument is excusable, otherwise it is an unworthy cavil. I will say, when you will produce the passage, addressed to the people of God since the establishment of the order of this dispensation, either enjoining the Sabbath in direct language, or reproving its violation, I will keep it. Doubtless this was the intention of the Harbinger.

Yourself, Friend Editor, quote in reply to the same passage from the Harbinger, "Remember the Sabbath day to keep it holy," and "the Seventh day is the Sabbath," and refer us to the law for the passages. No one disputes that the people of God in that dispensation were required to keep the Sabbath; but it devolves upon you to show that it is required of them in this. Bring the requirement as addressed to *christians*.

Both you and Friend Cottrell, quote, "The Sabbath was made for man," and infer that it was made for all men's observance: but to give any force to this inference you have to assume that man cannot be profited by the Sabbath except by his individual observance of it. This you should prove. I conceive that man as a race can be abundantly profited by it, while its observance was only enjoined upon one dispensation.

Please receive this as a friendly note from one, who has not a shadow of a doubt but you are in error in your views of the Sabbath. Give it a place, in your Review if you please, and if it is reviewed fairly the writer will be happy to read and profit thereby.

Yours in hope of the Kingdom of God,

E. MILLER, JR.

Middlebury, Elkhart Co., Ind., July 29th, 1853.

REPLY.

FRIEND MILLER:—I feel a pleasure in replying to your kind epistle, arising from the hope that my labor will not be in vain. Cheerfully would I devote my time to converse with one who has not "a shadow of a doubt" of my being in error on the Sabbath question. This perfect freedom from doubt is evidence, to my mind, that you have not carefully examined the evidences in favor of the Sabbath. Perhaps you might, in truth, adopt the language of Bro. A. J. Richmond as follows: "But from reading the Harbinger, and hearing but one side of the subject, and neglecting to examine it closely for myself, I had concluded that it was a 'yoke of bondage,' and 'done away.' But if you have carefully read the article in the Review of Aug. 11th, to which your attention was invited, perhaps you are not so free from doubts as you were.

In stating what you call "two important facts," you admit that the law from Sinai was the "rule of moral obligation for that dispensation." Bear with me, for I must exclaim, Who hath bewitched you, that you should think that the rule of moral obligation can be changed, without a change in the relation

existing between man and his Maker! Is God changeable? Could he make a better moral rule at the commencement of the gospel dispensation, than he could when he formed the first man? Can he improve his original law, which the inspired Psalmist pronounced "perfect," by abolishing one tenth part of it? And would he make known through the agency of man that he had changed that law which he spoke with his own mouth, in the hearing of all Israel; or that he had abolished it, and given a new "rule of moral obligation" in its stead.

After stating your two "facts" you speak of the different ways by which men might "secure the favor of God" in different dispensations. To live in favor with God, and to secure his favor are two things. Why is not man in favor with God? Because he is a sinner. What has made him such? Transgression of God's law; for "sin is the transgression of the law." Man is a sinner. He has lost the favor of God, and is justly exposed to the penalty of the law, which is death. There is no salvation for him unless God should abolish his law, or make another law by which he may be forgiven, and thus restored to favor. This second law is the same, in one sense, in both dispensations. That is, it consists of faith, repentance and obedience to certain rites, which are outward acts expressive of faith and repentance. In another sense it differs much in the two dispensations. In the former dispensation the faith was in a promised Messiah, and was accompanied by obedience to typical rites; in the latter, the faith is in a Messiah already come and sacrificed for sin, (transgression of the first named law,) and shown forth by corresponding obedience to commemorative rites or institutions. For example: In the Jewish dispensation the sinner must offer an animal, the blood of which must be shed; in the Christian age, he must be buried by baptism. The language of the former was, God will provide a sacrifice for sin; the latter declares that Christ died for our sins, was buried and rose again for our justification. Repentance is the same in both dispensations. It consists not merely in sorrow, but in breaking off from sin (transgression of the first law) by righteousness. (Obedience to that law.) Sorrow is not repentance; but godly sorrow *worketh* repentance, or reformation not to be repented of.

"Repentance is to leave the sins I loved before,
And show that I do truly grieve, by doing so no more."

Thus we see that, in order to save sinners, there must of necessity be a second law, or the first must be abolished. I have shown that this second law in the new dispensation, differs from the corresponding law in the old. Consequently they are distinguished from each other in the New Testament; the former being designated as "the works of the law," the latter as the hearing, or obedience of faith. Did God abolish the first law, to save all mankind in their sins? or did he institute a second law, to save believers from their sins. Does forgiveness of sins entitle the forgiven to a right to commit the same thing again? Mark! Christ did not die to redeem man from the transgression of a law given by the apostles after his death, but to redeem him from sin against a law already in existence.

By moral law, or "rule of moral obligation," I understand the first, or original law—the law man would have kept had he continued in favor with God, and which he must keep, if he is restored to his favor.—By ceremonial or ritual law I understand the second—the law which recognizes man as a sinner, and is a means of restoring him to favor. Viewing it thus, I am surprised when I hear any one speak of a change in moral obligation. To my mind, it seems equivalent to a change in God himself—that he has grown wiser since making his first attempt at a perfect rule of life.

The Sabbath is a part of the original law. It was made before man sinned. And how was it made?—God rested upon it, and then blessed and sanctified it, because he had rested upon it. If you can show any other time and manner of making the Sabbath, you are requested to do so. In regard to the expres-

sion of our Saviour, that the Sabbath was made for man, the learned have informed us that in the Greek, the word man is qualified by an "untranslated" article. That article, when translated, is the definite article *the*. So, in the original language, the passage reads "the Sabbath was made for *the man*; and as there was but one pair of human beings at the time when it was made, we cannot be at a loss in regard to the man for whom it was intended. This shows that the Sabbath was not a Jewish institution; and whether Adam could have been benefited by it, without observing it, you will, of course, enjoy your own opinion.

We have found a necessity for the two laws in the nature of things as they exist—man a sinner, and God willing to save him. Now if we can find the two laws in the Bible, the testimony, to me, will be sufficient. God spake ten commandments with his own voice, and wrote them with his own finger in tables of stone. Moses wrote the ordinances of the Jewish church in a book. The first is called "the law of God"—"the commandments of God;" the second, "the law of Moses," and "the law of the Lord, given by the hand of Moses." The tables are called "the tables of the covenant;" the book is called "the book of the covenant" and "the book of Moses."—Ex. xxxi, 18. Deut. xxxi, 24–26; ix, 9–11. 2 Chron. xxxiv, 30. Mark xii, 26.

The term law in the New Testament sometimes means one of these laws, and sometimes the other; the context always determining which is meant. Rejecting the idea of two laws, and claiming that the word law always means one and the same thing, will you show how to reconcile or harmonize the following scriptures.

The law of a carnal commandment. Heb. vii, 16. We know that the law is *spiritual*. Rom. vii, 14.

The priesthood being changed, there is made of necessity a change also of the law. Heb. vii, 12. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. v, 18.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Eph. ii, 15. Think not that I am come to destroy the law. Matt. v, 14.

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, (*margin*, laws of truth,) good statutes and commandments. Neh. ix, 13. Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, (*had* done these things before the giving of the law at Sinai,) and their eyes were after their father's idols; *wherefore* I gave them also statutes that were not good, and judgments whereby they should not live. Eze. xx, 24, 25.

Peter calls "the law of Moses" a yoke "which neither our fathers nor we were able to bear." Acts xv, 5, 10. Paul says, I delight in "the law of God" after the inward man. Rom. vii, 22.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Gal. v, 4. The doers of the law shall be justified. Rom. ii, 13.

When the priesthood was changed, from the typical to the antitypical, there was of necessity a change of the law. What law? Not the original, royal law of ten commandments, for that can never change.—The idea that the fourth commandment was fulfilled by Christ, and consequently abolished, is false; for that law does not pass away by little fragments.—One jot or one tittle shall in no wise pass from the law, till all be fulfilled. So if fulfilling it does it away, it will all be fulfilled, and all go together.—But the context shows that all the *prophets* must be fulfilled before one particle of the law can pass.—James informs *Christians* that, if they fulfill the royal law, they "do well." He also tells them that "whosoever shall keep the whole law, and yet offend in one, he is guilty of all." And lest any should mistake the law of which he speaks, he immediately quotes two of the ten commandments. James ii, 8–

12. The first law then is not changed; we must therefore look to the second. The ritual law, we have seen, is changed from a typical, to a commemorative character. It is now known as "the gospel" or "the faith." Sin is still the transgression of the law, and the wages of sin is death. To escape this penalty, and "secure the favor of God" a person must be "obedient to the faith." "He must become a *Christian* and submit to the rule" submitted to and taught "by the apostles." He must "delight in the law of God, after the inward man"—keep the whole law, and not offend in one precept lest he become guilty of all. "For there is one lawgiver, (not twelve,) who is able to save and to destroy." James iv, 12. "Here are they that keep the commandments of God and the faith of Jesus." The commandments are one thing, and the faith is another. The apostles taught them both. Says Paul, Do we then make void the law through faith? God forbid: yea we establish the law. Rom. iii, 31. In no way could the immutability of the law of God be more effectually established, than by the death of the Son of God to redeem man from its penalty. If the commandments could have been abolished, Jesus need not have died; but he died for our sins—for our transgression of the law! What gratitude is due to God for his exceeding love! and how can we demonstrate our gratitude better than by breaking off from our sins and keeping that holy law? Says David, The law of the Lord is *perfect*, converting the soul. (Turning the soul from transgression to obedience, from sin to holiness.) Says James, But whoso 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. O how love I thy law! says David; it is my meditation all the day.—I delight in the law of God after the inward man, responds Paul. Says David ALL his commandments are sure, they STAND FAST FOREVER AND EVER. It is easier for heaven and earth to pass, than for ONE TITTLE of the law to fail, says the Lord Jesus.

With all the testimony of Jesus and the apostles to the perpetuity and immutability of Jehovah's whole law of ten commandments, who can be so stubborn, as to refuse to keep the fourth, or any other commandment, because it is not given a second time, in the New Testament? The apostles frequently quote from the commandments, as a standard law; but they never re-enacted one of them, for the very good reason, that none of them were ever abolished. Do you still ask why there is not more testimony, for the Sabbath, in the New Testament? I answer in the language of Bro White. Speaking of the fulfillment of the signs in the sun, moon and stars, he says: "God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have ever found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith."

I feel perfectly satisfied with the evidence given for the Sabbath in the New Testament. I have no desire for one word to be added to it. The Lord does all things well. He has suffered the man of sin to exalt himself above God, and dictate laws to the world; but he will, ere long, vindicate his own truth. The Lord Jesus will be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. For two reasons the wicked are condemned. 1. They know not God. (The Father.) 2. They obey not the gospel of our Lord Jesus Christ. (The Son.) How do we know that we know God? Let an apostle answer. "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1. Jno. ii, 3, 4. The Sabbath, in particular, is a sign of the knowledge of the true God. "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."—Eze. xx, 20. So we see, that while the "remnant"

keep both the commandments and the faith, the wicked are condemned for rejecting both. Happy will he be who has a part with the remnant. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

You have pronounced my argument, respecting the *Harbinger's* rule, "excusable;" for I understood him to mean as he said. The demand was, that the passage should read that either Jew or Gentile Christian is required to keep the seventh day. And lest he should be misunderstood, emphasized the words *reads* and *Christian*, giving them in italics. Besides this, after the *Review* had quoted some texts for the Sabbath, the *Harbinger* replied, "Not a word is said or intimated about *Christians* in the texts quoted." He did not say that these words were not addressed to Christians, but judges that the *Review* intended to make the texts read, *Christians*, remember the Sabbath day, &c.

I admit that the apostles addressed themselves to Christians, and forbade, not only killing, stealing and lying, but the violation of every precept of that law which said, Thou shalt not kill. James ii, 10, 11. see margin. Jesus addressed himself to "his disciples" and said, Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. *Whosoever* includes every body. *Therefore* signifies a conclusion drawn from what he had just affirmed of the perpetuity of the entire law, and shows that the law and the commandments are one and the same thing. *These* commandments refer to the commandments existing at the time, and not to those commandments "given by the apostles" some years afterwards. The fourth commandment of the law required the observance of the Sabbath. It was connected with "good statutes" by God himself, being written with his own finger in the midst of them. "What therefore God hath joined together, let not man put asunder.—Amen!

Be assured that all I have said proceeds from the kindest feelings; and if you, or any one else, can profit thereby," my object in writing will be attained.

Yours in hope of meeting all the saints in the kingdom.
R. F. COTTRELL.

Mill Grove, N. Y., Aug. 18th, 1853.

COMMUNICATIONS.

From Sister Strong.

DEAR BRO. WHITE:—While reviewing our past experience and comparing it with our present position, truly we can say, how unsearchable are his judgments, and his ways are past finding out; yet the Lord God will do nothing but he revealeth his secret to his servants the prophets. And while he spared Noah, a preacher of righteousness, bringing in the flood upon the ungodly, being an ensample to those who should live after, let us hold fast the rejoicing of our hope firm unto the end, knowing that he is faithful who hath called us, who, also, will perform all his holy will concerning us; and while we have the Bible for our chart, a lamp to our feet and a light to our path, which leads us to the haven of eternal rest, let us live daily by faith upon the Son of God, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I do feel to praise the Lord for the light of divine truth which is shining on our pathway, and brightening up our prospects for the kingdom. The third angel's message is just what we need now in this time of trial to cut us loose from the world, that we be not henceforth the servants of sin, carried about by every wind of doctrine, but that we be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord." Eph. ii, 20, 21.

Then let us show by a well ordered life and godly conversation, that we have been with Jesus, and that we are his meek and humble followers. He was an example of patience, suffering and affliction: his was

a life of toil and sorrow; and why all this? Let us consider the Apostle and High Priest of our profession, lest we be weary and faint in our minds, and run with patience the race set before us. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." 2 Pet. i, 10-12. Then let us live in a waiting position for our King from heaven, who shall fashion us like unto his most glorious body, and to them who look for him shall he appear the second time without sin unto salvation. The signs of the times, the fulfillment of prophecy in regard to a fallen church and a guilty world, show the near approach of our coming King; and when ye shall see these things come to pass, know that it is nigh even at the doors.

Yours waiting for the redemption of Israel.

FRANCES STRONG.

West Milton, N. Y., Aug., 1853.

From Bro. Steward.

DEAR BRO. WHITE:—We have great reason to bless the Lord for his goodness and mercy toward us here in the West. The Lord has been pouring out his Spirit upon us, and many have embraced the truth, and more are anxiously waiting to hear the reasons of our faith presented, so that they may see for themselves whether these things are so. And more especially within the last two months there has been a mighty move in this part of the country. Six months ago there were but two messengers in Wisconsin, (Brn. Phelps and Waggoner,) but now there are four besides the feeble efforts of myself.

The Lord has blessed the visit of Brn. J. N. Loughborough and Cornell abundantly. Their labors were blessed wherever they went, so that they were the means, in the hands of God, of removing much prejudice, which has existed in the minds of some for a long time; no doubt caused by the injudicious moves of some. The prejudice seems to be breaking away, and now we are receiving calls from all directions to lecture. And I believe the brethren and sisters generally are becoming more awake to the third angel's message, than they have ever been before. And when I hear from other parts, that they are waking up afresh, it induces me to believe that the message is rising, and I feel to say, glory to God. May the Lord grant that we may rise with it, and be prepared to give the loud and solemn cry of this last message of mercy; that we may cry aloud and spare not, but lift up our voice like a trumpet, and show the people their sins, and give them a timely warning.

I do love to talk about the truth, and explain it to those who are anxious to understand. I feel to bless the Lord for the light we receive through the *Review*.

Yours in hope of immortality at the appearing of the lovely Jesus.

T. M. STEWARD.

Oakland, Wis., Aug. 26th, 1853.

From Sister Paine.

DEAR BRO. WHITE:—We are a lonely few in this place who keep the Sabbath, only four of us, and those of our own family. We know of none who keep the seventh day within about twenty miles.—We thank the Lord that he ever sent his servants with the message of the third angel, and that we ever felt inclined to investigate the subject. We had taken the *Review* almost a year before Bro. Holt came here. We had read the paper and liked it all, with the exception of what was said upon the Sabbath question. That we had no desire to look into. But O, how changed are our feelings now! It is a little more than a year since we commenced to keep the seventh day, and we are more and more convinced that we have the truth. The subject of the Sanctuary together with the Sabbath are glorious doctrines to us. New beauties in them do we continually behold, and it is a great wonder to us that we did not see the truth and believe it before; but it was rather

difficult to get rid of a tradition which we had had for fifty years. But the Lord was able to bring us to the light, and to rejoice in his precious truths.—And we know that he will finally bring us off victorious, if we put our trust in him.

We know how to prize the company of the saints, now we are so widely separated from them. The blessed hope cheers us that the time is short, and that very soon we shall all meet no more to be parted for ever.

Yours, hoping soon to be gathered with all the saints,
CYNTHIA PAINE.

Ware, Mass., July 29th, 1853.

From Sr. Townsend.

DEAR BRO. WHITE:—As a reader of your excellent paper, I feel it my duty to say something in defense of the truth, and encourage you in the prosecution of your all-important work, by saying that the *Review* is a welcome visitor. The truths which it contains are appreciated by me, and I am glad to learn of a few who are trying to keep the commandments of God and the faith of the gospel.

I am as it were almost alone here, in reference to keeping the seventh-day Sabbath; yet

"I wish to tell the story,
Of bleeding dying love,
On earth, and then in glory.
With my dear friends above.
My soul is filled with gladness,
Christ rolled my guilt away;
He banished all my sadness,
And turned my night to day."

O, may the Lord help us to walk not in the "counsel of the ungodly"—those professing godliness, but denying the power; who introduce worldly and popular things into the church, which never did and never will meet the approbation of God; "nor stand in the way of sinners"—those who are openly profane, with whom, if Christians associate there is danger of partaking of their spirit; "nor sit in the seat of the scornful"—those who are destroying, by their sophistry, the faith of many; but according to the word of God, they shall not proceed much further.

Not every one that saith, Lord, Lord, shall enter into the kingdom; but he that doeth the will of our heavenly Father. O, may he help us to keep his commandments, that we may enter into life eternal.

I have never had the privilege of hearing one of our faith preach. O, that some might be directed this way, that we may be taught more perfectly in the way of life.

I pray daily for the prosperity of Zion, that the little flock may hold out faithful to the end, that although I may not see any of them on earth, I may meet them in heaven.

M. A. E. TOWNSEND.

Connotton, Harrison Co., O., July, 1853.

From Sister Elmer.

DEAR BRO. WHITE:—When I realize the great goodness of God to us, I feel to bless his holy name. I can exclaim with the Psalmist, "What shall I render to the Lord for all his mercies to me?" My heart swells with emotions I can scarcely express.—What! be mindful of me, who have not fought against the temptations of the enemy as I should, nor trusted in God at all times as I ought!

I believe Satan is making his last efforts, and trying to deceive as many as he can, and we must be on our watch continually; but praise the Lord his time is short: the Lord will soon deliver all his faithful and tried ones. The prize is just before us, and we read, he that overcometh, shall inherit all things.—What can we have more? it is not death that we are striving to get ready for; but it is eternal life. Can we comprehend it? How few realize it as they ought.

Three of our children have embraced the truth.—Two of them were baptized by Bro. Bates. We feel for the precious cause, and hope the Lord will open the way shortly, so that we can aid it. We prize the *Review* much.

Yours in love of the Truth.

SUSAN ELMER.

Buckland, Mass., Aug. 5th, 1853.

From Bro. Myers.

DEAR BRO. WHITE:—We feel very thankful that we, in this secluded place, were ever favored with the privilege of hearing the truth. We feel to adore and magnify the name of God the everlasting Father, and Jesus Christ, who brought salvation within the reach of so fallen, depraved and sinful worms as we are.—We feel to ascribe all the praise and glory unto him who hath brought life and immortality to light through the gospel; that in these last, trying hours of deep anguish and distress of soul, whilst we are groping our way through thick darkness, grappling with the very fiends of darkness and death, they pretending to be the spirits of departed friends bringing intelligence from the spirit land, to instruct us in the truth of the future, that God had forgotten or neglected to have recorded in his holy Word. But thanks be to his name, his sure Word of prophecy, and the evidences found in the gospel of his dear Son, served as a barrier to our final overthrow.

We have had some faith in the Advent doctrine, these ten years past; but we were here with some of the no-Sabbath, no-law brethren, with numerous other technicalities for doctrine and truth, in which if there was any light, it was out of sight; but we bless God we have had meat in due season. Some eight months ago the law and the Sabbath with us, were divorced; and all the Sabbath we had any clue to, was First-day, which we find to be spurious; but we feel to render many thanks to Bro. Phelps for his ardent zeal in our welfare, and for setting forth something of the sure Word of prophecy and showing us our true position in a fallen Babylon and our whereabouts in the world's history. By being willing and obedient to the Father of all mercies, we have peace like a river and joy that passeth all understanding.

Within eight months, some seven families in this section have embraced the Sabbath, some fourteen adults, and are trying to keep the commandments.—But oh! how deplorable the condition of the many who are opposing God, their own interest and the truth. Some are halting between two opinions, convinced of the truth, but unwilling to obey the Lord, and give up their old notions of prejudice and error: self-will being so prominent that they cannot bear to have that man, Christ Jesus, to reign over them.

We bless the Lord for the promised comforter, the Spirit of truth, that was to instruct us in all truth, and make us wise unto salvation and give us right to the tree of life.

Beloved Brethren, whilst we are examining the declarations of God's truth, O may he enable us all to examine our own hearts more closely, and if we have broken off only some of the more prominent branches of sin and error, let us again examine ourselves, and pray God to give us wisdom and grace, in meekness and patience to search and research till we shall be enabled to eradicate every root of bitterness.—May God enable us to cleanse our hands and purify our hearts, by obeying the truth; not being a forgetful hearer, but a doer of the work; for the promise is, that man shall be blessed in his deed.

Yours in hope of the soon coming kingdom,

H. MYERS.

Hebron, Jeff. Co., Wis., Aug. 26th, 1853.

From Bro. Truman.

DEAR BRO. WHITE:—About eight months since, Bro. S. W. Rhodes came this way, and I believe that God sent him to proclaim the truth; and I feel to rejoice in it. O, I love the truth. I love God, I love his word, I love his people. O, what sweet comfort I have taken in the company of the brethren, hearing the third angel's message. O, that all my friends and neighbors would love God's truth, and give up their carnal mind, which is not subject to the law of God, neither indeed can be. O, that they might have the mind of Christ. Christ said that he kept all his Father's commandments, and the Apostle said let the same mind be in you which was in Christ. O that they might, with my School-mates receive the love of the truth. Although a child, [I am in my 12th

year,] yet I hope that I love God, and love his truth, and I want the whole truth. And as Christ said, as ye would that men should do unto you, do ye even so unto them, so I send you two dollars for tracts, so that I may scatter the truth. Pray that I may keep all the commandments of God, and the faith of Jesus, that I may be able to stand.

I subscribe myself your unworthy brother, believing in the soon coming of Christ.

PHILETUS C. TRUMAN.

Georgetown, N. Y., Aug. 15th, 1853.

From Sister Boyer.

TO THE WEARY, WORN AND TRIED:—I praise the name of the Lord that he has ever called after me.—I want to know him aright, serve him acceptably and have his law written in my heart. I do hunger and thirst after righteousness, and the Lord is not slack concerning his promise; not willing that any should perish, but that all should come to repentance. I long to be freed from this sinful world of cares, toil and sorrow, and to be forever at home with my dear Redeemer. I believe,

"It is the hour of Time's farewell,
And soon with Jesus we shall dwell;
The speeding moments hasten on,
And quickly they will all be gone."

I will mention the loving kindness of the Lord in bringing me from darkness to light, that I might keep his commandments and live. My parents observed the first day of the week as the Sabbath; but thank the Lord we lived in a neighborhood of seventh-day Sabbath-keepers. I occasionally went to hear them. I became convinced that I was not keeping the Sabbath of the Lord. I desired to be a Christian, and searched the Bible, and found that I must keep the Sabbath in order to obey God, also, that I must leave father, mother, brothers and sisters and companion, for the sake of the kingdom. O, what peace and joy it brought to my soul when I commenced to obey—peace that the world could not give. My heart was full of gratitude to God for his goodness.

It is nearly two years that I have tried to keep the Sabbath. My companion is now a believer, and we are striving to keep the commandments of God and the testimony of Jesus Christ. Praise the Lord, O my soul.

I believe that we are now living in the day of his preparation, and I want to be meek that He will guide me in judgment, and seek righteousness and meekness so that I may be hid in the day of the Lord's anger.

"O I long for that land whose blest promise alone,
Is changeless and sure as eternity's throne."

M. BOYER.

July, 1853.

From Sister Pennoyer.

DEAR BRO. WHITE:—I have great reason to praise the Lord for the light that has shone upon my pathway since I embraced the third angel's message.—What joy I received when I understood what the will of the Lord was concerning me. O how I felt when I saw I had never kept the Sabbath of the Lord. I said, Lord what must I do in order to be saved. I thought I was willing to be called a fool for the sake of Christ; but when I opened my Bible, the first place that met my eye, was, "if thou wilt enter into life, keep the commandments." I thought I had kept God's commands as well as I knew how, and as far as I could see, was trying to live out the Bible; although our Minister said there were books in the Bible that eternity must unlock, and I did not know but it was so; for there were some places that I could not understand. When Bro. Rhodes was trying to explain some places, I could see, and my heart began to give place for the truth; and the tears began to flow. All my life came up before me; and in looking over my past life I could not see any good that I had ever done; and I cried unto the Lord to show me the way; and he showed the commandments. I then could see how much man-made religion I had had.

The Lord has blessed me a great many times in days and years that are past, but never as he has in

this truth. O how it did search me. I could say with the poet:

"I see the fiery furnace, and feel its cleansing flames,
The fruit of it is holy, the gold will still remain."

I cannot express my feelings in any better way than these lines. They tell all my feelings, past and present, when I look into the law of the Lord and see what we must be to inherit eternal life. My whole family are striving to keep God's commandments and the faith of Jesus, that we may not be found wanting, but waiting, in the day of his coming.

I rejoice and look forward to the time when the redeemed shall come to Zion with songs and everlasting joy. May God help us, brethren and sisters, to prove faithful until we obtain the crown.

Yours in hope of eternal life. P. H. PENNOYER.

Morley, N. Y., Aug., 1853.

From Bro. Bates

DEAR BRO. WHITE:—Since my letter from this place, August 9th, I have visited and held meetings in Clarksville Hollow, Rochester, Seville, Akron, Cleveland, Parma, Norwalk, and just closed another series of meetings here. Some of these places have not been visited for years with the Advent doctrine. The people seem much interested to hear on the subject of the third angel's message. Papers and books are called for to compare our views with the Bible, others say the subject is clear, and decide to keep all the commandments of God.

Our two days meeting here closed in the afternoon of yesterday. We gave notice that there would be no evening meeting, as the brethren who had been with us during the meeting lived at a distance and would return home before night. In the evening quite a number came to hear. We therefore commenced again and had an interesting, and very solemn meeting. The husband who bid his wife go on in the keeping of the Sabbath, and he would likely be with her, (mentioned in my last,) decided on the side of truth, last night. The other brother, also, of which we spoke, who came some distance and wanted books, and the paper, came with his wife who believes with him. A part of his testimony was, that for a long time he had been anxious to know the truth, and when he heard the commandments of God explained here at the other Conference—he believed they were binding, and said he, "I do not believe they have been out of my mind five minutes at a time, either sleeping or awake, since that meeting." To-morrow evening we have an appointment at his place.

JOSEPH BATES.

Olena, Ohio, Sept. 5th, 1853.

From Bro. Mason.

DEAR BRO. WHITE:—I feel that I have a confession to make through the *Review*, in regard to an article that came out in the *Harbinger*, about one year ago, headed, "Vain Talkers." It brought Bro. Bates into rather a close spot, the *Harbinger* saying that thirteen fourteenths of what he said was false. I want it understood, as I believe it has been stated, through the *Review* before, that I did not get the articles, or their prices from Bro. Bates, but from another source; and there was something said between Bro. Bates and myself, in regard to Mr. Marsh's extravagance in building, but I might not have got a correct understanding of what he meant to convey; but I would say to Bro. Bates, and all whom it may concern, that I am sorry from the heart that I have been the means of causing any of God's dear children any grievous feelings.

I hope that Bro. Bates, and all the rest of the brethren, will forgive me from the heart, as I hope God has forgiven me.

Your brother, striving for eternal life.

H. C. MASON.

Battle Creek, Mich., Sept., 1853.

Extracts of Letters.

BRO. Z. BROOKS writes from Bedford, Mich., Aug. 29th, 1853:—"The Lord is at work here, for which I am glad and praise his holy name. O, that I could feel the weight of the present truth more and more and realize the time in which we live. O, how I love God who has done so much for me. The brethren here

are waking up to the truth. Praise the name of the Lord."

BRO. C. S. GLOVER writes from Sylvan, Mich., Aug. 29th, 1853:—"It is with pleasure I inform you of my determination to continue on in keeping the commandments of God and the faith of Jesus. It is a glorious way of living when we can feel the approving smiles of the Saviour resting upon us, and feel peace like a river flowing into our souls. Although we may have trials and troubles to pass through, still, we can look up, and rejoice, knowing that the arm on which we lean will carry us safely through. I thank the Lord for the precious promises contained in his Word. They are like oil poured into the wounded soul."

"The enemy still rages here. The school-house in which we have held our meetings was last Sabbath closed against us, and we went to Bro. Pierce's, where the Lord was pleased to meet with us and bless us.—I mean by the grace of God assisting me, to so live that I may at last be numbered with his people."

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, SEPT. 13, 1853.

Authority for Keeping the First day of the Week.

PAUL calls the Papacy, the "man of sin;" and well may it thus be called; as "sin is the transgression of the law." But what has the Papacy done to God's law? Answer: It has taken out the second commandment, so that the fourth is called the third; it has changed the Sabbath of the fourth; and has divided the tenth in two to make up the ten. No wonder the inspired Apostle called it the "man of sin."

The following authority for the first day is from the Catholic *Catechism of the Christian Religion*.

ON THE THIRD COMMANDMENT.

What Day ought Christians to sanctify.

Q. What is the third commandment?

A. Remember that thou keep holy the Sabbath day: six days shalt thou labor, and shalt do all thy work; but on the seventh day, is the Sabbath of the Lord thy God, thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates, &c. Ex. xx, 8, &c.

Q. Why does God commence this commandment by the words, "Remember, &c.?"

A. To remind the Jews that this commandment is only a confirmation of one that had been always observed, by his order, since the beginning of the world. Gen. ii, 3; Ex. xvi, 23.

Q. What does God ordain by this commandment?

A. He ordains that we sanctify, in a special manner, this day, on which he rested from the labor of creation.

Q. What is this day of rest?

A. The seventh day of the week, or Saturday, for he employed six days in creation, and rested on the seventh. Gen. ii, 2; Heb. iv, 1, &c.

Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

A. During the old law, Saturday was the day sanctified; but the church instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday, so we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

Q. Had the church power to make such change?

A. Certainly, since the Spirit of God is her guide, the change is inspired by that holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the Divine assent to, this change; even the bitterest enemies of God's church admit and adopt it.

Q. Why did the church make this change?

A. Because Christ rose from the dead upon Sunday, and rested from the great work of Redemption; and because, on this day, the Holy Spirit descended on the apostles and on the church.

U. Bucklin. There is a dollar receipted to Bro. Nuttall in No. 7 of the Review.

From the Sabbath Recorder.

Sabbath Discussion in Wisconsin.

As it will probably be interesting to our eastern friends to know how the Sabbath question is managed in this section of Wisconsin. I thought to give them an inkling through the *Recorder*. To begin, I will say, that some three weeks ago I was invited to lecture on that subject at a place called Bluffton, some five miles from where I live. Notice was given accordingly; and Sunday, Aug. 7th, was the day. A large concourse of people assembled, many more than the school-house would hold, and so we adjourned to the grove, where I had the pleasure of addressing an attentive audience for two hours, in which I reviewed the pretended claims of the first day, weighed them in the balances of the sanctuary, and found them wanting in every respect. Jehovah's Sabbath was also vindicated, and its claims enforced by a "thus saith the Lord."

After my lecture was through, Mr. Cobb, a Wesleyan Methodist minister, rose, and read a paper which he had previously written, in which he attempted to show that the seventh day would be the Sabbath if we only knew which it is, but as time has been lost, the septenary cycle has become deranged, and we know nothing about it. In his closing remarks, however, wishing to put us to shame, he assumed that the seventh day now is four days from the original seventh day, whereas Sunday is only three days from it, so that Sunday-keepers are nearer right than Seventh-day Baptists. After this he went up north and down south, where day and night are of six months duration; said that the earth was round, and turned on its axis every twenty-four hours; subpoenaed Gabriel as his witness, (but he did not appear;) challenged the world to confront him, and overturn his position; and then said he objected to Eld. Todd saying any thing, and sat down.

Of course I paid little attention to his objection, but answered as I thought he deserved. This brought down his wrath upon me, which he exhibited in no very becoming manner. I made no reply, and just as we were dismissed, notice was given that Rev. Mr. Bristol, of Dartford, would lecture on the subject in two weeks.

Yesterday being the day, I went over to hear him; but he did not appear, and Mr. Davis lectured on the subject. He took no new ground, but said that Christ arose on Sunday; that the day had been kept from the time of Christ to the present; that God had blessed the church in keeping the first day, which he would not have done if it were wrong; and lastly, that the world was round, and therefore there can be no holy day. He gave liberty, but I had no chance to put in a word, for he and Mr. Cobb disputed till the time was spent, and exhibited considerable of "Adam the first"—so much so, that Mr. C. left the house, muttering as he went.

I confess the scene was somewhat amusing, and I was reminded of two things. 1. What the man said when he saw the hawk and weasel engaged in conflict; and, 2. What our Lord said about a house being divided against itself. Notice was given of another lecture in two weeks. Should you give this a place in your paper, I shall keep you advertised of Sabbath proceedings in this section of the West.

JULIUS M. TODD.

Berlin, Wis., Aug. 15th, 1853.

New Work.

SIGNS OF THE TIMES. This is a Work of 124 pages, showing that the Second Coming of Christ is at the doors; and that Spirit Manifestations are a foretold sign that the day of God's wrath hasteth greatly.

This is a book of facts for the people, and should be widely circulated. We have done our duty in preparing it; and now the friends of truth are called upon to give it a circulation. Thousands are in danger of being caught in the fatal snare of Spiritualism for want of a scriptural view of the heresy. This we have endeavored to give.

TIME AND PROPHECY.—This is the title of a beautiful Poem with notes of explanation, from the pen of Bro. Uriah Smith. It is now ready—120 pages, well-bound—25 cents—postage 5 cents.

Appointments.

PROVIDENCE permitting, we will hold meetings with the Brethren in Boston and vicinity, September 17th and 18th.—We hope to spend one Sabbath in each of the following places: Dartmouth, Springfield New York, Washington, New Haven or Panton, Vt., and Champlain, N. Y. Appointments will be given in season. JAMES WHITE.

THERE will be meetings at North Plains, Mich., Sept. 9th, 10th, 11th, at Bro. Brigham's; Vergennes, Sept. 15th, 16th, 17th, 18th; at Bro. Clark's, six miles west of Grand Rapids, Sept. 21st, 22d, to be held all day, each day; Grand Rapids, Sept. 23d, 24th, 25th.

Further appointments will be given in season. We are in hope that Bro. Cranson will attend these meetings. We expect that our friends will spare no pains to circulate these appointments, that many may be benefited by hearing the present truth. O, Lord revive thy work is my prayer.

These meetings may generally begin evenings.

JOSEPH B. FRISBIE.

PROVIDENCE permitting, I will hold conferences as follows; Caughdenoy, Sabbath and First-day, Sept. 17th and 18th; Lorain, where the brethren may appoint, Sabbath and First-day, Sept. 24th and 25th; Norfolk, St. Lawrence Co., Sabbath and First-day, Oct. 1st and 2d. IRA WYMAN.

Publications.

THE Sanctuary and Twenty-three Hundred Days—76 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.

Youth's Instructor, Vol. I, in paper covers—price 25 cents.

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 5 cents.

Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 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.

Letters.

S. W. Rhodes, Wm. M. Smith, E. Everts, W. Morse, A. B. Pearsall, S. Howland, H. Dawson, A. Ross, W. L. Saxby, Z. Brooks, H. Myers, L. K. Walker, J. M. Stephenson.

Receipts.

A. Luce, M. Southwick, Sr. Wells, T. Finch, J. Nicholas, R. Gosline, A. Chapman, A. P. Williams, E. Mngford, Wm. Dole, L. Horr, J. Stillman, P. Brigham, C. Bailey, each \$1. J. M. Avery, S. Vandyke, D. Arnold, N. Mack, each \$2.—J. Tollman, J. Demming Jr. each \$3. A. B. Love, a Friend, each \$1.50; J. M. McLellan, \$1.25; P. Vandyke 75 cents; E. Walker, U. Bucklin, M. Bovee, G. S. Sanders each 50 cents.

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.

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