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AND SABBATH HERALD.

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

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THE THREE ANGELS OF REV. XIV, 6--12.

BY J. N. ANDREWS.

[Continued.]

We have, as we trust, established the fact that these three proclamations are addressed to the last generation of men. Let us now consider the nature of these proclamations. It is evident that they are addressed to men in a state of probation. But it is contrary to the economy of grace that angels should visibly engage in the preaching of the gospel. These angels must, therefore, symbolize a body of men proclaiming the messages in question, or we may understand that literal angels have the oversight of this work, and that it is carried out through the agency of men. The first proclamation of Rev. xiv, will now claim our attention.

THE FIRST ANGEL.



"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Verses 6, 7.

We call this the first angel, because it is the first of the series. See verse 9. John calls it "another angel," from the fact that he had previously seen an angel flying through the midst of heaven, after the fourth angel had sounded, announcing the last three trumpets, which are woe trumpets. See Chap. viii, 13. This was about the close of the sixth century. And this fact proves that the first angel of Rev. xiv, does not belong to the apostolic age.

We understand that this angel is the same as that brought to view in Chap. x. We shall therefore briefly refer to that chapter as explanatory of Chap. xiv, 6, 7, and as furnishing an important argument respecting the time of its fulfillment. Chap. ix presents the first and second woes. And the prophetic period connected with the second woe, terminated with the political power of the Ottoman empire, August 11th, 1840. See Litch's Prophetic Exposition. Thus ends the ninth chapter, and the tenth opens with the descent of a mighty angel from heaven with a little book in his hand, who cries with a loud voice, as when a lion roareth, and then lifts up his hand to heaven and swears that time shall be no longer.

This oath cannot mean duration as measured by days and years, for in Chap. xx, we have 1000 years measured off; and, for ought, that appears to the contrary, duration will ever be measured thus. Nor can it mean probationary time, for two reasons: 1. It is certain from verse 9, that this announcement precedes the voice of the seventh angel, and it is in the days of the commencement of his voice that the mystery of God is finished. 2. After this oath of the angel, it is said to John, who doubtless personates the church, that he must prophesy again. These reasons furnish conclusive proof that probation has not closed when this oath is uttered. Hence we understand that this oath has reference to the prophetic periods, and that this angel with the little book open in his hand, is the same as the angel of Chap. xiv, announcing that the hour of God's judgment has come. The little book which is open in his hand referring to the prophecy of Daniel which was to be sealed up until the time of the end. The angel of Chap. x, preaches from this little book, and it is this prophecy of Daniel that contains the prophetic time on which the angel of Chap. xiv, 6, bases his proclamation, that the hour of God's judgment is come.

This proclamation is one of pre-eminent importance. It is not a mere local judgment, but one that concerns all the inhabitants of the earth. Hence it has reference to the final judgment scene. It is the same gospel that Paul preached that is here styled the "everlasting gospel." But the great truth uttered by this angel, would not have been a truth if uttered by Paul, for Paul lived at the commencement of the gospel dispensation, and this proclamation relates to its closing scenes. It seems to be the same as "this gospel of the kingdom," that our Lord presents in Matt. xxiv, 14, as the sign of the end of this dispensation.

Have we witnessed the fulfillment of this mighty proclamation? We answer that we firmly believe this proclamation has been made, and that the preaching of the immediate Advent of our Lord has been in fulfillment of this prophecy. Prior to the fall of the Ottoman Empire in 1840, it had been shown by those who were preaching the immediate Advent of Christ, that the hour, day, month, and year of Ottoman supremacy would expire the 11th of August, 1840. When the event verified the truthfulness of this calculation, the way was prepared for the Advent message to go with mighty power. The prophecies were not only unsealed, but in the providence of God, a demonstration of the truthfulness of the mode of calculation respecting the prophetic times was given to the world. Thus at the very time that the mighty angel of God was to come down with the little book open in his hand, and to cry with a loud voice, the Advent message began to be proclaimed with great power. It is the good news of the everlasting kingdom, and of the Advent of our glorious king.

Hence it is evident that the Advent proclamation comes in at the right time in this prophecy. The declaration of this angel that the mystery of God should be finished in the days of the voice of the seventh angel, as he hath declared to his servants the prophets, presents several important facts: 1. That the angel bases his preaching upon the authority of the prophets. 2. That the finishing of the mystery of God occupies days at the commencement of the period of the voice of the seventh angel. And we see no reason why the days of this angel should not be years, as well as those of the fifth and sixth angels of Chap. ix. 3. That it shall be finished in the days of the voice of the seventh angel in the manner that the prophets have declared.

One of them, Daniel, has told how the mystery of God should be finished at the end of the 2300 days; viz, the Sanctuary should be cleansed, which event finishes up the work of our great High Priest.

We now present several important arguments as proof that the Advent proclamation has been in fulfillment of this prophecy. We have shown that it comes in at the right time, and have seen that it is of the proper character. We now present the fact that it has been given to all the world, and also the character of the evidence on which it was based.

The extent of this proclamation then claims our attention. Has it been given to all the nations of the earth? We believe that it has. We think the following evidence justifies our faith in the fact. It has been selected with care from a variety of documents, and will, we trust, be found interesting.

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' Rev. xiv, 6, 7. It is a sound which is to reach all nations; it is the proclamation of the everlasting gospel, or 'this gospel of the kingdom.' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications, treating on the subject, have been sent to nearly every English and American Missionary station on the globe; to all, at least, to which we have had access." *Advent Shield*, Vol. 1, No. 1, pp. 83, 87.

An English writer, Mount Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German Missionaries that in Wertemberg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the Second Advent. And a Christian minister from near the shores of the Caspian Sea has told me, that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled 'The Millennium,' the writer says that he understands in America about 300 ministers of the Word are thus preaching 'this gospel of the kingdom;' whilst in this country, he adds about 700 of the Church of England are raising the same cry." *Advent Tracts*, Vol. ii, p. 135.

"We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. xiv, 14-16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue and people. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43, or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world." *Voice of Truth*, Jan. 1, 1845.

"At our late Camp-meeting near the head of Consecration Lake, C. W., Bro. Perry of Darlington, remarked in his discourse, that in passing up Lake Ontario recently, he found a gentleman on the boat lately from Russia. Bro. Perry inquired of him whether the people had heard any thing in Russia, on the second coming of Christ, the end of the world in '43, &c. He said he had, and that the doctrine had generally been proclaimed there, but that the poorer class of the people believed it. Similar reports have

come from every quarter of the globe within a few years past; and it very conclusively shows the fulfillment of the following words of inspiration: 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Matt. xxiv, 14; Rev. xiv, 6, 7." *Voice of Truth*, July 16, 1845.

"FAITH IN SCOTLAND.—A young lady, lately from that country, states that in one small town in Scotland the people generally are in the church every day in the week, preparing for the coming of the Lord in 1843. They distribute what they have among them and do not dream of a failure. On this subject the *American Millenarian* some time since remarked: 'THE ENGLISH CHURCHES AWAKING. Christians in the establishment, and in the various dissenting churches in England, Scotland, and Ireland are now aroused beyond any former example.'" *Midnight Cry*, Nov. 30, 1842.

F. G. Brown writes thus: "During our Conference [New Bedford, Mass.] we were favored among other good brethren whom we love, with the presence of Bro. Hutchinson of Montreal, Editor of the *Voice of Elijah*. His powerful presentation of scripture truth, and his brief recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many an eye. Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c. &c."—*Midnight Cry*, Feb. 15, 1844.

"We learn from a letter received from James Perrin, who is captain of a canal boat, running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was led to an examination and a belief of the truth of the Lord's speedy coming, which was first by hearing a minister denouncing it, he relates some interesting facts in reference to some emigrants from Norway, who took passage with him from Albany to Buffalo. He says: 'Three of the number could speak English. I spoke to them concerning the coming of Christ this year, and asked them if they had heard anything on the subject in their own country. They asked if it was Mr. Miller's prophecy. I told them it was so called. They then said that almost every paper among them, last Fall and Winter had more or less to say on the subject. I then showed them the chart I have on board. The moment they saw it, they said they had seen it in their own country.' To what an astonishing extent has this unutterable subject spread, and with what rapidity. Has not 'this gospel of the kingdom' of heaven at hand been well-nigh preached all over the world, as a witness."—*Midnight Cry*, Sept. 21, 1843.

J. W. Bonham remarks: "On my passage to London, I distributed among the passengers several Second Advent papers and publications. Some of Bro. Litch's German tracts I sent to Holland; some copies of the *Midnight Cry* I sent to Van Diemen's Land, and others to different parts of England, by persons who were going on visits to their friends. Several copies of the *Cry* I sent to Norfolk, which were the means of causing the subject of the Advent to be agitated previous to its being visited by Brethren Winter and Burgess. . . . I was often much cheered by receiving letters from the brethren who were laboring in the country, with heart cheering intelligence of the progress of the Advent cause. In some places as many as 5000 or 6000 persons were assembled to hear on this all-important subject, some of whom embraced the truth with joy. I was also much cheered by receiving letters, stating that much good had resulted from reading the letters and papers which I had sent to England. One copy of the *Cry*, containing Bro. Storrs' lectures on the visions of Daniel, was taken to India, and another found its way into one of the Theological Institutions in Bristol and the inmates declared that it threw considerable light on many parts of scripture, which before were considered as wrapped up in mystery."—*Midnight Cry*, Nov. 28, 1844.

"As early as 1842, Second Advent publications had been sent to every missionary station in Europe, Asia, Africa and America, both sides of the Rocky Mountains. Joseph Wolfe, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the East, from 1831 to 1834, and preached this doctrine. He had free conversation with the missionaries, and also with the Jewish and Mahomedan priests. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, When Christ would come the second time? And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked, 'that he thought every body might know that, who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about A. D. 1844. The missionary wrote home a statement of the facts, which were published in the *Irish Magazine* in 1821. The commanders of our vessels and the sailors, tell us they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."—*Pinney's Exposition of Matt. xxiv*, pp. 8, 9.

"A young man in this city, [Philadelphia,] who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the Pacific and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry. 'We can do nothing against the truth, but for the truth.' The whale ship William C. Neyl, of New London, Ct., fell in with a New Bedford ship, some time in the month of February, off Cocos island. The crew of the New London ship received from the New Bedford vessel the news from the United States. Among many other things they were told that 'Miller predicted the end of the world on the 23d of April.' They were on their homeward voyage, and the latter part of March they put into the port of Talkahonna, on the coast of Chili. It was a Spanish Catholic settlement. But when they arrived, they learned the same story had been circulated there, which had met them on the ocean. They were in port on the 23d of April. When the day arrived the whole community were in a state of consternation; and during a dreadful thunder-storm, which occurred that day, they were in momentary expectation of the coming of Christ. Mr. Wardwell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the *New York Sun* has given light to the world, and sent it to the regions and places we could not have reached.

"But it will be asked, 'If the news that such a truth is preached, is a sufficient proclamation to fulfill the prophecy? Rev. xiv, 6, 7; Matt. xxiv, 14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts xix, 8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world.'—*Signs of the Times*, Nov. 15, 1843.

"HOW THE LORD WORKS.—A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, 40 days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen, that received the truth gladly, and embraced it with all their hearts."—*Signs of the Times*, Feb. 14, 1844.

"The subject of an English mission having been agitated, an impression has obtained among some that the 'Cry' had not been effectually made in that country. But we are assured from writings of distinguished clergymen and laymen, which we have received from that country, that the cry has been

faithfully made in England, Scotland and Ireland, and also on the Continent."—*Signs of the Times* Nov. 15, 1843.

R. Hutchinson writes: "I send about 1500 copies of the *Voice of Elijah*, [an Advent paper,] to Europe every fortnight, besides what I scatter over the Provinces. This I have done regularly for the last four or five months. The result eternity will unfold."—*Midnight Cry*, Oct. 5, 1843.

"Smyrna, Turkey in Asia, Sept. 25th, 1841.

"Messrs. Himes and Litch, Dear Sirs: Agreeable to my promise I write you this from my first place of landing in the East. I found every thing perfectly quiet in this part of the world: the news from Syria pacific, and a concurrent belief amongst the Christians with whom I had concern, in the doctrine of the Second Advent. I lost no time in forwarding to the Rev. H. G. O. Dwight, missionary at Constantinople, a copy of Mr. Wm. Miller's book, also of Mr. J. Litch's Address. I have also delivered a copy of each to the Rev. D. Temple, at the head of the American mission here, a very good and efficient divine; the same to the Rev. Mr. Reed, and likewise to the Rev. Mr. Calhoun, both missionaries at this station. I have also transmitted a copy of each to the Rev. Mr. Holliday, successor to the Rev. Justin Perkins, principal missionary at Oroomiah, Persia, and presented the like to the worthy Consul of the United States at this port, who having read of Mr. Miller's lecturing on the subject, expressed an interest in the publications. On its becoming known that I had these books for distribution in the East, such was the eagerness to read them, that I was obliged to furnish three for the use of the barque *Emma Hadora* the vessel I came out in, and which in consequence of particular respect, I could not refuse. The remainder will be distributed at Beyrout and Jerusalem. These will be strictly conferred on missionaries at those stations, and such others as they may point out. J. A."

Signs of the Times, Jan. 15, 1842.

"LIGHT HOUSES.—A friend of ours, Capt. H., has just returned from a long tour, in visiting the principal light houses in the U. S., to supply them with oil. Before he left Boston on his way south, he took a good stock of light from our office. And he has thereby scattered the light along the entire coast. We trust many a weary voyager, by this light, will be guided into the port of life."—*Signs of the Times*, March 15, 1842.

"Many supposed the wars of Napoleon were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called. But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of Christ's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work, under the anonymous signature of BEN EZRA. His work fell into the hands of Edward Irving, the celebrated and eloquent advocate of the doctrine of the pre-millennial Advent of Christ. It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy. He first translated BEN EZRA, and subsequently wrote and published several valuable works on the subject. For a time the excitement on the subject in England under his labors, was as intense as it subsequently was in this country, under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder at the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers of all denominations, caught the theme and joined to spread it abroad.

"Nor has the influence of Rev. Joseph Wolfe been unfelt. He has visited and proclaimed 'the gospel of the kingdom,' in the four quarters of the globe, to Protestants, Catholics, Mahomedans, Jews and Pagans. The seed thus sown will not be lost. A work similar to that of BEN EZRA in Spain, appeared in Germany, the production of Bengel. This, by the evangelical portion of the German people, is esteemed as a standard work on prophecy. It has been widely circulated and read as far as the Ger-

man language extends throughout continental Europe. It was from this source the Russian Milkeaters, of whom an account was given in the *Advent Herald* a few years since, obtained their information on the speedy Second Advent of Christ.

The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea upon the wings of all winds.—Lecture on Matt. xxiv, 14, by J. Litch. *Advent Herald*, Nov. 23, 1850.

"A letter from Port au Prince, Hayti, states that some of the enterprising men in that island are much interested in the doctrine of the Second Advent."—*Signs of the Times*, Jan. 18, 1842.

"Midnight cry" is the watchmen, or some of them, who by the word of God discover the time as revealed and immediately give the warning voice, "Behold the bridegroom cometh; go ye out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolfe, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps, and be found ready?"—*Miller's Lectures*, p. 238.

"Hence, the propriety of the cry of the three angels in Rev. xiv, beginning verses 6, 7: 'And I saw another 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.

"That there has been such an enunciation made to the world that the hour of his judgment is come, this generation cannot deny. It has gone to the four winds of heaven."—*Litch's Restitution*, p. 152.

"IMPORTANT TESTIMONY.—Joseph Wolfe, D. D., gives some singular testimony to the widely diffused doctrine of the Lord's second coming. The work in which it is found is styled, 'Dr. Wolfe's Mission to Bokhara.' He traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen he saw a book which he mentions thus:

"The Arabs of this place have a book called Seera, which treats of the second coming of Christ, and his reign in glory!"

"Surely our learned mis-called 'divines' should know as much of the second coming of Christ as the Arabs! In Yemen, he spent six days with the Rechabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of the Jonadabson of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.'—*Advent Harbinger*, April 6, 1850.

It is evident therefore, that the preaching of the gospel of the kingdom has been heard over the whole world. The sign of the end of this age has appeared. The kingdom of heaven is at hand; the hour of his judgment is come. None can deny that this world-wide warning of impending judgment has been given. The nature of the evidence adduced in its support now claims our attention, as furnishing the most conclusive testimony that it was a message from heaven.

All the great outlines of the world's prophetic history were shown to be complete in the present generation. The great prophetic chain of Dan. ii, also that of Dan. vii, and viii, and xi, and xii, was shown to be just accomplished. The same was true of our Lord's prophetic description of the gospel dispensation. Matt. xxiv; Mark xiii; Luke xxi. The prophetic periods of Dan. vii; viii; ix, xii; Rev. xi; xii; xiii, were shown to harmonize with, and to unitedly sustain, this great proclamation. The signs in the heavens, and upon the earth and sea, in the church, and among the nations, with one voice bore witness to the warning which God addressed to the human family. Joel ii, 30, 31; Matt. xxiv, 29-31; Mark xiii, 24-26; Luke xxi, 25-28;

2 Tim. iii; 2 Pet. iii; Rev. vi; vii. And besides the mighty array of evidence on which this warning was based, the great outpouring of the Holy Spirit in connection with this proclamation set the seal of heaven to its truth.

The warning of John the Baptist, which was to prepare the way for the First Advent of our Lord, was of short duration, limited in its extent, and sustained by hardly a tenth part of the prophetic testimony that supports the proclamation of his speedy Second Advent. John had not the aid of the press to disseminate his proclamation, nor the facility of Nahum's chariots; he was a humble man dressed in camel's hair, and he performed no miracles. If the Pharisees and lawyers rejected the counsel of God against themselves in not being baptized of John, how great must be the guilt of those who reject the warning sent by God to prepare the way of the Second Advent?

But those were disappointed who expected the Lord in 1843 and 1844. This fact is with many a sufficient reason for rejecting all the testimony in this case. We acknowledge the disappointment, but cannot acknowledge that this furnishes a just reason for denying the hand of God in this work. The Jewish church were disappointed, when, at the close of the work of John the Baptist, Jesus presented himself as the promised Messiah. And his trusting disciples were most sadly disappointed when he whom they expected to deliver Israel was by wicked hands taken and slain. And after his resurrection when they expected him to restore again the kingdom to Israel, they could not but be disappointed when they understood that he was going away to his Father, and that they were to be left for a long season to the tribulation and anguish of the way. But disappointment does not prove that God has no hand in the guidance of his people. It should lead them to correct their errors, but it should not lead them to cast away their confidence in God. It was because the children of Israel were disappointed in the wilderness that they so often denied divine guidance. They are set forth as an admonition to us, that we should not fall after the same example of unbelief.

But it must be apparent to every student of the Scriptures, that the angel who proclaims the hour of God's judgment come, does not give the latest message of mercy. Rev. xiv presents two other and later proclamations, before the close of human probation. This fact alone is sufficient to prove that the coming of the Lord does not take place at the close of the first angel's proclamation. The same thing may also be seen in the fact that after the angel of Chap. x, has sworn that time shall be no longer, another work of prophesying before many people and nations is announced. Hence we understand that the first angel preaches the hour of God's judgment come; that is, preaches the termination of the prophetic periods; and that this is the time which he swears shall be no longer.

The great period of 2300 days which was the most important period in marking the definite time in that proclamation, extends to the cleansing of the Sanctuary. That the cleansing of the Sanctuary is not the cleansing of any part of the earth, but that it is the last work of our great High Priest in the heavenly tabernacle, before his Advent to the earth, has been clearly shown. See the works on the Sanctuary, published at the *Advent Review Office*. And we understand that it is while the work of cleansing the Sanctuary takes place that the latest message of mercy is proclaimed. Thus it will be seen that the prophetic periods, and the proclamation which is based upon them, do not extend to the coming of the Lord.

(To be Continued)

A BILL is now before the Canadian Parliament, designed to secure a proper observance of Sunday. It provides that on that day no post office shall be opened, that no mail matter shall be dispatched; that all mails not reaching their destination on Saturday shall hold over; and that the locks on all the canals shall be closed from Saturday at midnight to Sunday at midnight.

The most subtle errorist cannot decoy the friends of God by any artful, or distorted views of the Divine character. Detract from his full-orbed excel-

lence, or obscure its amiableness and glory by any additions of man's devising, and they constantly take the alarm. What the Bible affirms of God, their own hearts affirm: the moral sympathy is complete. Give them his presence and favor, and you cannot make them miserable; deny them these, and you cannot make them happy.—*Gardener Spring*.

Parable of the Talents.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents; and likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his Lord's money. After a long time the Lord of those servants cometh and reckoneth with them." Matt. xxv, 14-19.

We see by reading the remainder of the parable, that the course of those that received the five and two talents met the approbation of their Lord, and he said unto them, Well done, thou good and faithful servant, &c. But not so with the third who had buried his talent in the earth: in vain did he seek to justify himself: the talent was taken from him and he was cast into outer darkness.

We will now pass to notice in what respect the kingdom of heaven is likened or compared to the above parable, and ascertain the relation God's people sustain to the same. In so doing, we would refer first to Mark xiii, 34. After speaking of the signs of Christ's second coming, he says: For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work; and commanded the porter to watch.

We understand the Son of man here to mean the Lord our Saviour, who left the realms of glory and came into this dark world to suffer and die that by his own blood he might purchase us who were without hope, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world. Eph. ii, 12. Let us then ever bear in mind, that we are not our own; for we are bought with a price, therefore we should not be servants of men but of God.

After Jesus fulfilled his mission here, he went away to receive for himself a kingdom, leaving the promise that he would come again. He also gave signs by which we might know when he was near, even at the door; and he gave to each of his servants one or more talents according to their ability, with the command, Occupy till I come. He has placed us in his vineyard and we must not be idlers there. All have a work to do, and those who came in at the eleventh hour, will, be equally rewarded with those who have borne the burden and heat of the day.

We see that the signs which our Lord and master has given of his near approach, are nearly all in the past, and we expect soon that Jesus is coming to reward every man according as his work shall be; therefore it is of the greatest importance that we examine well our own hearts, and see whether we have been improving upon the talent which God has given us or whether we have been hiding it in the earth. I fear many are seeking to excuse themselves from laboring for the Lord, because they have but one talent, and can do but little, therefore, they remain silent, and leave the labor and the reward for others. Let such remember that God requires of us no more than we are able in his strength to perform. He does not require those who have but one talent to take the place and labors of those who have five. Let us then be willing to move in the humble sphere which God has assigned us, and whatsoever our hands find to do, do it with our might, and if at any time we feel disinclined to labor for God, let us ask ourselves the question, Are we willing that God should take from us the talent which we have? If not, then be faithful and remember that you have but a short time to work for God. The day is far spent. Our Lord and master will soon call us to an account how we have spent our talent which he has given us.

O let none think to keep back part of the price and meet the approbation of God; for he will not accept of a divided heart. He has said that except we leave all and follow him, we cannot be his disciples: and again, ye cannot serve God and mammon.

Dear reader, pause for a moment and ask yourself the question, Am I doing all I can in the vineyard of the Lord? Is my time and talent occupied in his service? Is my all upon the altar? Am I ready to give up my account to God the Judge of all and hear the blessed applaud, Well done, thou good and faithful servant enter thou into the joy of thy Lord. *Ashfield, Jan., 1855.* L. J. RICHMOND.

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, FEB. 6, 1866.

Our time has been so occupied with other matters, day and (a large portion of) night, that we have not been able to write anything for this number. It is impossible for us to answer letters from brethren who request it, only those on business, and that briefly.

THE COMING OF CHRIST AT DEATH.

It is a notable fact that every false theory leads to a perversion of many plain scriptures in order to make them correspond. The popular view of the present day, that man has an immortal soul which leaves the body at death and flies away to dwell in the presence of its God in realms of bliss, furnishes many illustrations of this fact. One instance we here notice. Jesus said to his sorrowing disciples, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What is the hope here held out to the disciples? It is this: that Christ would prepare a place for them and *come again* and receive them unto himself, that where he was there they might be also. All is here made to turn on the coming of Christ. When he came he would receive them and they would be with him; and not before. Says popular theology, The soul of the Christian departs at death to dwell with Christ in realms of glory. To preserve the integrity of the words of Christ, with such a view as this, it must of necessity follow that the coming of Christ takes place at death. This we say is the only legitimate conclusion which will harmonize with the above view. The soul departs to be with Christ at death; but Christ must come before he takes his people to himself according to his promise; therefore Christ has come at death—a false premise, and an absurd conclusion.

Surely one would think that a person must be impelled by strong necessity to endeavor to support a view so unscriptural as that the second coming of Christ takes place at death; and here we have it. Admit that the coming of Christ is what the Scriptures teach—a literal coming in the clouds of heaven, and the words of Christ, above quoted, strike a fatal blow at the very root of the view that the soul is conscious and departs at death to dwell with its Redeemer.

When it can be proved that the coming of Christ "in the clouds of heaven with power and great glory," "with the holy angels," "with a great sound of a trumpet," "in flaming fire, taking vengeance on them that know not God," is some spiritual operation that takes place at death, unseen and unheard, then may the advocates of the conscious state of the dead, congratulate themselves that they have one less of those formidable texts to dispose of, which throw themselves like impassable barriers across their pathway.

U. S.

PURGATORY AND SUNDAY.

EXTRACT FROM MILNER'S END OF CONTROVERSY: LETTER XLIII.

"REV. SIR:—In the natural order of our controversies, this is the proper place to treat of purgatory and prayers for the dead. On this subject Bishop Porteus begins with saying, 'There is no scripture proof of the existence of purgatory; heaven and hell we read of perpetually in the Bible; but purgatory is never met with; though surely if there be such a place, Christ and his apostles would not have concealed it from us.' I might expose the inconclusiveness of this argument by the following parallel one: The scripture nowhere commands us to keep the first day of the week holy; we perpetually read of sancti-

fying the Sabbath, or Saturday, but never meet with the Sunday as a day of obligation; though if there be any such obligation, Christ and his apostles would not have concealed it from us."

"LOOKING FOR THAT BLESSED HOPE,"

WHILE in a world of sorrow, surrounded by the pall of misery and death, and amidst sinners and proud and worldly-minded professors of religion, who deny the immediate coming of our Lord and Saviour Jesus Christ, and scorn the thought that his humble followers are to know when this glorious event is "near, even at the doors," it is a matter of lively gratitude, a source of the deepest consolation to my heart, to be identified with the children of God, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Of this *blessed hope* I am not, I can not be ashamed.

We hail with joy and gladness the evidences sure and unmistakable, daily unfolding and passing in swift succession before us, that we live in the last fleeting moments of time. Upon the astonished vision of the sinner and the ungodly, will quickly burst the sad and awful realities connected with the closing scenes of this world's history. While those who are watching and waiting for the coming of the Saviour, will realize the sweet fruition of the blessed hope. With this soul-cheering hope in view, we will patiently urge our passage on till glory completes what grace has begun.

But few however, are found who give place in their hearts to the refining, saving truths of the last message of mercy, which are now published for the salvation of poor wretched fallen man, from the impending wrath of the Almighty. The multitude rush almost thoughtlessly on, hurrying with rapidity to the vortex of destruction. With their eyes closed and their ears shut against the warning notes of present truth. O solemn thought! O chilling reflection!

But, saith the Saviour, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so also shall the coming of the Son of man be."

The instruction gathered from the Sacred Scriptures, from beginning to end, is that but few will know and rejoice in the truths relating to the great and glorious plan of man's redemption.

The above reference to the teachings of our Saviour, demonstrates the same fact respecting the infidelity and skepticism of the last generation of mankind relative to his second advent.

Though signs portend that his coming is *near, even at the doors*, as clearly as the budding fig-tree denotes the near approach of Summer, yet the multitude will not believe. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Says the Apostle, in speaking of the coming of Christ and the events connected therewith, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the day." "Thy word is a lamp to my feet, and a light unto my path." "Light is sown for the righteous, and gladness for the upright in heart." "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii, 7. The Saviour in speaking of certain signs immediately to precede his coming, says, "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh: so likewise ye, when ye shall see all

these things, know that it is near, even at the doors." Matt. xxiv, 32, 33.

"Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh." "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

If, as modern divines tell us, we cannot know whether the second advent of the Saviour is one hundred or one thousand years in the future, how unmeaning and superfluous are the repeated admonitions of Christ and the apostles, to the Church, when the signs and evidences of this glorious event shall thicken and gather around them, to "watch," and be ready for it!

A position so unscriptural as the above, affords a very convenient opening for the false and delusive theory of the temporal millennium.

But examine this theory in the light of the Sacred Scriptures, and the sandy foundation upon which it rests, is discovered at once, and the fact brought to light, that it is one of the "fables" of the last days.

If we contrast the hope of the Christian with the hope of the hypocrite and the ungodly, we see that the former is as "an anchor to the soul, both sure and steadfast," while the latter perishes and dies in the hour of trial and tribulation. "So are the paths of all that forget God: and the hypocrite's hope shall perish." "Whose hope shall be cut off, and whose trust shall be a spider's web." Job viii, 13, 14. "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."

But the blessed hope of the righteous shines brighter and brighter, and buoys the spirits of its possessor up in the time of trial and trouble.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16.

This blessed hope embraces the resurrection of the sleeping saints at the appearing of our Lord and Saviour Jesus Christ, and also "to them who by patient continuance in well doing seek for glory and honor and immortality," the gift of "eternal life."

Says Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

But ere we enter upon the full fruition of this buoyant and blessed hope, ere mingling our voices with the redeemed, in the sweet and triumphant song of redemption, before inheriting the earth restored to its Eden beauty, and deluged with the glory of God, we must pass through the time of trouble, to which we are approximating with great rapidity.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man will cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. i, 14, 15.

Dear reader, are you prepared for the tempestuous storm of the great and dreadful day of the Lord? If not, O prepare immediately for the solemn events of the future! The warning notes of the last message of mercy, are now sounding; soon they will die away and be heard no more. Then mercy, sweet mercy, will have gone forever.

Upon obedience to all of the commandments of God and the faith of Jesus, our hope must be based, if we would be "delivered" from destruction in that coming day.

Then shall we have unshaken confidence in the protecting care of our heavenly Parent, and feel the force of the sentiment expressed in the following lines:

"Can aught against my hope prevail?
Can it withstand the day,
When wrath's tempestuous, stormy gale
Shall sweep along the way?"

Ah! yes—'twill rear its lovely form,
The raging gale to mock;
'Twill stand amid the awful storm—
A Temple on the Rock."

A. S. HUTCHINS.

New Haven, Ct., Jan. 17th, 1855.

THE CHURCH NOT IN DARKNESS.

BY H. L. HASTINGS.

(Concluded.)

THESE are the facts of the past, and they are "written for our learning." The deluged world—the wave-covered plain of Jordan—the scathed and desolate heaps that mark the place of Babel's past and punished pride and glory—the ruined temple of Jerusalem, and the scattered remnant of her ancient people—all these are eloquent teachers of mankind. From them we learn such lessons as these: "The secret of the Lord is with them that fear him." "The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand."

Centuries have passed away since these examples have been recorded for our admonition and instruction. But while the great facts stand blazoned on the historic page, the mighty morals, the important lessons which these examples were to teach, have almost faded from the mind and memory of mankind. The world has grown old, and careless, and proud, and lustful, and covetous, and cruel, and oppressive, and impious, and defiant, and secure. Sodom and Egypt may be regarded as the appropriate types of perverted humanity as it appears at present. Sodom's pride, fullness of bread, abundance of idleness, cruelty to the poor, and unbridled licentiousness; and Egypt's infidelity, unbelief, oppression, and impiety; these are marked characteristics of human character at the present day.

These were long since predicted by the prophets of God and by the Saviour himself. There are the same "perils" that were to mark the "perilous times" that should be "in the last days." There is the same powerless "form of godliness;" there is the same turning "their ears from the truth;" there is the same turning "unto fables;" there are the same "seducers" waxing "worse and worse;" there are the same resisters of the truth, like "Jannes and Jambres" of old; there is the same abundance of iniquity; there is the same waxing cold of love; there are the same lustful "scoffers;" there is the same taunting denial of the coming of Christ; there is the same "evil servant," saying "in his heart, my Lord delayeth his coming;" there is the same "smiting of fellow-servants;" there is the same "eating and drinking with the drunken;" there is the same slumbering and sleeping; there is the same saying "peace and safety" that was to mark the concluding period of earth's sinful course.

So also in the political world. There is the same corruption, the same laxity of principles, the same unscrupulous ambition, the same warlike spirit and preparation, the same political upheaving, the same wide-spread national "distress," the same "perplexity," the same waking up of "mighty men," the same gathering of Israel's enemies and Satan's friends, the same thickening struggle of mighty powers, the same war of principles, religions, and races, the same stupendous preparations for the coming "battle of the great day of God Almighty" that we are warranted in anticipating, in connection with the approach of the day of the Lord.

In the natural world, too, pestilential diseases, earthquakes, signs "in heaven above and earth beneath," "the sea and the waves roaring," all these speak the concluding groans and throes of that whole creation, which "groaneth and travaileth together in pain until now, waiting for" the final and eternal deliverance from the vanity and sorrow of a cursed and mortal state.

Here then we stand, and while beset by ignorant scoffers, while listening to the deceitful declaration of "peace and safety," we hear a voice coming down

above the storms, the tempests of eighteen hundred years, and ringing in our ears like the clarion blast that wakes a slumbering army, "*But ye, brethren, are not in darkness, that that day should overtake you as a thief.*"

Can it be possible, then, that the church of Christ in this world, are to remain in utter ignorance of the approach of that tremendous day? Such a supposition is entirely at war with the whole character of God as exemplified in his dealings with the human race in ages past. Would God forewarn the antediluvians, the Sodomites, the Babylonians, the Jews, yea, every nation upon whom his wrath has fallen, of their approaching doom, and afford them opportunity to repent, and escape—and shall the last world-wide catastrophe, come unheralded, unpredicted? Shall guilty cities and kingdoms, be the objects of God's care and compassion, and receive admonitions and warnings from his mouth, and shall he at last permit all the kingdoms of the world to fall beneath his exterminating ire, unadmonished and unwarned? Impossible! "Surely, the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

Upon this point the teachings of His Word are equally explicit. The duty of watchfulness is enjoined. The necessary preparation is only found in expecting the approach of that day, and in the most strict and constant obedience to the commands of God.

God is ever merciful, and in all the manifestations of his judgments in days gone by, the disobedient have been the willful victims of their own inattention to the commands of God. They have not known his approaching judgments, not because they *could not*, but because they *would not* know. So it shall be at the end. Men are willingly ignorant and willfully impenitent. They do not discern the signs of the times because they are resolute in their determination to sin on in security, and to close their eyes against every heaven-sent warning that God in mercy gives them. Let us watch lest coming suddenly he find us sleeping.

When we recollect that, "The Lord God will do nothing, but he revealeth his secret to his servants the prophets;" that "The things that are revealed belong to us and to our children;" that the Jews were condemned as hypocrites because they would not "discern the signs of the times;" that their house was left desolate because they "knew not the time of their visitation;" that Jesus has commanded us to lift up our heads, "knowing that our redemption draweth nigh;" that we are commanded to "know that the kingdom of God is nigh at hand—even at the door;" that to be ignorant is to be guilty, when light is given and when the word of prophecy as a light "shineth in a dark place, until the day dawn;" when we recollect all these things, the conclusion is inevitably forced upon our minds, that it is the stern and solemn duty of the church of God and every individual Christian to be searching the word of God, discerning the signs of the times, giving heed to the sure word of prophecy, and waiting for the Son of God from heaven. We have reasoned from analogy. We have drawn our conclusions from the known facts in history, and from known principles of divine government. But, though this reasoning is clearly conclusive in itself, we intend to make it far more conclusive still. When we read the record of antediluvian sin, and reproof, and disregard, and destruction, we are not left to a mere supposition that earth's approaching catastrophe will transpire under similar circumstances. No! Lips that cannot lie, have uttered the solemn truth, that "*as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and destroyed them all, so also shall the coming of the Son of man be.*"

Thus inspiration positively teaches us that as in the days of Noah the people of God knew the danger, as the wicked were warned of it, as the people of God were saved and the wicked destroyed, so shall the coming the Son of man be.

So also in the case of the cities of the plain. Reasoning from analogy, we are led to think that as God is unchangeable in his principles of impartial justice, he will punish this world, delivering the just, as in the case of Sodom. But the Saviour tells us that this which we might infer is really and truly so. The concluding days of the gospel dispensation shall be like the days of Sodom. Then they ate, they drank, they bought, they sold, they planted, they builded—they shall do so at the end. Then Lot was warned, and also warned others—it shall be so at the end. Then, they disregarded and despised the warning—it shall be so at the end. Then "the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all: even thus shall it be in the day when the Son of man is revealed."

No language can be more explicit. There will be such circumstances developed in connection with the close of this dispensation, and it is left to us to choose the position which we will occupy. Warnings have been given. While the godless world and a slothful church are gazing forward to scenes of worldly prosperity, aggrandizement and peace—while many are putting away indefinitely that evil day because they wish it far off—while others strangely regard the declaration, "no man knoweth the day and hour," as precluding the possibility of knowing "when it is nigh, even at the door"—while the world sleep on and dream on, the day breaketh, the morning cometh. The foretold tokens of redemption at hand, are before our gaze, and the weary eyes of the anxious watcher on Zion's walls, are greeted by the lustre of the ascending daystar, that portends the speedy rising of the King of Light. Signs of this description thicken on every hand. They cloud the heavens, they fill the earth, and we are bound to heed them. If we do it, it is our safety; if we neglect them, it is at our peril.

We are to look, then, and wait for the Son of God. We are not to be in "darkness." We are to anticipate and prepare for that day. Ere we are aware it shall come upon us. Like the stealthy thief prowling in the midnight darkness, like the travail of a woman with child, like the sudden snare, entrapping the unwary feet, yea, like the brilliant lightning as it rends the cloud and gleams athwart the midnight sky, so sudden, so unexpected, so startling, shall the coming of the Son of man be. Hence the necessity of diligence that we "may be found of him in peace."

Reader, are you saying peace and safety? Are you fancying that your Lord delayeth his coming? Are you saying in mockery and incredulity, Where is the promise of his coming? Oh, friend, remember where you are. Heed the word of God. Heed the revelations of his holy prophets. Heed the prophetic warning of his Son who died for thee. Forget not the sayings of holy men of old. Study God's word. Discern the signs of the times, and prepare to meet thy God. While all the elements of strife are let loose, while the whirlwind speeds from land to land, while the tempest sweeps wildly along and will soon burst heavily upon the earth, while nations are in their death struggles, and while others are hastening toward the outer circles of the awful whirlpool which shall speedily engulf them in destruction and perdition, while the notes of pleading entreaty and solemn warning fall upon thine ear, while mercy yet lingers to call you, and waits to receive you, I pray you flee from the impending storm. A little while, and it may be too late. "Sudden destruction cometh," and the unprepared shall not escape. Heed then the voice of God. Repent! Why live on in sin? Why court ruin and wrath? Why earn death? Why crucify afresh the Son of God? Why despise his outpoured blood? Why rush madly on to perdition? Why grieve the heart of him who died for thee? Why reject a salvation that is free and boundless as the unmeasured love of God? WHY WILL YOU DIE?

Reader, are you a Christian? a watchful observer and discernor of the signs of the times? Then you are not in darkness. But are you where, and what you should be? Are you serving God with all your heart? Are you laying up treasures in heav-

en? Are you taking heed lest at any time your heart be overcharged, and that day come upon you as a thief? Are you faithful to God? to yourself? to the world? to the church of Christ? to sinners around you? Do you confess Christ? Do you bear his cross? Do you obey his commands? Are you alive or dead? Are you in Christ Jesus, or out? Are you hot or cold? Are you lukewarm? Are you watchful? Are you prayerful and laborious? Are you pure from the blood of all men? Take time to consider these questions. Ponder them: you had better settle them now than at the judgment-seat of Christ. Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Your duty is before you. Will you do it? WILL YOU DO IT? Spirit of the living God, fasten this question on the reader's heart?

Christian pilgrim, rejoice! Lift up thy head. Lo! heaven is radiant with the promise of the hastening day. You "are not in darkness," why need you be in tears? The morning cometh—the morning that shall end thy woes. The morning that shall chase away thy sorrows, that shall waken with its rising glory thy loved ones that sleep in Jesus, and that shall throw the vigor of immortality throughout thy wan and weary form.

Ah, yes, in the nearing distance gleam the crystal towers and the glittering palaces of the city of God. A little while, and the swelling anthem of the redeemed shall burst sublimely on thy ravished ear, the crown of glory shall sparkle fair upon thy brow, the palm of triumph shall wave above thy head, the spotless raiment of the blest shall be thy adorning covering, the angels of God shall be thy joyful company, the marriage supper of the Lamb shall be thy feast, the voice of Jesus shall pronounce thy blessed welcome, the peaceful paradise of God shall be thine everlasting home, and thou shalt be for ever with the Lord.

Letter from California.

DEAR BRO. WHITE:—I have been thinking for a number of months that I would write you a letter, but could hardly muster courage. This evening after I had done my day's work, I took a walk a short distance from the place of my residence, and as I had nobody but my own thoughts to consult with, it came forcibly to my mind that one year ago I think I was with the large class of the human family, but the Lord saw fit to turn me about and as I hope has added me to his church.

For a number of weeks before I was converted, I felt sad and heavy-hearted, everything I cast my eyes upon seemed to wear a different aspect from what it formerly had done. I wanted to be alone, and be perusing the Bible. I had been previously to the meetings called Spirit Manifestations, which was where I had lived—a great excitement—and it seemed to set a terror on my mind. I felt assured that it was not of God, for it was mostly wicked men that practiced it; and he had forbidden necromancy in his word. I felt that judgment had first come to me, and that I was not prepared. I looked back on my past life checked with evil. I felt that I had tried to live honestly in the sight of men, but I was not honest in the sight of God. All my sins seemed to be rolled up before my mind, and were staring me in the face night and day, until at last I fell on the Rock and broke all to pieces. Nothing made me free but believing that God had forgiven me all. Some of the Advent brethren took me by the hand and I began to creep. The last year has been the happiest year of all my life.

I saw you last Spring at Bro. Carpenter's in Oswego City, and you shook me by the hand.

I wish you would send me those Advent papers regularly. I send you five dollars only. If it is any more than enough for one paper, send me such as you think best. I should be glad to send you more money, but at present my means are limited. I hope that I may be kept from the many delusions and spirits of devils that are now in the world, and at last meet you in your Father's house. I desire an interest in the prayers of the poor.

Your unworthy brother.

DANIEL EATON.

NOTE.—This epistle possesses peculiar interest to us; though we have no remembrance of greeting the

writer as he states. But thank God for it all, and that he remembers us at this time, since he has found beauty in Christ and the Word of Life. We send \$3.00 worth of Books and the REVIEW. May the blessing of Heaven go with them, and may they give light to others in that distant State. Ed.

How the first Christians Lived.

AN approved writer, in describing the religious character of the primitive Christians, observed that when they gave themselves to Christ, they counted all things lost for him and his salvation; and the surrender was an honest, whole-hearted transaction, never to be reconsidered, never to be regretted.

Hence, from the hour of their conversion, they made little account of property. If it was confiscated by government, or destroyed in a mob, they "took joyfully the spoiling of their goods," assured that in heaven they had and incorruptible inheritance. When the cause required, how ready were they to lay all at the feet of the missionaries. Generally they were poor. A rich Christian! why, such a thing was hardly known. However it may be now, it was then "easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." And if, as an act of special sovereignty, a man of wealth was converted, he seldom retained his riches for a long period; for such was his sympathy for the despoiled and suffering brotherhood, and such his solicitude for the conversion of the perishing, that his funds were poured forth as water. Yet poor as were the first Christians, they were liberal to a degree unsurpassed. We from our much, give little. They, from their little, gave much. "Their deep poverty abounded unto the riches of their liberality." Baptized covetousness was the product of a later age.

They understood Christ to be in earnest, when, standing but one step from the throne of the universe, he said: "Go ye into all the world, and preach the gospel to every creature." It was not, therefore, with them a matter to be considered, whether they should go or not go. The command was positive and peremptory; and how could they escape from the obligation? With us, to stay is the rule, to go is the exception.—Wonder not that they accomplished so much, wonder not that we accomplish so little. They did not wait indolently for openings, but went forth either to find them or to make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of Christian missions, they proceeded to another and more distant field, and then to another, until they had gone over the appointed territory. Their piety was enterprising; the spirit of obedience made it such.—Selected.

THE SOUL.—If the globe were one mass of the purest gold—if the stars were so many jewels of the finest order—if the moon were a diamond, and the sun a ruby—they were less than nothing, when compared with the infinite value of one soul.

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

OBITUARY.

DIED at her residence in Troy, Walworth Co., Wisconsin, Dec. 30th, 1854. Sister Chatfield, aged 24 years, the daughter of Worcester and Polly Holcomb. She embraced the first angel's message in Oswego Co., in 1842. She removed with her parents to Wisconsin in 1846, where she lived a consistent Christian until 1850, when Bro. Rhodes visited Wis. She then received the third angel's message; and from that time to her death she lived consistent with her faith. She died full in the faith of soon seeing the King in his beauty. She has left a companion and two children to mourn the loss of an affectionate wife and tender mother; but they mourn not as those who have no hope. The funeral discourse was preached by a Baptist minister from Matt. v. 8. "Blessed are the pure in heart; for they shall see God." W. PHELPS.

It is with sorrow that I announce the death of Bro. B. B. Brigham, of North Plains, Mich., who fell asleep Jan. 2d, aged 57 years. His disease was apoplexy. He has left a wife and five children to mourn his loss; but they sorrow not as those who have no hope. His loss is much felt here by believers in present truth, as they are few and scattered. We hope to meet him again in the resurrection of the just.

Bro. Brigham was formerly a preacher in the Calvinist Baptist denomination. He afterwards preach-

ed the first and second angels' messages; and for about three years past has been a firm believer in the third angel's message; and was ever found bold to defend the truth which lay so near his heart; and it may well be said of him that he has fought a good fight, and has kept the faith, and will doubtless receive a crown of righteousness at the day of Christ's appearing.

H. FLOWER.

Ronald, Mich., Jan. 18th, 1855.

COMMUNICATIONS.

From Bro. Warren.

DEAR BRO. WHITE:—I wish to say for the encouragement of all God's true commandment-keepers, that the little church in this place are holding fast to the present truth, and God is truly with us. Our meetings on the Sabbath, and our weekly prayer-meetings, are deeply interesting. Never did the light of present truth shine so brilliantly among us as at the present time. We are trying to keep down in the vale of humility at the foot of the cross.

There seems to be that spirit of love and union among us which is not to be found only among those whose delight is in the law of the Lord and in the keeping of all his commandments.

We believe that the message of the third angel is slowly but surely rising. There seems to be a steady and increasing interest among those who are fully resolved, come what will, to hold on their way. It certainly is true that we have enemies, and bitter ones; "but if the Lord be for us who shall be against us?" If we have the spirit of Christ, we shall love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us. This is the true spirit of the gospel of the meek and lowly Jesus, who we believe is soon coming to redeem his pledge, and take his weary and tried ones home. But we sometimes feel to say in the language of David, "Rid me and deliver me from the hand of strange children whose mouth speaketh vanity and their right hand is a right hand of falsehood." Ps. cxliv. 11.

That day will most assuredly come when all those who love and practice the truth will safely anchor in the harbor of eternal repose: "there the wicked cease from troubling; and the weary are at rest." Job. iii. 17.

The brethren and sisters here came together on the last evening of the old year to celebrate the ordinances of the Lord's house, and it was truly a heart-cementing time; a time which we shall long remember. O who would not be among such a people as this, even though the floods of persecution are poured in upon us a thousand times more severe than ever. But ah, our persecutions! what are they? they are nothing worth mentioning compared with the persecutions of God's little flock in bygone ages. But we are looking forward to a time when the dragon's wrath will be stirred up, and when he will go forth to make a more severe war upon the remnant than he has ever yet made. O, brethren and sisters, who of us shall stand at our post when that time comes? We have now entered upon a new year, and, I ask, who among my dear brethren and sisters are willing with me to renew their covenant, and dedicate themselves anew to the service of God? Have we not spoken many words during the past year which have displeased the Lord? Have we not had many vain thoughts during the past year? Have our actions at all times corresponded with our profession? I fear that we are none of us what we should be. O let us arise and bestir ourselves and work for God while the day lasts. We have one year less to work in the vineyard. We are one year nearer the port of endless rest. The signs are thickening all around us, and on every hand, which proclaim that the coming of the Lord is near. A proud, haughty, popular church, with false teachers and leaders at their head, is just now in the condition that the Scriptures teach it would be in, when our Lord comes. We have only to look around us in this day of false revivals and reformations, and we shall at once see the state and condition of Zion.

The Lord says to his true ministers by the mouth of the prophet Isaiah, "Cry aloud spare not; lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." The professed ministers of Jesus Christ in this day, even in these last days, dare not to do it. They have become so proud, so popular, so much in love with the world and an applauding community, that they dare not expose the multiplied sins of the present day, or even those of which some of the members of their churches are verily guilty.

Among the numerous sins of which church members are awfully guilty in the sight of God at this

present day, take for instance the sin of pride. Who are these who train along our side-walks on a Sunday morning at the sound of their bell, clothed in such costly array? Are they going to hear a pure gospel proclaimed? Nay verily he dare not preach to them the truth. Suppose he were to preach to them the truth of the Bible, and point out their sins with as much plainness of speech as St. Paul did. He would tell them to go home and take off their artificial, those curls, those ear-rings, those finger-rings, and all those needless ornaments which are not becoming to the followers of the meek and lowly Jesus.

But so it is with fallen Babylon in these last days of apostasy. Sunday after Sunday do they appear in the house of worship, and by their pastor are never reproved or rebuked for their sins. Well may they go on and think they are making rapid strides towards heaven, while they are being led by such ministers as these. They are truly blind leaders of the blind. A wonderful and horrible thing is committed in the land. The prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof? Jer. v, 30, 31.

Our feelings should be those of pity and sympathy for those who are resolved to reject the light of truth which so intimately concerns us in these last days. But, dear brethren and sisters, let us every one try and live before an ungodly world of sinners and fallen, corrupt church members in such a way that we shall not give the lie to our profession.

Yours looking for Jesus.

S. B. WARREN.

Battle Creek, Mich., Jan. 12th, 1855.

From Bro. & Sr. Haskell.

ONLY a few months, since we were living wholly regardless of "The Sabbath of the Lord our God," and without ever having had our attention called to its claim. But blessed be God, "even the God and Father of our Lord Jesus Christ," he has enlightened our minds, and we are now endeavoring to yield the most implicit obedience to the demands of his holy commandment, "Remember the Sabbath day to keep it holy."

All the other commandments of God we had long been striving with equal diligence and assiduity to obey. We had (or rather I, for my husband had never fully acquiesced in my views in this respect) been very strict in the keeping of the first day of the week, having been thus most scrupulously trained from earliest childhood.

Seven others since our conversion to this truth, in this place, have also embraced it, and our fervent prayer at the throne of grace is, that many more here may yet be led therein. And as in the instruments of extending and promulgating this glorious truth, as well as its progress, I doubt not you will be interested. I shall presume so far upon your time and patience as briefly to narrate something of our experience.

About the first of Sept. last, my husband, apparently by mere accident, met with brother William Saxby of Springfield, and from a brief interview heard the argument so clearly presented, and withal he saw united with the presenter so much of the Spirit of Christ, that he felt almost won to its embrace at the very first. I reached Springfield soon after, having been separated from him and by accident left at a back car station, or rather did not reach the station according to previous arrangement. I saw him but a few minutes, but even then could not but feel that the Spirit of the Lord was with him, as with hurried accents he strove to enforce upon my mind the necessity of obeying this command. Shortly after this my husband left for Canada, and as his way lay through Springfield, he stopped, in accordance with a previous invitation, with our dear brother Saxby over night, when he became still more convinced, and from that time until the present has been keeping the fourth commandment to the best of his ability.

During his absence I chanced again to meet with him at a Second Advent camp-meeting in Springfield which I attended, at which time he again presented its necessity with a Christ-like spirit, and while so doing was joined by sister E. C. Skinner of the same place, who also united with him in his efforts to win and persuade me to embrace the truth. O how my heart was drawn out to that dear brother and sister as I listened to them. But our interview was very brief as we stood there beneath the over-shadowing trees of that beautiful grove, and the next morning found me on the way to Exeter, N. H., at which place I met my husband, then on his return from Canada. (This was about the middle of Oct.) I found him then, as we often now hear it expressed, *strong on the Sabbath*. And as the principles rela-

tive thereto which I had been imbibing, needed only to receive one more stroke to burn with a perpetual and unceasing glow, it was then so effectually kindled and brought out, that from that date I have carefully and prayerfully observed the day agreeable to the divine requirement.

We will now, dear brother, bid you adieu for the present. And that the good Lord may be with you and bless you, and prosper you in your noble enterprise shall be the prayer of your affectionate brother and sister in Christ.

STEPHEN N. HASKELL.

MARY E. HASKELL.

P. S. Please allow me just to say that I have never been permitted the pleasure of seeing any one of a kindred faith relative to keeping the Sabbath (or at least to my knowledge) save that dear brother and sister in Springfield at the times alluded to, and the few in this place who have so recently embraced it, in my life. Neither have I ever seen but two numbers of the *Review*, and those were sent us by brother Saxby.

O that the truth may spread is my prayer.

M. E. HASKELL.

From Bro. Edson.

DEAR BRO. WHITE:—I feel that we are truly living in a solemn moment of time, in a time when we need to walk carefully before God. I see by the word of God that we are having the last message of mercy to be given to a dying world, and while Jesus has entered into the Most Holy Place of the heavenly Sanctuary, blotting out the errors of his people, I want to get rid of all my errors and sins, that they may be blotted out before Jesus leaves his mediatorial office, and is seen seated on the white cloud.

I praise God for what he has done for me in these last moments of time; for light and truth which have shone in my pathway, and that I am counted worthy to be numbered with the little remnant who are striving to keep the commandments of God and the faith of Jesus. Many times when I look at the straightness of the way to the holy city, and when I view how holy and pure that company must be that enters the holy city, I often exclaim, shall I be there. I want to be there. I mean by the grace of God to strive to overcome, that I may be counted worthy to escape all things that are coming upon the earth, and to stand before the Son of man when he appears the second time without sin unto salvation. I feel that the Christian's hope is truly a blessed hope, a hope beyond this world of sin and sorrow. 1 Cor. xv, 19. If in this life only we have hope in Christ we are of all men the most miserable. The Christian's hope reaches beyond this vale of tears: it enters to that within the vail, whither Jesus for us has entered. What a bright prospect lies before the children of God, if faithful a little longer. I feel like putting my whole trust in God and walking in the straight and narrow path that leads to life. I do desire to be a humble follower of Jesus, that I may be among the little number that John saw stand on mount Zion, that will sing the song that no other man can learn.

Ashfield, Mass., 1855.

M. EDSON.

From Sister Post.

DEAR BRO. WHITE:—Through the providence of God we have received the *Review* the past year. At the time of receiving it we were in the Methodist Church with corresponding views except the doctrine of the Advent; consequently it was but little regarded, and I think a few of the first numbers I did not read at all. While laying around with our other papers, some article it contained caught my attention, and from that time it has been gaining ground. Now I hail its coming with pleasure. It contains the doctrine of the Bible, taught by the prophets, Christ and the apostles. It brings with it good news and glad tidings.

About three months ago I commenced keeping the seventh-day Sabbath, and through striving to keep all the commandments of God I received greater light and peace. The communications from the brethren and sisters scattered abroad, have strengthened and encouraged me when cast down; and I bless God for the light and help that I have received from reading the *Review*.

My mind dwells much on the joys of heaven. O I long to be there; and my greatest care is to be ready, having on the righteousness of the saints, that when he shall appear I shall appear with him in glory. When I think of Christ and his coming I am afraid I shall lack patience; for Christ said when speaking of the tribulation, In patience possess ye your souls. I see such a loveliness in him, and though I can have but a faint conception of the glory of his kingdom with the foretaste that I now and then experience, I am enraptured. O who would not give

the few fading, transitory pleasures of this life for such bliss, immortal bliss. I freely give all that I may have a seat in Christ's kingdom.

Yours in Christ.

HENRIETTA S. POST.
North Stonington, Jan. 20th, 1855.

From Bro. Bond.

DEAR BRO. WHITE:—I take the liberty to address a line to you, and I do it the more cheerfully because I believe you to be engaged in a great and good work, for which I hope you will receive a blessed reward, when Christ comes in the clouds of heaven, to collect his saints and bestow upon them glory, honor, immortality, eternal life. I do feel to sympathize with you in the arduous and responsible labor in which you and your brethren are engaged; viz., presenting to the world, long concealed truths of the word of God; which has been mystified for ages by the influence of the man of sin, and by the theology of the so-called christian world. We have been taught to understand many doctrines of the Bible in direct antithesis to the plain reading of the text. The Saviour tells us that he will return to the earth, raise the pious dead and establish his kingdom. We are told that this view of the subject is extravagant and that the true meaning is, That he will come in his Spirit and reign triumphantly until the nations are converted to christianity, and it is just the same in regard to many other important doctrines of the holy Book.

Hence, my brethren may I not say that you are doing a great work, and although you may wear yourselves out, and perhaps may want the necessities of life, yet I hope in God that you are pursuing a course that will through the intercession of our great High Priest, secure to yourselves and others, crowns of everlasting rejoicing, which the Lord in that day will give all who love his appearing.

May the Lord grant us the Holy Spirit to sanctify our hearts, and prepare us fully for his coming, which will be as a thief in the night to those who do not watch, and are not looking for his appearing. O may the Lord help us to prepare for the event, is my ardent prayer.

Yours truly.

Milton, Jan. 8th, 1855.

L. H. BOND.

From Sister Devereux.

DEAR BRO. WHITE:—One sister writes, "that we all have a duty to do, and if we can do nothing else we should write for the encouragement of others." It is my desire to do every duty, but through weakness and the temptations of Satan, I come far short of what I ought to do, or be; yet I think God strengthens me somewhat; and I feel to trust in him implicitly, knowing that he is a very present help in every time of need. With God on my side, I shall neither fear what the world, or the the prince of this world can do unto me. I feel more and more anxious that all should have the truth presented before them, whether they will hear or whether they will forbear.

I thank God that through the instrumentality of Bro. Bates he caused me to see the light on the Sabbath, and I cannot help feeling I have come out of great darkness into much light; for truly the third angel's message does make light a great many passages of the Bible which were dark without it.

It is my desire to keep not only the fourth commandment, but all the commandments of God in spirit, and in truth. I would say with David, "O how love I thy law, it is my meditation all the day;" yet I cannot help feeling a tenderness and love for the Sabbath commandment; and if I know my own heart, I could bear persecution and death, yet would I not give up the Lord's holy day.

I have been on a visiting tour for the last three months, and have heard all sorts of arguments against the Sabbath, which have only made me stronger in the faith.

My heart aches when I think of my many friends who will not give the least heed to these things, and think our Lord will not come for many years. May the Lord raise up friends and laborers for there is a great work still to do. O may no brother's blood cry unto us in that awful day when we must give an account for the deeds done in the body. It is my daily prayer that I may be purified from all the dross of earth, waiting and watching for my Lord till he comes.

May he bless you in all your efforts for the spread of the truth.

Mt. Grove, N. Y., 1855.

From Bro. Dodge.

DEAR BRO. WHITE:—I feel it a privilege to add my testimony to the truth. I should have done so ere this, but have waited to see if I could not find something in favor of Sunday-keeping; but I cannot.

Matt. v. 17, 18, settles the question with me, even if there was no other proof that none of the ten commandments of God were destroyed or abolished by our Saviour. My companion has kept the seventh day since last May. I thought all Summer that she was doing right, and told her so, still I did not wish to have anything said to me on the subject. The last of Sept. and the first of Oct., we had a tent-meeting on the farm attended by Brn. Wheeler, Hart and Everts. I then embraced the seventh-day Sabbath, knowing it to be the Sabbath of the Lord beyond controversy. As we have the privilege of worshipping God according to the dictates of our own conscience, I can say that my conscience teaches me to observe the seventh day; that the seventh-day is the day to be kept holy unto the Lord.

The seventh day appears to me different from what the first ever did: such a sweet sacredness attends it that we hail it with joy and feel glad when the Sabbath comes, and feel it to be as the poet said,

"Day of all the week the best,
Emblem of eternal rest."

We are the only family in the town that keep the seventh day, but we get along just as well as when we knew no better than to keep the first day. Christ said walk in the light while ye have the light, and we can see that it is good for us to do.

Brethren and sisters, situated as we are it is not our privilege to meet with Sabbath-keepers much; therefore we ask to be remembered in your prayers that we may be faithful to the end, and when the jewels are made up have a part in the first resurrection and live with our dear Saviour.

Yours in bonds of christian love,

H. W. DODGE.

N. H., Jan. 20th, 1855.

From Bro. Sperry.

BRO. WHITE:—The Lord is at work among us. God will take care of his cause. I believe it is a time when every secret thing will be searched out that serves as a hindrance to the cause of God. The enemy may make under-ground railroads, but the Lord will reach every heart. It seems there never was such a searching time since the fall of man, as at the present; a time when the enemy stands ready to catch every word and misconstrue it to the confusion of others. If every idle word is brought into judgment, how watchful we must be that the reward may be ours. Truly, "here is the patience of the saints." I hope that we may all strive to be peace-makers, and not peace-breakers.

O. W. SPERRY.

Panton, Jan. 9th, 1855.

From Bro. Morton.

DEAR BRO. WHITE:—I have been made to rejoice that my eyes have been opened to see the truth of the Sabbath of the Lord, that it is binding on me to keep it. I am now striving to observe it with my family. It is with pleasure that I behold the return of the Sabbath, and enjoy its rest, meditating upon the goodness of the Lord in giving us the third angel's message which I believe to be the last ever to be given to us poor mortals here in time.

Yours waiting for the kingdom.

A. B. MORTON.

Delhi, Jan. 1855.

From Bro. Bates.

DEAR BRO. WHITE:—Since I returned home I have been laboring with the church here in Fairhaven and Dartmouth. The brethren in F. have rented a convenient building, about two miles north of their former place of meeting. Here we have had preaching meetings twice in the week, and also our meetings on the Sabbath. We believe that God will give edge to his precious truth, and some souls will yield to, and embrace the last message of mercy, and thus be shielded from the dreadful storm that awaits the finally impenitent.

The brethren in Dartmouth and Fairhaven live too far apart to unite in one meeting, but they have arranged to meet in conference alternately the first Sabbath in every month, and celebrate the Lord's supper.

Fairhaven, Jan. 19th, 1855.

JOSEPH BATES.

From Bro. Richmond.

DEAR BRO. WHITE:—Myself and companion have long believed many of the truths held by Adventists at the present day; for instance, the atonement, the mortality of the soul and body, &c. For several years, we made little advancement, and were, in fact, becoming cold, when through the instrumentality of Bro. Richmond our attention was directed to the Sabbath and soon coming of the Lord. Several works published at the Review Office, we perused, examining those subjects thoroughly, in connection with the Scriptures. The testimony was so complete and overwhelming as not only to convince, but

astonish us. Thus convinced of having the faith of Jesus and keeping all the commandments, we immediately renounced our old, Papal, First-day observance, hoping by the assistance of God to be found in the last day, free from the mark of the beast and his image.

Sabbath-keeping meets with decided opposition and ridicule, such is the unwillingness of people to investigate for themselves, and remove old prejudices and superstitions. We have never listened to a discourse by one of our brethren. Brn. Flowers, Stiles and Richmond being all with whom we are acquainted. We earnestly pray that the Master will send some faithful laborer among us, that a season of refreshing may come here as in other places. It is about a year since we were led to acknowledge and obey the truth, and great is our joy. That many may likewise be led to embrace it, and with us prepare for the coming of the Saviour, is the sincere desire of your unworthy brother.

D. RICHMOND.

Green Bush, Mich., Jan. 1st, 1855.

From Bro. Hart.

DEAR BRO. WHITE:—A few in this place are striving to keep the commandments of God and the faith of Jesus. It is about one year and a half since I commenced keeping the Sabbath; and I thank the Lord that I ever heard the last message of mercy. The way grows brighter and brighter: the truth looks so plain that it seems that the wayfaring man though a fool need not err therein.

Dear brethren, are we setting such examples before the world as we should? are we showing by our conduct, that we have Christ put on, the hope of glory? Do we show that we do in reality, soon expect our Lord's return? If so we shall have our conversation in heaven, we shall despise the pleasures of this world. Can we feel clear when we are living in pleasure and luxury and thousands starving for the truth for the want of our help? Surely we are called upon now, to contribute our mite to sustain the cause. Let us see that the Office is relieved from embarrassment so that the Editor may go forth with new courage in the discharge of duty.

I remain your brother, waiting for the kingdom.

ASA HART.

Delhi Center, Mich., Jan. 10th, 1855.

Bro. J. R. Lewis from Comstock, Mich., writes:—"I have been trying to keep all the commandments of God and the faith of Jesus for some fifteen months, but not without trials. Still I put my trust in God; for he has promised to be with us in six trials and in the seventh he will not forsake us. I feel to say with the Psalmist, O how love I thy law; it is my meditation all the day. It rejoices my heart that while surrounded by the wicked, God in his mercy did not leave me in their ranks to scoff at his humble followers; for I see that they are soon to pass away, while the righteous are to shine forth in the kingdom of their Father.

"Brethren let us take courage, and fight on; for the war is almost over, and we shall soon have our discharge, and be called home to receive a rich reward in the kingdom of our God."

Solemn Questions.

A brother, while in our study, a few days since, penned the following dialogue and left it to be used as we should think proper. It contains important principles, which all who hope in divine mercy would do well to ponder. Can he be a Christian whose daily deportment indicates less devotion to Christ than the drunkard shows to his cups, or the man of the world to a treasure on earth.—Oberlin Evan.

CHRISTIAN DIALOGUE.

A. Good morning, Bro. B.; does your soul live?

B. Yes, I think it does; I feel that I am on my journey home.

A. I have not seen you at the prayer meeting very lately; what has been the matter, brother?

B. I have been so busy with my work, you know I am a man of business.

A. Yes, I know you are a man of business. But did you ever know a drunkard make that excuse for not meeting with his pot companions at the stated time?

B. I don't know as I ever did.

A. Well, ought not the Spirit of Christ to be as powerful in urging Christians to the prayer-meeting, as the spirit of Alcohol is in bringing drunkards to the tavern?

B. Yes.

A. Well, which is the most sincerely attached to his master, you or the drunkard?

B. I must say this is a hard question for an easy one. I will attend the prayer-meeting. I must do it or give up my hope.

Reader, is this your case? If so, as the Lord liveth, you will not be able to stand.

Business.

L. SULLAWAY. Your letter containing \$5 we have never received.

H. FLOWER.—The \$1 was credited on our Book. It was an oversight, not receipting it in the Review. We are happy to be corrected of mistakes of this kind.

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S. Willey,	Wheelock.	T. R. Sheldon,	Rosendale.
CONNECTICUT.		CANADA EAST.	
ELH Chamberlain	Mc'town	B. Hills,	Melbourne.
A. Belden,	Kensington		

Receipts.

S. W. Badger, M. M. Richmond, D. Morse, J. Barzatt, H. C. S. Carus, E. R. Maxson, H. W. Dodge, J. G. Post, H. Harroun, S. Harriman, J. S. Smith, S. Breed, S. Sargeant, C. Brown, E. Temple, E. C. Stiles, Mr. Hodges, each \$1. Danl. Eaton, G. P. Cushman, each \$2. A. Friend, I. Dorance, each \$0.50. S. N. Haskell, \$0.25.—\$130.39, behind on the Review.

Tract Fund

M. J. Mackay, \$1.

To raise \$500 to relieve the Office.

S. F. M. Southard, C. A. Washburn, each \$1. M. M. Truesdell, H. Harroun, Jno. Claxton, each \$2. H. Moyer, E. H. Kelly, each \$0.50. D. Robbins, \$1.25. E. H. Ford, \$1.75