

Advent Review,

AND SABBATH HERALD.

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

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A DAILY PRAYER.

O LORD, my God, to thee I cry,
To thee I lift my heart;
O bear me from thy throne on high,
To me thy grace impart.

When early morning lights the sky,
Let me before thee fall—
O may I find thy presence nigh,
My Priest, my King, my All.

When mid-day's beams descend on me,
O guide my footsteps then,
Lest I be drawn from truth and thee
By worldly-minded men.

And when the shadows of the night
Are darkening all the land,
Securely trusting in thy might,
Let me lie on thy hand.

O Lord, my God, while here I live,
Till I am called away,
Let day by day my actions prove
My love to thee, I pray. [Am. Mes.]

THE SABBATH.

Concluded.

CLAIMS OF THE SEVENTH DAY AND FIRST DAY
COMPARED.

From what we have said respecting the nature of the claims of the Lord's Rest-day, we might expect all to acknowledge it at once, unless they had some plain precept for turning from it. But so far from this they have only a few vague and unnecessary inferences and suppositions to base the claims of the first day upon. And will these afford a sufficient excuse before the great and awful Judge for a violation of his righteous law? Now the Scriptures plainly say in regard to the Sabbath institution, that God rested from his work on the seventh day; but they do not so specify in regard to the first day.

He claimed the seventh day as his own: he did not so claim the first day, but gave it to man for labor. He blessed and sanctified the seventh day: he did not sanctify the first day.

He commanded that the seventh day should be kept holy: he did not command to keep the first day.

He has uttered fearful threatenings against those who profane the seventh day: he has spoken nothing against laboring on the first day.

He has given great and special promises to those who keep holy the seventh day: he has not spoken one word of promise or blessing for keeping the first day.

Everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day, is produced in favor of the seventh day: nothing of the kind can be produced in favor of the first day. No sanctity, no commandment, no penalty, no blessing. Can you "halt be-

tween two opinions," on a matter so clearly revealed? Remember, "God will bring every work into judgment." Decide for that awful day.

THE LAW AND THE GOSPEL AGREE.

Some suppose, or seem to suppose, that it is equal to a denial of Christ to keep the ten commandments. At this we are truly surprised. Christ says he kept his Father's commandments, and that he came not to do his own will, but the will of his Father. Is it a denial of Christ to follow him, to walk as he walked, to do his Father's will? It cannot be.

The supposition arises from a misapprehension of the work of our Saviour. Says the scripture: "He appeared to put away sin." Heb. ix, 26. Sin is the transgression of the law; he did not come to put away the law, as he says in Matt. v, 17, but to put away its transgression. Now we would ask, In whom is the object of the gospel accomplished? in him who transgresses the law of God, or in him who keeps it? By whom is Jesus Christ honored? by them that do not walk as he walked, or by them who follow him? It is plain that he did the will of his Father and kept his commandments, and calls us to follow him: so to please God and to honor his Son we must also keep the law of God wherein his righteous will is expressed.

We would not ask you to keep the law of Moses, or any of the Jewish ceremonies: they have ceased. But we speak in behalf of God's law, and his holy Rest-day, instituted before the Jewish rites or the Jews themselves existed, even at the time of the creation of the world.

We would invite you to a careful consideration of a few passages of scripture on this subject. Said Paul: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31. This shows that, as the Saviour did not destroy the law, so our faith in him does not weaken it, but establishes it, by showing in the death of Christ that the law is holy, unchangeable, and eternal; so holy, so just and so good, that Jesus Christ himself died for our transgression of it. And can we think that God looks with favor on those who transgress his law, since its transgression caused the death of his dear Son? Surely we should not continue to do the very things that caused his death. Would you have him die again? Oh, no; you could not be so cruel. But sin wounds him even now. Then do not longer sin; cease to transgress the Father's law, and by the obedience of faith avail yourselves of the benefit of the death of his Son.

But you may perhaps think that we need no longer keep the Father's law, because Christ has died for our sins, and we may obtain mercy through him. Yes; Paul says he is set forth for a propitiation that we may receive the remission of sins that are past; [Rom. iii, 25:] but he does not say that through him is offered indulgence for sins in the future. On the contrary we are only promised mercy through Christ on condition that we repent of and forsake our sins. Paul says again that we shall not sin that grace may abound; but if we sin, or transgress the law, we are the servants of sin and not the servants of God. Rom. vi, 1-16. Jesus himself says that not every one that saith unto him, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of his Father who is in heaven.

By all this we may learn that the gospel of the Son is not contrary to the law of the Father, but the Son came to carry out the revealed will of the

Father; and instead of freeing us from the obligation to keep the moral law of the Father, he brings back rebellious man into subjection to the law. It is a great mistake to suppose that the Christian is not subject to the law of God. Paul says *the carnal mind* is not subject to the law of God, and that it is also enmity against God. Rom. viii, 7. That which is not subject to the law of God is his enemy, which cannot be the case with the Christian. All good citizens of this government hold themselves subject to the laws of this government; and he who declares himself not subject to its laws, is counted an alien or enemy. So it is with the government of God. And whosoever endeavors to turn us away from the law of God would draw us away from our allegiance to God. But this the Son of God would not do; for he says: "I and my Father are one." John x, 30. They are one in interest, to preserve the right and carry out purposes of benevolence and justice. They are one in love to man, to remove his rebellion and bring him back to obedience, for God was in Christ reconciling the world unto himself. And they are one to punish the finally impenitent, for the Father commits judgment into the hand of his Son.

THE LAST DAYS.

It may be objected to the view here presented, that inasmuch as almost the whole Christian world do keep the Sunday, to declare it to be wrong would appear to contradict the predictions of God's word respecting the spread of the truth and the triumphs of the church; for it is generally admitted that the whole world will be converted, and acknowledge the truth and obey the gospel.

We are well aware that the general supposition is that the whole world will be converted; but this supposition is modern, and by no means founded on the word of God. By reference to those scriptures which speak of the triumph of the church it will be seen that they sing their song of triumph on the mount Zion with the Lamb. Rev. xiv, 1-5; xv, 1-3. Their victory is in the resurrection. 1 Cor. xv, 54; Rev. xx, 4-6. The idea of the universal sway of the church in this present world is inconsistent with the plainest declarations of the Bible. A few considerations will make this plain.

1. The way to life is narrow, and few find it; the way to death is broad and many walk in it. Matt. vii, 13, 14. There is not an intimation in the blessed Book that the way to life will become so wide that all will walk therein, and the way to death so narrow that few or none will find it. See Luke, xiii, 24, 25.

2. The redeemed come out of great tribulation. Rev. vii, 9-15. The Saviour told his disciples: "In the world ye shall have tribulation." John xvi, 33. Paul said, "We must through much tribulation enter into the kingdom of God." Acts xiv, 22. The Scriptures nowhere present another company who enter into the kingdom of God through great ease and worldly prosperity.

3. The Saviour did not promise his ministers that all should believe their word. He did not give them to expect that they should meet with the favor of the world any more than he had. But he said: "If ye were of the world the world would love its own." And "the servant is not greater than his Lord. If they have persecuted me they will also persecute you; and if they have kept my saying they will keep yours also." John xv, 19, 20. And again when the Jews reviled him he said to his followers:

"If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" *Matt. x, 25.* Who dares to rise above his Lord and say he will be exempt from persecution? Who seeks to be free from the sufferings of his Master? And shall we reign with him if we do not suffer with him? *2 Tim. ii, 12.* Be not deceived in this matter. It is not only a plain truth, but a truth having an important bearing on your present position and eternal welfare. Examine yourself; see if you are following your Saviour in cross-bearing, in self-denial, in affliction and in patience.

4. The gospel was not expected to convert the world, but to call out of the world a people to glorify God. "Ye are not of the world, but I have chosen you out of the world." *John xv, 19.* "God at the first did visit the Gentiles to take out of them a people for his name." *Acts xv, 14.* The saints of God are redeemed "out of every kindred, and tongue, and people, and nation." *Rev. v, 9.*

5. The Saviour taught that wickedness would prevail on earth till his coming, or to the end of the world. In *Matt. xiii, 24-30*, is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, shall grow together till the harvest, which is the end of the world, and the reapers, the angels of God, will make the separation at the coming of Christ. See *Matt. xxiv, 30, 31.*

6. The last days will be days of peril. This could not be true if the church was to triumph on the earth in the last days, or if the world was to be finally converted. When speaking of his coming and of the end of the world the Saviour said: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. 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, 12-14.* In this chapter we notice (1.) Before the end comes iniquity shall abound. (2.) Endurance will be necessary unto the end. (3.) The gospel will not convert all nations, but he for a witness unto all nations. (4.) In verse 24 is predicted that false Christs and false prophets shall arise to deceive if possible the very elect. (5.) In verses 42-50 it is shown that even some of the called servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites.

Said Paul: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." *2 Tim. iii, 1-5.* This is according to what the Saviour said: iniquity shall abound, and the love of many shall wax cold. And Paul further says, [verse 12,] "All that will live godly in Christ Jesus shall suffer persecution." Thus in the last days perils and persecutions will surround the true church, because the mass of those who profess godliness, or have its form, will deny its power.

Peter said: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" *2 Pet. iii, 3, 4.* How could these scoffers arise and deny his coming, and persecutions and perils exist, if all were to be converted long before his coming?

Our Saviour has given scripture examples on this subject: "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but 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." *Luke xvii, 26-30.*

Some suppose that because the heathen will be

given to Christ, and the uttermost parts of the earth, that he will therefore as Saviour of sinners possess them, convert them, and forgive their sins. But they seem to forget that Christ is to put off the robes of his priesthood, and put on the garments of vengeance. *Isa. lix, 17.* They do not consider that "the day of salvation" will close, and "the great day of his wrath" will come. *Rev. vi, 16, 17.* The Saviour ascended on high as a priest or intercessor, and is there to sit down at his Father's right hand till his foes are made his footstool. *Ps. cx, 1.* And then will *Ps. ii, 8, 9*, be fulfilled, which reads: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." No conversion is contemplated here; they are given into his hands to be destroyed, or broken and dashed in pieces. This is when the great day of his wrath is come; when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, would hide from his presence. *Rev. vi, 15-17.* Then instead of looking for a time of peace when the Lord has not said peace, it would be better to listen to the admonition to be wise, and serve the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. *Ps. ii, 10-12.*

OUR OWN TIMES.

That we are in the last days there are two certain methods of proving. 1. By reference to the termination of the periods given in prophecy, which we cannot notice at much length; and, 2. By the fulfillment of prophecy in the occurrence of the events predicted. If we believe the testimony of the world we shall doubtless conclude that it is growing better; for its hopes, like that of the consumptive, seem brightest when on the brink of destruction. Or if we believe those who have a form of godliness and deny the power thereof, we might conclude that the cause of Christ was fast prevailing over all the earth. But when we look at the testimony of the infallible word, we see required there a state of holiness, of consecration, of humility, of renunciation of the world, that we do not see to any great extent in the churches of the present day. The Bible teaches that the godly shall suffer persecution: the churches are in league with the civil power—they are sustained by the laws and none dare persecute them. The Bible teaches that God's children shall be humble. The churches of this age are exceedingly filled with pride, as you may see by their costly manner of dressing and their costly houses of worship. The Bible teaches that we must come out from the world and be separate: the churches are mixed up with the world, chartered by human laws, having interests in common with the world, and pleasing the world instead of pleasing God; and the scripture says: "Whoever therefore will be a friend of the world is the enemy of God." *Jas. iv, 4.* The Bible teaches us to love not the world, nor the things in the world, and that "If any man love the world the love of the Father is not in him." *1 John ii, 5.* But the great body of those who profess to be followers of Christ show by their lives that they do love the world, and the things in the world, and that they have no disposition to share the lot of him who had not where to lay his head. They seem to have forgotten their accountability as stewards, and that God hath chosen the poor of this world, rich in faith, heirs of the kingdom, which he hath promised to them that love him. Be not deceived on this point, for riches are a snare, and a rich man shall hardly enter into the kingdom of heaven. *Matt. xix, 16-23.*

Seeing these things are revealed in the word of God, let us not stumble at the truth, but take God's commandments as they are given in his own precious Book, and not frame our lives by what men are doing, but by what they ought to do. If we do not receive God's word, who shall decide what we ought to receive? It will not do to trust in the multitude, for they go in the broad road to death. The way to life is narrow, and few find it. How careful, then, ought we to be! how diligent to search God's word! that we may be sure that we are of the little flock that our Father in heaven will bless and own. The pure in heart shall see God. Except a

man deny himself and take up his cross he cannot be the disciple of Jesus.

WHAT THE PROPHETS TEACH.

In all the prophecies respecting the work of Christ there is no intimation that he would make void his Father's law; but on the contrary the law was said to be in his heart; [*Ps. xl, 8;*] and himself testified that he came not to destroy it. *Matt. v, 17.*

But there is another power spoken of in the holy Scriptures of whom it is prophesied that he should think to change times and laws. In order to understand the relation of the prophecy to this subject, we shall have to ascertain, first, what power is here referred to; second, what laws should he think to change; and, third, do the facts exist according to the prophecy.

1. To ascertain what power is here referred to, and where we are in this world's history, we must commence at some clearly established point and trace events down to our own time. Such a starting point we have in the book of the prophet Daniel, beginning with the empire of Babylon in the height of its glory under Nebuchadnezzar, whose universal sway was attested by Daniel in *Chap. ii, 37, 38*, and *v, 18, 19.* In the second chapter the great governments of earth are presented in brief outline, under the symbol of a great image of four parts; namely, a head of gold, breast and arms of silver, belly and sides of brass, and legs of iron; the feet being a continuation of the fourth dominion in different forms, are represented as part of iron, and part of clay. Verses 32-34. The interpretation is given in verses 37-43. Nebuchadnezzar, the emperor of Babylon, is declared to be the head of gold. The king of course stands as the representative of his kingdom; so that the second part is not a successor on the throne of Babylon; but said the prophet, "After these shall arise another kingdom inferior to these, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Verses 39, 40. Now by referring to the last part of chapter v, it will be seen that the kingdom of Babylon was to be divided and given to the Medes and Persians. And so it was that when Belshazzar was slain, Darius the Median took the kingdom. *Dan. v, 25-31.* Daniel had a vision of the Medes and Persians succeeded by the Grecians. *Chap. viii, 2-9, 20, 21.* We have seen by *chap. v, 30, 31*, that the Medes and Persians were the successors of the Babylonians, and here we learn that the third was the Grecian kingdom. The symbol of the Grecian power was a goat having a great horn, and when he was strong the great horn was broken, and for it came up four horns towards the four winds of heaven. Verse 8. This was fulfilled in the death of Alexander before his kingdom had suffered any decline, 323 years before Christ. On this event as Alexander had named no successor, and had no son of proper age to take the kingdom, it was divided into numerous parts and given to, or taken by, the different captains of his army, who did not, however, take the name of kings, as it would have been an offense against the royal heirs. But the last of the heirs of Alexander was put to death in 309 B. C., and not long after a confederacy was formed between Ptolemy, Cassander, Lysimachus, and Seleucus, who divided the kingdom into four parts, and took the throne as kings. This division was made about 300 years before Christ.

From one of these it was predicted that a little horn should arise and wax exceeding great, and become a strong kingdom, universal as the others had been. This was the Roman empire which did not come into power as Persia and Greece, by the sudden overthrow of the preceding empire, but its beginning was small, and it gradually rose to be exceeding great; for we find in scripture history that "there went out a decree from Caesar Augustus that all the world should be taxed." *Luke ii, 1.* Now we have the four parts of the great image: the gold, Babylon; silver, Persia; brass, Greece; iron, Rome. The feet were part of iron and part of clay, on which it was said the kingdom should be divided, and the divided parts should not be all together of the strength of iron, but be partly brittle as clay, which was true of Rome as all history attests; the Roman empire being divided into ten parts between the years A. D. 356

and 483. Thus far we see the prophecy most faithfully fulfilled, and reaching down to the fifth century since Christ.

These same facts were shown to Daniel in a vision recorded in chap. vii, which we will also notice for the sake of some additional facts there revealed. The four monarchies are there represented by the symbols of four great beasts: the first like a lion, the same as the head of gold, or Babylon; the second like a bear, the Persian; the third like a leopard with four heads, the same as the goat with four horns, the Grecian kingdom, which was divided into four parts; the fourth a dreadful and terrible beast with great iron teeth, having also ten horns; the same as the iron part of the image with its ten toes, which was the Roman kingdom divided into ten parts as before stated, A. D. 483. Thus we are again brought down by these symbols to the fifth century.

Then said the prophet: "I considered the horns and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8. The only possible place to look for an application of this scripture is to the rising greatness of the bishop of Rome, who was first declared head of that church, and then civil power was conferred upon him within about half a century of the division of the empire. His look was more stout than his fellows, and before him were plucked up three of the kingdoms formed by the division. On this point we quote the following from Prof. Gausson of Geneva, (Europe.)

"The pomps of Charlemagne, Charles V, Louis XIV, and Buonaparte, were very great; but were they comparable to that of the Roman pontiff? The greatest kings must hold his stirrup, serve him at table, (what do I say?) must prostrate themselves before him, and kiss his feet, or even put their necks under his proud foot! Go yet this year (1843) to view him in the vatican as I myself have done. You will see hanging in the 'royal hall' where all the ambassadors of Europe pass, a picture representing the great emperor, Henry IV, uncovered before Gregory VII. You will see in another picture the heroic and powerful emperor Frederick Barbarossa upon his knees and elbows, before pope Alexander III, in the public square of Venice; the foot of the pope rests on his shoulder; his scepter cast on the ground; and under the picture these words: 'Frederick, a suppliant, adores, promising faith and obedience.' You must see with your eyes this priest-king in his palaces and temples, to form an idea of his pomps and to understand the full meaning of these words of Daniel: 'His look was more stout than his fellows.'"

This was called a "little horn," for in its beginning it was small and had all the mildness and unassuming appearance of a church of Jesus Christ; but it soon assumed a formidable appearance, and spoke great things. The angel said to Daniel: "the ten horns out of this kingdom are ten kings [or kingdoms] that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Verses 24, 25. The number of years here given we may easily learn from the Scriptures by comparing different periods, and ascertaining the scripture usage of such terms. BENGEI, the German Commentator, makes this period of a time, times and a half, to be three years and a half, fulfilled by Antiochus as the type of Antichrist, or the papal power, who fulfilled the longer period symbolized by it. One time is one full year, as we find by comparing Dan. iv, 16, 23, 25, 32, (where seven times of banishment were to pass over Nebuchadnezzar for his pride,) with Josephus, book x, chap. x, sec. 6, who says he was driven from his kingdom seven years.

This period of Dan. iv, 16, cannot be applied as are the seventy weeks of chap. ix, as this concerns the life of one man, and the whole reign of Nebuchadnezzar was only 43 years, so that one of these times is one literal year. But in Dan. ix, where the seventy weeks are spoken of, all must see the neces-

sity of counting them prophetic weeks, or weeks of years, that is, a day for a year, [see Eze. iv, 6,] making in all 490 years; for seventy weeks of days would not extend to Messiah's coming. This is universally acknowledged, and in like manner a prophetic time would be a year of years. Dr. Scott in his notes on Dan. vii, 25, says: "Thus matters would be left in his hand till a time, and times, and dividing of time, that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month, (and this was the general computation,) make just one thousand two hundred and sixty days, and those prophetic days signify one thousand two hundred and sixty years; a number which we shall repeatedly meet with in the Revelation of St. John."

That Dr. Scott is correct in giving thirty days to a month will be seen by referring to Gen. vii, 11, 24: the flood was upon the earth one hundred and fifty days, commencing on the seventeenth day of the second month, and ending on the seventeenth day of the seventh month; [chap. viii, 4:] just five months, which makes thirty days to a month. According to this reckoning we would have twelve multiplied by thirty for a time, or year. Thus, a prophetic year, or

One time,	360 years.
Times, (twice,)	720 "
Dividing of time, (half,)	180 "

Giving a total of 1260 years.

We next inquire, At what time were the saints of the Most High given into the hand of the "little horn?" The question is not, When did the papacy arise? or, When did it arrive at the height of its power? Its rise was of course gradual, and its establishment may be dated from the fourth century, while its greatest power was not reached till the tenth or twelfth century. But the point in the prophecy is when the civil power was conferred upon it, which was in the reign of Justinian in 538. The prophecy says of this horn: "Before whom there were three of the first horns plucked up by the roots." The last of these (the Ostrogoths) was plucked up by Belisarius in 538. The three powers were opposed to certain doctrines of the Roman church, and when they were subdued, Justinian "proceeded to the full establishment of the Catholic church." (Gibbon, Vol. 7, p. 150.) Then for the commencement of this period we have A. D. 538

To which add 1260

And we have A. D. 1798

Without the civil power the church would, of course, have no power to wear out the saints; and this was actually taken away in 1798, by the French, though it had been somewhat curtailed, or the persecution at least checked, some time previous, by the German Reformation.

The Revelation of St. John contains the same facts with the same time marked out. In Rev. xiii, a beast is described, having the characteristics of all the beasts of Dan. vii. The beasts described by Daniel were a lion, a bear, a leopard, and a dreadful and terrible beast having ten horns, and "another little horn," speaking blasphemies, wearing out the saints of the Most High, thinking to change times and laws, and having power over them 1260 years.

The beast described by John had the mouth of a lion, the feet of a bear, the body of a leopard, ten horns, names of blasphemy, and continues or makes war forty-two months. Thus the two visions of the two prophets are identical. We have seen, as Dr. Scott says, the "general computation" was of thirty days to the month, and

Multiplying by	42 months,
	30 days
Makes	1260 days.

On this text also Dr. Scott says: "Power was given him to continue, or rather to practice, or to prosper in his undertakings, for forty-two months, or 1260 years." And Dr. Adam Clarke's Commentary says: "As these forty-two months are prophetic, they must mean so many years as there are days contained in them; viz., 1260, each month containing 30 days."

Now do not the facts exist as indicated by the prophecy? Is not every point well attested by the most reliable history? Has not the power specified worn

out the saints of the Most High? And were they not given into its hand for a time, times and dividing of time? Who that has any faith in the word of God can deny its complete fulfillment? And we might also ask, Who can read this scripture and note its perfect fulfillment, in this power, and doubt that the prophecy came from God?

2. There is another work ascribed to this power besides wearing out the saints, which most directly concerns the present question. He should "think to change times and laws." What laws are here referred to? Evidently laws which he could not change; for it says he should think to change them, not that he should change them. If it said that he should think to wear out the saints of the Most High, we should not look for any persecution of the saints on his part, but only a desire or disposition to persecute them. When we consider his great power—his stout look, and great words, we see that he had as much power to change human laws as any government that ever existed. Indeed, he rose entirely above human laws and law-makers, as may be seen by the extract quoted from Prof. Gausson, even causing the mightiest kings to reverse their own laws; and to show that he has professedly risen above the laws of God also, we quote from the same author:—

"Daniel says of the little horn: A king diverse from the other ten shall think to change times and laws. This denotes the unparalleled attempt which the pope has made upon the laws of his God: pretended to change the law in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals, and in its doctrines. He alone on earth, proclaiming himself infallible, has dared to put his decrees and his traditions on a level with, and above, the scriptures. He alone on earth has pretended to pardon the sins which the law condemns, and to dispense from the duties which the law commands."

As he had so great power and should only think to change laws, it follows that the laws referred to were unchangeable. As laws are the expression of the will of the rulers, and men are changeable in regard to their purposes, human laws are ever changing. They depend on the will of the present generation, or the present rulers. But God is unchangeable; his purposes are from everlasting to everlasting. It would not be consistent with the perfections of the supreme Being to change his mind or his purposes of grace toward men; and as all his gracious bestowments are conditional, neither would it be consistent with his nature as an unchangeable Being to change his will or law, which is the rule for the government of moral agents, and of course, the condition of his grace to them. When the Scriptures say that in God is neither variableness nor shadow of turning, it certainly means that his purpose and law cannot be altered, for such declarations will not apply to any ruler or law-giver who changes his law or will, concerning his subjects.

As God cannot change, so his law cannot change. But when man is found a transgressor of his law, the means to lead him to a knowledge of the desert of his crime, to impress upon his mind his indebtedness to divine grace which has opened a way of salvation, to instruct him in that way and to show him his own weakness and inability to satisfy the claims of the holy law he has transgressed, may vary, as the memorials of the present dispensation differ from the types of the past; but they all belong to the same great plan and work, the design of which is to put away sin, and reconcile man to God. Heb. ix, 24; Rom. v, 1; viii, 7; 2 Cor. v, 18-20.

3. We would next inquire if the power referred to has ever claimed authority to change the laws of the Most High. It has; and we say further that it is the only power that has ever deliberately legislated on the laws which, it acknowledges, proceed from Jehovah. Other powers have sanctioned great wrongs by their laws; but they have either been openly infidel in their professions, or contended that the things so sanctioned were in harmony with the will of the gods they worshipped. But this power with the Bible before it, acknowledging it to be the word of God—acknowledging his law contained therein, has boldly laid its hand on the word and professed to give absolution for the transgression of the laws of the Most

High, or to change those laws, and to make them second to its own.

This is a change of so grave a nature that we would not dare to name it against them, did they not boast of the work and contend that it was their right so to do. And truly, all else that the enemies of the Roman hierarchy have laid to their charge; all that history records of its wearing out the saints; all is not equal in presumption to what they boast of having done, and still claim a right to do. The basis of all this is the pretended infallibility of the Catholic church, as shown by the following from "The Abridgment of Christian Doctrine," or Douay Catechism, page 24:—

"Q. Is the church infallible?"

A. She is, and therefore to be believed, and all men may rest securely on her judgment."

The Catholic Catechism of the Christian Religion has the following questions and answers on the fourth commandment:—

"Q. What does God ordain by this commandment?"

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

Q. What is this day of rest?"

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

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

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

Q. Had the Church power to make such change?"

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

Milner's "End of Controversy," a Catholic book, has the following:—

"The first precept in the Bible is that of sanctifying the seventh day; God blessed the seventh day and sanctified it. Gen. ii. 3. This precept was confirmed by God in the Ten Commandments: Remember the Sabbath-day to keep it holy, the seventh day is the Sabbath of the Lord thy God. Ex. xx. On the other hand Christ declares that he is 'not come to destroy the law, but to fulfill it.' Matt. v. 17. He himself observed the Sabbath; and as his 'custom was, he went into the synagogue on the Sabbath-day.' Luke iv. 16. His disciples likewise observed it; they 'rested the Sabbath-day according to the commandment.' Luke xxiii. 56. Yet with all this weight of scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None whatever except the unwritten word or tradition of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost upon that day of the week."

The following is from the "Catholic Christian Instructed," by Dr. Challoner:—

"Q. What are the days which the church commands to be kept holy?"

A. 1st, The Sundays, or the Lord's day, which we observe by apostolic tradition, instead of the Sabbath, &c.

Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath which was the Saturday?"

A. We have for it the authority of the Catholic church and apostolic tradition?"

Not only has the change been made by them, but it is presented as an evidence of their power and authority, as the following testimony shows from the Douay Catechism:—

"Q. How prove you that the church hath power to command feasts and holy days?"

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same power."

God, in the fourth commandment, proclaims his title as Creator of heaven and earth, and he gives us the Sabbath as a memorial of his work. By keeping Sunday in its stead, we set aside the commandment of God and really acknowledge the authority of that power that has thought to "change times and laws," and that offers "the very act of changing the Sabbath into Sunday" as proof of its power. But God's law does not admit of a change in any particular, especially the Sabbath, which must be confined to one particular day; viz., the day on which the Lord rested. Thus we have now before us the Sabbath of the Lord God, and the human ordinance of Sunday; one pointing us to the great God, Creator of all things; the other resting on human authority, and an ordinance of human arrogance and presumption. *Have we an interest in these things?*

"The seventh day is the Sabbath of the Lord thy God." The proof is clear. He rested on it: he sanctified it; he commanded its observance. The violation of the commandment is sin; and "the wages of sin is death." Rom. vi. 23. Do you believe that "God will bring every work into judgment?" Do you believe that any power can rise up between you and God in that great day, and hide you from his wrath? O, no! you must give account for yourself before God. Then do not suffer anything to rise up between you and his truth; for it is his truth by which you must be judged. It will then be known what you do with this great truth. That day will show if you make a wise choice, to God's glory, and for your own salvation.

The Lord has declared his purpose to purify to himself a peculiar people zealous of good works, that he may present to himself a glorious church, perfect in faith and obedience. Past transgressions he will forgive for Jesus' sake, if we are truly penitent, and show that we are penitent by turning from our sins, and obeying God. "Every word of God is pure," and more precious than gold. Then slight it not. Do not think that faith, or a profession of faith in Christ will excuse your neglect of God's holy commandment; for the Saviour himself says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," Matt. vii. 21. Thus the Law of God and the Gospel of Jesus Christ unite in the formation of the true Christian character. May you, dear readers, walk in the way of truth, that it may of you be said as of the remnant of God's elect: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12; xii. 17. J. A. W.

MANY thanks to friends indeed, in Vermont and elsewhere, who assisted us in time of sickness and want, about one year since. The prompt action of many in the church in raising the Book Fund will free us from all pecuniary embarrassment. And we wish to appropriate \$25 of the private donations referred to above to the relief of the REVIEW OFFICE.

Every possible means have been taken the last six months to relieve the Office from debt, by those connected with it. Compositors have worked for less than the usual prices for type-setting, besides doing work free, which does not belong to them. We receive nothing. Having occupied a portion of our time out of the Office, much care and labor has been thrown upon the Editor who is no small sharer in the sacrifice at the Office, which has brought down the weekly expenses of the REVIEW to less than \$45. The next volume will probably cost more than \$50 per week. J. W.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. OCT. 30, 1856.

THE CLOSE OF THE VOLUME.

In the rapid flight of time we are brought to chronicle the close of another volume of the REVIEW AND HERALD. Its testimony has been borne, and we pause for reflection. We have evidence that its pages have been loved by many; that its messages have been to them sources of comfort and encouragement; and so far, strength has been reflected to our own bosom. While there are others, perhaps, who have scoffed at its words of warning, and treated with contempt and ridicule its efforts to spread light and truth among the people. This however does not discourage us; for truth has ever met, and ever will meet, such treatment as this at the hands of the world.

Since this volume commenced, many have received the truth to their present joy, and, we trust, to their eternal salvation; while many have probably rejected it, we fear to their eternal loss. But in how many hearts good seed has been sown, which will yet spring up and bring forth fruit; or how many hearts have felt the arrow of conviction, but have smothered the voice of conscience, we cannot tell. One fact we know, in view of which we have endeavored to labor, that we are all, both writers and readers, "hasting unto the coming of the day of God."

As this volume is, so all the scenes of this world soon will be,—closed. The last act of every man's life will then have been recorded, and their cases all decided. This is the great way-mark before us. The approach of this event is what we are endeavoring to advertise before the world; and a preparation to meet it is the work we would urge upon all. We are yet this side of the decisive moment, when the mediation of Christ shall cease. The passing hours of probation still linger. The way is still open for the confession and pardon of sin. Golden privileges are yet clustering around us, more precious than rubies; for if there are times upon which the lost will look back with more remorse than upon others, it will be those days in which opportunities were given them to repent, but they improved them not. Oh the importance of making sure upon those issues which are for eternity!

The alarm of war is ringing through the earth; the four angels stationed upon its four corners, to hold the four winds, will soon have fulfilled their mission; the great earthquake which shall convulse the world, is already giving us frequent premonitions of its approach; and how are our lives telling in view of these scenes? Are our efforts in the work of preparation, proportioned to the importance of the work, and the solemnity of the time in which we live?

We shall enter upon volume IX with courage, not only because our brethren have been steadily increasing, and we commence with more subscribers than we had at the beginning of volume VIII, but because we believe, in view of truths recently developed, that a new era is opening before us.

We would here return our thanks to our friends for the encouragement they have given us in word and deed, and for the evidence they have shown that their hearts are with us in this work; and we can assure them, that, as we labor on, we shall still endeavor to trust in God, live in his fear, and move according to his will. Our readers are requested, as they supplicate the throne of grace, for God's blessing to rest upon his cause, still to remember the REVIEW, the instrument in which we have all a common interest, that its pages may ever be found bearing "meat in due season," to the household of faith, dispensing light and truth through the ranks of the remnant, and aiding many in the all-important work of preparing to stand before the Son of man at his appearing and kingdom.

THE PHILADELPHIA CHURCH.

In the recent article on the Seven Churches, we were obliged to pass over many points of interest for want of room. We now call attention to more definite remarks upon the Philadelphia church, in which we hope to be able to remove all objections to the position taken.

It has been supposed that the Philadelphia period of the church reached to the coming of Christ; and some may not yet see sufficient reasons for believing otherwise: for their benefit, especially, we take up the subject.

It should be distinctly understood that "the seven churches in Asia" represent the condition of the church during seven distinct periods of the christian age. Admit this, (and we think all must,) and the point is settled that the Philadelphia period does not reach to the coming of Christ; for the Laodicean is the last of the seven periods. If two of the seven churches can apply to any one period, why not three? why not all seven? Remember that these churches represent the condition of the church during seven distinct periods of the christian age.

"And unto the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. iii, 7, 8.

Philadelphia signifies brotherly love. We trust the evidence produced two weeks since was sufficient to convince our brethren that this church represents the true church who were called out upon the advent question during the period of the great advent movement in 1843 and 1844. That was the period and the people in which brotherly love was exhibited. We came down to the Autumn of 1844. Then every believer was awake. There the prophetic periods terminated. Next comes the cleansing of the Sanctuary. But in order for this, He that hath the key of David must open his ministration for the cleansing of the Sanctuary in the Most Holy Place, and close that of the Holy Place. Before the waiting people of God was then set "an open door." "The temple of God was opened in heaven." Rev. xi, 19; xv, 5. By faith the faithful ones see this door open into the Most Holy, and the Ark of God, in which is the law of Ten Commandments. "No man" can shut it, nor turn them away from dwelling upon the perfections of the Divine law, and the love, excellency and glory of Him who now presents his blood before the Mercy-seat, which rests upon the Ark of God. Here we are brought down through the period of the "open door," or Christ's ministration in the Most Holy, to the event described as follows:—

"Behold, I will make them of the synagogue of Satan which say they are Jews and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Verse 9.

Who are these? No others besides believers are recognized in the New Testament as true Israelites, or Jews. These profess the faith, claim to be Adventists; but on account of rejecting the present truth, and backsliding from God, are not in fact what they profess to be. It is a fact that a large portion of the advent host that stood consecrated in 1844, left their consecration, denied the hand of God which led them out so far from the world, and have stood deadly opposed to the Third Angel's Message, and have done all they could to crush those who have taught it, and have sought to obey it. We most solemnly believe that many of them will help compose the synagogue of Satan. And for all their opposition, revilings and reproaches, they will repent when it will be too late. They will bow at true believers' feet. The scale is yet to turn. Near the close of the min-

istration of Christ in the Most Holy, the latter rain will be poured out, the Message will go with a loud voice, the Holy Ghost will be poured out, the gifts will all be restored, and the remnant will stand forth in power. Then will those who have represented believers in the Third Message as departing from God and his Word, be made to know that God has loved them. They will bow at the feet of those who have stood firm. They will own that God has been with those who have for twelve years acknowledged all the way the Lord has led them in the past advent movement, and who have stood firm for the Third Message.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." Verse 10.

From the point of time to which the testimony of this verse applies, it looks both ways: back over the period of the open door, or the patient waiting time in which believers have been tested by the Commandments of God and the Faith of Jesus; also forward through the time of trouble which will try all on the earth. As Christ ceases to offer his blood for sinners, the saints will be sealed, and Christ will keep them through the time of trouble, or pouring out of the seven last plagues. "I will keep thee"—gracious promise;—Lord, help us to keep the word of thy patience. "Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown." Verse 11.

"Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear let him hear what the Spirit saith unto the churches." Verses 12, 13.

We cannot suppose that the words "pillar," and "temple," can be understood literally, as applying to the New Jerusalem, but, rather, as figures of the power and strength of believers in the church of God, when they shall have fully overcome. Then, as the wholesale dealer marks upon the box or bale of goods which he wishes to send to the purchaser, the owner's name, and the place of destination, the saints by their faith and works will show to all around, whose they are, and where they are going; viz., they are God's property, going up to the New Jerusalem. "I will write upon them the name of my God; and the name of the city of my God, which is New Jerusalem."

But the question arises, If the testimony to the Philadelphia church applies all the way down to the coming of Christ, does not the Philadelphia period reach to the end? This question should be answered in harmony with the testimony to the churches in Thyatira and Sardis.

The Thyatiran period covers the 1260 years of Papal supremacy, and closed more than fifty years since, yet the last charge is, "Hold fast till I come." From this we conclude that although the Thyatiran period closed more than half a century since, yet a few old Thyatirans would live to hear the Advent Message, pass down through the Sardis period, and help compose the Philadelphia church.

It is also said to the Sardis church, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee;" yet the Sardis period does not reach to the coming of Christ as a thief on those who do not watch." Warning was given to this church in reference to the coming of Christ, because a few names in Sardis were to be called out to watch for the coming of the Son of man; yet the Sardis period closed back where the Philadelphia period commenced.

So with the Philadelphia period. It terminated in the past. But the testimony to that church reaches to Christ's coming, because many of the Philadelphians were to prove faithful, keep the word of Christ's patience, pass on down through the Laodicean period, and finally overcome. Two of the plainest facts

go very far in proving that we live in the Laodicean period. First, that state of brotherly love which characterized the people of God who were looking for Christ's coming in 1844, does not now exist. And, second, the church is now "neither cold nor hot, but lukewarm." J. W.

How shall I Vote?

THE government of the United States, I have no doubt, is the one symbolized in prophecy, by a beast with two horns like a lamb. Rev. xiii, 11. It has fulfilled, and is fulfilling every specification of the prophecy, down to the saying that should go to "them that dwell upon the earth," that they (the people) should make an image to the papacy. Not that popery should be tolerated, and the first beast should enlarge his dominion; but that another church—the Protestant—should be clothed with civil power, and thus constitute an image to the beast which had the wound by a sword and yet lived.

This being the case, our government is just upon the eve of a political contest which will finally result in the formation of the image; for the next thing in the prophecy is the image completed and issuing its decrees of death and starvation against all who will not bow down to its authority, and receive the mark of the first beast, or take a share in the great number of his name. I do not know how this will be accomplished, or by whom; but the prophecy assures me, it will be done.

Under these circumstances, if I cast my vote at all, it will, as far as it can have any influence on this question, tell for, or against the making of the image. If I vote in favor of the formation of the image, I shall aid in creating an abomination which will persecute the saints of God, and suddenly be destroyed by the brightness of Christ's coming. I cannot aid in a work that God hates, certainly. On the other hand, if I vote against this work, I shall vote against the fulfillment of the prophecy, which is already in progress of fulfillment. This could not possibly do any good; it could not defeat the work which He has foreseen, and suffers to be done. It will surely be done; and I cannot fight against it. Therefore, I cannot vote at all.

But you can vote against slavery, says one.

Very well; supposing I do, what will be the effect? In the last great persecution, which is just before us, the decrees of the image will be against the "bond" as well as the free. Bondmen will exist then till the last—till God interposes to deliver his saints, whether bond or free. My vote then cannot free the slaves; and all apparent progress towards emancipation will only exasperate their masters, and cause an aggravation of those evils it was intended to cure. I cannot, therefore, vote against slavery; neither can I vote for it.

But are you not afraid those cruel, persecuting Catholics will get the reins of this government into their hands? Vote against the Catholics.

I have no such fears; for an image will not be the beast himself, but something which resembles him—another church-state government. Persecution is coming; and since I must meet it, what difference does it make from whom it comes? Catholics are but men, so are Protestants. I do not know that death would be any sweeter because administered by Protestants. But how shall I vote against the Catholics? By voting to exclude them from a share in the government. And when that is done, we shall have a Protestant church-state government—the image of the Roman government under the papal rule.

Again, I cannot vote for a bad man, for that is against my principles; and, under the present corrupt and corrupting state of politics, I could not wish to elevate a good man to office, for it would ruin him.

Babylon is fallen. Come out of her my people. Ephraim is joined to his idols; let him alone.

R. F. C.

All who wish to share with those connected with the Office, the sacrifice of publishing the present truth, will do well to send along their donation when they send the advance pay for next volume. The Office is in debt only about \$200.

Selected for Review.

THE LILIES OF JERUSALEM.

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

FAIR lilies of Jerusalem!
Ye wear the same array,
As when the imperial Judah stern,
Maintained its regal sway.
By sacred Jordan's desert tide,
As bright ye blossom on,
As when your simple charms outvied
The pomp of Solomon.

The lonely pilgrim's heart is filled
With holiest themes divine,
When first he sees your colors gild
The fields of Palestine.
Fresh springing from the emerald sod
As beautiful to see,
As when the meek, incarnate God
Took parable from ye.

What rose amidst her fragrant bowers,
That steals the morning's glow,
Or tulip, queen of Eastern flowers,
Was ever honored so?
But ye are of the lowly train,
Which he delights to raise;
Ye bloom unsullied by a stain,
And therefore ye have praise.

Ye never toiled with anxious care,
From silken threads to spin
That living gold, refined and rare,
Which God hath clothed ye in;
That ye, his simplest works, should shine
In such adornment dress'd,
That mightiest kings of Judah's line,
Could boast of no such vest.

Ye stand as mute memorials stand
Of Scripture's sacred page,
Sweet lilies of the Holy Land!
And bloom in every age.
You've seen the terrors of the Lord,
By signs and wonders shown,
And kingly rebels to his power,
Amidst their pride o'erthrown.

Ye flourished when the captive band,
By prophets warned in vain,
Were led to fair Euphrates' strand,
From Jordan's pleasant plain;
In hostile lands to weep and dream
Of things that still were free,
And sigh to see your golden gleam—
Sweet flowers of Galilee!

And ye have seen a darker hour,
On Zion's children fall,
Than when Chaldean's vengeful power,
Assailed her leaguered wall;
Ye saw the eagles from afar,
On wings of terror come,
And godly priests maintain a war
'Gainst earth-subduing Rome.

The meteor sword that high in air,
O'er guilty Salem swept,
And all her burden of despair,
O'er which Messiah wept.
Ye bloomed unscathed, meek, lowly flowers!
On that terrific night,
When marble fanes and rock-built towers
Crashed downward from their height.

COMMUNICATIONS.

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

From Bro. Goodwin.

DEAR BRETHREN AND SISTERS:—I sit down at this time to write a few lines, hoping and praying that the Lord may so direct my thoughts, that I may be enabled to say a word or two that shall benefit and encourage some dear saint, who may be passing through fiery trials, and struggling hard with the powers of darkness. I am daily satisfied, in my own mind, that we are now in the Laodicean Church, and in the time when God is loudly calling on his people to buy of him gold tried in the fire, &c. [Rev. iii, 18.] and rebuking and chastening those whom he loves, for their profit; that they might be partakers of his holiness. Heb. xii, 10. What shall we do in such a case? The answer is, Be zealous therefore, and repent. Behold I stand at the door and knock, &c. But some may say, What shall we repent of; we are strong on the truth, that the seventh day is the Sabbath, and that the dead know not anything; and we also believe that the Lord is coming before long, and

we think we believe all the truths that are advocated by the Review; so we can hardly believe that this scripture applies to us.

Dear friends, this is in substance just what the True Witness said you would say. "Because thou sayest, I am rich, and increased in goods," &c. But wilt thou know, O vain man, that faith without works is dead? James ii, 20. Will a dead faith save any one? Nay, verily. We must have a living faith, to obtain salvation, a faith that works by love and purifies the heart. Can we be said to have living faith in those truths that the Review advocates, and still possess from one to ten thousand dollars, of this world's goods, and see those connected with the publishing of the Review, struggling hard to keep their heads above water, for the lack of means? "My brethren, these things ought not so to be." "But this I say, He which soweth sparingly, shall also reap sparingly; and he which soweth bountifully, shall reap also bountifully."

But dear friends, we must be careful, what kind of seed we sow. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." And let us not be weary in well-doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them that God has called to labor in word and doctrine, and those that are laboring hard to publish those truths which are to gather out a people and prepare them to stand before the Son of man.

"I would that thou wert cold or hot." God will have the whole heart or nothing. We "cannot serve God and mammon." Brethren, let us see then that we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, (that say and do not,) and purify your hearts, ye double-minded; (neither cold nor hot;) be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Jas. iv, 7-10. This whole chapter, and finally the whole epistle of James, is very applicable to the present time, and to Sabbath-keepers as a body. It agrees well with the counsel given to the Laodiceans: "Buy of me gold, tried in the fire."

I have been thinking, What can this gold mean? We understand that gold is the most precious of all metals, when it is tried in the fire, and all the dross consumed. What grace of the Spirit can this mean or represent? I think it must represent love, or charity, (which is the same.) Love is the foundation of all true religion. Without love, let our profession be what it may, let us do what we will, it amounts to nothing in the sight of God, who searches the hearts of all men. So we see that love is the greatest, and the foundation, of all other graces. Well, has there been a lack of love among Sabbath-keepers, for a few years past? I think there has, and a great lack, too, in many cases. Has not this feeling prevailed, "Am I my brother's keeper?" Well may it be said unto us, "Be zealous therefore and repent."

Well, what is the white raiment? I understand this to mean the righteousness of Christ, our blessed Saviour. Zeph. ii, 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. How shall we obtain this righteousness? Answer. By faith. Abraham believed God, and it was counted unto him for righteousness. Again: Without faith, it is impossible to please God. But remember that faith without works is dead, being alone. Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God." Heb. iii, 12.

Now let us see if we can find out what the eye-salve means. 1 John ii, 20, 28. But ye have an unction from the Holy One, and know all things. But the anointing which ye have received of him

abideth in you, &c. Eph. i, 17, 18. "The eyes of your understanding being enlightened, &c. Rom. xii, 2. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove (or see, or understand) what is that good, and acceptable, and perfect will of God. 1 John ii, 9-11; 2 Pet. i, 9.

We see by these scriptures that the eye-salve is something that will heal and strengthen the eyes of our understanding, or mind, and enable us to see the truth as it is revealed in God's word. I conclude this must be the true Spirit of God, or the Spirit of truth. John xvi, 13. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth. Chaps. xiv, 17; xv, 26.

Remember, dear friends, this Spirit leads into truth, not into error. But, say you, there are many that profess to have this Spirit, and they do not all see alike; so some of them must be in error; and how shall we tell who has the truth, or who has error? Beloved, believe not every spirit, but try the spirits whether they are of God, &c. 1 John iv, 1; 1 Thess. v, 1. Any spirit, that will lead you away from God's word, (the plain, literal meaning of it,) or that will prompt you to separate from God's people, those whom he has called and laid the burden of the work of the Third Angel's Message upon, such a spirit, you may be assured, is not of God. 1 John ii, 19; Jude 4, 19; 1 Cor. ii, 14.

Well, what if we don't heed the counsel of the True Witness? So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. iii, 16. How is this done? I understand that it is to cast them out or disfellowship them from the church of God. Jer. xv, 19. Therefore thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me: if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them. By this I understand that the mouth, [Rev. iii, 16,] is a figure to represent the Church of God on earth. So then we see that it is the duty of those who will return, or heed the counsel to the Laodiceans, to withdraw from those who will not take heed to it, and strive together for the unity of the faith, or the faith which was once delivered unto the saints. Jude 3; Phil. i, 27; 1 Cor. i, 10.

I believe God will have his people to be one, before they will stand upon mount Zion. Jno. xvii, 22; 1 Jno. i, 3; iii, 24.

Many more texts might be quoted to show that God's people will be one, and see eye to eye, before the Lord comes, whose coming is now even at the doors. Rev. iii, 20; Matt. xxiv, 33.

Brethren, it is the last call of mercy to Sabbath-keepers as well as others. Do we believe the Third Angel has been crying these number of years? If we do, let us show our faith by our works, and have our loins girded about, and our lights burning. Luke xii, 35.

I believe some have already taken heed to the counsel to the Laodiceans, and many more are waking up to this subject, and Israel will soon be ready to stand in the battle in the day of the Lord. Rev. xvi, 14; xvii, 14; xix, 19; xx, 8; Eze. xiii, 5.

Brethren and sisters, I believe that day is nearer than many of us anticipate. O that God would awake his people that they might see their condition, and understand their true position before it shall be said, He that is unjust, let him be unjust still, &c. Rev. xxii, 11. O that will be an awful time. I think I have had a true sense of that time the past Summer. Ps. xxxi, 22; Lam. iii, 18, 54.

But blessed be the Lord God of Israel, he heard the prayers of his saints when they humbled, and afflicted their souls before him, [Luke xiii, 6-9; Isa. lvii, 16-18] and brought me up out of an horrible pit. Ps. xl, 2, 3.

It truly is an horrible pit into which I hope none of the saints of God will ever have to be placed to chasten them. If we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we might not be con-

demned with the world. 1 Cor. xi, 31, 22; Ps. xciv, 12; cxix, 67, 71.

Brethren, pray for me, that I may overcome and stand with you on mount Zion.

ELIAS GOODWIN.

From Bro. Seaman.

BRO. SMITH:—I would not trespass on the kindness of those that have the care and oversight of the paper, but feeling that my last letter was not fully expressive, or did not cover the ground I now design it should, I would, with your permission in addition state some things further.

In the aggregate, I consider all my writing for the late "Messenger" to have been actuated by a false and wrong spirit, notwithstanding some truths might have been stated. My first retrograde from the true remnant was caused by taking the simple truth concerning the commencement of the Sabbath at sunset, which I was informed (erroneously) was established by a vision to be at 6 o'clock, independent of sun time. This error caused me to write what I did; having also, imbibed some of the war spirit. I am satisfied that this has done much injury. I am fully persuaded also that I have sympathized with those that were crooked and wrong at heart, to my hurt, and I cannot conceive why I have been permitted to go thus far, unless it be peradventure to fully open my eyes, and I hope, the eyes of others also that have likewise been deceived.

There are those spoken of in the Scriptures of truth, that walk disorderly, self-willed, having not the Spirit, who despise government: with such I desire not to walk.

As some exceptions have been taken to my last letter, I would say I did not then fully regard the counsel and the testimony of the one the Lord has seen fit to reveal himself to, as I do now; and I can say for the help of any, that as far as myself and family are concerned, nothing has been given us but good, sound and kind instruction. I think I never said to the contrary. But I supposed one permanent discrepancy enough to cause doubts of the whole. But it is human to err, and better to exchange error for truth, let it be never so late.

I have been exhorted by these wandering stars to call this work the work of the devil; but I have always said, No! I could not with what limited evidence I had, (or supposed I had.) I am thankful I was held from going so far. I have thus incurred their displeasure and received some of the abuse, which others have experienced, for which I am thankful, if it would in any measure atone for the past.

I wish to say also that in regard to some of the leaders of this unholy crusade against the work of the Lord, I am informed and know what I state. One in this region of country who professes to keep the seventh day, is under the delusion of Satan so far as to think he holds converse with what purports to be the spirits of dead men. Others have made shipwreck of their faith, given up the Sabbath, and will, perhaps, be lost. I feel as though it was time that those who have been deceived by such men should take a stand on the Lord's side. Opposition to the word of the Lord certainly comes with rather an ill grace from such characters as the one I have alluded to.

Another of the leaders in this work of death in this State, who is traveling from one band to another, seeking whom he may devour, is preaching now for present truth, that the resurrection is past, (or the 1000 years are in the past.) If any one is troubled with this heresy, let them read 2 Tim. ii, 18, 19. "Who concerning the truth have erred, saying, The resurrection is past already," &c.

Brethren, let us try the spirits; for many spirits have gone out into the world, for all men have not the faith. I hope to be able to understand and avoid the snares of the wicked, and humbly pray and ask the remembrance of the saints of God in their prayers that I may be purged of all error and be found finally a vessel unto honor.

Yours for the whole truth.

E. R. SEAMAN.

Onwego, N. Y., Oct. 19th, 1856.

From Bro. Warren.

DEAR BRETHREN AND SISTERS: You who are trying to keep all the Commandments of God and the Faith of Jesus, be assured my heart is with you in the great work of preparing for the soon coming of our Saviour. I truly believe what is recorded in the first chapter of Acts: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Every honest soul is willing to admit upon a careful perusal of the Scriptures, that an abundance of testimony can be brought forward to prove that the second coming of Jesus is very near at hand. But O, how few honest souls do we find in the world.

The great majority of mankind had much rather feast upon fables, and that which will please the ear or the eye than to search for God's precious truth. But brethren and sisters, notwithstanding there are so few who are honest, yet we may be encouraged with the thought that God truly has a remnant, who are preparing and getting ready for the great day of his wrath.

When I reflect upon the great goodness of God to me, one so unworthy, and think of the precious truths his Spirit has unfolded to my mind, I am led to inquire, O Lord, shall my name be engraven among the righteous ones? Shall I be permitted finally to stand upon mount Zion with the redeemed? By the help of that God in whom Gideon and all the faithful prophets and Christians have trusted, I mean to overcome. I want to be among that number that shall seek humility, that shall seek meekness. I want my own will subdued. I want to confess all my wrongs and take everything out of the way that will hinder my own progress towards mount Zion, or that which I may have laid in the way of my brother or sister.

I have great reason to praise God that he has cast my lot among such brethren and sisters: those who have felt and manifested a deep interest for my soul's eternal welfare. I am truly convinced that not only has God manifested a great care for me, but the church has also cared for me. I might have sunk down in despondency and now been beyond the call of mercy; but I have seen that evidence among Commandment-keepers which has convinced me that they are their brother's keeper.

My earnest prayer to God has been that he would strip me from all self-righteousness, and give me the righteousness of Jesus Christ. My soul sickens to see so much dead formality and spiritual death settling down on those who profess to be looking for the coming of Jesus. O God, help us to arouse and get out of this lukewarm state and live out our profession before the world. Let us be very careful how we walk and talk, lest we grieve the Spirit of God and bring his frowns upon us.

Your unworthy brother seeking for immortality at the appearing of Jesus. S. B. WARREN.

Battle Creek, Mich., Oct. 19th, 1856.

Ex r a t s from Letters.

BRO. P. E. FERRIN writes from Grand Detour, Ill., Oct. 20th, 1856:—"It rejoices our hearts exceedingly to read communications from the scattered flock, and to hear of their prosperity in the cause of present truth. Though we walk alone and have not the privilege of meeting with those of 'like faith and order,' yet we feel that with the assisting grace of God we will keep all his Commandments, and strive to enter in at the straight gate. We sometimes wish we could get into some place where we could attend meetings on the Sabbath; but perhaps our testimony and example will do more good where we are; and so we say, Even so Father, for thus it seemeth good in thy sight."

BRO. S. ALBRO writes from West Windsor, Mich., Oct. 20th, 1856:—"Dear brethren, my prayer is that we may be established in the truth of God's holy word, and be kept from the evils that are abroad in the land, and have that hope which is sure and steadfast. We are living in an age of the world when wickedness abounds, and mankind are seeking out

new inventions, and the laws of God are rejected, and the traditions of men are established.

"Many times I feel to rejoice that my eyes have been opened and I have been led to try to keep the true Sabbath of the Lord. I can truly say, There is much joy and peace in believing and keeping the Commandments of God. The Lord is good to me and his law is my delight, and I praise the name of the Lord that I ever tasted the blessedness of obedience. To obey is better than sacrifice and to hearken than the fat of rams. May the Lord keep us unto the day of his coming."

OBITUARY.

DEAR BRO. WHITE:—It becomes my painful duty to announce to you the death of my beloved husband, John Chamberlain. He now sleeps in Jesus. O precious words to my aching heart! and how truly I can say them in regard to him. Thanks be to our God, for to him belongeth all the glory, for the grace imparted unto him, which has enabled him to live a truly Christian life.

The Bible was his standard, by which he judged himself, and all things besides. In all the transactions of life, he would ever refer to the Bible, for the right, or wrong. Truly it can be said of him, He took the Bible for the man of his counsel. And then again, prayer has been the great secret of his Christian life and good example, which he has left for us to follow; for truly he lived a life of prayer. For more than thirty-four years I have been his companion, and never knew him to omit secret prayer night and morning; and often in other parts of the day, to my knowledge, he has been engaged in fervent prayer for God's dear children, and the precious cause, which lay very near his heart; and to the last, while he remained conscious, could be heard the frequent, earnest petitions to God for grace and strength in that hour of trial; and the Lord heard and answered in a wonderful way; for his death was calm and peaceful, as his life had ever been. He heard not the cries and groans of his dear children, at their first apprehension of losing their dear father; for they were not aware of danger until he was unconscious; neither was he, himself, to our knowledge. He died on Sabbath morning, at 3 o'clock, Oct. 4th.

If you please, give notice in the paper, that friends at a distance may know of it. His age was sixty-four years and four months. He died of typhoid fever. He was sick two weeks. We have great cause for gratitude, in our sorrow, that all things were so kindly ordered by a Father's love. The fever was of the mildest form, and dear husband did not seem to suffer greatly at any time, after the first three or four days. He complained only of restlessness, and at last, fell asleep as gently as a child.

P. R. CHAMBERLAIN.

Maspeth, N. Y., Oct. 12th, 1856.

THE BLESSED HOME.—Home! To see home is the wish of the seaman on stormy seas and lonely watch. Home is the wish of the soldier, and tender visions mingle with the troubled dreams of trench and tented field. Where the palm-tree waves his graceful plumes, and birds of jewelled luster flash and flicker among gorgeous flowers, the exile sits staring upon vacancy, a far-away home lies on his heart; and borne on the wings of fancy over intervening seas and lands, he has swept away home, and hears the lark singing above his father's fields, and sees his fair-haired boy brother, with light foot and childhood's glee chasing the butterfly by his native stream. And in his best hours home, his own sinless home, a home with his father above that starry sky, will be the wish of every Christian man. He looks around him—the world is full of suffering; he is distressed by its sorrows and vexed with its sins. He looks within him—he finds much in his own corruptions to grieve for. In the language of a heart repelled, grieved, vexed, he often turns his eye upwards, saying, "I would not live here always. No, not for all the gold of the world's mines—not for all the pearls of her seas—not for all the crowns of her kingdoms—would I live here always." Like a bird about to migrate to a sunny land where no winter sheds her snows, or strips the grove, or binds the dancing streams, he will often in spirit be pluming his wing for the hour of his flight to glory.—Guthrie.

HILLSDALE CONFERENCE.

According to appointment this Conference was held Oct. 17-20, in Waldron's Hall, a large and commodious room, the use of which was freely given.

Brn. Bates, Waggoner, Cornell, White and wife, were present, and spoke to the assembly with freedom.

Those who composed this meeting were mostly young converts to the present truth, who have been brought out by hearing the truth presented in the Michigan tent the past Summer. There were nearly half a score from Indiana present, who have been observers of the Lord's Sabbath for several years. They seemed very much cheered, refreshed and strengthened by the meeting.

Our social meetings were excellent. On First-day there were probably from 150 to 200 Sabbath-keepers present; and during one hour and a half there were, we judge, more than 100 testimonies given. The interest of the meeting gradually rose till the close. Often two, three, or four would rise up to speak at once. It was as good a meeting of the kind as we have witnessed for five years. Eight more were baptized at this Conference.

Truly, God has wrought in the vicinity of Hillsdale in bringing many into his vineyard, some of talent and means to set the truth before others. Will they work for God? or will they fall back into the spirit of the world? are questions which the future will answer. One or the other they will do.

But we trust those who have so recently embraced the present truth, have died a Bible death, and have had a Bible burial with Christ in baptism, have laid themselves and what they are stewards of, all on God's altar, to be used for the glory of his cause. If they hold their consecration and work for the Lord, they will hold on their way and grow stronger and stronger, and it will be their delight to help send the truth to bless others, which has proved such an unspeakable blessing to them.

Business.

R. Miles:—At what date did you send your letter? We do not find any from you on our files, and think we have not received it.

E. Mugford:—You will find your money receipted in No. 17, Aug. 28th, 1856.

W. E. Landon:—One copy of the papers sent you was already paid through Vol. VIII. The \$2 you now send will therefore settle up for this volume, and pay the remaining number to Vol. X.

H. Curtis:—We credit on book according to your last letter. Your former letter, in going through the routine of publication, has accidentally been misplaced, so that we cannot now refer to it.

Mrs. S. T. Myers:—We mark your paper free. S. L. King:—We will consider your paper paid to Vol. X. We would say the same to Selinda Corby of Vermont.

Receipts for Book Fund.

J. Dorcas, \$30. J. Huber, A friend in Ct., C. G. Cramer, each \$10. Jno. Chamberlain, J. P. Hunt, S. Pierce, A. G. Smith, each \$5. Jane Demarest \$3. Margaret Smith, N. Smith, each \$2.

Letters.

S. A. Street, H. Curtis, R. Miles, S. T. Myers, S. Shaw, E. B. Seaman, A. Hart, P. E. Ferris, H. A. Wetherbee, S. Everett, H. Spencer, E. J. Weaver.

Receipts.

Wm. Gardner, I. Gardner, S. Albro, Jno. Greene, H. J. Lavery, E. Pomeroy, M. A. Mills, J. Whitmore, A. Chaffee, J. L. Locke, P. Gay, E. Wilber, A. F. Fowler, J. B. Bissel, A. Magee, H. Clapp, Jr., H. H. Bramhall, S. N. Baacom, F. Blinn, (for A. Nettleton,) H. M. Ayres, A friend in Norfolk, N. Y., C. Butler, S. Harriman, C. P. Fiuch, D. Richmond, W. H. Brigham, Mrs. E. D. Scott, A. Smith, S. L. King, S. Carby, J. Day, E. Dunham, H. Town, E. Stevenson, each \$1.

E. Sanford, (\$0.50 each for G. Hubbard and H. Dingman,) E. Aldrich, Wm. Carpenter, W. E. Landon, A. Thayer, Wm. Peabody, (for O. T. Whitney,) J. Dudley, Geo. Case, each \$2. A. G. Smith \$3.

J. Palmer, (\$0.57 for F. F. Allen,) \$1.57. J. Cramer \$1.75. A. Palmer \$0.50. P. Corklin \$0.25. L. Graves \$0.12.

OFFICE RELIEF.—Wm. Peabody \$19.89. A. G. Smith \$8. J. Day, D. A. Chaffield, each \$1. James White (from Brn. in Vt.), \$25.

REVIEW TO THE POOR.—S. W. Rhodes \$2.

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