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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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ONWARD.

ONWARD—let our motto be
Onward! faith is victory;
Onward! let the trumpet call
Echo o'er this swinging ball!
Onward! though a cloudy day
Sometimes happens on our way;
Gather courage, onward still—
Clamber up the rugged hill.

Stem the current, breast the shock,
Firmly, like a mountain rock;
Onward! though the deepening gloom,
Like a shadow from the tomb,
Damps our ardor, blinds our sight,
Onward! it will soon be right!
Gather courage, onward still—
Clamber up the rugged hill!

Push ahead—nor fear to fight
Through the shades of deepest night;
Never fail, as cowards do—
God has never made us so;
On! we're gaining every day,
A point has yielded on our way;
We'll scale the barriers one by one,
The summit's gained—the victory's won!
[Church.]

SIGNS OF THE TIMES.

BRIEF EXPOSITION OF MATT. XXIV.

THE twenty-fourth chapter of Matthew, and the first thirteen verses of the twenty-fifth chapter, contain a prophetic discourse of our Lord Jesus Christ, in which he speaks of the great events connected with the people of God, from his first advent down to his second coming. And this discourse was not delivered before a promiscuous crowd, but at a private interview with Christ and his disciples.

Verse 3. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

The questions relate, first, to the destruction of Jerusalem. [see verse 2,] and, second, to Christ's second coming and the end of the world, or Christian age. Notice in particular the caution given by our Lord as he opens his mouth to answer these questions.

Verse 4. "And Jesus answered and said unto them, Take heed that no man deceive you."

The subject of this discourse is one of vast importance. And, probably, no subject has been treated more blindly; no portion of the Book of God handled more deceitfully, than the twenty-fourth chapter of Matthew. Hence the fitness of the warning, "Take heed that no man deceive you." While many apply the entire chapter to the destruction of Jerusalem, more spiritualize the stupendous event of Christ's second, personal coming in

glory, which is the great theme of this chapter. Yes, death, conversion, the outpouring of the Holy Spirit, and even modern-spirit manifestations by not a few, are held forth from the pulpits of this day as the second advent of Christ. Men may deceive, but Christ will not. The mystical teachings of this apostate age tend to confusion, and the blindness of error; but when we adopt the plain and obvious meaning of the words of the Son of God in this chapter, we behold in them light, and a beautiful harmony.

We think it will appear evident, upon an investigation of this chapter, that from the fifth to the fourteenth verse our Lord passes rapidly over the important events of the Christian age; that he gives only a general description of the commotions in the natural and political world, the persecutions of the church, and false prophets which should arise to deceive the church and world, down to the end. And that from the fifteenth verse and onward he gives a more particular description of the great events of the Christian age, connected with the people of God, commencing at the destruction of Jerusalem. Our Lord, from the fifth to the fourteenth verse, first states what must take place before his coming, lest the event be looked for, and be proclaimed too soon. He also mentions signs in this chapter, by which the church of the generation in which they are fulfilled may know that his coming is near, even at the doors.

Verse 5. "For many shall come in my name, saying, I am Christ, and shall deceive many." Buck, in his *Theological Dictionary*, gives a list of twenty-four false christs which have arisen in the Christian age, and have deceived multitudes.

Verses 6-8. "And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

The caution to the church, not to expect Christ's coming too soon, is here apparent. There must be wars and rumors of wars, but the end is not yet; for nation must rise against nation, and kingdom against kingdom. Famines, pestilences, and earthquakes in divers places must first come. Here is a catalogue of them.

"By famine and sword 580,000 Jews were destroyed between A. D. 96 and A. D. 180.

"In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed 13 cities, and over 100,000 lives.

"In Rome, A. D. 169, pestilence destroyed 10,000 daily.

"In Rome, A. D. 187, pestilence appeared and continued three years.

"In London, A. D. 310, by famine 40,000 died.

"In A. D. 446, Sept. 17th, an earthquake shook down the walls of Constantinople, and 57 towers fell.

"In Rome, A. D. 539, in one district 50,000 died.

"In Antioch, A. D. 588, an earthquake killed 60,000.

"In A. D. 590, the plague killed 10,000 daily in Turkey.

"In A. D. 679, a severe famine in England three years.

"In A. D. 717, in Constantinople, 300,000 died of plague.

"In A. D. 1005, earthquakes three months, followed by pestilence, by which it is said one third of the human race died.

"In A. D. 1077, in Constantinople, so many died by plague and famine, the living could not bury them.

"In A. D. 1124, in Italy, there was such famine that the dead lay in the streets not buried; and in England one third of the people died of plague.

"In A. D. 1294, in England thousands died of famine.

"In A. D. 1345, in London, 50,000 died of plague and famine, and were buried in one grave-yard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in east-

ern nations, 20,000,000. It was called the black death.

"In A. D. 1352, in China, 900,000 died of famine.

"In A. D. 1450, in Milan, 60,000 died of famine.

"In A. D. 1614, Constantinople, 200,000 died of plague.

"In A. D. 1625, in London, 35,000 died of plague.

"In A. D. 1626, in Lyons, 600,000 died of plague.

"In A. D. 1665, in London, 68,000 died of plague.

"In A. D. 1755, in the East, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitelene and the Archipelago it shook down 2,000 houses. In shook all the Spanish coast. The plague followed, which destroyed 150,000 lives in Constantinople."

Verses 9, 10. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another."

Here is a brief description of the afflictions and martyrdom of the church. Hundreds of thousands of the faithful followers of Jesus were most cruelly put to death in the days of Pagan Rome, yet the prophecy doubtless applies more particularly to the long period of Papal persecutions, in which not less than fifty millions of the saints of the Most High were put to death in the most cruel manner wicked men and demons could invent. In these verses we are brought down over the long period of the martyrdom of the church of Jesus Christ to near the present generation.

FALSE PROPHETS.

Verse 11. "And many false prophets shall arise, and shall deceive many."

The prophets of God foretell future events, being instructed by good angels, and the power of the Holy Spirit. False prophets also foretell future events, by the agency of wicked spirits, and the power of Satan. It is true that false prophets have existed in all past time, but we must regard the present period as abounding with them. Here arises a host of spirit mediums, which, as we shall show in another place, are false prophets.

False prophets may be known. They prophesy peace. "And mine hand shall be upon the prophets that see vanity, and that divine lies; . . . because they have seduced my people, saying, peace, and there was no people." Eze. xiii, 9, 10. "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there was no peace." Jer. vi, 14. "Behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine. . . . Then the Lord said unto me, the prophets prophesy lies in my name." Chap. xiv, 13, 14.

It is the duty of those whom the Lord calls to speak in his name, to cry aloud and spare not. "Shew my people their transgressions," saith the Lord. "Sound an alarm." "Let all the inhabitants of the land tremble; for the day of the Lord cometh." "Preach the word." "Reprove, rebuke, exhort." 2 Tim. iv, 1, 2; Joel ii, 1; Isa. lviii, 1.

Said Paul. "For the time will come when they will not endure sound doctrine, . . . and they shall turn away their ears from the truth, and shall be turned unto fables." That time has come. The people love the deceptive teachings of false prophets, and "say to the seers, see not, and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. xxx, 10. The ears of the people are filled with the pleasing fable of the world's conversion—a good time coming—just entering upon the golden age. The threatenings of God's word on the proud, the haughty, the vain, the rich, "the sinners in Zion," and those out of Zion, are kept back by the false teachers of

these times. Many of them even dare to teach that the Moral Code of Laws given by Jehovah, the Ten Commandments, is abrogated. And as the result of such teaching, what do we see? Ans. In the professed church of Jesus Christ.

INIQUITY ABOUNDS.

Verse 12. "And because iniquity shall abound, the love of many shall wax cold." Do you say, reader, that iniquity, here mentioned, is not in the churches, but in the world, then we reply, that in that case its influence would be to lead the churches to more godliness. But in this case, the love of many wax cold, showing that this iniquity abounds in the very heart of the churches.

The *Genesee Evangelist* says, "Our Zion is in a state of mourning. The Holy Spirit has not visited us as in former years, and we have great cause for deep humiliation in view of the sins, the worldliness, and spiritual indifference of most of our churches."

Mr. O. Scott, Wesleyan Methodist, says, "The church is as deeply infected with a desire for worldly gain, as the world."

"The churches are making a god of this world. Most of the denominations of the present day might be called churches of the world, with more propriety than churches of Christ."

"The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion."

"They have gone over to the world and have opposed what the world opposed."

A writer in the *New York Tribune*, speaking of fashionable worship, says, "Now the worshippers one after another glide in, silks rattle, plumes wave, satins glisten, diamonds glitter, and scores of forty dollar handkerchiefs shake out their perfumed odors! What absurdity to preach the gospel of the lowly Nazarene to such a set! The clergyman knows better than to do so. He values his fat salary and handsome parsonage too highly. So, with a velvet tread, he walks all around the ten commandments—places the downiest pillow under the dying profligate's head, and ushers him with seraphic hymning into an UPPER TEN HEAVEN."

Says the *Golden Rule*, "The Protestants are out-doing the Popes in splendid, extravagant folly in church building. Thousands on thousands are expended in gay and costly ornaments to gratify pride, and a wicked ambition, that might and should go to redeem the perishing millions! Does the evil, the folly, and the madness of these proud, formal, fashionable worshippers stop here? These splendid monuments of popish pride, upon which millions are squandered in our cities, virtually exclude the poor, for which Christ died, and for whom he came especially to preach."

"No wonder God withholds his holy influences! No marvel the heavens are brass, and the earth iron!"

"Go into one of these fashionable, costly, highly ornamented, popular church edifices, what do you see and hear? Christ? Sinners weeping between the porch and the altar? Do you? 'Wo to the crown of pride,' 'Wo unto the idle shepherds,' 'Wo to you ye blind guides,' 'Wo unto them that are at ease in Zion,' 'Wo, wo, wo.'"

Says Charles Beecher, "Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin."

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

Says the *Christian Herald*, "It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increases."

The *Philadelphia Times* says, "Honesty has fled from the world, and Sincerity has fallen asleep. Piety has hidden herself, and Justice cannot find the way. The helper is not at home, and Charity lies sick. Benevolence is under arrest, and Faith is nearly extinguished. The Virtues go a begging, and Truth has long since been buried. Credit is turned lazy, and Conscience is pinned to the wall."

The *North American* says, "From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

Says the *Hornsville Times*, "The records of the past have never presented a more fearful and corrupt state of society than now exists."

The *New York Chronicle* says, "Never was crime more rampant than now. Garroting, burglary, stabbing, fraud, lewdness, forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder meet us at every turn."

THE END.

Verse 14. "But he that shall endure unto the end the same shall be saved." This does not mean death, but the end of the age, the end, associated in the New Testament with the second coming of Christ. The disciples did not ask their Lord in

verse 3, when they should die; but "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Neither did our Lord teach them in verse 15 that when the gospel of the kingdom should be preached in all the world, then they would die. No, no. The end mentioned in this chapter is the end of the world.

The love of many has waxed cold. Moral darkness, like the pall of death, is spread over the world, and iniquity, in almost every form, abounds in the professed church of Jesus Christ. "But he that shall endure unto the end," shall press his way through the moral darkness of this apostate age; shall fight the fight of faith, and with the mighty armor of heaven vanquish all his foes; he will win the crown. "The same shall be saved." Blessed promise! Saved from all his foes! For ever saved in the kingdom of God.

(To be Continued.)

TRUE GOSPEL FAITH.

The following article is taken from a tract entitled *The Bible Doctrine, or True Gospel Faith*. It was written and published by Joseph Marsh in 1849. Though the writer has since turned a complete religious sunnyside on some important points, and we now see him wandering amid the vagaries of the age to come, yet the article shows where he stood before he left the "true gospel faith."

GATHERING OF THE JEWS.

We believe that "all Israel will be saved," or gathered to the promised land of rest, after the first resurrection, and personal advent of Christ: if in this we are correct, consequently the doctrine of the gathering of the carnal Jews to Palestine, before or after the advent, is a fable; for there is but one more gathering to that land promised in the Bible. We shall offer no proof on this last declaration because no one, we presume, will dispute its correctness. But on the first we present the following direct testimony:

"And so shall all Israel be saved." Rom. xi, 26. That Paul speaks of *literal* Israel, the descendants of Abraham, is evident from the preceding verse, in which they are distinguished from the *Gentiles* thus, "Blindness in part is happened to Israel until the times of the *Gentiles* be come in." If he meant *literal* Gentiles, he must also have meant *literal* Israel. We believe he meant what the terms literally signify. Then the testimony of Paul is, that all *Israel*, not a part, but *all*, will be saved.

The next point in order, to settle, is, Who are Israel? All the children of God, of every nation, is the ready answer of many. But where is your proof of this position? We know not of any in the Bible, or do not now recollect of the existence of such evidence in that book. But, we do remember certain texts, which are considered by many as conclusive evidence in this case. We will give the strongest one. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus." Gal. iii, 28. Does this text destroy all national distinction between Jew and Greek? Many think it does. But does it destroy all organic or physical distinction between the "male" and "female"? It does, in the same sense in which it destroys the distinction between "Jews" and "Greeks." In what sense then is the distinction destroyed? or according to the text, how are they all one in Christ Jesus? They are one in *heirship*, in their right to the inheritance promised to Christ, the true Seed, and Heir of all things: for, "If ye be Christ's then are ye Abraham's seed, and heirs, according to the promise," verse 29. Then all who are Christ's are one, in *heirship*: the Jew has no better right than the Greek; the freeman no better claim than the bondman; and the right of the male is no better than the right of the female: all who are in Christ, are his, are heirs of God, and *joint* heirs with Christ. This is the doctrine of the glorious oneness, or of equal rights, which this and other similar texts teach. But they no where, to our recollection, destroy the national distinction between Jews and Greeks, or the natural distinction between males and females.

Another class hold that all, good and bad, of the natural descendants of Abraham constitute the Israel of whom Paul speaks. But this cannot be admitted, from the fact that Paul plainly says, "They are not *all* Israel which are of Israel. Neither, because they are the seed [the natural descendants] of Abraham, are they all children, but in Isaac shall thy seed be called." Rom. ix, 6, 7. Isaac and Ishmael were both children of Abraham, yet Ishmael, in the purpose or economy of grace, is not counted a child of Abraham, "but in Isaac shall thy seed be called." So, in reference to all the descendants of Abraham through Isaac, though they *nominal*ly are Israel, or Jews, yet in God's gracious designs or promises, they are not recognized as such any more than all who are *nominal*ly Christians will be acknowledged such by Christ at his coming. They are not all Christians, that are of, or belong to, Christendom, neither are all Israel who are of, or belong to, the Jewish nation.

Then who are Israel? Let Paul answer. "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men but of God." Rom. ii, 28, 29. This testimony shows conclusively who are Jews, or the true Israel. Outward forms and distinctions, exclusively, did not constitute the descendants of Abraham Jews, Israel, or children of Abraham, according to the gracious promises made to him. To become such, they must not only fulfil the letter, but "the righteousness of the law," verse 26. So Paul reasoned, and so *all* the promises and threatenings run, through the Old and New Testaments. We will name a few.

"Say ye to the *righteous*, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the *wicked*! it shall be ill with him: for the reward of his hands shall be given him." Isa. iii, 10, 11. This is spoken of the Jewish nation, and by consulting the 65th chapter, it will be seen that the same distinction between the "righteous" and the "wicked" is observed to the close of the book.

Amos ix, 8-10. "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

"All the sinners of my people shall die by the sword." Such fearful threatenings as these, forever cut off from the promises of God, the sinners of Israel. Well might Paul say, "They are not all Israel, that are of Israel."

Paul settles this question beyond successful contradiction. "But unto them that are contentious and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon EVERY SOUL OF MAN, that doeth EVIL, of the JEW first, and also of the GENTILE. But glory, honor and peace to EVERY MAN that worketh GOOD, to the JEW first and also to the GENTILE: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law: for not the hearers of the law are just before God, but the DOERS of the law shall be justified." Rom. iii, 8-13. And then, in verse 28th, Paul adds, "He is not a Jew which is one outwardly."

By comparing the testimony of Paul and Isaiah, this question may be put to rest; for they tell us that "all Israel" are those who "turn from transgression in Jacob." Paul says (Rom. xi, 26), "So, all Israel shall be saved: as it is written." It is "written" in Isaiah lix, 20, which says, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Further testimony on this point, we deem unnecessary; what we have given, most conclusively proves that none are recognized, in the gracious promises of God, as belonging to Israel, but those who are

"righteous," that "worketh good," "are doers of the law," and "that keep the righteousness of the law." This is the "all Israel," that "shall be saved," or gathered to their own land, in the resurrection morn., at the coming of Christ. In proof of this declaration, we give the following testimony:

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them. Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ez. k. xxxvii, 11-14.

This scripture is an *exposition* of the vision of dry bones, found in the same chapter, and therefore must be literally understood; for it would be absurd to talk of an *exposition* of an *exposition*. Then "all Israel," those who are Jews inwardly, or really, not nominally, "the whole house of Israel," will be saved or gathered "into the land of Israel," after they are brought out of their graves, which will not be until the "Redeemer comes to Zion," or the appearing of Christ. This is the only gathering to the land of Israel, that is now promised to Israel, or the Jews. Hence the doctrine which teaches any other gathering in the future, is a fable; consequently, our faith, in this specification, is according to "the true grace of God," or the truth. Therefore we should not doubt, but be strong in the position we occupy in this respect.

DESTRUCTION OF THE LIVING WICKED.

The destruction of the living wicked will be another important event that will take place in immediate connection with the advent of Christ.

After the saints are all caught away, above the atmosphere, and are safely standing on "the sea of glass," or hid in the secret of the Lord's tabernacle, then will his indignation fall upon the ungodly.

Oh, what a wretched world this will then be! Not a saint in it! More abandoned than the antediluvian world, or the cities of the plain, before their destruction! Then, Noah, and Lot, were there; but now, none but the wicked, wholly given over to wickedness. And, sad to contemplate, not a few of this abandoned throng are composed of professed ministers and members of the church of God! They have cried Peace and safety, until the day of their destruction has come upon them; when they, with the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, on this quaking earth, and under these burning heavens, are filled with hopeless lamentation and bitter wailing! Oh God! will this be the doom of all who know thee not, and obey not the gospel? Thy word tells us it will, only more dreadful: for it threatens destruction to all such!

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom (this world) all things that offend, and them that do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matt. xiii, 40-43.)

This "furnace of fire," into which "all them which do iniquity" will be cast, when the Son of man shall come. (Mal. iv, 1, 3) describes.

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. **** And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

That this day "that shall burn as an oven," is the day of the Lord's coming, is clear from the following testimony:

"And to you who are troubled, rest with us;

when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." (2 Thess. i, 7-10.)

"But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *** But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burnt up. * * * Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. iii, 7, 10, 12.)

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people.) Gather my saints together unto me." (Psa. 3-5.)

Testimony like this might be multiplied to a much greater extent, but this is sufficient to show that a fearful doom awaits all the wicked, at the appearing of the Son of man, when the saints are gathered unto the Lord, or caught up to meet him in the clouds. Not one will escape the devouring fire of that day—all must fall beneath its consuming power.

Oh, sinner; unbelieving, opposing, scoffing minister; cold-hearted professor; deceive not yourself with the vain hope of escaping the fearful terrors of that day, nor flatter yourself that probation will continue, after the Lord shall come in judgment, and the saints are gone up to meet and be with him. But remember, that *now*, under the dispensation of grace, is the only time the Bible offers you to prepare to escape these judgments. Oh, improve the precious moments as they fly, in securing an interest in the saving power of Christ, that you may be his in the day of his coming.

THE LAST DAYS.

FROM A TRACT BY H. L. HASTINGS.

THE period of human probation is not one wide waste of unmeasured ages. It is on the contrary a definite space, selected by the Divine ruler as the appropriate time for the accomplishment of certain important purposes. Of all the ages that have measured man's misspent existence, none have been accidental. All have been marked with the utmost exactness, by that God with whom one day "is as a thousand years, and a thousand years as one day;" and who has marked the bounds of human habitation, and "determined the times before appointed." 2 Pet. iii, 8; Acts xvii, 26.

Hence every important event in human history has its appointed time of accomplishment. It was in "the self same day," appointed by God, that Israel was delivered from the Egyptian yoke. Ex. xii, 14. It was at the end of a specified period, that the king of Babylon was to be punished, and the weepers by Babel's silent waters delivered from oppression. Jer. xxv, 11, 12. It was "when the fullness of time was come" that God sent forth his Son into the world. Gal. iv, 4. It was "in due time" that "Christ died for the ungodly." Rom. v, 6. And so the final ingathering and uniting of all the ransomed of the Lord, whether in heaven or earth, is to be "in the dispensation of the fullness of times." Eph. i, 10.

The various periods that stretch themselves into the receding past and into the approaching future, find in the Scriptures their appropriate and distinctive designations. Thus the period of the old world's history is termed "the days that were before the flood." Matt. xxiv, 38. The period of wandering in the wilderness is termed "the day of temptation." Heb. iii, 8. The period of Mosaic Law and prophetic inspiration, passes under the general designation of "old time." Matt. v, 21; 2

Pet. i, 21. The ages of Gentile ignorance and transgression are termed "the times of this ignorance." Acts xvii, 30. The preaching of Jesus and his apostles introduced "the time of reformation." Heb. ix, 10. The "accepted time" and "the day of salvation." 2 Cor. vi, 2. The time from Christ's ascension to his revelation in glory is "the last time," "the last days," "the times of the Gentiles." Luke xxi, 24. While beyond earth's scene of toil and strife, are the "times of restitution;" "the times of refreshing," the "times" of Christ. Acts iii, 19-21; 1 Tim. vi, 15. And the glad and glorious future, which is presented as the theatre of the full revelation of God's exceeding love to fallen man, is termed "the ages to come," throughout whose eternal succession the saints shall ascribe glory to God through Jesus Christ. Eph. ii, 7; iii, 21.

It is to a consideration of one of these periods, namely, "the last days," or "the last time," that we wish to direct the reader's attention. The expression, "the last days," it will be remembered, has an import more or less extensive according to the period in which it is used. Thus, as the pilgrim, while on a journey of six thousand miles, having passed one-third of the distance, would look forward to the last two thousand, as the last miles, so the prophets saw the whole Christian dispensation as the last days; and as the pilgrim after traveling four thousand miles of his journey would naturally at times speak of being already on the last part of it, and yet, at other times, would speak of the last miles as yet in the future, and immediately preceding and extending to the journey's end; so the apostles standing at the commencement of the gospel age, at times represent themselves as living in "the last days," and then again speak of those days as being yet in the future, and extending to and closing with the conclusion of the Church's long journey in a groaning world. One thing, however, is clear, that the expression, "the last days," in its most comprehensive sense, cannot embrace more than the last half of the specified period. And so, as the apostles spoke of living "in the last days," or "last time," the conclusion is inevitable, that the world's allotted period was then more than half expired—that "the night was far spent and the day was at hand," [Rom. xiii, 12,] and that the vain imaginations of those men who fancy that myriads of ages will pass ere the end of this dispensation, are entirely destitute of truth.

The view which we shall take of "the last days" will include that period in its widest as well as its most limited signification. We shall view it as extending from the cross to the crown—from Calvary to Zion—and also, as having especial reference to the concluding period of the present dispensation. We shall show that the period of "the last days" is peculiar in its character, and marked by peculiar circumstances—marked by peculiar manifestations of divine goodness, and also by peculiar manifestations of human guilt and depravity. We shall take the word of God as our guide, and shall let those who were "moved by the Holy Ghost" to write and speak, declare the character of this important period. And may we be enabled to sit meekly at their feet to learn and to believe.

I. WE SAY THEN, THAT "THE LAST DAYS" WERE TO BE MARKED BY PECULIAR MANIFESTATIONS OF DIVINE GOODNESS.

And First: These days were to be introduced by the personal manifestation and ministration of the Son of God.

The faint and doubtful utterances of the prophets in days gone by, gave place to something less obscure. Visions, dreams, types and ceremonies, by means of which Divine instruction was wont to be communicated, were displaced, and "God who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. i, 1, 2. High above the plains of Bethlehem rung the joyous anthem of the herald angels, and brightly shone the guiding star, telling with its silent beaming where the young child lay. The long expected Saviour was born—the woman's conquering seed—the seed of Abraham, in whom all the world should be blessed—the Son of David whose dominion should be

to the ends of the earth—the Ruler whose goings forth had been of old from everlasting—the Wonderful, Counsellor, Mighty God, Everlasting Father, and Prince of Peace—the “Lamb without blemish, and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God that raised him from the dead.” 1 Pet. i, 19–21. To the husbandmen who had before stoned the ‘servants,’ the ‘Son’ was sent. Matt. xxi, 37. The Desire of all nations, the expected Deliverer of the people of God, the Star that was to rise out of Jacob—Immanuel—God manifest in the flesh, appeared and introduced by the works he wrought, the life he lived, the preaching that he preached, and the death that he died, “the last days.”

Second: The last days were to be marked by the especial outpouring of the Holy Spirit.

Previously the influence of the Spirit was comparatively restricted in its manifestations. Prophets and “holy men of God spake as they were moved by the Holy Ghost.” 2 Pet. i, 21. Leaders and reformers were raised up and prepared for emergencies by the same influence, and on rare occasions the spirit of prophecy rested upon private individuals, but the earnest exclamation of Moses, “Would God that all the Lord’s people were prophets, and that the Lord would put his Spirit upon them,” was to have its realization only in “the last days.”

Thus, by the prophet Joel God had declared that this blessing should be granted. “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit: and they shall prophesy.” Acts ii, 17, 18. On the day of Pentecost the infant Church received “the promise of the Father,” were “baptized with the Holy Ghost,” and “endowed with power from on high.” Luke xxiv, 49. Acts i, 4, 5, 8. Thus the “ministration of the Spirit” was introduced, which exceeded in glory the ministration of condemnation which was written and engraven upon stones amid the voices and thunderings and lightnings of Mount Sinai. Those gifts which were once granted to a few “holy men,” were now opened for all the faithful. Servants and handmaids—sons and daughters, were alike to receive the Spirit and prophesy. Those dreams and visions of God which were anciently granted to the prophets were now so extended that “young men” were to “dream dreams,” and “old men” to “see visions.” The promise was not only to the Jewish nation, but to “all that were afar off” even as many as the Lord should call. The apostles preached the gospel “with the Holy Ghost sent down from heaven,” “in demonstration of the Spirit,” “God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his will. Heb. ii, 4. The baptism of the Spirit attended the first preaching of the gospel to the Gentiles; [Acts xi, 15:] it gave an unearthly energy to the unlettered fishermen of Galilee; it taught them the strange and various languages of different lands, it gave them a boldness that nothing could daunt, and a power that was irresistible. It brought all things to their remembrance—it comforted their hearts—it directed their labors—and it helped their infirmities. And it has been the strength and power of every minister of Christ from that day to this. He that would win souls, and be approved of God as a faithful servant, must “be filled with the Spirit”—must be “led by the Spirit”—must “walk in the Spirit”—and then, enabled thus to discern the truth, and empowered thus to declare it in the ears of the perishing; he will turn many to righteousness, and finally shine amid the heavenly glory as a star for ever and ever. Blessed is that servant! Glorious shall be his unfading crown, and pure beyond description his everlasting joys.

(To be Continued)

Holy doctrines lose much of their beauty when preached or defended by unholy men.

THE REVIEW AND HERALD.

“San-tify them through thy truth; thy word is truth.”

BATTLE CREEK, MICH. SEPT. 24. 1857.

THE BABEL OF CHRISTENDOM.

It was Christ’s prayer for his disciples as he was about to depart to the work of his ministry above, and leave them in the world as sheep among wolves, that they might all be one, as he and the Father were one. If this point was of sufficient moment to be mentioned thrice in the Prayer of our Saviour as recorded in John xvii, we need not dwell upon its importance. The reason is also assigned: that the world may believe that thou hast sent me.

Who can tell the power which christianity would have had, had its professors ever stood shoulder to shoulder in the unity of the faith? No form of error or unbelief could have stood before it. In unity is strength. This the enemy well knew, and, ever busy to sow tares among the wheat, he has not ceased through long centuries to poison the truth with baneful error, to sow discord in the ranks of the brethren, to introduce confusion into their creed, and lead them to turn the weapons of their warfare against each other.

We have now passed the middle of the nineteenth century, and behold the mass of those who profess to follow the man of Calvary divided into hundreds of fragments, and harboring against each other the bitterest animosities. Well may we exclaim as we contemplate the melancholy prospect, “An enemy hath done this!”

But it was not so designed. Had men adhered to the truth, the truth would have made them adhere to each other. Had they not given place to the mystery of iniquity, and suffered its poisonous leaven to work in their midst, the disciples of Jesus might still have been one, and thus have answered the prayer of their Master, and given power to the good news of salvation through Jesus Christ. When we consider the spirit of the gospel, and the plain teachings of Christ and his apostles, we wonder that it is not so; and that wonder is by no means abated, but is rather turned into a blush for mankind, as we look at the centuries that have succeeded the days of the apostles, and behold the frivolous and foolish pretenses upon which faction after faction has arisen to trouble and distract the church, and thus bring christianity into disrepute. But plain as is the truth, and foolish as are the questions from which divisions have sprung, the enemy has accomplished his purpose, discord reigns over the religious world, confusion is branded upon its teachings, the inquirer after truth is bewildered, a stumbling block is laid in the way of the wicked, and the scoffer and the infidel point in triumph at the existing anarchy, whenever a Christian would present to them the claims of the gospel. A fearful responsibility rests somewhere for all this.

Ask the unbeliever to become a Christian, to leave the broad and downward road, and walk in the way to heaven; he will ask you which way. He will tell you that one denomination points out to him one way, another another, and another tells him that a different way only is the right way, and as there is but one right way, all others lead to perdition; that they all profess to be founded on the Bible; that he does not know which to believe; that one appears to have as good claims as another, but they cannot all be true, and therefore he will receive none. This confusion among the churches, is one of the greatest causes of infidelity in the land.

Ask the Catholic to renounce the corruptions and traditions of the Papal church, and become a Protestant: he will at once point you to the sects and divisions of the Protestant body, and tell you that the church of Christ is one church; you therefore cannot move him. He says his church is a unit; and upon that evidence alone, he is content to trust it as the true church.

To the Jew also this is no less a stumbling-block. The veil that is upon their hearts is rendered heavier

and darker by the inconsistencies of Christians. We have direct testimony upon this point. There is published in *The Israelite* of the 11th inst., a letter from a Jew who has embraced christianity to a Mr. Weschlar, and his reply to the same. In that reply, which contains his objections to christianity, we find the following words:

“The poor fellow forgot in his letter to tell me what particular church he has joined,—if a Methodist, a Baptist, a Catholic or something else, among the various Christian churches. In this respect he has gained, because the Christian church has so many denominations that every taste can be suited. Go and hear a Methodist preacher, and compare what he has to say with the instructions of a Baptist minister: here at once you will find a great difference. As it is not absolutely necessary for the first one to use water for the saving of the soul, it is a matter of great importance for the latter to make use of the ‘good water,’ that the soul may be saved. And every Christian minister, while speaking to his own congregation, expresses his opinion, that the doctrines of his particular church only lead to heaven. The Catholic thinks no Protestant can be saved, and similarly thinks the Protestant about the Catholic. Now, my friend and believer in Christ, if the teachings of Christ are true, how does it come that Christians differ so much about his teachings. The doctrines of a church can be conveyed only in a plain and certain understanding—in one way and in no other.”

Such are the objections that are every where thrown in the face of the sects of the present day. How will they meet them? How will they account for the confusion that holds wild revel in their theological halls? How will they answer in the day of accounts for its effects upon their fellow-men? The Saviour prayed that they might be one; and will God accept such a service at their hands? The apostles have everywhere exhorted them to unity, to be kindly affectioned one to another, and to mind and speak the same thing; and is it all the same to fall into discord, divisions and heresies? Is there anything lovely, is there anything pleasing to God, is there anything that calls for our sympathy or charity in all this? And yet they are ready to gnash upon us when we apply the term Babylon to all this mixture, notwithstanding its features are without controversy so unlovely, and its effects so pernicious. But they may be assured that God will not regard such a work with complacency, and that great Babylon, the city of confusion, will yet be thrown down, as a millstone is cast into the mighty deep.

Had that Spirit of truth which Christ promised his followers, ever been cherished in the bosom of the church, and no departure made from the plain, literal teachings of Christ and the inspired writers no divisions nor heresies would ever have entered the church. This is a sufficient answer to those who would make the schisms of the professed church an argument against the merits of the gospel. Its whole genius and spirit and teaching, when followed, is to unite. Would the churches take it now, and laying aside their creeds, follow it, there would be a union speedily. Whatever church will do this will be the true church. Such a church we believe is coming forth—a church free from every denominational creed, planting itself upon the broad basis of the Bible, keeping the Commandments of God and the Faith of Jesus. Then let us, brethren, strive to keep the unity of the Spirit in the bond of peace, endeavoring to progress in all knowledge of the truth, through the means which the Lord has appointed, [Eph. iv, 11–13,] till we all come into the unity of the faith.

But is not your church, says one, included among the sects of the day? We answer, If we are the true church, the people of God indeed, we are not to be reckoned among the supporters of a corrupt or degenerate religion, included in the general name of Babylon. Israel are not to be reckoned among the nations. Num. xxiii, 9. In all the denunciations of God’s wrath against such, his people are, of course, excepted. Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.

The promise of the resurrection is the pillow of every sleeping saint.

THE LORD'S COMING.

We speak of the fury with which the Lord will render his anger to his enemies, when he comes with fire, and with chariots as a whirlwind, to plead with fire and sword with all flesh; [Isa. lvi. 15, 16;] of the mourning of all the tribes of the earth when they shall see the Son of man coming in the clouds of heaven with power and great glory; [Matt. xxiv, 30;] of the prayer of the kings of the earth and great men, for rocks and mountains to fall on them and hide them from the wrath of the Lamb; [Rev. vi, 16;] of the destruction of the Man of Sin by the Spirit of the Lord's mouth and the brightness of his coming; [2 Thess. ii, 8;] of the desolation and emptying of the earth that shall accompany this event; [Isa. xxiv;] and we are met with the positive assurance on the part of some, that the Lord cannot come to cause all this misery and desolation and ruin.

But this is not the only light in which to look upon this event. It is not with purposes of wrath only, that the Lord shall appear the second time, but with those of mercy also. This is by no means to be left out of the account. What is the earth? A poor planet, blighted and groaning beneath the heavy curse, its beauty blasted, its fertility stunted, its strength exhausted. What shall it be in that dispensation which shall be ushered in by the coming of Son of man? Restored to its youthful vigor, redecked in Eden's living beauty, the unclouded abode of the redeemed hosts. Man also is groaning within himself for the adoption, to wit, the redemption of the body. Mortality here weighs heavily upon him; but he shall be changed at the coming of his Lord. Spirit and not blood shall henceforth be his life, and endow him with immortal vigor. Here pain and anguish rack our mortal bodies; but no pain shall ever be felt under the Redeemer's reign. Here death triumphs; but death shall then be destroyed. The untold misery of this world shall then be at an end, the soul-polluting torrent of sin and iniquity which now deluges the earth, shall be forever arrested, the blasphemer's lips shall be sealed up, and the ruin that sin has wrought shall be repaired forever.

Not to augment, but to end the woes of man will the Saviour come; as it is not to destroy, but to save the life of the individual that a diseased and incurable member is sometimes removed from the human body. And when we view the subject aright, rather than lamenting over the sufferings that shall attend the gathering out of the Redeemer's kingdom all them which offend and do iniquity, we shall rather lose ourselves in the gladness and glory that shall follow, and join with the Apostle in raising the cry to heaven, "Come Lord Jesus, come quickly!"

When a Man Forsakes the Truth, which is the Loser?

A LATE number of the *Prophetic Expositor*, under the head of "renunciation of sabbatarianism," has the following:

"Some of our readers will recollect that Eld. M. Curry, of Mich., a few years since embraced the seventh-day Sabbath theory. He has since become fully convinced of its untenableness, and has heartily renounced it, as he informs us in a letter bearing date, June 29th, 1857, and is now endeavoring to amend the mistake into which he had fallen, by showing its fallacy by preaching the gospel of Christ. Others may be expected ere long to follow the example of Bro. Curry, in abandoning this modern error. May he and others, in the future, ever be guided by the unerring word of truth."

Eld. Curry's course is another illustration of the futility of endeavoring to amalgamate the Third Angel's Message and the Age to Come. "What communion has light with darkness?"

Some time since while discussing the doctrine of the Age to Come with him I stated the testimony of the Scriptures relative to the moral condition of the whole human family, and the events connected with the close of the present dispensation, clearly showing that the Age to Come had no foundation in the word

of God. The same argument, substantially, may be found in Nos. 5 and 6. Vol. VIII, of the *Review*. I was led to believe, from the profession he had made, that he would readily submit to such plain scriptural facts, and throw aside his groundless theory. But to my great surprise he evaded them, and took positions subversive of the plainest doctrines of the Bible and inconsistent with what he professed firmly to believe. I then told him publicly that he had laid the foundation for antinomianism, and that to be consistent with himself he must give up his Sabbath views, or retrace his steps and renounce the positions he then took. But he affirmed his faith in the Sabbath, and also his ability to harmonize his positions. Time has shown what I looked for. "The last state of that man is worse than the first."

Others have run the same course: but there is something connected with the case of Mr. Curry that may not be with the others. Those who heard A. N. Seymour's reply at a Conference held in Jackson over two years since, to some observations made by Mr. Curry, will understand the cause of this "renunciation" as well as those who are personally acquainted with him and his course. If there are any others now professing the faith of the Third Angel's Message whose interest is of the same nature, it is to be hoped that the "sieve of vanity," alias the *Prophetic Expositor* will soon catch them. Isa. xxx, 28.

J. H. W.

Tent Meetings in Burr Oak, Mich.

We pitched the Tent in the village of Burr Oak, St. Joseph Co., and commenced meetings on the evening of Aug. 14th. Soon after the meeting opened a very heavy rain-storm commenced, rendering it impossible for the speaker to be heard across the Tent. The weather was wet and cold much of the time for nearly two weeks, so that but very few had an opportunity to hear during that time. On this account it became necessary to remain there longer than we otherwise should. We continued there till Sept. 6th.

The hearing was generally good, and quite a number embraced the faith, a majority of whom were not professors of religion. One who had never professed religion, arose in the Tent, on the last night, before a large audience, and professed his faith in the truth, and his determination to live accordingly. A place for Sabbath meetings was appointed.

We think our meetings had a good influence in checking for a season the progress of Spiritualism and infidelity, which were fast overspreading the community. Mrs. Coan, the "celebrated test-medium," exhibited one evening, but the result was not as satisfactory to the friends of that cause as her "séances" have proved in other places. We were told that several ministers were present. A committee was appointed, but not a question was answered. Another committee was appointed, and one of them, a citizen of Colon, reported that there was no evidence presented of the presence of spirits. Great dissatisfaction was manifested by the majority of those who paid 15 cents for the sight.

An interesting index is afforded in the course of those ministers who pay 15 cents to go to such a meeting, and then report to the community that our meetings are a money speculation; while they know that we neither ask anything for admittance, nor take up collections. The reason of such a course is obvious. Did we take collections, or preach for a salary, we should not condemn their selfish worldly-mindedness.

On the last day of our meeting an Eld. Reed, Presbyterian, from Colon, spoke on the subject of the Sabbath in the usual place of meeting in Burr Oak, by the request, as he said, of two ministers of the place. His sermon was reviewed in the Tent in the evening.

It is curious to see the stir amongst some of the ministers to counteract the influence of Bible truth. If the ministers of Burr Oak really needed such aid as Mr. Reed afforded them, their case must be truly desperate. We should suppose that the weakest of

them could do as well. His discourse presented the usual inconsistencies, with less than the usual ingenuity of such efforts. On the other hand, Eld. Reed extends an invitation to Eld. Farley, of Burr Oak, to preach in Colon on the immortality of the soul. Eld. F. has long been a preacher of the Christian connection, but is now quite confirmed in Spiritualism, and receives as much of the Bible as his intuition teaches him is right, and no more. But all this does not disqualify him in the sight of orthodox ministers, for aiding them in sustaining their theories against the truth which so much troubles them.

We commenced meetings here on the evening of the 11th, and shall continue as duty seems to be indicated.

J. H. WAGGONER.

JOSEPH BATES.

Tecumseh, Lenawee Co., Mich., Sept. 15th, 1857.

Tent Meetings in Gilboa, Ohio.

Our meetings here closed to-day. They have continued twenty days. Thirty-two discourses have been given, which have been listened to by a large concourse of people most of the time. The interest seemed to increase every day from the beginning, and the Lord has blessed his word to the salvation of many precious souls.

There have been three seasons of baptizing. At the first, twenty-five were baptized, at the second, twenty-one, and at the last, seven, making in all, fifty-three baptized in this place. These were heavenly seasons. Several went into the water weeping, and the solemn silence was occasionally broken by a shout of praise to God.

It was said at the commencement of our meetings here, that our lectures would affect none but "silly women;" but these found they were much mistaken when they saw so many baptized, and many of them the very best citizens, persons of stability of character, aged, middle-aged, and youth.

Fifty-seven dollars' worth of books have been sold here, and some given away. Twenty-nine have become regular subscribers for the *Review*, and six have taken it for three months on trial. Twenty take the *Youth's Instructor*.

It is calculated that about one hundred have decided to keep the Sabbath, and of these we have no doubt the majority will remain firm in the truth. We have been much encouraged by the testimonies given in the social meetings. All seemed to receive the strait testimony about self-denial, humility and prayer. And we trust they will be willing to learn still more of the straininess of the way.

We might relate many interesting incidents in connection with this meeting, but the want of time forbids.

M. E. CORNELL.

G. W. HOLT.

Meeting at West Wilton, N. H.

Our meeting commenced Aug. 29th, according to previous appointment, without the use of the Tent, as the rain prevented its erection on Sixth-day, and the wind on First-day. The hall of the large tavern house, when fitted out with Tent seats, was used as a meeting room, and was large enough to accommodate most all that attended. There was quite a gathering of the scattered saints from N. H., and Mass., also Brn. Pierce and Evans from Vt. Our meeting was not what it would have been had the counsel of the faithful and true Witness been heeded by all that profess the solemn truths of the Third Angel's Message.

A goodly number came with a mind to work, and were well in the work. Our meetings were much bound at first, but became more free towards the close. The word spoken was listened to attentively by many present, yet the real interest to know the truth was apparently small.

Monday A. M., we enjoyed a sweet, heavenly, profitable season in prayer and conference with those that were about to start for their homes. In the afternoon Brn. Pierce and Evans and a few others tarried

with us. Three individuals from another district called, supposing that our meeting was continued. We gave them one short lecture from the chart, and then by request gave an appointment at the school-house in that district at 2 P. M. the next day. Monday evening we gave a lecture on the Two-horned Beast at the school-house in West Wilton, which was listened to candidly. Tuesday the appointment was met at the south district; had a small but candid congregation, after which we returned to West Wilton, and gave another lecture at the school-house in the evening.

Wednesday at 2 P. M. we assembled at the school-house where a discourse was given on the ordinance of baptism, after which it was attended to. In the evening the few scattered saints in this vicinity, and those that tarried with us, assembled at sister Smith's, where we enjoyed a soul-refreshing season while attending to our Lord's ordinances. Thursday evening we attended meeting at the south school-house, and left no other appointment.

Friday morn, previous to the departure of Brn. Pierce and Evans, our season of prayer for the afflicted was graced with the rich effusions of the Spirit of the living God, for which we do desire to get still lower at the feet of our heavenly Master, where we can in an acceptable manner give God all the glory.

Sabbath, meeting at sister Smith's. In the P. M. there were three individuals present from the south district, with a request for more meetings in that place. We sent an appointment for a meeting on Monday at 2 P. M., and also the same evening, both of which were well attended, and considerable interest manifested by some to understand the truth. Our meeting last First-day at the tavern hall was thinly attended. We now leave this effort to give the last note of warning and to save souls with the Lord, earnestly praying that his blessings may attend the feeble effort, and dear souls be saved from error's dark, destructive way, and the awful pains of the second death.

Yours in hope.
New Ipswich, N. H., Sept. 10th, 1857.

E. L. BARR.

Tobacco.

It is very natural for those who have just embraced the Third Angel's Message to enquire if they can be justified in indulging their carnal appetites as they have in past life. Paul says, "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." The Christian when he is converted to God feels willing to put off the old man, consequently it is his chief aim to glorify God by purifying himself even as his Master is pure. But there are some things so commonly practiced by professed Christians of the present day, that the enquiry seldom arises in the mind whether these things are right or not, unless attention is called to them by some one. Among these is the use of tobacco. This sin, (for such I consider it to be) is too frequent among the people of God; but the time is coming, I trust, when this with all other sins will be put away from among Israel. That tobacco using is a filthy habit is too well known to need any words here. Those who use it most are willing to admit it. Every one knows that tobacco is offensive to the majority of those who do not use it, and that nine tenths of those who do use it are obliged to break down the barrier of nature before they can relish its taste. That it is poisonous too, in its nature is so well known that I need not stop to adduce any proof; but notwithstanding these facts there are those who still persist in the use of this filthy weed. The excuses for this practice are various, among which are the following. First. It is used to cure disease. Second. The use of it has become habitual with me, therefore I cannot leave off the habit. Third. The use of tobacco is nowhere forbidden in the Scripture, therefore it cannot be sin to use it. These excuses I believe are fallacious. First, that tobacco has medicinal qualities, and may be used suc-

cessfully on certain occasions for the healing of certain diseases, I do not doubt; but it is well known that by the habitual use of most medicines, they cease to act as restoratives; consequently, how can any one expect to be benefitted by tobacco after they have used it daily for several years? If people use it as medicine, why do they not lay it aside after the cure is effected. The truth is it does not as a general thing effect any cure at all. If it did, it would do it in a short time like other restoratives. What would you think of a person who would sell you a medicine that was of itself poison to cure you of some disease with which you were afflicted, and tell you that you must take it daily all your life? You would think that your money was his object, and that his medicine was of but little account; yet thousands there are that suffer themselves to be thus deceived by Satan, and spend their money for that which is worse than useless, which will but defile the body which God has declared to be the temple of the Holy Ghost.

Not many years ago a ship touched on the coast of New England, where a chief came on board and told the captain that he and his companions had slain a company of whites not long before and eaten them. What! asked the astonished captain, did you eat all of them? Yes, replied the cannibal, all but one; good too. Why did you not eat that one? asked the captain. Because the taste of tobacco so much, he was not good. Thus this poor barbarian, though unacquainted with science gave a practical demonstration of the effects of tobacco. And yet notwithstanding the effects of this noxious weed, modern refinement calls it manly to use it.

But it is urged by some that it is beneficial for them to use tobacco after partaking of a hearty meal. This argument is so inconsistent that it hardly deserves a passing notice, and if it was not so frequently made use of I should not notice it. Those who eat too much are guilty of as great an error as those who violate the laws of nature in any other way; and he that violates the law of nature by eating and then uses tobacco to counteract the effect is guilty of two errors. But let us now notice the second excuse, that because the use of tobacco has become habitual, it cannot be broken off. As well might the thief or murderer plead the privilege of committing his crimes because they have become habitual, and his nature become so imbued with the love of committing crime that it is impossible for him to leave off. The gospel nowhere makes any provision for any such excuses, but commands men everywhere to repent, i. e. reform, for "godly sorrow worketh reformation unto salvation that needeth not to be regretted." All know that the thief could not be justified while he continued to sin; so then let me say if any brother uses this weed let him give heed unto the words of Paul. "What shall we say then, shall we that are dead to sin, live any longer therein." Rom. vi. 1, 2. Remember that the same method that will enable the habitual thief to leave off stealing, will also enable the habitual tobacco user to leave off this filthy habit. That is, he can reform if he sets about it with a fixed purpose, and a desire to glorify God rather than gratify self, and seeks strength from him, the same as the penitent thief would, who desired to leave his unlawful deeds.

That the use of tobacco is not directly forbidden by name in Scripture I do not deny; but that does not prove that tobacco using is not contrary to the spirit of the Bible. Peter exhorts or rather beseeches his brethren to abstain from fleshly lusts which war against the soul. 1 Pet. ii. 11. As we understand that the soul is the whole man, or sometimes the life, we understand that Peter beseeches his brethren to abstain from lusts that corrupt the man, and sap as it were the vital principle of life. As we have shown that tobacco using does this, we necessarily conclude Peter's testimony is to the tobacco user as well as those that lust after other evil things. Paul gives us a beautiful idea in Eph. v. 25, that presents the subject to us in its true light. It is this. Christ so loved the church that he gave himself for it, that he might

sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. If tobacco-using is contrary to the Word, Christians must lay it aside before they can be without blemish. But this testimony comprehends physical as well as moral impurity. The ancient Israelites were required to be very cleanly in their persons, and habits as we learn by reading the Old Testament, and it is not reasonable to suppose that God's people in this dispensation are to be less cleanly than in the former. Paul did not think they were to be, for he prayed that the God of peace might sanctify us wholly, and preserve our whole spirit, soul, and body blameless until the coming of our Lord Jesus Christ. 1 Thess. v. 23. He also exhorts us to abstain from all appearance of evil. Again we are told, if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 Cor. iii. 17.

Christ's church should occupy a dignified position, and should have a higher standard of morals and manners than the world have; yet many that bear the name of Christians, lower the standard by conforming to those customs of the world in which the most degraded of mankind indulge to the greatest extent. To such the testimony of Paul to the Corinthians is peculiarly applicable. What concord hath Christ with Belial? or what part hath he that believeth with an infidel. And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. vi. 15-18.

What I have written is in love with a desire of pointing out what I consider to be a great evil; therefore I hope that no brother or sister will be tried with me. I have appealed to facts, and Scripture, and now I would appeal to the conscience of every one. Let conscience answer. Is there anything about the use of tobacco that is lovely, that is pure, that is of good report, or that is virtuous? If there is not, why continue its use. By using it, do you glorify God? Whether therefore ye eat or drink, or whatsoever you do, do all to the glory of God. 1 Cor. x. 31. Remember that you are not your own, you have been bought with a price, even with the precious blood of Jesus; and know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? Rom. vi. 16. Jesus was given as our pattern, and could any one suppose for a moment that he would have used tobacco in any of its forms, even if it had been as customary to use it as it is at the present time? Why then will Christians do that, which they would not suppose that Jesus would have done? If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. viii. 13. Strive to mortify the deeds of the body, deny self, ask God for help. You cannot do it in your own strength, because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. viii. 7. You must first have your carnal mind renewed, then you can get rid of this habit with perfect ease. You have a right to think for yourself, but remember we are all amenable to God for our opinions and practices. The question is between you and God, and you will do well to ponder the subject and see where the danger lies. There is no danger that you will do wrong if you deny yourself this indulgence, but you may do wrong if you continue it. Let conscience perform its duty, and if after reflection you see that the use of tobacco is not consistent with the Spirit of the gospel for your own sake, and for the sake of the influence

you are casting upon the society in which you move, abandon it at once. May the Lord guide his people into all truth is my prayer.
J. F. CASE.
Burr Oak, Mich.

THERE ARE NO TEARS IN HEAVEN.

O who would not desire to dwell, where tears are never shed,
Where broken hearts are never known, nor weary aching head;
Where loved ones ne'er are snatched away, by death's relentless hand,
But all is peaceful and serene, in that bright happy land.

Where verdant fields, and blooming flowers, in loveliness are spread,
Where life's fair tree its branches waves, in triumph o'er our head,
Where sweetest songsters fill the groves, their Maker's praise to sing,
And never-fading flowers abide, in one perennial Spring.

Where life's pure river gently glides, with soft and murmuring lay,
Where darkness never more shall cloud, the bright eternal day;
Where saints and angels sweetly join, their Saviour to adore,
O who would not desire to dwell, where tears are shed no more,

There he who shed on Calvary, his own most precious blood,
And to redeem us from the curse, has drunk the wrath of God;
There he shall reign triumphantly, o'er sin, and death, and hell,
And those who're purchased by his blood, with him shall ever dwell.

SARAH M. SWAN.

Orwell, Ohio Aug. 5th, 1857.

"Therefore they Sacrifice unto their Net, and burn Incense unto their Drag,"
Habakkuk 1, 16.

THE allusion conveyed in this passage is doubtless to a practice common among the ancient Pagan nations, those adjacent to the sea coast, of paying devout worship to the nets which they used in fishing. Occasionally, when the nets were spread upon the shore to be dried, they would sacrifice to them, and pay them divine worship, thus hoping to secure to themselves success in their labors, and thus to propitiate the favor of the gods as they believed. People now would look with contempt upon such a wicked farce; nevertheless, perhaps there is something in the practice of modern, and enlightened and even devout people, almost if not quite as ridiculous and wicked.

Every division (almost) of the professed church, has its net and drag (that is its institutions, periodicals, &c.) Now it is right for a fisherman to have a net and drag; of course he must have them, but he need not worship them. It is God alone can give success. But it is so natural to stop short of the Great First Cause. We are too prone to take pride in our colleges, our ministers, our churches, or our paper, or something else, and thus rob God of the glory due to him alone. Oh let us beware of the snare of Satan, and while we value, and pray for the success of our Sabbath and Advent paper, let us look beyond the means used to the Great First Cause for final and sure success.
J. CLARKE.
Portage, Wood Co. Ohio.

LETTERS.

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

From Bro. Moffat.

BRO. SMITH: It is now towards two years since I started for the kingdom of God by keeping the Commandments of God and the Faith of Jesus. As yet I am not sorry that I thought to try to obey God, though I walk very crookedly, and go in by and forbidden paths many times. Yet the Lord is full of long suffering and tender mercy, forbearing with his erring children. I have had some outward trials and many inward temptations, but the Lord has seen fit to bring me through them all, and I praise the Lord for it. I am glad and feel to praise God that the Third Angel's Message was proclaimed in my hearing, and that I had a mind to obey. I mean to try

to be faithful in doing my Master's will that I may be counted worthy, when the Lord makes up his jewels that I may be spared, as a man spareth his own son that serveth him.

The little band here in Bowne seem to be determined to press their way on to eternal life, putting their trust in the arm of the Lord, casting their care upon him who careth for them.

Yours in hope of immortality, and eternal life.

T. H. MOFFAT.

Bowne, Mich.

From Sister Finch.

DEAR BRETHREN AND SISTERS: When I left Roosevelt, N. Y. last Fall, I felt like dedicating all to God without reserve, henceforth to live to his honor and glory. When I look back upon my past life and see how far short I have come of Bible holiness, and of being all that the Lord has required of me, tears of repentance have freely flowed; and I have felt that every sin must be confessed and forsaken, that they might be blotted out when the times of refreshing come, and we be sheltered in the day of the Lord's fierce anger, when his wrath will be poured out upon a guilty world. We are fast hastening to the judgment, when we shall have to give an account for the deeds done here in the body whether they be good or evil. We are fast approaching an important period in this world's crisis, and are we preparing for it? Does our daily walk, life, and conversation, and the example that we set before others, does it all tell that we fully believe that the coming of the just One is near?

O may the Lord help us to fully awake and gird on the armor anew, to let go of the world and lay up a treasure in heaven. The Lord requires the whole heart, half-hearted service never will satisfy him; a few faint prayers or desires never will carry us to the desired haven of rest, but we must earnestly seek the Lord, both in the closet and around the family altar, and obtain the victory there; then we can have a living testimony that our ways please the Lord.

As to the cause here in Waverly I will say, the Lord is reviving his work in our midst. There has been a deep heart-searching time among the saints here for a few weeks past and the most of them feel like returning unto the Lord with all their hearts. "Return unto me and I will return unto you saith the Lord, and will heal all your backslidings." Precious promise to his people! What love towards his erring children! O who would not return unto the Lord that he might return unto them. The gifts of the Spirit now being developed, have given a new impetus to the cause and greatly strengthened and encouraged the little flock in this place. Last Sabbath the Lord met with us in a special manner, and the sweet melting Spirit of Jesus rested upon us, and we were refreshed and cheered on our way heaven-ward. May the Lord enable us to faithfully heed the counsel of the true Witness and zealously repent of all our sins that Jesus may come in and sup with us and we with him. I can truly say I feel a hungering and thirsting for full and free salvation. I must have eternal life at the loss of all things else.

Yours in hope.

M. S. FINCH.

Waverly, Sept. 24th, 1857.

P. S. Where is Bro. Frisbie? cannot he or some one else visit the church here before long? There are some here waiting to go forward in the ordinance of baptism when opportunity shall permit.

M. S. F.

From Bro. Locke.

BRO. SMITH: I can say for one, that I feel thankful to the Lord for the many blessings he is daily conferring upon us. It has been four years since myself and companion embraced the present truth under the preaching of Bro. Loughborough and Cornell; and my heart rejoices when I look back to that happy time. But since that time, the little remnant here, that are striving to keep the Commandments of God and the Faith of Jesus, have had many light afflictions and trials to encounter, but the grace of God is always sufficient for those that have their

trust and confidence in him. We have not heard any of the preaching brethren since Bro. Frisbie came here three years ago last Summer; but we feel thankful that we have privilege of reading the *Review* and *Youth's Instructor*. We rejoice as we read the cheering letters from the dear saints scattered abroad. The message to the Laodiceans was indeed meat in due season, for we felt that we were poor, and blind, and naked; but we feel determined through the grace of God to overcome by the blood of the Lamb and the word of our testimony. I desire to have my affections weaned from the earth, and consecrate my all to the service of the Lord.

I would say to the dear brethren and sisters, be faithful and speak often to each other through the *Review*, and exhort one another, for the day of the Lord hasteth greatly. And may we all watch and pray always, that we may be accounted worthy to escape all those things that are coming on the earth, and stand before the Son of man.

Yours striving for eternal life.

JOEL L. LOCKE.

Salem, Ind., Sept. 11th, 1857.

From Sister Eaton.

DEAR BRETHREN AND SISTERS: It is a pleasure to let you know of the dealings of God with me. He is gracious and merciful. I cannot believe there is one among the saints of God that has more reason to praise and glorify his holy name than I. He has led me in a way that I know not. When I was wandering, and slighting all his goodness and his grace, when his wrath might well have been kindled, and his fierce anger burned against me, then his gentle voice in tones of pity called after me, "Oh turn ye! oh turn ye, for why will ye die?" Oh how I wish that my heart might ever feel, and be melted by these gentle entreaties. Sometimes I desire to hide myself until I can repent in an acceptable manner in His sight; then again I seem to be indifferent and unfeeling. Yet in the midst of all this confusion of mind, I know that I love the Sabbath of the Lord, and those who are trying to keep it holy unto him. Yes if I know my heart, I love them as myself. I rejoice to hear from them and to know that any of them are giving heed to the faithful and true Witness.

I am striving to get on higher ground, to get nearer my Redeemer, where the shadow of his wing will be my covert from the world, and my safeguard from sin. I want to be a Christian in every sense of the word. I would that I was more faithful, and not so far behind the company with which I desire to travel to the kingdom of God. It is now five years since I first heard of the Third Angel's Message, and began to see light on the Sabbath. I was with the brethren and sisters a short time, but since then I have had to go alone into a world of opposition, such as none know except those who have had the same trials; but the truth shines brighter and brighter.

I was weak upon all the Messages, and had no paper to assist me. When I have been questioned very closely how I knew this and that, and why this was not more extensively known, I have tried to answer to the best of my ability, and then retired alone to some secret spot to pour out my grief to God. I knew that this people loved God, and I meant their God should be mine. When I have wandered he has set me right, and when I have fallen he has raised me up, and I believe he will save me if I do his will.

Yours in the truth.

ALICE M. EATON.

Lynn, Mass., Sept. 11th, 1857.

BRO. J. D. TRIPLET writes from Hillsdale, Mich., Sept. 8th, 1857. "Bro Smith: The *Review* and *Herald* has ever been a welcome visitor to me. It advocates truth which I love. I want to heed the message given to the Laodicean church, for it has been the means of showing me my wretched, miserable, poor, blind and naked condition. I want to buy the gold, and white raiment, eye-salve, and overcome all my besetting sins, that I may be saved with the happy remnant of God's people. I rejoice that I ever heard the Third Angel's Message, and for the religion that makes us feel love to God and the brethren."

THE REVIEW AND HERALD

BATTLE CREEK, FIFTH-DAY, SEPT. 24, 1857

ARE you a professor of religion? Then remember that religion is your *leading business*. What would you think of professional men who should attend to *everything else* before their profession?

THE word of God has a testimony for all. There is no character, no condition owing to whatever circumstances, and no state of feeling, to which it has not something applicable. Reader, are you an open sinner, in the gall of bitterness and the bond of iniquity? Your case is not passed over. Are you an open professor, but a lover of pleasure more than a lover of God? There is something for you. Are you in a lukewarm condition and ready to be spued out of the Lord's mouth? It has tender counsel for you then, but terrible denunciations if you heed it not. Are you all life and zeal in the cause of God, following him fully like Caleb and Joshua, faithful to every charge, a man after his own heart? There is testimony for you then; and the testimony is that such shall inherit all things. Seek the word that applies to your case; if wrong it will invariably point out the way to become right; if right it will encourage you to persevere.

2 PETER III.

INTERNAL HEAT OF THE EARTH.—Prof. Silliman takes a decided position in favor of the theory that the center of the earth is a fused mass of mineral matter. His chief argument is the phenomenon of volcanoes, which he calls the earth's chimneys and escape pipes. There are hundreds of them always in operation—hundreds are always dormant; they are all over the earth and the sea's surface, and they come from the bowels of the earth. The fiery sea in the centre of the earth—says the Professor, boils over the tops of her chimneys, and when these chimneys become choked, it forces new vents, breaking out even under the sea.

Taking the above fact in connection with the declaration of Peter that "the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," and we see how the agency is prepared and kept in readiness for this event.

The elements, says Peter, shall melt with fervent heat. And if, as the fountains of the great deep were broken up in the days of the flood, so the fountains of the great sea of internal fire should now be broken up, and pour their molten flood over the surface of the earth, and that slight change take place in the atmosphere which only is necessary to render it one sheet of lurid flame, how long before the elements would melt with fervent heat, the earth also, and the things therein be burnt up? Who can but be impressed with the designs of Providence, when he sees the agencies all prepared and only waiting the fiat of the Almighty to accomplish that work of destruction which he has said shall surely come to pass? We have an interest in these things.

Dr. Clarke has the following note on 2 Pet. iii, 10: "The heavens shall pass away with a great noise. As the heavens mean here and in the passages above, the whole atmosphere, in which all the terrestrial vapors are lodged; and as water itself is composed of two gases; eighty-five parts in weight of oxygen and fifteen of hydrogen, or two parts in volume of the latter, and one of the former; (for if these quantities be put together, and several electric sparks passed through them, a chemical union takes place, and water is the product; and vice versa, if the galvanic spark be made to pass through water, a portion of the fluid is immediately decomposed into its two constituent gases, oxygen and hydrogen,) and as the electric or etheral fire is that which in all likelihood, God will use in the general conflagration; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme. Put a drop of water on an anvil, place over it a piece of iron red hot, strike the iron with a hammer on the part above the water, and the report will be as loud as a musket; when, then, the whole strength of those opposite agents is brought together into a state of conflict, the noise, the thunderings, the innumerable explosions, (till every particle of water on the earth, and in the atmosphere is, by the action of the fire, reduced into its component gaseous parts) will be frequent, loud, confounding and terrific, beyond every comprehension but that of God himself."

New England Conferences.

I wish to add a few thoughts to what has already been said about general Conferences.

1. Is it not the duty of the few scattered saints located far from the seat of the State Conference, who find it im-

possible to be represented by delegation to do it faithfully by letter.

2. Will it not be the privilege of those dear isolated saints that have never enjoyed an interview with those of like precious faith, and are not able to attend the Conference, to, when they learn the time and place of holding the same, represent their own case also by letter and thereby throw their influence into the scale of truth and secure the sympathies and prayers of the church.

3. In view of the imminent danger to which all are exposed, shall there not be an effort made and that speedily, to arise and stand on high and holy ground, where we have the favor of God and are kept by his power through faith unto salvation.

E. L. BARR.

New Ipswich, N. H. Sept. 13th, 1857.

EXCELLENCY OF CHRIST.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread,
If any be a bondman he is free;
If any be but weak, how strong is he!
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth—
A pleasure without loss, a treasure without stealth.

APPOINTMENTS.

As it is desired by brethren in Bowne and Caledonia to have Conferences in both those places, I have concluded to appoint a general meeting in Bowne, Sept. 26th and 27th, which will accommodate brethren from Vergennes, Ionia, Hastings, Portland and Caledonia.

Also a Conference to be held in Caledonia, Oct. 3d and 4th, to accommodate brethren from Monterey, Grand Rapids, Otsego, Watson and Bowne.

Bro. and Sr. White are requested to attend these meetings, and any of the ministering brethren who may have opportunity.

J. B. FRISBIE.

PROVIDENCE permitting, we intend to hold a Conference, commencing Oct. 3d, near Catin Center, N. Y. We have written to Bro. Rhodes and Cottrell to attend.

P. ROBINSON.

Catin, Sept., 18th, 1857.

THERE will be a Conference in the north part of Lancaster, Mass., to be held the 3d and 4th of Oct. Brethren in and out of the State are invited to attend.

In behalf of the brethren.

J. C. DAY.

THERE will be a General Conference held at the Christian meeting house in Washington, N. H., south part of the Town, to commence 6th day Oct. 9th, at one o'clock P. M. to continue Sabbath and First-day, and longer if it should be thought advisable, for the special benefit of the Church, and to transact such business as may come before the meeting. Will the brethren make an effort to get together as far as possible, and come in the Spirit of the Laodicean message, that God's name may be glorified and the meeting prove a special blessing to the cause of truth.

I am informed that Bro. Pierce of Vt. is expected to attend these Conferences with Bro. Barr.

In behalf of the brethren,

JOHN C. DAY.

Business Items.

L. Chubbuck.—In view of your statement we give you credit to Vol. xii, No. 1.

Jos. Bates.—Henry Trear and Mary Gifford's papers have been sent regularly since ordered.

Receipts.

Annexed to each receipt is the following list, is the Volume and Number of the "Review and Herald" to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice on the omission should then be given.

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