

Advent Review,

AND SABBATH HERALD.

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

VOL. X.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 1, 1857.

No. 22.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 Nos.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

WE WOULD SEE JESUS.

"We would see Jesus—for the shadows lengthen
Across the little landscape of our life;
We would see Jesus—our weak faith to strengthen
For the last weariness, the final strife.

We would see Jesus—for life's hand hath rested
With its dark touch upon both head and brow,
And though our souls have many a billow breasted,
Others are rising in the distance now.

We would see Jesus—the great rock foundation
Whereon our feet were set by sovereign grace,
Nor life, nor death, with all their agitation,
Can thence remove us, if we see his face.

We would see Jesus—other lights are failing,
Which, for long years, we have rejoiced to see,
The blessings of our pilgrimage are failing;
We would not mourn them, for we go to Thee.

We would see Jesus—sense is all too blinding,
And heaven appears too dim, too far away;
We would see thee to gain a sweet reminding
That thou hast promised our great debt to pay.

We would see Jesus—that is all we're needing,
Strength, joy, and willingness, come with the sight;
We would see Jesus—dying, risen, pleading,
Then welcome day, and farewell mortal night."

SIGNS OF THE TIMES.

[Continued.]

GOSPEL OF THE KINGDOM.

Verse 14. "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."

The preaching of the gospel of the kingdom as a witness to all nations, is the first mentioned sign of the end. And is this work nearly accomplished?

Those who teach a temporal millennium think the great work but just begun. They would have the gospel preached to all nations, every individual hear it, believe it, obey it, and become holy by it. What then? The end? No, not for 1000 years at least. Not until the world enjoys a sinless period of 1000 years. But our Lord says nothing of the conversion of the world, or any portion of the human family, in this verse. He simply declares,

1. "And this gospel of the kingdom shall be preached in all the world,

2. "For a witness unto all nations,

3. "And then (not 1000 years after, but THEN) shall the end come."

If we understand "this gospel of the kingdom" to be the gospel in the common acceptance of the word, is not the work very nearly accomplished?

"J. O. Charles, author of the greatest work ever published on missions, giving their history, from the Apostolic age down to the present day, being asked in May, 1842, if he knew of any nation which had never received the gospel, replied that he did not. Mr. James, agent

of the American Bible Society, being asked the question, gave the same answer." Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the same questions, and replied that he believed there was a tribe somewhere in the Northwest coast of North America to whom the gospel had never been preached. That was twelve years ago."

"Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all nations known to us on the globe. . . . The gospel has now spread over the four quarters of the globe. It began in Asia. In the Apostolic days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the East, and will set in the West." *Miller's Lectures.*

But if "this gospel of the kingdom" be understood as applying to that portion of the gospel which relates to the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" It is *this* gospel which is to be preached as a witness unto all nations.

The whole gospel plan embraces the promise of the Saviour, his birth, his life, his death, his resurrection, his ascension, and his coming again in glory. But the subject of this chapter is his glorious appearing, hence, "this gospel of the kingdom," mentioned in verse 14, is the glad tidings of his second coming.

Campbell's translation of this verse confirms our view of this subject. "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea. "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

And we must regard the "everlasting gospel of Rev. xiv, 6, 7, as being the same as "this gospel of the kingdom" of Matt. xxiv, 14. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

"Joseph Wolfe D. D., according to his Journals, between the years 1821, and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia; throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Casimera, Hindostan, Tibet; in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yesceds, Syrians, Sabaeans, and Pachas, Sheiks, Shaks, the kings of Orantsh, and Bokara, the queen of Greece, etc., and of his extraordinary labors, the *Investigator* says, 'No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than this well known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.'—*Voice of the Church*, pp. 343-4.

"One or two on every quarter of the globe have proclaimed the news and agree in the time, Wolfe, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry."—*Miller's Lectures.*

"We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in

1844. This fact is obtained from an Irish missionary in Tartary to whom the question was put by a Tartar priest 'When Christ would come the second time?' And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible—and remarked, 'he thought that every body might know that, who had a Bible.' The Tartar priest then gave his views stating that Christ, he thought, would come about 1844. The missionary wrote home a statement of the facts, which were published in the 'Irish Magazine' in 1821."

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

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

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

"In Bokhara the Jews called on Mr. Wolfe. They asked him to sing an Hebrew melody. He sang in a plaintive strain the 137th Psalm.

"By the waters of Babylon we sat down,
And wept when we remembered Zion," &c.

"Then they together, sang 'the hymn of the Jews in Turkistan.'"

"The King our Messiah shall come,
The Mighty of the mighty is He.
The King, the King, the King, our Messiah shall come.
The blessed of the blessed is He.
The King, the King, our Messiah,
The Great One of the great is He."

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

"In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications, treating on the subject, have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access."—*Advent Shield.*

"At our late Camp-meeting near the head of Conescon Lake, C. W., Bro. Perry of Darlington, remarked in his discourse, that in passing up Lake Ontario recently, he found a gentleman on the Boat lately from Russia. Bro. Perry inquired of him whether the people had heard anything in Russia, on the second coming of Christ, the end of the world in '43, &c. He said he had, and that the doctrine had generally been proclaimed there, but none but the poorer class of the people believed it. Similar reports have come from every quarter of the globe within a few years past; and it very conclusively shows the fulfillment of the following words of Inspiration: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. xxiv, 14; Rev. xiv, 6, 7." *Voice of Truth.*

"On this subject the *American Millenarian* some time since remarked: 'THE ENGLISH CHURCHES AWAKING. Christians in the establishment, and in the various dissenting churches in England, Scotland, and Ireland,

are now aroused beyond any former example." *Midnight Cry*, Nov. 30, 1842.

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

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

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

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

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

(To be Continued.)

THE LAST DAYS.

FROM A TRACT BY H. L. HASTINGS.

(Continued.)

Third: The last days were to be marked by an extension of the blessings of God to every nation on the earth.

The Jewish religion was never intended to be universal in its extent. That were an impossibility. Three times a year must the Jews appear in Jerusalem before the Lord. But none could do this save the dwellers in Palestine and the adjacent countries. The Jewish was essentially a national religion, destitute of that spirit of extension and progression which characterized Christianity. But in "the last days," the "middle wall of partition" was "broken down"—the Spirit was poured upon "all flesh"—in Christ there was neither Jew nor Greek, male or female, bond or free—the yoke of burdensome rites was broken off, and the law of commandments, the hand-writing of ordinances was "abolished," "blotted out," and "nailed" to the gory cross of Christ. The temple worship at Jerusalem gave place to the sincere adoration of those who worshipped "in Spirit and truth," whether in Jerusalem, Samaria, or the uttermost parts of the earth. John iv. 23. The Gentiles became "fellow-heirs" by faith of Gospel blessings. Eph. iii. 6. The whole Church became a "royal priesthood" whose "great High Priest" appeared before God in their behalf. The thank-offerings of ancient times were exchanged for the devout homage of grateful hearts—the sacrifices of bulls and goats gave place to "living sacrifices, holy and acceptable in his sight." The "yoke" became "easy," and the "burden" "light," and the Gospel thus adapted to human necessities was presented to the race. The apostles were bidden to "go into all the world" and, assured of their Master's presence, they were to "preach the Gospel to every creature." They went forth and preached everywhere. No longer circumscribed by the limits of Judea—no longer confined in

their efforts to a single nation, their field was the "world." Standing on Calvary, they had looked out on a world condemned and ruined—standing by the open sepulchre, they believed on him who rose for the justification of sinners, for whom he died—standing on Mount Olivet, they had gazed after the departing Mediator, and Intercessor, and now as the baptism of the Spirit was upon them, faith's eye looked upwards and beheld Jesus enthroned amid the glory of the highest heavens, and sounding in the ears of the perishing race the glorious invitation, "Look unto me and be ye saved, all the ends of the earth." Isa. xlv. 22.

Inspired with such a message, baptized in such a Spirit, sent forth by such a leader, commissioned for such a work, no wonder that their words prevailed. No wonder that men believed, when added to all this were signs and wonders exceeding human power. No wonder that their hearts were full of courage and hope. Three thousand believed in a day, and that number was speedily augmented to five thousand through the blessing of God, notwithstanding all the malice and the art of enemies. And from that time the gospel has shed light and glory into all the earth.

Fourth: The last days were to be marked by a clearer revelation of divine truth than was granted to previous dispensations.

The single promise uttered in Eden was expanded into numerous "promises exceeding great and precious"—the types and shadows were no longer needed when the "good things to come" were realized. The law given by Moses was good; but Oh! how much better was "grace and truth" which came by Jesus Christ? The old covenant was good, but this was a "better covenant," based upon "better promises," and furnishing ground for a "better hope," of a "better resurrection," and "a better country." The great problem, "How can man be just with God?" was solved on Calvary. The important question, "If a man die shall he live again?" was answered at Joseph's opened sepulchre—the prophecies grew vivid as they received their fulfillment, and the sacred word glowed with a strange lustre of a double inspiration when quoted anew by the apostles of the Lamb. The kingdom of God was more fully preached, the glorious advent of Messiah more clearly taught, the way of salvation more perfectly displayed—life and immortality were brought to light—the world to come was rolled up in rapturous vision—the holy Jerusalem rose in sublime and blissful prospect—the harpings of the blest full sweetly on the pilgrim's ear, and the world of bliss, with its joys, its songs, its palms, its crowns of glory, its robes of white, its adoring myriads, its rejoicing angels, its eternal King, and its endless blessedness, were revealed as they never were before, in "the Revelation of Jesus Christ."

Were we now standing amid the opening glories of the new dispensation, how should we estimate the anticipated success of the Gospel? Taking as a basis the fact that thousands had been converted in a single day; that there were then five thousand Christians in Jerusalem—that the Gospel was potent to save—that its believers were full of ardor—that the Holy Ghost attended the work; what might have been expected? Surely we might have easily believed that those five thousand Christians could each of them, in the course of the year, bring one sinner to God. Then the succeeding year might witness a similar effort on the part of ten thousand Christians, with a similar result; and proceeding in this moderate ratio at the end of eighteen years the converts would number more than thirteen hundred millions, a number far greater than the population of the earth. And after making every allowance for sickness, old age, and death, the conclusion remains that had each Christian brought a single soul to God every year, the world would have been all converted within twenty years from the day of Pentecost.

And what should hinder the accomplishment of this work? Were not the means adequate? Was not the salvation desirable? Did not Jesus die for all? Was he not able to save to the uttermost? Were not the waters of life free? Why, then, might not the children of those days have spent their manhood's strength in a converted world? And

why might not those whose heads were then white with age, have yet beheld the Sun of Righteousness shining in cloudless splendor from pole to pole ere they should depart in peace, having seen the salvation of the Lord?

Alas! that after eighteen hundred years of toil on the part of God's faithful servants, facts should wring from our hearts the sad confession, that of the thousand millions that people this rebellious world, probably not one-twentieth are faithful followers of Jesus Christ. And how passing strange is it that after this sad experiment on so vast a scale—this awful demonstration that "men love darkness rather than light"—yet men professing to be ministers of Jesus Christ, will sit in their easy chairs, or stand in their gorgeous pulpits and proclaim the speedy conversion of the world, forgetting that even now the sword of vengeance gleams aloft, and in the midst of "Peace and safety, sudden destruction cometh upon them." 1 Thess. v. 3.

And now, having considered the manifestations of divine goodness which were to mark the "last days"—the coming of Christ—the out-pouring of the Spirit—the extension of the Gospel—and the full and lucid manifestation of divine truth, all of which exhibit the amazing love of God to fallen man; we must turn to the other side of the page, to complete the picture of "the last days" by provisions from the Scriptures that—

II. THE LAST DAYS WERE TO BE MARKED BY PECULIAR MANIFESTATIONS OF HUMAN GUILT, DEPRAVITY AND REBELLION.

"Shall we continue in sin that grace may abound?" was the inquiry of the apostle. This course, so abhorrent to every child of God, appears to be the constant and settled policy of this rebellious world. Did God spare man's forfeited existence after the first transgression? and did not man in return fill the world with violence? Did he water the verdant valley of Jordan? and were not the men of Sodom "sinners exceedingly?" Did he deliver Israel from Egyptian thralldom? and did not they rebel and murmur in the desert? Did he crown them with goodness in Canaan? and did not they go whoring after other gods? Did he place his Sanctuary among them? and did not they insult him in the chambers of imagery? Did he send his Son to bless them? and did they not hang him on Calvary's cross? Did he send his Gospel into all the world? and has not the world rejected it, and despised it, and derided it to this day? So always where grace has abounded, sin has also abounded, and especially in "the last days." But more particularly—

First: The last days were to be marked by the most determined opposition to Christ.

Till there was a true Christ, there could be no anticrists; but as soon as the one appeared bringing blessings, the other followed with curses for mankind. Says the apostle: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now there are many antichrists, whereby we know that it is the last time." 1 John ii. 18.

He knew that "the last time" was to be marked by a gigantic manifestation of rebellion and opposition to God, and, as in the very commencement of the Christian dispensation he met on every hand the workings of "the mystery of iniquity," and the many denials of Christ, he could say "this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world." [1 John iv. 3:] even then the fiendish form of "the enemy" might be discerned stalking amid the darkness and scattering his tares, while careless servants slept. Tares, too, that human effort should never eradicate or "luck up," but which were to "grow together" in all their rank luxuriance until gathered out and cast into the "furnace of fire," by those vengeful angels who shall reap this final harvest of the earth. Even then the warring agencies were in motion, and the spirit of deadly enmity against the Most High was fast developing itself, and by this sad sign they knew that they were in "the last times." This was only one feature of human guilt. A more alarming and melancholy characteristic is—

Second: The last days were to be marked by a widespread and fatal apostasy.

It was not enough that Jews must persecute Christ, but Judas must betray him. And the sorrow of Jesus, amid all his cruel mockings and scourgings never rose so high and sunk so deep, as when his sad eye caught a glimpse of Peter denying him with oaths and curses. And was not this the hour (if ever) in which Peter gave his sanction to the Papal Pontiff? Certainly in those bitter oaths and curses we do see something akin to that river of blasphemy that has rolled for ages from that "mouth speaking great words against the Most High," Dan. vii, 8, 25.

The grand outlines of this apostasy are sketched by the apostle Paul, 1 Tim. iv, 1-6.

1. "In the latter times some shall depart from the faith."

And does not the great apostasy of the Romish Church, to say nothing of the corruption of the Greek communion, afford an awful verification of this solemn prophecy? "The faith" was in the Bible—Rome has burned it. "The faith" was in the Church—Rome has persecuted it. "The faith" was the Gospel of Christ, and Rome has tried to exterminate it.

2. The apostates were to give "heed to *pneumasi planois*, vagabond, or wandering spirits."

And though the unbelief of the past generation may have cast aside God's warnings concerning evil spirits, do not the recent developments of the malignant and impious influence of seducing or vagabond spirits, coming like vagrants from their "spheres" of darkness, to delude the ungodly, afford us sufficient evidence that the apostles were not mistaken when they taught that a stern struggle was going on between them and the "Prince of the power of the air"—"the rulers of the darkness of this world?" And is not this new development of Satanic spiritual power a key to unlock the miracles and mysteries that have attended the Papal Church in her departure from the faith?

3. Giving heed to "doctrines of devils."

These were either doctrines taught by demons, (and if so, was it not fulfilled in the visions and hallucinations so prevalent in monkish tales?) or else they were doctrines concerning demons, namely, saint worship—with the Romish notion of departed souls in heaven, hell, and purgatory, so like the doctrines of demons held by the heathens before them.

4. "Speaking lies in hypocrisy."

And the marvelous tales of relics, visions and miracles, so fruitful of gold, together with the forgeries, deceptions and pious frauds of rapacious and remorseless Romish ecclesiastics, are sufficient evidence that while "speaking lies in hypocrisy" they had "their conscience seared as with a hot iron."

5. Over the door of every monastery where dissolute monks and friars waste their years; above the gate of every nunnery where incarcerated females are locked in the embraces of lecherous priests; upon the commission of every Romish ecclesiastic, from the lordly Pontiff to the meanest friar—upon the frequent laws and vows that bind them to celibacy, but not to chastity, we may inscribe "Forbidding to marry." While the numerous fasts that embellish the Romish calendar point out besides these characteristics, a

6. "Commanding to abstain from meats."

Such was to be the character of the apostates of "the latter times" and such have been the characteristics of those whose history is written among the direst curses and abominations of the earth. A somewhat similar manifestation of wickedness is sketched by the same master hand in another epistle. 2 Thess. ii, 3-12. Certain events were to occur before the deliverance of the Church. Hence that day could not come except there come first "a falling away." The "Man of Sin" must be revealed—like Judas "the Son of Perdition," [John xvii, 21.] opposing and exalting himself above God, and sitting in the temple of God, he was to assume the rights and privileges of divinity. Human efforts to remove this "Mystery of Iniquity," or to root up the tares from among the wheat before the final harvest, would prove abortive. Matt. xiii, 30. And the usurper was only to be dethroned by the

Lord, who should "consume" him "with the Spirit of his mouth," and "destroy him by the brightness of his coming."

The "strong delusions" that encompassed those "who believed not the truth," were to gather their meshes still closer about them, until they should "all be damned," who "had pleasure in unrighteousness," and the veil of darkness would only be lifted from their eyes as they plunged downward to perdition at last.

Third: The last days were to be noted for oppression and injustice.

I have sometimes fancied the apostle James, risen from his martyr grave, and standing upon some lofty height, overlooking a sinful world, glancing from scene to scene, until at length his eye rests upon the suffering bond-men in the rice-swamps and cotton-fields of the South, as they groan beneath the oppressor's iron hand—and then I have heard from his lips, those burning words that have come rolling down to us through eighteen hundred years: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter: ye have condemned and killed the just, and he doth not resist you." James v, 1-6. What a torrent of rebuke! Would to God that every oppressor might read it with tingling ears, and repent in dust and ashes before the Lord. But no, instead of that, from those piles of hoarded silver, and cankered gold, they contribute to send this message to heathen lands! Think of it. This curse of God reprinted by the accursed, (as if Judas should organize a Bible Society, and cast his thirty pieces of silver into the treasury thereof!) But, Oh! how sweetly the apostle turns from the rotting wealth, the moth-eaten garments, and the hoarded gains, to console the afflicted and suffering ones. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door. Take my brethren the prophets . . . as an example of suffering affliction, and of patience. Behold we count them happy which endure." Jas. v, 7-10.

This is the consolation of the afflicted bondman. Not a rotten system of government; not the devices of office-seeking politicians and sly demagogues; not in the long delayed promise of human help, but "the coming of the Lord draweth nigh!" "The Judge standeth before the door." This is apostolic consolation, and this, better than any other, will enable them to stablish their hearts with an unshrinking faith and a joyful hope.

And this is the inspired description of the last days—days of oppression, guilt, luxury, and wantonness. And the groans and sighs of the bondmen shall never cease until the great Emancipator shall "proclaim liberty to the captives and the opening of prison doors to them that are bound." Isa. lxi, 1. Surrounded by oppression—remembering those in bonds as bound with them, and convinced by this that we are now in the last days, we look with longing hearts and eyes for the appearance of that great Deliverer, whose coming draweth so nigh. To the sighing bondmen we say, "Be patient unto the coming of the Lord"—soon shall the glory of the ascending day-star guide each child of God to liberty and rest.

Fourth: The last days were to be times of great peril to the Church of God.

To this fact Paul bears solemn witness in the last epistle that he wrote. 2 Tim. iii, 1-9. "In

the last days perilous times shall come." The professed church in her present deplorable state is accurately described in this inspired prediction of the "last days."

Men were to be "covetous, lovers of their own selves." They are so now. They were to be "boasters, proud, blasphemers." They are so now. They were to be "disobedient to parents." They are so now. They were to be "unthankful, unholy"—(not like "holy men of old")—they are so now. They were to be "without natural affection," the warm bond of social life. It is so now. They were to be "truce-breakers"—false to their word—"false accusers" or slanderers, "incontinent," or unchaste, with lusts and passions unbridled; they are so now, as every observer knows. They were to be "fierce," and the zest with which professed Christians plunge into scenes of blood and carnage, fighting like devils, is a comment on the prediction. They were to be "despisers of those that are good"—and now a brainless fop, a wealthy scoundrel, a bloody hero, or a fashionable whoremonger, are honored far more than the faithful servants of God. They were to be "traitors"—they are treacherous both to God and man. They were to be "heady," or willful and insolent, "high-minded," not condescending to "men of low estate"—they are so to-day. They were to be "lovers of pleasures more than lovers of God"—going to a church feast, but not to the place of prayer, seeking honor of men rather than of God, and making five times the sacrifices to gratify their worldly desires that they will to feed the poor, clothe the naked, or sustain the cause of God.

Does not this describe the great majority of church goes to-day? But there is another feature, "Having a form of godliness, but denying the power thereof;" and this feature—this stolen livery of heaven, distinguishes them from the heathen world, and marks them as the professed church of the present day. "Having a form of godliness" but rejecting and disowning its sanctifying, restraining, and controlling influence, "they creep into houses and lead captive" the weak, laden with divers lusts—lusts of the flesh, lusts of the eye and all the rest, and though "ever learning" and appending to their names great titles, yet they are "never able to come to the knowledge of the" stern and solemn truth of God. Thus like James and Jambres, they resist it by traditionary counterfeits, and they shall soon receive a similar exposure and overthrow. And the solemn injunction of the apostle is, "From such turn away." These are the "perils" that beset the church, even now, in these "last days." These are the dangers that threaten the unwary. O, who can escape them all? Thank God, he "giveth the more grace" to those who trust in him!

Fifth: The last days were to be noted for scoffers and mockers at the doctrine of the coming of the Lord.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." 2 Pet. iii, 3-4.

"But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 17, 18. And have not these predictions been fulfilled? Have not the scoffers come? Surely, the last days are upon us. There are *theological* scoffers who locate "His coming" in the past, or spiritualize it till, like the baseless fabric of a vision, no wreck is left behind. There are *geological* scoffers, who pretend that the dumb rocks dispute their Maker's living word, saying, "All things continue as they were from the beginning of creation." There are *spiritualist* scoffers, who have learned from the familiar spirits of the dead, that "know not any thing," [Eccl. ix, 5.] or from Satan transformed into an angel of light, that the Judgment is a fiction and the Coming of Christ a fable. There are scoffers with the leer of lust in their countenance, the odor of drunkenness in their breath, and the marks of willing ignorance

in their brutal faces, who blaspheme Christ, and deny his coming, whose damnation now of a long time slumbereth not.

(To be Continued.)

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. OCT. 1, 1857.

CONSISTENCY! CONSISTENCY! CONSISTENCY!

We shall insist that our opponents on the Sabbath question be consistent in the positions which they occupy. When they are strenuous for certain principles which are essential to other portions of their belief, and then ignore those same principles when they come to an investigation of the Sabbath, we say that they are inconsistent; we might say more; for dishonesty is evidently involved in such a course. If they will allow certain principles, the validity of which they acknowledge on most points, to have their full bearing on all questions in which they are involved, we have no fears for the Sabbath. The following extracts from religious papers of the day will illustrate.

"ONE BAPTISM."

"It is a principle of law that 'when a statute limits a thing to be done in a particular form, it includes in itself a negative, viz. that it shall not be done otherwise.' The soundness of this principle cannot be disputed. The command to a child to do a particular thing is a prohibition to do some other thing. This principle is the justification of Baptists. The thing commanded, as the visible act, in making a religious profession, is baptism. Baptism therefore is the act to be performed, under the precise conditions, and by the precise mode of the original institution. Substitutes, modifications are forbidden. The one original baptism was the immersion of believers. That was the baptism required, and the inference of the prohibition of every other is conclusive. The same may be said of the order of observing Christian ordinances—first baptism—then communion. This was 'the pattern in the Mount,' and therefore the law of Christian churches."

It is not to call in question the "soundness of this principle," that we have introduced this extract, but to show that it has a wider application than to the one subject of baptism. "When a statute limits a thing to be done in a particular form, it includes in itself a negative, viz. that it shall not be done otherwise." Very well. There is a statute incorporated into the law of Jehovah, which limits us to a particular action; it is that we shall keep the seventh day of the week as the Sabbath of the Lord. Does this include in itself a negative? It does; namely, that we shall not act otherwise. "The command to do a particular thing is a prohibition to do some other thing." We accept the principle. See if it is not good in the following proposition: the command to keep the seventh day is a prohibition to keep any other day. This prohibition is expressly contained again in the commandment when it says that six days we shall labor. According to this principle then, the fourth commandment commands us to labor, and prohibits us from resting on the first day of the week.

According to the quotation, "this principle is the justification of Baptists." Give it an untrammelled application, and it becomes the justification of the Sabbath-keeper also. This is all we claim.

"Substitutes, modifications are forbidden." How true must this be as applied to the Sabbath; and it cannot be shown that Sunday-keeping is anything else. Pursuing the argument we reason as follows: that as "the one original baptism was the immersion of believers," so the one original Sabbath was the seventh day of the week; and as that is the Sabbath required to be kept, "the inference of the prohibition of every other is conclusive." This was the "example" at creation, and therefore the law for every child of God from that time onward. But yet the mass of the Baptist denomination, and doubtless the writer of the above also, live in a barefaced violation of this principle from week to week.

We will not, reader, detain you longer on this point, but invite your attention to the following:

"RESERVED FROM THE CREATION."

"Rev. Theo. L. Cuyler writes in the *Christian Intelligencer*:—During the present exciting agitation of the 'Sunday rail-car question,' it is well to bear in mind these two words—*God's day*. It is not man's day. It never was; it never will be. Man did not institute it. Man does not own it. When man attempts to take it away from God, and use it for his own ends of selfish pleasure or profit, he is a thief. God never gave him any right to the Sabbath, except to 'keep it holy' to the Lord. In social and public worship, in reading and meditation, in getting good and doing good, the sacred hours are to be spent; but never in whipping poor overworked brutes along, before cars overloaded with idlers, excursionists, and Sabbath-breakers."

A perusal of these lines leaves us strongly impressed with one of two things; either the "Rev. T. L. Cuyler" is intensely and totally blinded himself, or he presumes on the total blindness of his readers. It was the "Sunday rail-car question" which called forth his remarks; it is the *Sunday*, therefore, of which he speaks. Now take Sunday, and "these two words—*God's day*," and put them together, and what do you have? You have two objects that are entirely distinct from each other, two that bear no relation to each other, have no connection with each other, no dependence upon each other, and neither of which would remind us of the other. For Sunday is not "God's day." It never was; it never will be; that is, while we understand by the expression, the day which God set apart and sanctified as his Sabbath at the creation of the world. Did God rest upon Sunday? Did he set apart the first day of the week? Has that been "reserved from the creation?" Then how is it that we meet with such a tissue of contradictions as is contained in the above, publicly given to the world? a series of utter misapplications which render their author liable to the charge of being a knave or an ignoramus. Out of the declarations made, six, if applied to Sunday, are totally false; and the others cannot be applied to Sunday in any way whatever; yet the Rev. gentleman gives them to the public as vitally affecting the "Sunday rail-car question."

We call your attention to one extract more, and close. It is from the *American Messenger* and reads as follows:

"WHEN IS THE GREAT WORK DONE?"

"In the past months, God has poured his Spirit in various parts of the land. Many are now in the spring of their love to Christ and Christ's work. They are gathered into the church, and a feeling of consciousness and yet trembling security fills their bosoms. Once they were in the 'slippery paths' of sin—now are they not standing on the Rock of ages, safe?"

"But the fact that they are numbered among the people of God, and their names inscribed on the church records, does not secure their safety. No doubt many indulge erroneous impressions on this point, feeling that they have come into the church, not so much to grow, and to be useful, as to be safe. They have been converted, they hope, and think the great work is done. Oh, what low and imperfect views. The great work is but begun. They have only got upon the right track. They have only taken a position to start from."

The correctness of this position, so far as carried out in this extract, we presume no one can doubt; that is, that when a person is just converted, and has joined himself with the people of God, the great work for him is but begun. But there is another great work closely connected with this (perhaps we might almost call it a part of it) concerning which we presume these same individuals would not be willing to make this admission. Taken on another point, it suits their purpose better to call the work finished, and so they call it finished. We need not mention that we refer to Sunday-keeping as a memorial of redemption. The work of redemption, they tell us was completed when Christ arose from the dead on the first day of the week. This is their first assertion. Their next is, that for this reason it is "more appropriate" to observe the first day of the week for the Sabbath. The first is evidently false in toto, and

even if the first were true, the second is rank presumption.

Redemption, the great work of redemption, completed when Christ rose from the dead! No! Well might we retort upon them, "Oh, what low and imperfect views." His work of mediation was then but just begun. Ever since then he has been acting as high priest "in the presence of God for us;" and who can assert that the work of redemption is completed before the last subject of redemption is forever redeemed! Then and not till then will it be accomplished.

But we can have a memorial only of a work that is finished; and when, therefore, the ground is taken that the observance of Sunday is a memorial of redemption, it must of necessity be claimed that the work of redemption is completed. But what a view is this! Would it ever have been adopted, were it not to subserve a purpose! We do not wish to be harsh or unjust. We appeal to the reader therefore, if we have not judged rightly in all this. If he decides fairly and candidly that we have, he will doubtless be willing to second our demand for consistency on the part of our opponents, and may then occupy his mind with some further reflections which it is not necessary for us to mention.

From Bro. Cottrell.

BRO. SMITH: I have not time at present to write an article on pride, as I threatened to do in my private letter from which you published an extract. But I can truly say, I have the greatest liberty when laboring in new places. Nothing can move out the honest to take a decided position in favor of the truth, till they see the fallen state of Babylon. And no argument is more tangible to prove her fallen state, than her merchandise and costly attire. This I feel free to talk where I know that no one can stop my mouth. But when I meet with a company of brethren, to present the truth to the world, my mouth is stopped. For I know that if I attempt to show the corruptions of popular christianity, it may with propriety, be retorted, "Physician, heal thyself." When brought into such straight places, my pride is greatly mortified. This will do me good, but I do not want to receive good at the expense of my brethren. If all that profess the truth would do just right in this particular, I know not how proud and exalted I might become. But since it is for the best interest of the cause of truth, and of the household of faith, for all to lay aside their Babylonish garments and superfluities, perhaps the Lord would give me some other "thorn in the flesh" to buffet me, lest I should be exalted above measure. But should I be lost through the salvation of so many, God would certainly be glorified; therefore I say to my brethren, do right, let the consequences be what they may. I will try to do right too, and hope that I also may be saved.

Who believes that all the proud shall be stubble? And also, that the outward appearance is a true index of the heart? When the rum-seller determines to discontinue his ruinous business, he takes down his sign. Would it not be well for those who would discontinue their pride, to take down the sign; and not pray God to strip them of the last and least remains of pride, while they will not so much as strip themselves of their ornaments. But these are small things to mention, perhaps not in reality worth a farthing; only a little net-work, or laces, insertions or fringes, that can ward off neither heat nor cold, nor answer the purpose of a covering. They cost but little of the Lord's money, and a little more of the precious time which should be spent in his service. It only causes a breach of those apostolic precepts which require that *whatever* we do must be done "in the name of the Lord Jesus," and "to the glory of God." Hold! this is quite an expense, I should think. But if they cost but little, it can be but a little sacrifice to throw them away. Do not talk about great sacrifices till you are willing to make little ones.

But some have taken down the sign. Thank the Lord! I hope they will keep it down, though their very appearance may serve as a reproof to others. Persevere till the idols are utterly abolished. No one will regret in the end, that they have stood firm for the truth. When the loud cry is raised for the saints to come out of Babylon lest they *partake of her sins*, there must be some place besides Babylon to which they may flee. "If any wish to have their influence tell in favor of truth, let them live it out, and imitate the humble Pattern." R. F. C.

YE ARE THE LIGHT OF THE WORLD.

This declaration was made by Christ in his sermon on the mount. When multitudes were gathering around him, he withdrew from them to a mountain where he preached to his disciples the most instructive sermon ever listened to by man. Every sentence of this sermon is weighty and full of meaning. We should do well to read it often, to study it closely, and to be sure that its sanctifying, saving truths have a large place in all our hearts, and that we are influenced in our daily walk and conversation thereby.

In concluding this memorable sermon, Jesus teaches the necessity of heeding his sayings. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matt. vii, 24-27.

The day is near. "and hasteth greatly," when every hope based upon anything but the word of God will perish. The high expectations of many will be brought low like the house built upon the sand; "and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." The seven last plagues will then fall heavily upon the wicked; but the hope of God's people will stand unshaken,

"A Temple on the Rock."

Said the Saviour, "Ye are the light of the world. A city that is set on a hill cannot be hid." This is as true of the church of God to-day, as it was eighteen hundred years ago. How divinely eminent then is the position of the true church. Like the firm and towering light-house, erected to guide the weary and storm-tossed mariner safely through the perils of some rock-bound coast, to his destined port; the church should ever stand where their light will so shine before men that perishing sinners may be guided in safety through the perils of "time's tempestuous ocean," to the haven of endless bliss.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation." 1 Pet. ii. 12. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." Phil. ii, 15.

We ask, where are those that *shine as lights* in the world? Where is the *light of the world*? Where shall we look for the preaching of Bible doctrine, of Bible faith? and for the preaching of that holiness of heart and the entire consecration to God, that his word requires of the Christian?

Shall we look into the proud and world-loving church for the light? or go to their teachers for the gospel in its purity as it fell from the lips of Him who taught as never did man; or watch these churches from day to day to learn of them the holiness of

heart, and consecration to God, we must possess to enter the kingdom? If so, we look, we watch and wait in vain to learn the way to eternal life from them, as bodies; for they have passed the day of their glory, they have lost their communion with the great Head of the church, and are sinking into darkness and death.

We have reached the perils of the *last days*: the covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof, are before us. "From such," says the Apostle, "turn away." 2 Tim. iii.

Those who walk in the light as it shines from the pages of inspiration, will heed this injunction. The word of God, (not creeds, nor traditions of men,) will be a lamp to their feet, and a light to their path. "Light is sown for the righteous, and gladness for the upright in heart. The path of the just is as the shining light, that shineth more and more unto the perfect day."

Until the work and sufferings of the church of God are completed, until their last testimony is borne to the world, the light will shine more and more. Notwithstanding the fallen and corrupt state of the sectarian churches of the present day, notwithstanding the darkness which envelopes them, the hand of the Lord will gather his faithful, truth-loving followers together upon his word. Praise his holy name. For this purpose the first and second messages of Rev. xiv. have been proclaimed; the light shines brilliantly upon the truths contained therein; and we are now listening to the sound of the Third Message, to complete the work. The Commandments of God and the Faith of Jesus will test the depth of love of the professed followers of Christ, for God and for his word, and for heaven. The honesty of such as say Lord, Lord, will be known by all. And sinners that will bow to the word of God, and do his will, will be gathered with the ransomed of the Lord.

The Saviour embraced an early opportunity in his preaching to teach the perpetuity of the Law of his Father; to shew that the law of commandments, the moral law was and would be binding "Till heaven and earth pass." "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18.

Says Justin Edwards, in commenting on verse 17, "Christ came not to make void the moral law as a rule of action, but to establish it, and give it practical efficacy over the hearts and lives of men, by leading them to love and obey it."

"It is worthy of observation," says Clarke, speaking on the same point, "that the word *gamar* among the Rabbins, signifies not only to fulfill, but also to teach." Both Christ and the apostles taught and pressed the claims of the law of God upon their hearers. May the Lord help us to do likewise, to let our light shine upon the whole law, the Bible Sabbath not excepted. The law of God is nothing that we have forced into the sermon on the mount, *it is there*. And as we would heed all the sayings of Christ, we will endeavor to keep the Commandments of God and the Faith of Jesus.

O, ye followers of Jesus, *ye are the light of the world*. Set not your light under a bushel, but let it shine on every point of Bible truth. Hold it up. Hold it high. Patiently and perseveringly press forward, and your reward will quickly be given.

A. S. HUTCHINS.

McDonough Co., Ills., Sept. 1857.

ISRAEL.

BRO. SMITH: I read with interest the remarks that appeared in *Review* No. 18, under the above caption. I have been strongly convicted for the last

few months that all those speculations "that there are ten tribes of literal Israel somewhere existing, who must sometime in the future be restored," were without foundation in the Bible. I am also satisfied the more I look at this subject that many prophecies which have been supposed to relate to the future, have met with a literal accomplishment in the past, and to talk of their being fulfilled in the future must give them a second fulfillment.

It appears to me that proof is at hand to sustain the position taken in your article, that all Israel were recognized as existing in the land after the ten tribes had revolted. My object in writing this is to pen a few testimonies I have in addition to those you have quoted. They seem to teach that there were twelve tribes in the land three hundred years before Christ.

During the reign of *Ptolemy Philadelphus* (after the death of Alexander,) he sent to the Jews the following request: "Send six of the elders out of every tribe, and those such as are most skillful of the law, that by their means we may learn the clear and agreeing sense of these books, and may obtain an accurate interpretation of their contents, and so may have such a collection of these as may be suitable to thy desire." *Jos. Ant.* Book xii Chap. ii, Sec. iv. (According to Rollin's history, *Ptolemy Philadelphus* commenced his reign about 290, B. C.)

Again, in Sec. 5 of the same chapter, Josephus represents Ptolemy as saying to the Jews, "I have determined to procure an interpretation of your laws, and to have it translated out of the Hebrew into Greek, and to be deposited in my library." In Sec. 6, he gives us Eleazar's reply. "We have chosen six men out of every tribe, whom we have sent, and the law with them."

Now the question is, how many men did they send? If there were but two tribes in the land they could have sent only twelve men; but Josephus states that they sent *seventy-two*. This of course shows that twelve tribes were recognized at that time in the land, for six men of a tribe would require twelve tribes to make seventy-two men.

J. N. LOUGHBOROUGH.

White Rock, Ills., Sept. 16th, 1857.

"SIDE QUESTIONS."

BRO. SMITH: In perusing the *Advent Herald*, of Sept. 19th, 1857, I was somewhat astonished to learn the position of Eld. J. V. Himes, in relation to some particular points in connection with our faith. In his journal he speaks of calling on a Methodist preacher in Smethport Pa., and also of a conversation that passed between them. I should conclude from the manner he speaks of us in the *Herald*, that we are far beneath his dignity; and that we are looked upon as "selfish sectarians," and are represented as departing from the true faith, and taking "side questions for the purpose of bringing in strife and dissension."

But this is not all: In referring to his conversation with the preacher he further states that he seemed to be acquainted with the "shut-door, seventh-day Sabbath and annihilationists, as he called them." I would inquire what Eld. H. says of the same class. He says, "It seems this class of believers have in the last year introduced and pressed the above dogmas in some places, upon the people in this vicinity."

We see from this testimony that the writer does not hesitate to speak diminutively of the seventh-day Sabbath, and the doctrine of the destruction of the wicked &c.

It is much easier for some to get away from the Sabbath God has commanded everlastingly to be kept by calling it a delusion or a dogma than it is to take the word of God and show that our faith is not in harmony with the Scriptures on this point. The same might be said in relation to the destruction of the wicked.

What does the Elder mean by the shut door? I have labored in Northern Pa. about three years, and I can say I have preached a free gospel to all that have ears to hear. And to the praise of God I can

say, Sinners have been converted and saints have acknowledged the claims of the fourth commandment, and are trying to get ready for the immediate coming of Christ. A correct understanding of the work of our high priest in the Sanctuary, at the termination of the 2300 days will clearly show what our faith is in regard to the shut door. This point has been explained in the *Review*, time after time, and our friends ought to understand the matter.

Eld. H. says, "I do not feel called upon to spend any time in showing a distinction between ourselves and those who have gone out from us, for the sake of getting rid of reproach." I am glad that there is a God that knows what is in the darkness and also what is in the light. If I have ever tried to shun the reproach, that must come in consequence of following Jesus, I am sorry. But I must say I have been willing to suffer with Christ, hoping I might reign with him. It is very true there is a difference between us. But when Eld. H. will show that what we believe in relation to the above mentioned points are unscriptural, he will succeed perhaps in convincing some of his own fellow-laborers in the gospel, that they are believing and preaching heresy in regard to the destiny of the wicked; for many of them agree with us on his subject. Wm. S. INGRAHAM.
Colchester, Ills., Sept. 23d, 1857.

THE PRUDENT MAN FORESEETH THE EVIL AND
HIDETH HIMSELF, BUT THE SIMPLE PASS
ON AND ARE PUNISHED.

HEAVY clouds are gathering fast,
Tokens of destruction sure,
Sinner, now before the blast,
Seek a shelter to secure.

Hear you not the distant sound,
Of the thunder murmuring low?
Haste thee, e'er the trembling ground
Hide thee in the gulf below.

Thousand voices from afar,
Warn thee of thy coming fate;
Careless sinner, now beware!
Haste thee, e'er it be too late!

Crimes in every shape increase,
Judgments stalk throughout the land,
Signs are borne on every breeze,
That destruction is at hand.

Darker clouds will soon arise,
Louder still the thunders roar,
Fiercer lightnings pierce the skies—
But the sinner's day is o'er.

S. ELMER.

LETTERS.

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

From Sister Daniels.

How great and exceedingly precious are the promises contained in God's word. It is meat indeed and drink indeed to every hungry, thirsty soul. It is the power of God unto salvation to every one that believeth; and how necessary it is that we live up to its rules and requirements, that we obey God and do his will at all times and in all places, walking after godliness, [Phil. iii, 20,] having our conversation in heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. How ought we to live in all holy conversation and godliness before this sinful and accursed generation. We want more of that faith which works by love, in order to stand in this evil day.

O my brethren and sisters, you who are looking for Jesus, let us examine ourselves to see whether we are pure in heart before a just and holy God. Be not discouraged, ye followers of the Lamb, for we shall reap in due time if we faint not. God has said it, who also will perform it. He will be a shelter to those who put their trust in him. Let us keep all his holy commandments that we may have right to the tree of life, and may enter in through the gates into the city. What a blissful thought! How great

should be our thirst after righteousness and true holiness in the sight of him who cannot look upon sin with the least degree of allowance. The pure in heart shall see God. O let us strive to live right in his sight. Let us forsake everything which is of a sinful nature, or in any way has a tendency to destroy our peace and confidence in God. Let us not give heed to seducing spirits and doctrines of devils, which are at enmity with God.

There are many delusions in these last days, which are leading hundreds and thousands down the broad road to ruin. These are not holy, neither are they pure. We are commanded to flee these things, and follow after godliness. I do believe that Spiritualism and Mormonism are schemes of Satan to lead souls to perdition. Rational and intelligent beings will not be led by them, nor be influenced by them. 2 Tim. iii, 6. Of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts. From such we should turn away.

I feel to praise God for all the blessings I enjoy; and though many have tried to turn my feet from God's holy law, I am still strong in the faith of his glorious advent. Many have advised me very carefully to give up my foolish notions. I am alone in this place; that is, in my belief, and have not had the privilege of meeting with the people of God on his holy day for more than a year. There are no Sabbath-keepers here. Many are the snares and temptations which are continually thrown in my pathway; but by the all-sustaining grace of God I have traveled thus far in that good and narrow way.

It is nearly two years since I embraced the Lord's Sabbath, and towards three since I sought and found my Saviour near; and the greatest desire of my soul is, to follow Christ who is the way, the truth, the life; to speak the truth at all times even amid the frowns and scoffs of the ungodly. This is the duty and the privilege of every devoted Christian. I have found much peace and joy in the reading of a portion of God's word, namely, Matt. v. We have much here to encourage us on in the heavenly pilgrimage. Here we learn that our Lord came not to destroy the law or the prophets, but to fulfill. How plain is God's word, and yet how many err from the truth. I wish that all would read this chapter, and whoso readeth, let him understand. A wayfaring man though a fool need not err therein.

There is not the least doubt in my own mind concerning the Sabbath. It is one of the most glorious truths of the Bible. It is my delight to do the will of God. Never will I turn away my feet from God's holy law; for if we would enter into life we must keep his commandments, and they are not grievous. For verily I say unto you, says Jesus, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Also, James ii, 10. For whosoever shall keep the whole law and yet offend in one point he is guilty of all. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them the same shall be called great in the kingdom of heaven. What plain and glorious truths are these.

This chapter first convinced me of my obligation to keep God's royal law, and may we ever keep and do all therein contained.

Dear friends and fellow-travelers through this wilderness world, let us never give up. We are almost in sight of the prize. If we are faithful we shall soon receive the crown, and rest with our lovely Jesus. Let us live holy, for without holiness no man can see the Lord. Soon we shall see the King in his beauty, and Jerusalem a quiet habitation.

The pure in heart shall see God. May the Lord help us to be pure in heart, and we help ourselves to do the same, that we may have a part in the first resurrection, and an abundant entrance into the everlasting kingdom of our Lord. Let us continue to

look for him, for unto such he will appear without sin the second time unto salvation.

HALTA L. DANIELS.

Elkland, Tioga Co., Pa., 1857.

From Bro. Ayres.

BRO. SMITH: My companion and myself are the only Sabbath-keepers in this immediate vicinity who are fully agreed in sentiment. We do not mean to say by this that there are not others who may be the children of God; for we have learned that to err is human, and that therefore it becomes us, as we are human, to speak and think of others with modesty.

The doctrines and views, as taught and held forth in the *Review*, more nearly accord with our views of prophecy in its fulfillment, and the near coming of the blessed Saviour, than any other publications we have yet seen: and in view of the plain intimation in the word of the Lord that all shall eventually see eye to eye, and also from the fact that we are all learners in the school of Christ, is it not our privilege to cherish the glorious hope that all contentions and divisions are destined to cease forever among the Lord's people? O may it be hastened in its time. And in the meantime let us be very careful to cultivate a spirit of charity towards all who are manifesting an honest desire to know the truth, though they may be in error on some points. O, how necessary that we walk softly and carefully before the Lord in these days of extreme peril. May the Lord give us wisdom to glorify his holy, blessed name.

Dear brethren and sisters, let us remember the solemn vows that our souls in anguish have made to be wholly the Lord's, for we may rest assured the Lord will hold us to a strict account for all we say and do; so that if we are found unfaithful to our vows or professions of faith and claims to divine illumination, we shall be found false witnesses and judged out of our own mouths. O, how solemn and fearful the thought. While I write I fear and tremble lest after I have preached to, or warned others, I should myself fail at last of securing the prize.

I am thoroughly satisfied that we are living in extremely perilous times, when unless we contend earnestly for the faith once delivered to the saints and fight manfully the good fight of faith we shall be sure to be overcome by the powers of darkness. I say not these things to cause needless alarm, but wo is me if I see danger in the way and give not the warning. It seems to me we are living right in the time when the words of our Saviour are directly applicable to us. Luke xxi, 34. O let us look out for the snare in eating, drinking, and cares of this life. May the Lord help us.

Another thing I would warn against is pride of opinion. If this is a snare into which the Sabbath-keeping remnant of Adventists have been taken already, making it so necessary to give the message of the faithful and true Witness, O how important that a double guard be set against every approach of a like nature. While I say these things to others, I am not, I trust, forgetful of myself as a poor, miserable, hell-deserving sinner as viewed in my own righteousness, in the sight of a holy God! O how dependent on the mercy of my Father in heaven for salvation. O may I never forget the hole of the pit from whence I have been digged, by the wondrous grace of God, but ever be humble, meek and lowly like the blessed Master. Let us be faithful and repent of all our evil doings, so that we may be found at last without spot and blameless before the throne. Yours striving for eternal life through Jesus.

JACOB AYRES.

Bristol, Ct., Sept. 15th, 1857.

From Sister Gardner.

DEAR BRETHREN AND SISTERS: Believing we are in a most solemn time, the closing up of all earthly scenes, and when the last work for the church is being done, and being taught by the word of the Lord to exhort one another and so much the more as we see the day approaching, I have been constrained to add my feeble testimony to others who have spoken

through the *Review*. It is six years last April since I commenced keeping the Sabbath of the Lord, but never before did I realize as I now do the narrow way and strait gate that leads unto life eternal. When I commenced keeping the Sabbath I thought I made a sacrifice of all, reputation, parents, brothers, sisters, and what little I possessed of this world's goods; but I have found my heart clinging to them, and I now know the reason it has been so hard for me to give them up was a lack of consecration to God.

For a few months in the past I have endeavored to heed the counsel to the Laodiceans, to be zealous and repent. I believe we have no time to lose. The faithful and true Witness says, Because thou art neither cold nor hot, I will spue thee out of my mouth. If we remain in this condition there is no mercy for us. Brother, sister, do you realize this? How many have acknowledged themselves lukewarm for some months in the past, that have not the evidence it is otherwise with them now. Do you not see you are under the threatening of the Almighty? I entreat you to wake up. Do not let the enemy keep you in his snare any longer. How many of my sisters are putting on apparel they would not have worn when they first embraced the last call of mercy. How many indulge in impatience in their families, love of the world, pride of life, while God's servants that he has chosen to bear the Message of the Third Angel to the people have to leave all, endure fatigue and privations, that we know nothing of.

While I exhort you I would confess my own sins. I have not known how much I loved the world until my eyes were anointed. I can now see that I have been worldly and covetous. But O how forbearing is the lovely Jesus. "I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see. As many as I love I rebuke and chasten be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him and sup with him and he with me. Matchless love! O blessed Jesus, fill us with thy love! Jesus shows his love for us although we are lukewarm, and gives us the last chance to be saved. There is great danger of our refusing so long to open the door that the promised blessing will be given to others, and we left to blindness and unbelief.

I am striving to buy the gold, white raiment and eye-salve. All I have and am is the Lord's, and I want it all on the altar as a consuming sacrifice.

We have but a little while to lay up a treasure in heaven. Let us try to lay up a little every day. Let the consecration be entire, and all will be easy. The yoke is easy and the burden light. Bro. White's address to Sabbath-keepers, parents and children is excellent. May we all heed his timely counsel.

Yours striving to overcome.

D. S. GARDNER.

Bristol, Vt., Sept. 14th, 1857.

From Bro. Smith.

BRO. SMITH: I write to let you know that I esteem the reading of the *Review* a great privilege, and love the good, warm, spirited letters, from the scattered flock. It does me good, and I would be glad to do some of my brethren as much good by giving a word through the *Review*.

In the first place I want to confess I have been an Advent believer since the Fall of 1844 but have lived in neglect of duty in my family and in our meetings, until one year ago. I saw I could not live in this way any longer. I commenced praying in my family, and to do other duties as they were presented to me. I have begun to see that I had not always been actuated by a right spirit, that I had not the spirit of Christ when I was opposed. I had a hard, harsh, overbearing, fault-finding spirit toward some of my brethren, for which I am heartily sorry. I want to see all my faults, and confess them, and put

them all away, that I may not be a cumberer of the ground in the Lord's vineyard.

O I want that gold that is tried in the fire, that I may be rich; and white raiment, that I may be clothed, that my nakedness may not appear; and eye-salve, that I may see. The testimony to the Laodiceans is to be zealous and repent, and I must confess that I did not know what to do till I went back and saw what was said to the first church; that they had left their first love, and that they were to be zealous and repent, and do the first works. And I was referred back to the parable where the kingdom was taken from the Jews and given to a people that would bring forth the fruits thereof in their season.

I would say for the encouragement of those that have gone to the West, that the churches in Bristol and Waltham are coming up. Bro. Pierce and Rhodes have met with us once each, and it was like the coming of Titus. We feel that notwithstanding the messengers have left us, the Lord is with us still, for which I praise his holy name. My prayer to God is that I may ever be possessed of that meek and quiet spirit of Jesus.

Yours waiting for redemption.

C. W. SMITH.

Bristol, Vt., 1857.

From Bro. Holden.

BRO. SMITH: I would say a few words to cheer our brethren in the Lord through the *Review*. I am striving to keep the Commandments of God and have the Faith of Jesus. If we would have the faith of Jesus we must contend for that faith that was once delivered to the saints, and that will be by keeping the commandments of God. I believe the time is now fast rolling on when men will not endure sound doctrine, but heap to themselves teachers having itching ears, and turn their ears from the truth unto fables. 2 Tim. iv, 3-5. Time is fast fulfilling, as it rolls along, the 3d chapter of 2 Tim. verses 1-9. We see it down here in the nineteenth century. But, brethren, it only makes me stronger in the Lord and in the power of his might.

Prayer makes the darkest cloud withdraw. Let us put the whole armor on and we shall arrive where Christ has gone.

O Lord, increase my faith and hope,
When foes and fears prevail,
And bear my fainting spirit up,
Or soon my strength will fail.

I mean to contend for that faith that was once delivered to the saints. We find that the Holy Ghost would guide them into all truth and show them things to come, and so it will be now if we keep all of God's commandments and ask in faith nothing wavering; for he that wavereth is like a wave of the sea. Let us be faithful to God. I will strive to meet you in the kingdom of our Lord and Saviour Jesus Christ. May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. If any of the preachers come this way I would like to have them call on me.

S. H. HOLDEN.

North Lutterell, Mass.

From Bro. Sharpe.

BRO. SMITH: Though a stranger to you, I yet feel that we are not strangers to God. I can say that I rejoice in the present truths advocated in the *Review*. I have seen the truth of the Third Angel's Message, and believe it is the last message of mercy to poor fallen man.

O brethren and sisters, we should be up and doing while it is called to-day, for the night cometh when no man can work. I feel determined by the grace of God assisting me, to take heed to the warning of the faithful and true Witness, and buy gold tried in the fire, and white raiment, that I may be clothed, and anoint my eyes with eye-salve, that I may see, and that it may be my happy lot to meet all the dear saints at the glorious appearing of our Saviour. We have no time to lose. I feel the need of a deeper work of grace in my heart, for the time draweth near when he that shall come will come and will not tar-

ry. If we are faithful we shall be delivered, every one of us, for God is faithful who hath promised.

I praise the Lord for all the blessings that he has bestowed upon me and my family. It was under the preaching of Bro. Holt and Cornell that I saw I was breaking the Sabbath of the Bible, and I am fully persuaded in my own mind that this is the original Sabbath instituted by God at creation. O brethren, let us try to be faithful a little longer, and we shall meet on Mount Zion where we shall part no more.

In hope of eternal life.

W. D. SHARPE.

Green Spring, O., Sept. 19th, 1857.

From Bro. Howard.

BRO. SMITH: I have long felt a desire to communicate a few words to the dear saints scattered abroad, to let them know that I am still trying to hold on to the truth by keeping the Commandments of God and the Faith of Jesus. It is now one year and eight months since Bro. Cornell came here and preached to us the Third Angel's Message. I do rejoice that I ever heard it, and was willing to keep God's holy Sabbath. I can truly call it a delight, the holy of the Lord, honorable. I can say with David, "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever." Ps. cxix, 160.

I believe that this is the last message to fallen man, and soon our probation will be closed up. Christ will have finished his work in the Sanctuary, and then every case will be decided; and by the grace of God I am determined to confess all my sins in this day of atonement that they may go beforehand to judgment, that Christ may confess my name before the Father, and my sins be blotted out of the book of God's remembrance, and my name retained in the book of life so that I may receive the seal of the living God and be enabled to pass down through the time of trouble; and when Christ is seen on the white cloud with all the angels of glory to convey the waiting saints home to the city of the living God, that I shall be enabled to say in the language of inspiration, "Lo, this is our God, we have waited for him."

Yours in hope of immortality.

S. HOWARD, JR.

Monterey, Mich., Sept. 20th, 1857.

From Bro. Folsom.

BRO. SMITH: I would say to you by way of encouragement, that the cause in the East is on the rise, and has been since the conference that was held in Boston last January. After so long a drouth in the East it is certainly very cheering to us to have a few embrace the truth. It cheers my poor heart to see the work of the Lord move forward. I am well satisfied the truth will go forward just as long as the light of the Laodicean message is held up to the church. I do hope the servants of the Lord will keep on the track of the present message, and the work of the Lord will prosper in their hands.

P. FOLSOM.

Somerville, Mass., Sept. 19th, 1857.

Bro. I. C. Vaughan writing from Hillsdale, Mich. Sept. 21st, 1857, speaking of the church in that place, says: "There is more of a union in feeling and a desire to be prepared for the coming of the Lord than I have seen expressed for many months past. May the Saviour enable us all to get into our places, and work while we have time left us, that all our sins may be blotted out when Christ leaves the Sanctuary. I want to be more engaged in the work. I want to be prepared. I want to get ready for the loud cry of the message. I feel that the opposition we meet with every day makes the present truth shine brighter and brighter. What a different book the Bible is to me to what it used to be! How plain it is! By it we may know where we are, what is coming, and what we must be to go down through the time of trouble and finally stand with the Lamb on Mount Zion."

THE REVIEW AND HERALD

BATTLE CREEK, FIFTH-DAY, OCT. 1, 1857.

SOME people undertake a very hard task in matters of religion. The Christian life is likened to a warfare, in which the combatant must be well armed; but not a few undertake to fight with only about half their armor on, which renders them liable to many wounds and discomfitures. The Christian life is likened again to a race, in which he who runs must lay aside every weight; but these attempt to perform it, and lug the world with them. We often hear them praying, as though it was the end and object of every Christian effort, that they may have on the whole armor; as though the work then would be all accomplished as soon as they get the armor on; whereas then they are but just prepared to commence their warfare in the cause of their Master—but just prepared to begin their work. We hear them praying for advancement in the heavenly race, forgetting that those who contended anciently in the game of racing, from whom the figure is taken, never made it an object of study to see how much luggage they could take with them on such occasions.

LET not any of our subscribers who are really prevented by their pecuniary condition from aiding in the publication of the REVIEW, refrain on that account from writing to this Office. If the paper is wanted, please report accordingly, that we may know that our labor is not expended in vain. We have heard from several such already, to whom the paper is cheerfully continued. To the worthy poor it is not only free, so far as money is concerned, but it is sent with a free-will also on the part of the publishers. We believe in a gospel which includes the poor among the receivers of its blessings.

SOME of our correspondents appear to be troubled with very poor ink. For the benefit of such we give the following simple, cheap, and excellent

RECIPE FOR MAKING BLACK INK.

Take 2 oz. Extract of Logwood, and 1-5 oz. Bichromate of Potash, and dissolve in one gallon of soft, warm water.

These ingredients are easily obtained, their cost is trifling, and they make a good article.

A FEW more facts, corroborative of our remarks in last week's REVIEW on the internal heat of the earth, by which it appears that the earth as it rolls onward to its final destiny bears within itself the means of its own purification, have come under our observation, and in connection with those remarks, we give them as found in the following item from one of our exchanges:

"HEAT OF THE EARTH.—By experiments made during the last year by Professor Piazzi Smyth, at Edinburgh with a series of earth thermometers, imbedded in the earth at varying depths, it was proved that there was a gradually increasing heat of one degree Fahrenheit, for every four feet of depth, so that at less than two and a half miles water would boil, and at less than one hundred miles deep all things must be in a state of complete fusion."

A Modern Sodom.

We have only to judge the world out of their own mouth. The following glance at one day's events of New York is applicable to more than one city of this union. And when God shall by terrible judgments prove to mankind that he looks not now with more allowance upon sin than he did anciently, will any have grounds to complain of their doom? None. Their own lips have pronounced the just sentence of condemnation. The following from the New York Golden Price is by no means a solitary instance of secular papers' calling attention to the moral deformity of the age, and acknowledging its desert.

"In the city department of one of the daily papers last week, we read the following heads: 'Elopement from Saratoga,' 'The late Bank Defalcation,' 'Barnum Arrested,' 'A Pitiful Case,'—man found dying of consumption on the ground, 'Highway Robbery, and Attempted Murder,' 'Arrest of Coiners,' 'Little Girl found in the Water,' 'Theft of Valuable Diamonds,' 'A Man Accidentally Killed,' 'River Thieves at Work,'—one shot, 'Accidentally Drowned,' 'Forgery,' 'Swindling Operation,' 'Alleged Swindle by the Keeper of a Loan Office,' 'Supposed Infanticide,' 'Petty Theft,' 'Attempt to take Life,' 'Attempt at Suicide,' and so on. This is a pretty good one day's catalogue; but it would swell out an ordinary newspaper to record all the crimes and casualties that occur in this city during a day and night. Criminals are as thick as mosquitoes in Jersey meadows, and

a majority of them escape the vigilance of the police, while a countless gang of swindlers infest and curse the community whom the law does not pretend to interfere with, such as Peter Funks, Ticket swindlers, Tombs lawyers, and Wall-street brokers. We often wonder what sort of places Sodom and Gomorrah were, to be destroyed for their sins, when New York is still above ground."

A CORRESPONDENT suggests that "lecturers using maps or charts, and using a stick to point with, should lay it down when making gestures; as gestures made with such an instrument are suggestive of a mode of discipline well known in schools."

Postscript.

THE postscript to a letter from Bro. Wm. S. Ingraham reads as follows: "Bro. Hutchins, Bro. Mitchels, and myself are holding a Tent-meeting in McDonough Co., Ills. We have been here over one Sabbath and First-day. Six have come out on the truth; others are on the way. We expect the Lord will do a great work in this place. Our last Tent-meeting in Whiteside Co., was one of some interest. Seven or eight decided to keep the commandments. We shall report particulars soon. I have a strong desire to see the work of the Lord prosper. O brother, do pray for us."

New York Tent Report.

RECEIPTS FROM JULY 16, TO THE CLOSE OF OUR MEETINGS.

S. Corey, Geo. Daniels each \$0.25. C. Drew 0.40, J. Pierce 0.50. J. H. Heggie, D. Baldwin, S. A. Hallock, L. S. Weatherwax, each 1. R. Smalley 2. J. H. Cottrell 2.50. B. Dibble 3. C. P. 1 horn, C. P. Buckland, H. Smith, each 5. J. M. Lindsay, J. Lamson, each 10. Use of Wagon, &c., 0.75.

Total amount received,	\$218.33.
Total expenses,	90.04.
Tracts distributed, and for distribution,	7.71.
Bro. Ingraham, (4 weeks),	28.00.
Bro. Wheeler, (8 weeks),	30.00.
Bro. Goodwin, (15 weeks),	10.00.
Myself, (14 weeks),	52.58.

We present no claims against our brethren for past labors, but I would say to those who have not aided in the Tent concern, and who would feel it a privilege to forward the cause with their means, that Bro. Wheeler and myself expect to continue our labors, in new places, as the Lord may open the way. R. F. COTTELL.

Mill Grove, Sept. 16th, 1857.

Business Items.

I. C. Vaughan:—Wm. C. Wamsley's remittance reaches to xi.1.

AN interesting communication upon laying up treasure in heaven, received. Signed, Bible Student. We would like the true name.

L. B. Lockwood:—You will find your last dollar receipted in No. 7, Vol. IX, paying to xi.1.

H. W. Lawrence:—There must be some foul play in regard to Polly Richard's paper, as it is sent regularly from this Office. We place M. S. Prior on the free list as you suggest.

H. E. Greenwood:—We continue your paper.

BOOKS SENT.—P. R. Chamberlain, N. Y., S. W. Willey, Vt., H. Davis, Me., J. E. Titus, Mich., E. Hill, Mich., D. McNair, Mich., Saml. Horr, Wis., L. Morris, Wis., P. Folsom, Mass., L. B. Lockwood, Vt., H. W. Lawrence, N. Y., I. O. Vaughan, Mich., R. D. Howland, Me.

Receipts.

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

FOR REVIEW AND HERALD.

Robert Jarvis 2.00, xi.1. S. M. Inman (for S. Miller) 0.50, xi.1. L. Fogg 1.00, xi.1. A. G. Wilbur 1.00, xi.1. Wm. C. Wamsley 1.50, xi.1. Caroline Brown 2.00, x.22. Sarah Sargent 1.00, xi.19. Hannah Page 1.00, xi.1. P. Folsom 2.00, xi.1. G. R. Barber 4.00, xi.1. J. Spaulding 1.00, xi.21. Wm. Carpenter 1.00, xi.12. L. Morris (50 cts. each for Mrs. M. Thompson and Mrs. L. M. Gates) 1.00, each to xi.23. L. B. Lockwood (50 cts. each for S. Cook and Wm. Chipman) 1.00, each to xi.23. J. H. Grandy 1.00, xi.1. E. Potter 1.00, xi.1. T. L. Waters 2.00, x.16. G. Cramer 1.00, xi.1. E. Degarmo 1.00, xi.14. D. R. Wood 1.00, xi.1. Betsey Reed 1.00, xi.1. M. S. Prior 1.00, xi.1. S. Woodhull 2.00, xi.1. L. B. Lockwood 1.87, xi.23. L. M. Howland (for Mrs. A. Morse) 1.00, xi.23. F. H. Howland 1.00, xi.23.

FOR POWER PRESS.—M. D. Elger \$2.

FOR REVIEW TO POOR.—Harriet Davis \$1.

FOR MICRO. TEXT.—J. E. Titus \$2. H. S. Gurney \$2.

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HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 Pages, 430 Hymns, and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

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The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.

Bible Student's Assistant. This is the title of a work of 36 pp. It has been prepared with much care, and considerable expense, and can be had at this Office for \$4.00 per 100, or if sent by mail, post paid, 6 cents a copy.

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An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents.

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The 2300 Days and Sanctuary by "U. S."—Price 5 cents. Why Don't you Keep the Sabbath? Extracts from Catholic works.—Price 5 cents.

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The Celestial Railroad.—Price 5 cents.

The Sabbath. Containing valuable articles on 2 Cor. iii Col. ii, 14-17, Who is our Lawgiver? The two tills of Matt. v, 18, Consistency, &c.—Price 5 cents.

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Perpetuity of the Royal Law.—Price 5 cents.

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Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.—Price 25 cents. In paper covers, 20 cents.

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Word for the Sabbath.—Price 5 cts.

The above named books will be sent by Mail post-paid, at their respective prices.

When not sent by mail, liberal discount on packages of not less than \$5 worth.

All orders, to insure attention, must be accompanied with the cash except they be from Agents or traveling preachers.

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