

Advent Review,

AND SABBATH HERALD.

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

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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.

GOING HOME.

We said that the days were evil,
We felt that they might be few,
For low was our fortune's level,
And heavy the winters grew;
But one who had no possession
Looked up to the azure dome,
And said in his simple fashion,
"Dear friends, we are going home!"

"What need of the changeless story,
Which time hath so often told,
The sceptre that follows glory,
The canker that comes with gold—
That wisdom and strength and honor
Must fade like the far sea foam,
And death is the only winner?
But, friends, we are going home!"

"The homes we had hoped to rest in
Were opened to sin and strife,
The dreams that our youth was blest in
Were not for the wear of life;
For care can darken the cottage,
As well as the palace hearth,
And birth-rights are sold for pottage,
But never redeemed on earth."

"The springs have gone by in sorrow,
The summers were grieved away,
And ever we feared to-morrow,
And ever we blamed to-day.
In depths which the searcher sounded,
On hills which the high heart clomb,
Have trouble and toil abounded;
But, friends, we are going home!"

"Our faith was the bravest builder,
But found not a stone of trust;
Our love was the fairest guide,
But lavished its wealth on dust;
And time hath the fabric shaken,
And fortune the clay hath shown,
For much they have changed and taken,
But nothing that was our own."

"The light that to us made baser
The path that so many choose,
The gifts which we found no place for,
The riches we could not use;
The heart that when life was wintry
Found summer in strain and tone,
With these to our kin and country,
Dear friends, we are going home!"

[London Athenæum.]

SIGNS OF THE TIMES.

[Continued.]

"WHEN SHALL THESE THINGS BE?"

Our Lord having passed over the important events in the Christian age down to the end, in verses 5-14, next introduces the destruction of Jerusalem, at verse 15, in answer to the inquiry, "When shall these things be?"

Verses 15-20. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso read-

eth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day."

The "abomination of desolation" mentioned in verse 15, is called "armies" in Luke xxi, 20, referring to the Romans. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

This desolating power is spoken of by Daniel the prophet. "And the people of the princes that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Margin, "desolator." Dan. ix, 26, 27. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies. Our Lord referred his disciples to the book of Daniel, and taught them to read and understand, and when they saw what was there predicted take place, they must make their escape.

Verse 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

We take the position that the "tribulation" here mentioned is the tribulation of the church of Jesus Christ, and not that of the Jews at the destruction of Jerusalem, and offer the following reasons:

1. It is a fact that the tribulation of the Christian church, especially under the reign of Papacy, has been greater than God's people had suffered before, "since the beginning of the world." Fifty millions were cruelly put to death by the Papacy alone. But it is not true that the tribulation of the Jews at the destruction of Jerusalem was the greatest tribulation the world ever witnessed. How much greater was the tribulation of the inhabitants of the cities of the plain when God rained on them fire and brimstone from heaven! or, when God destroyed all men on the face of the globe, save eight souls, by the flood!

2. We believe that the tribulation of the Christian church has been greater than it will ever be again. True, a time of trouble, "such as never was," spoken of in Dan. xii, 1, is coming upon the world; but we find in the same verse this blessed promise, "And at that time thy people shall be delivered." But we cannot believe that the tribulation of the Jews at the destruction of Jerusalem was greater than the world will ever witness. No, the vials of Jehovah's unmingled wrath are yet to be poured out, not upon thousands of one city, or the people of one nation only, but upon the guilty millions of all nations. "The slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. xxv, 33.

3. If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. xii, 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly, there cannot be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the church of Christ, extending down through the 1260 years of Papal persecution; and the "trouble" men-

tioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future.

4. The period of tribulation was shortened for the elect's sake. Who are the elect here mentioned? The Jews? No, their house had been pronounced desolate, they were left of God in their hardness of heart, and blindness of mind, and even St. Paul said, "Lo, we turn to the Gentiles." The elect were the followers of our Lord Jesus Christ. And where were they when tribulation was upon the Jews? They had fled to the mountains. How absurd, then, to say that the days of the tribulation of the Jews in the city of Jerusalem were shortened for the sake of the elect who had fled from the place of tribulation to the mountains.

5. The connection between verses 20 and 21, shows that the tribulation was to commence even with those Christians who were to flee out of the city. "But pray ye that your flight be not in the winter, neither on the Sabbath-day; for then shall be great tribulation," &c.

Our Lord here speaks of the tribulation which his people would suffer from the time of their flight onward. We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the church of God under Pagan Rome, and we see, indeed, tribulation. And when we come to the period of Papal persecution, we see from fifty to one hundred and fifty millions of the saints of the Most High suffering the most cruel tortures, and dying the most dreadful deaths that wicked men and demons could inflict. This last period is especially noted in prophecy.

The prophet Daniel saw the Papacy, its blasphemy, its arrogance, its work of death on the saints, and its duration as a persecuting power, under the symbol of the little horn. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Chap. vii, 25.

It is so generally admitted that "a time and times and the dividing of time," is 1260 years, that we shall not here offer any proof on the point. Commencing the 1260 years A. D. 538, they reach to A. D. 1798, when Berthier, a French general, entered Rome and took it. The Pope was taken prisoner and shut up in the Vatican. The Papacy was stripped of its civil power. Here ended the period of tribulation spoken of by our Lord, which was

SHORTENED FOR THE ELECT'S SAKE.

Verse 22. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The Papacy was clothed with civil power to punish heretics for 1260 years, and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with the mighty reformer, modified this tribulation, and continued to restrain the rage, and consume the power of the Papacy until 1700, since which time, according to all church history, there has been no general persecution against the church.

Reader, where are we brought in this prophetic discourse of our Lord? Ans. Down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions

and warnings of the next verse would be applicable to this generation.

Verses 23, 24. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect."

Here is a description of the spiritual deception of the present age. False christs arose not far from the first advent of Christ, to deceive the Jews in regard to that event; [see verse 5:] likewise, false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent. The Shakers say, "Lo, here is Christ." His second coming is in the person of Ann Lee. "Lo, he is there," cry most of the popular ministers of these times. "His second coming is at the conversion of sinners, or at the death of saints." So they have as many second comings of Christ as there are sinners converted, and saints die. Senseless theology this! "Lo here," exclaim a host of Spiritualists, and they "show great signs and wonders." If possible they would deceive the very elect. And we regard it as a safe conclusion that they will yet deceive all others but the elect.

Verses 25, 26. "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." Our Lord is here dwelling upon what he had just before told them. His subject is still the teachings of those who say, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold he is in the desert," at Salt Lake city, "go not forth," yet many of their disciples have gone. Or, if you hear proclaimed from the lips of the professed minister of Jesus, "Behold, he is in the secret chamber," Christ's second coming is spiritual, at death, or at conversion, believe it not. And why not believe such mystical teachings? The reason is given in the next verse. And we greatly rejoice that our Lord has not only pointed out false christs and false prophets, and has warned us against their teachings, but he has in contrast set before us the manner of his second coming in the plainest terms.

Verses 27, 28. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

When "the Son of man shall come in the glory of his Father," and all the holy angels with him, the whole heavens will blaze with glory, and the whole earth will tremble before him. Said the angels to the men of Galilee who were anxiously viewing their ascending Lord, "Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 11. Said Paul, "For the Lord himself shall descend from heaven." 1 Thess. iv, 16. "Behold, he cometh with clouds, and every eye shall see him." Rev. i, 7.

Verses 29-31. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

We have before seen that our Lord speaks in this chapter of the long period of tribulation upon his followers, and we have also seen how those days of tribulation were shortened for the elect's sake. "Immediately after the tribulation of those days shall the sun be darkened," &c. We refer the reader to the noted dark day of May 19th, 1780, as the fulfillment of this declaration. Mark this. It does not read, *after those days*, but "after the tribulation of those days." The days [1260 years, Dan. vii, 25] reached to 1798, eighteen years this side of the dark day in 1780. Mark xiii, 24 makes this

point still plainer. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years closed, but after the tribulation, or martyrdom of the saints ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark xiii, 24. "But in those days, after that tribulation, the sun shall be darkened."

"THE SUN SHALL BE DARKENED."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

In May 19th, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are many now living who witnessed it, and can testify to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee*.

"The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business adjourned."—*President Dwight, in Ct., Historical Collections*.

Dark day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

Anniversary of the Dark Day.—The dark day, May 19th, 1780, is thus described by Mr. Stone, in his *History of Beverly*:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great."—*Portsmouth Journal, May 20th, 1843*.

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, LL. D.—New Haven Daily Herald*.

"The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780; eight days after it occurred. He writes:

"We had a very extraordinary phenomenon, the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and indeed it cast a universal gloom on the earth. The frogs and nightbirds began their notes."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior

in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

"THE MOON SHALL NOT GIVE HER LIGHT."

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail of course and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20th, 1843. Extract from Stone's History of Beverly*

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, "to the Historical Society."*

Dr. Adams, speaking of the dark night, says: "At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had failed the day before."

"STARS SHALL FALL FROM HEAVEN."

We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13th, 1833, published in the *Journal of Commerce*, Nov. 15th, 1833:

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'see how the stars fall!' I replied, 'that is the wonder; and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth."

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one; another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'see how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him, 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one; those which appeared in the east fell towards the east; those which appeared in the north fell towards the north; those which appeared in the west fell towards the west; and those which appeared in the south (for I went out of my residence into the Park) fell towards the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

The second extract is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the

north, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds or from the planetary voids.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is important testimony as to the vast extent of the falling stars, and also of their emanating from a single point in the heavens. It was the *greatest display of celestial fire-works* recorded on the pages of history. It was no atmospheric, or terrestrial phenomenon, common to the upper regions of the earth; but a display of the Divine Power, baffling the science of man.

"A gentleman in South Carolina thus describes the effect of the phenomenon of 1833 upon the ignorant blacks: 'I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire.' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some with the most bitter cries; but most with their hands raised imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell towards the earth, east, west, north and south, it was the same.'—E. H. Burdett.

(To be Continued.)

THE LAST DAYS.

FROM A TRACT BY H. L. HASTINGS.

(Concluded.)

Sixth: The last days were to be days of carelessness and security on the part of a rebellious world.

As it was in the days of Noah, when the deluge rolled its swelling waves above an unheeding race—and as it was in the days of Lot, when the fiery tempest burst in awful fury upon the scenes of mirth and riot, so sudden shall the coming of the Son of Man be. Luke xvii, 26-30. Like the unexpected return of the master from a distant country. Luke xii, 36, 37. Like the stealthy approach of the midnight thief. Rev. xvi, 15. Like the snare entrapping the incautious animal. Luke xxi, 35. Like the sudden lightning flash gleaming amid the darkness. Matt. xxiv, 27. As the coming of the lord of the servant, while he in the midst of riot and misrule is smiting his fellow servants and saying in his heart, "My lord delayeth his coming"—so sudden, so unexpected by a careless world shall the Son of Man appear. "For when they shall say Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. v, 3. And have we not come to witness such a condition of things? And are we not then in the last days?

Seventh: The last days were to witness an increase of knowledge.

While Satan was putting forth all his energies,

and rallying all his forces for fierce and final conflict, there was to be a corresponding effort on the part of the Almighty to publish the last message of mercy to perishing men. The words of the prophet were to be "closed up and sealed till the time of the end." Dan. xii. And the command was, "But thou, O Daniel, shut up the words, and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. "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. And to-day is this Scripture fulfilled before your eyes. The visions and prophecies are unsealed. Many run to and fro, coursing in arrowy speed over earth and ocean, to preach the word of God. And knowledge is increased—knowledge of every kind. No art, no science, no pursuit, is unaffected by this increase. Survey the world now, and imagine it a century ago, and you cannot fail to observe the fulfillment of this prediction. The Gospel has gone to every land and clime, and though rejected by the ungodly, yet it stands "for a witness unto all nations." More than forty millions of Bibles, in near two hundred languages, have been issued by Bible Societies alone within the last half century. And the Missionary work, so recent, yet so extensive, assists to fulfill the word. And when this work is done, "then shall the end come"—not the millennium of glory, but the end of the age, when the wicked shall be cast "into a furnace of fire" and the righteous shall emerge from the long dark night of time, and "shine forth as the sun in the kingdom of their Father." Matt. xiii, 40-43.

Eighth: The true Church of God, though few and despised, were in the Last Days to be expecting the coming of the Lord.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." "Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." They are to lift up their heads rejoicing as their "redemption draweth nigh." Luke xxi, 28-31. They are to know "that the kingdom of God is nigh at hand." They are to be like virgins taking their lamps and going "forth to meet the bridegroom," whose coming they were hourly expecting. Matt. xxv, 1-13. And has not that time arrived? Has not the angel flying in mid-heaven proclaimed in every land the thrilling message, "Fear God and give glory to him, for the hour of his Judgment is come?" Rev. xiv, 6, 7.

Ninth: The Last Days were to be days of bloody strife, distress, and carnage among the nations of the earth.

A glance at the prophetic record will show this with indisputable clearness. The prophet Isaiah pronounces the woe of God upon "the multitude of many people," that rush "like the rushing of mighty waters." "The nations shall rush, but God shall rebuke them, and they shall flee afar off, and shall become as the chaff of the mountain before the wind, and like a thistle-down before the whirlwind." Isa. xvii, 12, 13. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." Isa. lxvi, 15, 16.

Jeremiah beholds the Almighty engaged in dread controversy with the nations—the evil goes from nation to nation, the whirlwind rises from the coasts of the earth. The wine cup of fury is put to the lips of all the nations, and finally the "slain of the Lord" lie ungathered, unburied, and unmourned from one end of the earth to the other. Jer. xxv, 26-33.

Ezekiel beholds the enemies of God rushing onward from the "North quarters" "like a storm" to "the mountains of Israel," until at length amid a tempest of fire and brimstone they perish at the presence of God, and all the fowls are bidden to feast upon their carcasses. Eze. xxxviii, and xxxix.

Daniel traces the history of the world until "the king of the North" goes forth to run a race of conquest and devastation, until, planting his royal tent in the "holy mountain," he comes to a strange and awful end; Michael the Great Prince, stands up—

troubles come upon the world—the dead are raised, and God's people have deliverance and glory. Dan. xi, 40-45; xii, 1, 2.

Joel and the other prophets point to the time when the nations, mad with rage, shall beat their plowshares into swords, and their pruning-hooks into spears, and come up to the Valley of Jehoshaphat, there to be crushed in the awful wine-press of Jehovah's wrath. Joel iii, 9-14.

The Saviour points us onward to a time when amidst "distress of nations with perplexity," and the failing of hearts for fear, they shall see the Son of Man appearing in the clouds of heaven. Luke xxi, 25-27. And the Revelator, after beholding the strange history of the world for many generations, sees at last the kings of the earth gathered together to make war against the King of kings, who is seen descending in glory from the skies, and who destroys them all. Rev. xix.

And do we not stand to-day upon the verge of a tremendous crisis? Are not the nations preparing for the great day of God Almighty? Do we not hear the thunders that portend a coming storm? Do we not feel the throes that herald earth's last convulsion? And are we not in the last days? We have seen what their character is to be, and there is no room for the fable of a converted world this side of that last day when Christ shall raise his people and sit in Judgment on the human race. John vi, 40; xii, 48. No doubt a time of peace and glory is coming, but the Prince of peace, the King of glory must come to bring it. And who shall abide the day of his coming? Who shall stand when he appeareth?

We stand to-day amid earth's concluding scenes. The last days are the present days. The grand drama approaches its conclusion. Deceptive demons gather the nations together—the kings of the East shall soon come with hasty steps to Armageddon's plain—the plagues heavy and grievous are poured upon the nations—the echoes of the sixth trumpet are dying away, and ere long the seventh trumpet will sound in wailing cadence, its final woe to the inhabitants of the earth. Shouts of praise shall then be heard in heaven, and curses and strife on earth; while "voices, and thonderings, and lightnings, and a mighty earthquake" shall close the terrific scene. But beyond these voices and thonderings are those voices of still louder praise that the saints shall utter—beyond these lightnings, the glory of God shall enlighten the world, and beyond that earthquake is the "kingdom that cannot be moved."

Reader, these are solemn considerations. The Judge is near—are you ready to meet him? The Lord is at hand—can you shout for joy as he appears? Christian, are you ready, all ready to enter in to the marriage supper of the Lamb? I beseech you, be not deceived. Live pure and holy. Walk close with God. Strive to possess the mind that was in Christ Jesus, that you may be welcomed to his presence when he comes. Sinner, turn; for why will ye die?

Do we Love our Captain?

We have heard of the attachment of soldiers to their leaders. The sight of Washington, of Wellington, and of Napoleon, often filled the troops of those great captains with an irrepressible enthusiasm. In many cases the simple shout of the leader's name, more stirring than the drum-beat or bugle-note of battle, made them willing to suffer want, to go shoeless and shelterless, to cross almost insurmountable mountains, to brave the snows of Russia and the burning sun of Egypt and Palestine, fearless of death to face the most formidable foe. Even the veteran soldier, long after he has been laid aside from active service, and when memory alone could supply him with motive, has been known to kindle with young ardor, and lift up his bent and trembling form with lofty pride at a bare allusion to his beloved captain.

But what is any earthly leader, even though his name be Washington, or Wellington, or Napoleon, compared with Him whose name is "Wonderful?" What banner should animate us like that of the cross? What are the trophies of earthly warriors,

to the trophies of Him, who with his "name written on his vesture and on his thigh, King of kings and Lord of Lords, travels in the greatness of his strength, as the Captain of our salvation?" And what is the fading wreath of laurel that crowns the victor's head, to the fadeless diadem which, all the more lustrous and valuable for being won by his skill, and placed upon the head by his own hand, *our Captain* bestows upon "him that overcometh?"

Soldiers of Christ, do we love our Leader? Does his name send a thrill of satisfaction and joyful enthusiasm through and through us? Then, to our dying day, let us be bold for him, and faithful to him. God forbid that we should be cowards under such a Captain. Above all, let us never be ashamed to own him as our Captain, or to be known as marching under his banner. Think of Washington's troops ashamed of Washington. Think of Wellington's troops turning their backs to the enemy because they fear or blush to be seen in Wellington's ranks. Think of Napoleon's army deserting his standard because they have no love for, and no confidence in, Napoleon. What then do we think of the Captain of our salvation? Are we ever ashamed of Him? L. T. [*Am. Messenger*]

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. OCT. 8, 1857.

GOLD TRIED IN THE FIRE.

PERHAPS to what has already appeared in the Review on this subject, a few more thoughts may be added, if not to present anything new, at least to call attention again to an important subject that concerns us now.

What is meant by the gold of Rev. iii, 18, is a question which has often been asked. It is a proper one too, since we are under the counsel of a Witness that is faithful and true, to buy of him; for he has borne witness against us that we are destitute of it; and when we are to seek for anything, we wish to have the object definitely before our mind for which we are to seek. What is the gold tried in the fire? It may help us to arrive at the definition of this, to consider the other things which we are counseled to buy. These are white raiment and eye-salve.

It must be evident to all that in the counsel of the true Witness are contained all the Christian graces which we are required to exercise; for he who heeds it will be found perfect; he will be enabled to see, he will be clothed, he will be rich towards God, he will overcome and be seated finally with Christ upon his throne.

Concerning what is meant by the eye-salve and white raiment, we presume all are agreed. The fine linen clean and white, (or white raiment,) says an inspired interpreter, is the righteousness of the saints. Rev. xix, 8. And we think the Apostle enlightens us on the eye-salve when he says, "But ye have an unction from the Holy One, and ye know all things."

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John ii, 20, 27.

In 2 Pet. i, we find an enumeration of graces which, if they abound in us, will make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but if we do them an entrance shall be ministered unto us abundantly into his everlasting kingdom. They are, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. How many of these are included in righteousness, or right doing, which is the fine linen, or white raiment of the saints? Those evidently which relate more particularly to our outward actions, which are virtue, temperance, patience and godliness. What is included in the eye-salve? Knowledge; for it is by the anointing from on high that we see, perceive or know the things that pertain unto our

everlasting peace. What remains to be included in the term gold? Faith and charity: more fully expressed by another Apostle as faith, hope and charity. "And now abideth faith, hope and charity;" and we think that the term gold may include "these three." 1 Cor. xiii.

"I counsel thee to buy of me gold tried in the fire." What think you, reader, of the counsel? We know of none who have not admitted that they were in the state described in the message to the church of the Laodiceans. Whatever view therefore we may take of the seven churches, we cannot avoid the application of this testimony to ourselves. If we say that they denote seven stages of the gospel church, we have without controversy reached the last, the Laodicean, and we are the ones expressly designated. If we say that the testimony applies to the character there described, in whatever age of the gospel it might be found, having admitted ourselves to be in that condition, we come no less beneath the threatening and counsel of that scripture. Even if you then are unsettled in the application of the theory let not that deter you from proceeding at once to zealous and diligent action.

We are counseled to buy gold of the faithful and true Witness. Again we ask you, reader, What think you of the counsel? You have doubtless many times thought much of the counsel of an earthly friend. Perhaps you have put yourself to much trouble to obtain it; and then how gladly you have received it, and how promptly acted upon it. But more than an earthly friend counsels you now. It is he who

—"above all others
Well deserves the name of friend."

He who is the only friend that can give us unerring counsel—the only friend upon whose arm we can safely lean in the coming crisis. Nor does he wait for us to seek counsel of him, but while we were blind, and in a most wretched condition otherwise, he seeks us out, as it were, and tenders to us the counsel that we need. A time of trial is coming which nothing but the pure gold will be able to withstand: he sees that we lack it, and counsels us to obtain it immediately. The King is about to come in to examine the guests who have been summoned to the wedding: he sees that we are yet without those robes in which the guests must be clothed; and with a tender solicitude we be among the number who will be bound hand and foot, and be cast into outer darkness, he counsels us to buy of him the white raiment, the wedding garment. Matt. xxii, 11-14. A time is just before us in which we shall need to have the eyes of our understanding enlightened: he sees that we are yet blind and counsels us to buy of him eye-salve and anoint our eyes that we may see. His counsel is kind and timely. It is from one who knows what we need. Do you prize the counsel of such a counselor? Do you value the advice of such a friend? Will you heed it, and seek of him that merchandise in which there is true wisdom and lasting gain?

There is one thought here calculated to inspire us with confidence and courage. It is that he who counsels us to obtain these things is the one also from whom we are to obtain them. Now can we suppose that any person would counsel a friend to obtain certain things of him, and then refuse them to him? We cannot think that even a frail human would act thus; and will the compassionate Saviour whose ears are ever open to the penitent's petition; who can be touched with the feeling of our infirmities, knowing that we are but dust;—will he counsel his poor children to buy of him gold and white raiment, and then turn them empty away when they seek them earnestly of him? Impossible. Sooner can God deny himself. Come then with confidence, come boldly, to a throne of grace; and there behold inscribed upon that throne in golden characters, this cheering promise, the words of him who sits thereon, "Seek and ye shall find; knock and it shall be opened unto you."

Expect the Spirit when you have prayed for his assistance.

Answer to Bro. Merriam's Question Respecting the Law of Gal. iii, in Review No. 3, Vol. x.

HE asks, "Can the Law there spoken of, refer to the Ten Commandments?"

I think it cannot; but that it refers to the law-system, as a system; or, the dispensation of law, as such; or, the whole embodiment of law. Some will here ask, if in verse 19 the Moral Law is not referred to; and others, if the typical, or ceremonial law is not referred to. We answer, no more than any particular sticks of timber which are constituent parts of an edifice, are referred to when only speaking of that edifice, as such. But that great system, or dispensation, or embodiment of law, of which these were constituent parts, is only referred to; and as a system, as a dispensation, as a whole, it was added.

The word LAW in the New Testament is used in some eight different senses: perhaps more. There are several passages in the New Testament besides those in Galatians, in which the word law is used in its broadest sense. John i, 17. "The law was given by Moses." It is evident to every mind that all laws peculiar to that dispensation were more especially given by Moses, than were those laws that were common to any other dispensation. Hence it does not mean the Law of the Ten Commandments (or Moral Law) merely, though there was perhaps a more complete development of that Law by God himself, at that time, and by the instrumentality of Moses also, than there previously had been.

Again, Rom. v, 13. "For until the law sin was in the world." We learn from the connection that this period was from Adam to Moses. If this was the Law of the Ten Commandments, this connection shows that it did not exist till Moses. And further, that there must have been some other hidden, unrevealed law which men transgressed during that period of time. Both of which conclusions are untenable.

Again, we have additional evidence that the Moral Law was not alluded to, by paraphrasing the passage a little as follows: Until the Moral Law, the transgression of the Moral Law was in the world; showing also that this Law was transgressed before it existed, which is evidently an utter absurdity.

But if we read it as follows: Until the law-dispensation, or system of law, sin was in the world, it is all rational and consistent. For the Moral Law, the transgression of which is sin, was in existence from Adam to Moses. And of course as men transgressed that Law, sin was in the world. This makes it all plain. The above is to show that the word law is used in some instances in its most extended sense. Some evidence will now be given to show that it is used in this sense in Gal. iii; and of course that it is some other law than that of the Ten Commandments.

1. By comparing Gal. i, 6, 7, with verses 13, 14, we get some evidence that Paul was reproving the Galatians for their adherence to the Jews' religion. But we all must admit that the Ten Commandments or Moral Law, which was common to all dispensations, did not distinguish the Jews' religion from the religion of any other class of God's saints. But the law-dispensation did distinguish the Jews' religion from the religion of every other class of saints, which lived either before or since.

2. Several things recorded in chap. ii, and also in chap. v, 2-4, carry the strongest evidence that if the Galatians had not received the rite, they had embraced the sentiment, that circumcision was of consequence to them; and their adherence to this law of circumcision, a part of that dispensation of law and not common with this, was one of the reasons why Paul so sharply rebuked them in chap. iii, 1-5. And that circumcision is a law, and a part of that great system of law, consult John vii, 22, 23; Lev. xii, 3, and Gen. xvii, 14. And further, that the Galatians were not censurable for adherence to the Moral Law, and were censurable for their adherence to the law of circumcision, we take the testimony of this same Apostle as found in 1 Cor. vii, 19: "Circumcision is

nothing and uncircumcision is nothing, but the keeping of the Commandments of God."

3. Verse 10 of chap. iii. gives clear additional evidence what law in this chapter was especially referred to; and by this we obtain additional evidence that the Galatians had embraced some things at least, not in common with that dispensation, and the present one. Or rather, altogether irrelevant to the present or gospel age.

That the book of the law referred to here, contained all that pertained to that dispensation, is evident from many scriptures and we think indeed from every other consideration also. In the first place, Paul in his quotation, by inspiration supplies the word, *book*. It is not in the passage quoted, found in Deut. xxvii, 26, reading as follows: "Cursed be he that confirmeth not all the words of this law to do them." Had this declaration just followed the record of the Ten Commandments in Ex. xx, or Deut. v, there would then have been some plausibility in the idea that it referred to the Moral Law; but as it was at the closing up of the record of all that pertained to that dispensation by Moses, and also as the idea is expressed by the use of the definitive *this*, i. e., this law; this is good evidence that it contained the whole record of law given by Moses.

Again, in the directions given for a king who might be set over the people we have farther evidence. Deut. xvii, 18, 19. "And it shall be when he sitteth on the throne of his kingdom, that he shall write him a copy of *this* law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein, all the days of his life." If this book contained the moral precepts only, with what propriety could it be said, he should "read therein all the days of his life?" When he could not read them but a few days, at most, before as a matter of course, they must all be committed to memory, and thus prevent that necessity. Again: if he had only a knowledge of the moral precepts, without a knowledge of any other laws, would he have been qualified to execute that penal code enacted to meet cases of rebellion, upon his rebellious subjects?

Again, as some believe this book to contain the ceremonial law only, we ask if that king had had a perfect knowledge of the ceremonial without any knowledge of the moral, or judicial code, would he have been any better qualified, in this case, to discharge the duties of a chief magistrate than in the other? Let the unprejudiced answer these questions.

It would seem not to be necessary for any of the inspired writers to give us a definite epitome of what their books respectively contained; for when we read them we know their contents. Thus we may know that the book of the law contained the whole embodiment of law.

Notwithstanding, to gratify the minds of some, they are referred to Deut. xxxi, 24; Josh. i, 8; Neh. viii, 1-3, 8, 14-18. Other scriptures might be brought as evidence on this point.

4. We have the time when this law commenced in verse 17; and the time of its termination, or when it expired by limitation in verse 19 of Gal. iii, which shows to all who appreciate the force of the language of those verses, and who believe that the Moral Law had any existence prior to Moses or subsequent to Christ, that it must have been some other law. And that it did exist prior, and has existed subsequently to these chronological points, an overwhelming amount of evidence has been adduced by the brethren who have written on the subject, both from the book of Genesis, and most or all the writers of the New Testament. And that the dispensation of law did begin with the former of these chronological points, we may all very well understand if we will take the pains to add Paul's 430 years to the chronological year of Gen xii, and compare the sum of these with the chronological year of Ex. xx; and that it ended with the latter chronological point, or in the midst of the seventieth week no one doubts.

5. We have further chronological evidence in verse 23. "Before faith came, we were kept under the law,

shut up unto the faith, which should afterward be revealed." The above language indicates in the clearest manner that there was a point of time to which the law here referred to, reached, and then the faith of Jesus took its place. This could not be the Moral Law, as that was not to be destroyed or removed, to give place to this dispensation, but by the new covenant, was to be brought nearer than before; even to be written on our hearts, and thus magnified and made honorable; verifying the language of Ps. lxxxix, 28, "My covenant shall stand fast with him."

We have additional evidence in the following verses. "Wherefore the law was our schoolmaster to bring us to Christ; but after that faith is come, we are no longer under a schoolmaster." The language here shows, that the law was spoken of in the past tense, and faith in the present tense when Paul wrote. It is evidently therefore not the Moral Law; but the dispensation of law, which ended a little before, and gave place to the faith of Jesus which should afterwards be revealed, or the gospel dispensation.

Further that the Moral Law alone was our schoolmaster to bring us to Christ we have no evidence. True, it is by this Law we have the knowledge of sin; but how it brings us to Christ we are unable to tell. It was by the ministration of this Law, or by the types and shadows the body of which is of Christ, that men under that dispensation were led to Christ, as it is by the ministration of the gospel, or its teachings that men are led to Christ under this dispensation.

6. It must have been some other law; because it never could harm those who are all children of God by faith in Christ Jesus, [verse 26,] to keep the Ten Commandments. Yea, rather, we must keep them according to the light we have in order to keep our faith alive. In proof James ii, 22 is adduced. Seest thou how faith wrought with his works, and by works was faith made perfect? Also Gal. ii, 17. But if while we seek to be justified by Christ, we ourselves are found sinners; i. e., transgressors of the Law, is therefore Christ the minister of sin? God forbid.

Again, Rom. vi, 1. What shall we say then? Shall we continue in sin, i. e., in the transgression of the Law, that grace may abound? God forbid." Thus we see that every child of God by faith in Christ must keep the Ten Commandments according to the light he has, to keep in a state of justification, and prevent his faith from dying.

Had it read, The law is our schoolmaster, instead of was, it would have taught something quite different. In this case, it must have referred to the Moral Law as no other law exists under the gospel dispensation.

Again, the phrase, *under the law*, in Galatians does not convey the same sense we all attach to this phrase when it refers to the Moral Law. In the latter instance we understand it to convey the idea that those who are under it, are exposed to its penalty; or are under condemnation and exposed to the wrath of God. But the 21st verse of chap. iv, completely refutes the idea of its being the Moral Law, if our view in this, as a church, is correct. For who in the exercise of their common faculties could desire to be under the Moral Law, if the sense of that phrase, is to be under its penalty? But if we understand that the Galatians desired to be under any rites or ceremonies which do not belong to the gospel, but did belong to the law dispensation, this would be quite a different thing. And the propriety of the application of that phrase would be apparent.

7. As further evidence to prove what law was here referred to, Abraham's two sons are introduced; the one by a bond-maid, and the other by a free-woman. Chap. iv, 22, 23. In verse 24 Paul says, "Which things are an allegory: for these are the two covenants." Here we have the key that unlocks the whole mystery of the book of Galatians. It will be needless here to introduce any kind of an argument to show that Paul was not abruptly introducing a subject foreign to, or in any degree different from the one in the preceding chapters; nor would I try to prove that the covenants here introduced, are a continuation of

the leading subject of the former chapters, thrown in to elucidate it. For these, with a little reflection, must become self evident to all.

Now if it can be shown that the first covenant embraced the same people, the same period of time, and identically the same services that the law dispensation did, then this question must be forever settled. And in order to this, I would refer the reader to Heb. ix. "Then verily the first covenant had also ordinances (margin, ceremonies) of divine service and a worldly sanctuary." And Paul goes on with a description of these services, till in verse 10 he gets down to meats, and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation. Read the whole chapter. Thus we have proof that the first covenant comprehended the same that the law dispensation did. This first covenant had all these; i. e., it possessed all these ceremonies, sanctuary and all, that pertained to that dispensation.

8. And lastly. The reader is referred to chap. v, 3. For I testify again to every man that is circumcised, that he is a debtor to do the *whole law*. The phrase, *whole law*, is proof in itself what law is referred to. *Whole law*, means all law that had ever been given. If any dissent from this opinion, and think it means the whole of Ten Commandments, such are asked if they will inform us why the man who is circumcised is any more a debtor to do the whole of the Ten Commandments, than the man who is not circumcised? True, the phrase, *whole law*, (as in James ii, 10,) when applied to the present dispensation would include but the Moral Law. But that Paul did reprove the Galatians for adherence to some things pertaining to a former dispensation; and that he did bring up and compare the two; and in each of the four first chapters show by striking contrast the eligibility of the latter, is hoped will soon become apparent to all.

The testimony adduced above, to bear on the points at issue, exists inherently within the book of Galatians itself. No collateral testimony being brought from any other book in the Bible; because there are no parallel cases except those recorded in Acts xv.

S. P.

Roxbury, Vt.

WATCHFULNESS AND PRAYER.

THESE duties are very closely connected with each other, and often urged upon us in the word of God. Especially are they urged by our Lord and his apostles, in view of the dangers that would surround the church in the last days. Says our Lord, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man." Luke xxi, 36. Peter also urges the same. "But the end of all things is at hand; be ye therefore sober and watch unto prayer." 1 Pet. iv, 7.

These duties are so closely connected that he who neglects the one will soon cease to perform the other; and without the performance of these duties we make no advancement in the divine life, or work of preparation for the coming of Christ. It is through prayer we obtain strength to watch. Through watchfulness we may keep ourselves in a praying frame of mind, and thus be enabled to come before God with confidence, and ask for the things we need. Our Lord well understood all the dangers that would surround his church in the last days. Hence the injunction to watch and pray. But it is to be feared that these duties are too much neglected, even among those who profess faith in the Third Angel's Message. Our Saviour continued all night in prayer to God, and we should be instant in prayer.

Our closets should be often visited, there to enjoy communion with God; and morning and evening should witness our fervent devotion with our families at the altar of prayer. And the professed believer in present truth who goes to the secular duties of the day without having first sought God's blessing and protection for himself and family, not only gives to them a sad example of neglect of duty, but goes out

without any claim to God's protection from the power of the enemy or the influence of the world. He is unprepared to watch and resist the temptations of the enemy, or the unhallowed influence of the world that surrounds him.

My brethren, watch unto prayer. How much need we have to watch and guard against the spirit of the present time. Love of the world, pride, an eager following of the fashions of the day, and vain, light conversation, are among the soul-destroying sins of the present age. I would it could be said that Sabbath-keepers were entirely free from these sins. How carefully should we watch lest some of these sins find a place in our hearts. Those who have much of earthly goods are not the only ones that are in danger of loving the world. While they have need to watch and pray much for grace and wisdom to enable them to dispose of, and use their means to advance the cause of God and be prepared to render up the account of their stewardship with joy, so also those that have little, need to be careful lest that little take their affections and become a snare to them. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii, 15. Set your affections on things above, not on things on the earth. Col. iii, 2.

Instead of seeking to have pride destroyed from the heart, the great mass of professing Christians (judging from their appearance) seek to cherish the principle by the wearing of gold and needless articles of dress intended to adorn the person, to please the eye, and foster pride and strengthen sin in the heart. But those looking for Jesus soon to come must watch against, and pray for grace to overcome, these things. Let the heart be searched to the bottom. Pray for the Spirit of God to search out and discover every root of pride. And instead of strengthening pride by indulgence in these things that are forbidden, let it rather be crucified, and our adorning be that of a meek and quiet spirit, which is in the sight of God of great price.

Pride of opinion, love of approbation, self exaltation, and spiritual pride, are sins that fill the world around us, and will ensnare our feet unless we watch and pray. The Spirit of Christ leads to humility; and those who possess it seek in honor to prefer one another, and in lowliness of heart each to esteem others better than themselves. Rom. xii, 10; Phil. ii, 3.

We should watch against indulging in vain conversation. Saith the Apostle, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. iii, 11. Light and vain conversation grieves the Spirit of God. "In a multitude of words there wanteth not sin." But to him that ordereth his conversation aright God will show his salvation. In our intercourse with the world, our words should be few and well chosen. Says Jesus, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 37. Our conversation therefore is a very sure index of the state of the heart. "For out of the abundance of the heart the mouth speaketh." If the fountain be holy, impure and vain words will not come forth from thence. If the love of Christ has possession of the heart, and the affections are on heavenly and divine things, our conversation will be in heaven also. "Be not deceived, God is not mocked." Watch well thy words. Watch to know the condition of thine own heart, and pray for the sanctifying influence of the Spirit and truth of God to sanctify and preserve you blameless unto his heavenly kingdom.

Watch and pray for opportunities to do good and get good. Seek through these means to understand, and participate in the work of God through which he is now preparing a people for translation at the revelation of his Son. How great the inducements before us to lay up a treasure in heaven. An inheritance in the earth made new is proffered for our acceptance. Instead of those vain adornings that fos-

ter pride, behold a robe of righteousness and a crown of glory that fadeth not away! And those who learn to be holy in conversation here, will soon join in the song of the redeemed, and hold converse with angels in the paradise of God. Christ is soon coming! Believe his word! Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and stand before the Son of man.

F. WHEELER.

Centerport, Cayuga Co., N. Y. Sept. 17th, 1857.

Paul's View of Man.

PAUL was a child of God, and had a good understanding of his word. He had a clear view of Christ's second coming, and the establishment of his everlasting kingdom under the whole heavens, and the resurrection of all that have fallen asleep in Christ. "We are confident I say and willing rather to be absent from the body and to be present with the Lord. For we must all appear before the judgment seat of Christ." 2 Cor. v, 8, 10. Paul says in Phil. i, 23, For I am in a strait betwixt two; having a desire to depart and to be with Christ. And again in 2 Tim. iv, 6-8. "I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but unto all them also that love his appearing." When? at death? No. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 1 Pet. v, 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The above tells when Paul will be with Christ.

Now I declare unto you by the word of God that Paul is dead. He knows not anything; his memory is forgotten, and his love is perished. And so it is with all that die on all the face of the earth. Eccl. ix, 5. "For the living know that they shall die, but the dead know not anything." Ps. cxlvi, 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

When God formed man in his own image and likeness, and breathed into his nostrils the breath of life, then he became a living soul; and when God took away his breath he became a dead one. If God breathed into man the breath of life and he became a living soul, then of course when God takes away his breath man becomes a dead soul. And in Josh. x, 28, 30, 32, 35, 37, 39, the person is called the soul, and Joshua slew many souls with the edge of the sword. And so it is written. The first man Adam was made a living soul, the last Adam was made a quickening spirit.

In Isa. xxvi, 10, 14, there is a prophecy concerning the wicked, at the final closing up of all things. We will read it: "They are dead, they shall not live, they are deceased, they shall not rise, therefore hast thou visited and destroyed them, and made all their memory to perish." "All go unto one place, all are of the dust, and all turn to dust again."

When men die, then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Now to the resurrection of the saints of God. "Thus saith the Lord God, Come from the four winds O breath and breathe upon these slain that they may live. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live. Thus saith the Lord God, Behold O my people, I will open your graves, and will cause you to come up out of your graves, and bring you into the land of Israel."

"And I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For, this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent

them which are asleep. For the Lord himself (not another one but himself) shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Eccl. ix, 5; Ps. cxlvi, 4; Eccl. xii, 4; Eze. xxxvii, 5-15; 1 Thess. iv, 13 to the end; Gen. i, 26; ii, 7; 1 Cor. xv, 45.

We are frequently told from the pulpit, in the face of the above passages, that man has an immortal soul within, which leaves the body at death and flies away to a spiritual world, and the dead know more than the living on earth. A plain contradiction of God's word. No wonder then that the devil has got mediums here on earth that pretend to converse with the spirits of the dead of their departed friends. And for this cause God has sent them strong delusions, that they should believe a lie, that they might all be damned who believed not the truth, but had pleasure in unrighteousness. We are taught by man, that man is mortal and immortal, but we are taught by the Word that man is mortal, a mortal soul, subject to pain, sickness, sorrow, and death, on every hand, and will remain so until the resurrection of the saints of God, when this mortal must put on immortality, and as God only hath immortality, (1 Tim. vi, 16) I ask, how are we to get it? By Jesus Christ the second Adam, who came and brought it to light through the gospel. We are to seek for it by patient continuance in well-doing.

To all such it will be given at the last trump, when Jesus comes to judge the world in righteousness and reward every one according as his works shall be. In proof of these positions, we will now examine all the passages where this doctrine is directly spoken of. 2 Tim. i, 10. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." We see then that Christ has brought it within our reach. To him be all the glory. Amen.

Rom. ii, 6, 7, will show us how we are to obtain it. God will render to every man according to his deeds; "to them who by patient continuance in well doing, seek for glory, honor, immortality, eternal life." How are we to obtain immortality? God says by seeking for it. How shall we seek for it? By patient continuance in well doing. Would God require you to seek for that you already possess? Never. Can any wicked man get immortality on these terms? Impossible. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

Brethren "we are saved by hope, but hope that is seen, is not hope, for what a man seeth why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." Now if man has got immortality, why doth he yet hope for it?

1 Tim. vi, 16. "Who (God) only hath immortality." What can be plainer than this positive declaration of God's word. And yet we are told right in the face of this declaration, that not only hath God immortality, but also all men.

1 Cor. xv, 52, 54, shows us when those who have sought for immortality will obtain it, which is at the last trump, when death is swallowed up in victory. Then shall this mortal put on immortality. Here are all the plain and positive scriptures on the subject of immortality, none of which teach that man, or any part of him is immortal, but every passage contradicting the theory.

How astonishing it is then, that such a doctrine should have been received by the church. And what a perfect fulfillment of the state of the church as a sign of the last days. "They shall turn away their ears from the truth and shall be turned unto fables." And here is one that contradicts every plain declaration of the Word, without one to favor it. From the frequent use of the terms, immortal beings, immortal souls, &c., one would suppose the Bible was filled with them; but on examination we find the word immortal used but once, and then applied to God. 1 Tim. i, 17. "Now unto the King eternal, immortal, invisible, the only wise God," &c. And when

God speaks of man, he calls him mortal. Job iv, 17. Shall mortal man be more just than God? Thus harmonizing with the declaration, God only hath immortality. "Now then if the Spirit of Him that raised up Jesus from the dead be in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii, 7, 11, 24, 25.

I believe that the beasts of the earth, and the fish of the sea, and the fowls of the air, all have souls. I believe when God created them, and breathed into them the breath of life, they became living souls, and moved upon the face of the earth.

If I mistake not, in the Hebrew language it reads as follows: Gen. i, 20, 30. "And God said, let the waters bring forth abundantly, the creeping creature that hath soul, and let the fowl fly above the earth, in the face of the firmament of heaven. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is a living soul, I have given every green herb for meat; and it was so." You will find the word soul in the margin of your Bibles.

Glory be to God for the hope of his people. Yes brethren, give God the glory. And I would not have you to sorrow as others which have no hope, no hope of immortality, no hope of the resurrection of the bodies of all who have fallen asleep in Christ no hope of our vile bodies being changed, and fashioned like unto Christ's, and seeing his face in glory, no hope of Christ's coming, and the establishment of his everlasting kingdom under the whole heavens, no hope of God himself being with his people, and they seeing his face in bright glory; for if in this life only we have hope in Christ, we are of all men most miserable.

Yours looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,
JARED SPAULDING.
Morristown, Vt., Sept. 15th, 1857.

A Compromise.

"AND Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." 2 Kings v, 17, 18.

Naaman had been healed of leprosy, by a miracle, and he now clearly saw that he was under great obligation to worship God alone. His convictions of duty prompted him to leave idol worship for that of Jehovah.

But difficulties arose too great for him to overcome. His business as an officer in an idolater's court must be given up, if he should come out against idol-worship. His income, his ambitious designs, all must be given up; and if he should refuse to attend his master into the house of Rimmon, he perhaps must be consigned to poverty and contempt. But Naaman was conservative in his views. He probably held ultraism in religious matters, as superstitious, and fanatical. Just here he thought of an amicable adjustment, and by going between, he should avoid extremes, and by taking a quantity of earth from Judea for an altar, and sacrificing thereupon, he flattered himself that he might propitiate Jehovah, while he at the same time was outwardly sharing in the worship of Rimmon. In this, Naaman resembled many modern Naamans, who ask if God will not be merciful, even if they are disobedient to the fourth command, especially as they are zealous in Sunday-schools &c., and that all that they are doing surely must save them. Surely all this mountain of labor will not be lost. These charitable, missionary, tract, Bible, and other societies, surely will be owned of God. God will not notice so small a thing as this

Sabbath matter. Oh, if modern Naamans could only see how they resemble Naaman the Syrian! Oh, for eyes to see, for ears to hear, and hearts to understand.

JOSEPH CLARKE.

Portage, Wood Co. Ohio.

LETTERS.

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

From Bro. Dorcas.

BRO. SMITH: Our work in the Third Angel's Message is still at Gilboa, and the vicinity around it. At this place we have been for some weeks, during which time many hundreds have had an opportunity of hearing the full, clear warning voice of the Third Angel's Message, but, best of all, many have decided to obey the truth; and the separation work is now going forward, to the great annoyance of those with whom they have formerly been associated. We who are connected with the Tent enterprise in this State, have much reason to be encouraged with the prospect that opens before us, of much good being accomplished in this way. O that the Lord of this great harvest would direct our efforts aright, and "send forth laborers into the harvest."

There is a vast field opening before us. The urgent calls that come in upon us from every direction could not be supplied with three Tents. I believe the time has fully come that the prayer should go up from every heart, "Send forth laborers into thy harvest."

For my own part, I can say in truth, that I have never had such a fullness of love to God and his people, as at this time. O the shortness of the judgment hour! I feel that there is nothing too dear for me to sacrifice for the cause of *present truth*. The world, and worldly professors may scoff on, if they will, and earthly relations may separate us from their company; yet our faith is in the living God who made heaven and earth the sea, and the fountains of waters.

Satan shall not triumph over God's elect, who are brought into the way of life and salvation, through sanctification of the Spirit and belief of the truth.

The work is onward and it will soon be accomplished. I feel thankful to God and his people, for the exalted privilege that I have enjoyed this Summer. It has been infinitely better to me than seven years imprisonment in any of the modern priest manufactories.

Yours with much love, JESSE DORCAS.
Gilboa, Ohio, Sept. 24th, 1857.

From Bro. Woodhull.

BRO. SMITH: My interest is still deep in the Review. I love to hear from the saints in different parts of the field. I love to hear of Jesus' near coming. O the nearness of that grand and awful time! O that the church would earnestly attend to the counsel of the faithful and true Witness, and avoid being spued out of his mouth.

When once spued out, mercy with them, sweet mercy, will be no more. Every link in the prophetic chain, to my mind, has been reached, as far as can be until the saints of God do their duty; yet I say, Watchman, what of the night? Are we waiting for the wicked to do their work, or are they already in fulfilling prophecy in advance of the church? Has the church given heed to the counsel of the faithful and true Witness? if so, what next? Watchman what of the night?

Yours trying to overcome.

West Somerset, N. Y., Sept. 1857. S. WOODHULL.

From Bro. Warren.

DEAR BRETHREN AND SISTERS: As I take up the Review from week to week, I am certainly encouraged by reading your letters. I see that I am not alone in the Third Angel's Message. There are a few who are trying to take Jesus as their pattern and follow his teachings; have come out from the creeds, sects and parties, and resolved to keep all God's commandments. We have great reason to rejoice

and praise the Lord for what he has done for the remnant who are seeking for the Faith of Jesus. When I look over my past life and see how many wrong steps I have taken, and the moves I have made in the dark, when the candle of the Lord did not shine about me—I have great reason to humble myself in the dust and acknowledge God's goodness and long-suffering to me. But I do know that the Lord has had a care for me. His Spirit has striven with me from time to time. It has said to me "This is the way, walk ye in it." I have been led to ask myself of late, when under severe temptations, Can I renounce my faith in the Third Angel's Message? Can I give up the commandments and go back to the world, or to a dead, fallen church? I answer I cannot. I must go forward, I must double my diligence. I know it would be certain and sure death to go back; for I read in Heb. x, 26, "For if we sin willfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins." The desire of my heart is to go forward.

I have not only heard much of God's truth brought out and made plain and clear, but I have embraced it from an honest conviction that it was God's last sealing truth, designed for the remnant church who are looking for the soon coming of the Saviour. I want the truth should find a welcome in my poor heart, and I hope and pray that the day may never come when I shall doubt in the least that which now looks so precious to me. The Lord has done much for me, and I mean to be zealous and repent of all my wrongs and misdoings, and open the door of my heart and let the Saviour in. Brethren and Sisters, pray for me that I may be faithful to the end, overcome, get the victory, and with you stand on mount Zion.

Looking and waiting for Jesus.

S. B. WARREN.
Battle Creek, Mich., Sept. 26th, 1857.

From Sister Schooley.

DEAR BRETHREN AND SISTERS: I am striving to serve God by keeping all his commandments. "This is the love of God that we keep his commandments." But I must with shame and a sorrowful heart, confess my lukewarmness. I believe we are in the Laodicean state of the church, and I feel like sacrificing all anew, and laying all on the altar. I want the gold tried in the fire, and white raiment that I may be clothed, and the eye-salve that I may see. I want to open the door of my heart and let my saviour in, that I may sup with him and he with me. I believe time is short, and soon it will be said, He that is filthy let him be filthy still, and he that is righteous, let him be righteous still. O solemn thought! I truly feel thankful to God for his great mercy, in sparing a poor weak worm of the dust as I am, to see and believe these solemn truths. The Review is a welcome messenger to me. It is food to my soul. I could not do without it, as my health is poor and I cannot often get to meeting. I mean to overcome that I may have a right to the tree of life.

Your sister striving for the kingdom.

H. SCHOOLEY.
Beaver Dam, N. Y., Sept. 1857.

Extracts from Letters.

Bro. T. L. Waters writes from Weaverville, Mich., Sept. 19th, 1857. "Bro. Smith: I would say that the Review comes to me like glad tidings from a far country, laden with Bible truths. It is my weekly visitor, bringing me the welcome news, that those of like precious faith are still striving for the mastery, notwithstanding Satan's mighty efforts to deceive and hinder. God grant that I with you brethren, may rise with the message, and with oil in our vessels with our lamps, go out to meet the Bridegroom. There are but few of the former Advent brethren here who now care about the coming of the Lord. They have given up their hope, and some have gone into the mazes of infidelity. Lord preserve from their fate thine unworthy servant. I desire the prayers of all the Lord's people, that having put my hand to the plow, I may never look back."

E. F. Davis writes from Oxford, Sept. 21st, 1857. "Bro. Smith: I hardly know what we should do without the paper; for we feel (alone as we are in respect to our principles, and entirely deprived of any other means of having the truth presented to us) that it is a great blessing."

"We feel to acknowledge the goodness of God in preserving us thus far, but have to regret also our coldness, and lukewarm state; yet we mean to try by the grace of God to keep his Commandments and the Faith of Jesus, that we may have right to the tree of life and enter in through the gates into the city."

Bro. J. H. Grandy writes from Milton, N. Y., Sept. 21st, 1857: "Bro. Smith: The *Review* comes to us regularly, and we are very much cheered with the rich news it brings from the dear people of God scattered abroad, and we look forward to the time when they will all be gathered into one fold, and have one shepherd over them. The little church here are trying to live for the kingdom. There are many hindrances in the way of those who try to keep God's law, that they may have an entrance through the gates into the city and partake of the tree of life; but they can all be overcome in the strength of the Lord."

Bro. H. S. Gurney writes from Jackson, Mich., Sept. 20th, 1857: "I feel the same interest in the work of God, the same desire to do, the same anxious solicitude, that I ever did. I tremble for myself, and for God's professing people, and cry, Spare thy people, O Lord, and give not thy heritage to reproach. We have entered the perils of the last days, when we should take heed to ourselves lest we be overcharged with the cares of this life, so that the day of the Lord come upon us unawares. We must be free. God is calling upon us in every possible way to live in bright prospect and expectation."

Bro. G. R. Barber writes from Middle Grove, N. Y., Sept. 17th, 1857: "It would be hard for us to give up the *Review*, as it is all the preaching that we have had since the Tent was here more than a year ago, with the exceptions of Bro. Wheeler's visit last Fall, and Bro. Rhodes', last month. We were glad to see them, and thank God for his goodness to us in sending them here, and pray that he will grant them and all his messengers grace that they may with all boldness proclaim the message which is being given down here in the end of the world to prepare a people for the coming of the Lord Jesus. I thank God that the time is just at hand when all that sleep in Jesus, from the death of Abel to the end of the world, shall hear the voice of the Son of God and live. The living will then be changed to immortality and all be caught up to meet the Lord in the air."

"I do thank God that he has a remnant that are keeping the Commandments of God and have the Testimony of Jesus."

"We are not rich in this world's goods, but we are trying to purchase the gold, white raiment and eye-salve, according to the testimony of the faithful and true Witness."

THE SERVANT OF CHRIST.

"He loved the world that hated him; the tear That dropp'd upon his Bible was sincere; Assailed by scandal and the tongue of strife, His only answer was a blameless life,— And he that forged, and he that threw the dart, Had each a brother's interest in his heart; Paul's love of Christ, and steadfastness imbibed, Were copied close in him and well transcribed; He follow'd Paul, his zeal a kindled flame, His Apostolic charity the same."—*Sol.*

More From Ohio.

Bro. M. E. Cornell writes from Gilboa, Ohio, Sept. 20th, 1857. "Our Tent meeting at Leipsic has just closed. Twelve discourses were given and listened to with good interest. All our books on the Sabbath question of every kind were taken, and a good supply of other kinds. Twelve subscribed for the *Review*, on trial, and two for a volume. A general interest seems to be awakened in the village."

"We have many calls for meetings in every direction, and we hear good news from other parts of Ohio."

"One man that received the truth at Gilboa, returned home and is preaching the Sabbath, and has stirred up the whole community, about thirty miles from here. We are glad to see the cause rising in Ohio. We expect to be at Milan in about two weeks."

THE REVIEW AND HERALD

BATTLE CREEK FIFTH-DAY, OCT. 8, 1857.

"BECAUSE thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." Rev. iii, 16. The original of this expression signifies not only a determination to do some act in the future, but also to do it speedily; to be about to do it. The Lord will not long suffer his people to remain in a lukewarm condition so displeasing to him. A reform, or rejection, must soon take place. "Because thou art lukewarm I am about to spue thee out of my mouth."

"If any man hear my voice and open the door, I will come in" &c. This is a work which we must perform. Christ will by no means force open the door. It is no part of his plan to compel us to repent; or to drive us to heaven. We must ourselves take action. If we will open the door, he stands ready to come in. He waits for us to act. Will we do it.

Reasons for Stopping the Review.

If any of our readers wish to stop the paper and hardly know what to offer as a good reason, the following from a subscriber in Bangor N. Y., may help them. He writes that he wishes his paper discontinued for the following reasons:

"1st. I do not believe in the principle of laying all upon the altar, and allowing my fellow sinners to remove the same at pleasure, to the imminent danger of having the sin laid to my charge set forth in 1 Tim. v, 8."

This reason speaks for itself. The writer evidently overlooked the fact that all others are required by the spirit of the gospel to have all upon the altar as well as himself. He seems to think the "principle" is for him to lay all that he has upon the altar for his "fellow sinners" to pick off, and have the good of. He is afraid that he shall do more than somebody else, which would be very distressing. We would refer all such cases to Dent. xx, 8. "And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house." His second and last reason was as follows:

"2nd. The paper is furnished at an exorbitant price, under the pretext of furnishing the poor gratis, thereby taking advantage of those who cannot do without it, to forcibly seize upon their possessions for common distribution, instead of scripturally waiting for them to bring their offering, and lay it at the apostle's feet."

In reply to this, it will only be necessary to state a few facts. At the price at which the paper is now published, it would scarcely more than support itself if all to whom it is sent should pay the full subscription price. But there are on the poor and free list two hundred and forty, besides many to whom the paper is sent on trial for a time. Now how is this expense to be met? Not from the regular subscriptions; for what we receive on this account does not cover it; and it is not the design of the publishers to impose this burden upon the subscribers of the paper, further than they choose of their own free will to take it. Therefore it is arranged to meet the expense here named by donations from those who are disposed cheerfully to contribute towards this object. The present price is not therefore set upon the paper, as a pretext for sending it to the poor gratis, as the writer has it.

We are at a loss to know what our subscriber means by "forcibly seizing upon their possessions" unless he calls it so to require from those who are able to pay it, two dollars a year for the paper. But before this is pronounced an exorbitant price, a few items ought to be taken into consideration, such as a limited circulation, and no advertising. Any one can see that much of the work to be done on a paper is the same for a thousand copies that it is for one hundred thousand, and that therefore the larger the circulation, the cheaper accordingly can the paper be afforded. Just so with advertising: the more advertisements it has, the less is required for its support from its subscribers. We neither advertise nor have a wide circulation; and yet the *Review* is not the highest priced paper in the land, according to its size and reading matter, by any means. There are many papers published containing no more reading matter, and bearing the same, and some of them even a higher price. Take for instance "The Israelite" published at Cincinnati, Ohio. It is a paper of eight pages like the *Review*; some larger to be sure, but it has doubtless a wider circulation, and it has three pages and over, of advertisements, and consequently less reading matter, and yet the price is three dollars a year.

But we need not stop to argue this question farther, as no reasonable person upon a moment's consideration, will ever quarrel with the *Review* for exorbitance of price. And we

are sure that if no better reasons exist for discontinuing the paper than those given above, our own conscience at least will be clear in regard to it.

Jehu.

"FOR HE DRIVETH FURIOUSLY." 2 Kings ix, 20.

THERE is a fury in this age. Nothing goes fast enough. Jehu would be a mope now. His clumsy chariot would be run over in a country village. Steam power urges forward conveyance, by land and water, at a furious rate. Gunpowder, by means of modern inventions, is enabled to deal out death and destruction most furiously. Fortunes are made and unmade, cities and towns are built with furious haste. Many too hasty for even the usual fury of the age, find themselves in the prisoner's cell. Men eat and drink, travel and trade with a haste which is almost demonic.

Haste, furious haste, characterizes the present age. Jehu would like such an age, and had his lot been cast upon such times as these, he would have gloried in some modern enterprising project. He was a furious man; and he came to a bad end; and though he did the Lord's work, it was done furiously.

The termination of Jehu's career, shows his true character, as displayed in his doings. Read the account in 2 Kings x, 31. This furious age of wonders will terminate in like manner. Let us beware of being furious in the work of the Lord. I for one lament over my impatience and haste. It is the spirit of the age, that cannot brook opposition and delay. Oh for patience, moderation and love. There was no love in Jehu's composition: all was fury. Perhaps Ahab's crimes called for such an executioner. But Oh, I had rather be like Elijah, than like Jehu.

JOSEPH CLARKE

Portage, Wood Co. Ohio.

APPOINTMENTS.

Providence permitting we will meet with the brethren at Monterey, Sabbath Oct. 10th, and at Battle Creek, Oct. 17th. Let there be a good gathering at Battle Creek, and a preparation of heart for the Lord's Supper.

We now propose spending three Sabbaths in each month in different places away from Battle Creek, provided we succeed in obtaining a suitable team, and shall remember the churches in Burlington, Colon, Hillsdale, Waverly, Monterey, Caledonia, Portland, Locke, and elsewhere in the State. Shall be glad to hear from brethren in different parts of the State, in regard to small conferences this Fall and Winter.

JAMES WHITE.

THERE will be a general Conference if the Lord will, at, or near Bro. McClennerhan's, in the vicinity of North Hyde Park Vt., to commence Oct. 16th, at one o'clock and hold over Sabbath and First-day, and longer if it should be thought expedient. As this meeting is for the especial benefit of the church and cause of truth, it is hoped that the churches will be well represented, and that the brethren will come together with a mind to work, and as far as consistent, to stay until the design of the meeting is accomplished.

In behalf of the brethren. J. C. DAY.

Lancaster, Mass., Sept. 24th, 1857.

Business Items.

A. Abbey. The Address you inquire is Northfield, Vt.

L. Crosbie. You will find your remittance receipted in No. 18 which we send again.

Eliza Foster. What P. O.?

John Goud and Newell Pratt. We continue your papers free.

Geo. Cobb. We will send you *Review* of N. Filio in a few days.

Saml. Treat. We send you 50 cts. worth of books, and for the remainder credit you on the paper to No. 1, Vol. XII.

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. If money for the paper is not in due time acknowledged, immediate notice on the omission should then be given.

FOR REVIEW AND HERALD.

H. Jenny 1.00, x.1. Jno. Whitenack 2.00, xi.1. Jno. Martin 2.00, xii.1. Wm. Van Camp 0.50, xi.14. H. Kenyon 2.00, xi.14. J. F. Carman (1.00 each for J. M. Beardsley and J. Freer) 2.00, each to xii.10. J. Benson 1.00, xi.1. J. W. Becker 1.00, xi.1. S. Reed 0.25, xi.10. W. D. Stockwell 0.25, xi.10. S. W. Long 0.25, xi.10. R. Peckinpough 0.25, xi.10. T. Galloway 0.25, xi.10. Jno. Redding 0.25, xi.10. Wm. K. Campbell 0.25, xi.10. J. W. Peckinpough 0.25, xi.10. Chas. Aslam 0.25, xi.10. Wm. Clark 0.25, xi.10. Wm. Patrick 0.25, xi.10. J. W. S. Galloway 0.50, xi.21. C. P. Worthen 1.00, xi.23. E. Colby 1.00, xii.1. Chas. Kelly 1.00, xi.23. D. Stafford 1.00, xi.23. Wm. Buck 0.25, xi.10. Eunice Russell 1.00, xi.24. John Carter 2.00, xii.1. E. Foster (0.50 each for A. M. Foster and I. Chapman) 1.00, each to xi.23. R. Harrington 1.00, xii.1. A. Kimball 1.00, xi.23. A. Thurber 2.00, xi.1. C. O. Taylor 1.00, xi.14. J. G. Whipple 1.00, xii.1. E. Gibson 2.00, xi.1. R. Lockwood 2.00, xii.1. S. Treat 1.50, xi.1. Eleazer Dunham 1.00, xiii.1. Eleazer Dunham (for Jno. Bond) 0.50, xi.18. S. N. Haskell 1.12, xii.17. M. H. C. 2.00, x.1. M. Ashley 2.00, x.1. H. Russell jr. 2.00, x.1. R. C. Ashley 1.00, x.1. J. T. Ashley 2.00, xi.1. G. L. Ashley 2.00, xi.1. G. Peckham 2.00, xi.1. P. Collins 2.00, xi.1.

FOR REVIEW TO POOR. E. M. C. \$2.00. F. Blinn \$1.00.

FOR BOOK FUND. A. Abbey \$5.00.

FOR MICH TENT. M. Waters \$1.00. M. A. Durham \$1.00. Friends in Burlington Mich., \$5.00. J. F. Carman \$2.60.