

THE 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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J. N. ANDREWS, } Publishing
R. F. COTTRELL, } Committee.
U. SMITH.

JAMES WHITE, Editor.

All communications, orders, and remittances should be addressed to ELD. JAMES WHITE, Rochester, N. Y. (post-paid.)

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"I am Strong in Him."

"I am strong in Him," said a lovely child,
With a feeble voice and a visage mild,
Tho' on his brow was the seal of death,
And he soon must yield his vital breath.

"I am strong in Him"—tho' on a couch of pain,
For many years had the sufferer lain;
But never repined, tho' deprived of his rest;
For the will of his Father he thought was the best.

"I am strong in Him"—tho' in a lowly cot,
Where Poverty reigned, to dwell was his lot,
Where nought of earthly happiness flowed,
But a mother's love on her son bestowed.

"I am strong in Him" said the dying boy,
As his eye lit up with heavenly joy;
For he leaned on one who is mighty to save,
And could carry him safe thro' the gloom of the grave.

"I am strong in Him"—how it lifts the soul
Above the world, with its vain control,
And bids us trust in that sacred Friend,
Whose care for his children never will end.

"I am strong in Him"—be it mine to feel
The weight of glory these words reveal.
In each varying scene who their power can tell,
For if strong in God, then will all be well!

Wilton, N. H.

ANNIE R. SMITH.

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

BY J. N. ANDREWS.

(Concluded)

THE TWO-HORNED BEAST.

It remains that we notice a few of the most important, practical duties that devolve upon us at the present time.

1. First of all, we would name holy living. God has committed to our trust the most precious truths. He holds us responsible for the light with which we are entrusted. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v, 16. The sanctifying effect of the truth must be witnessed in us by others, if we would do them good. Especially must we watch unto prayer. Watchfulness and prayer are mighty weapons with which to resist the devil. Their importance may be seen from the following scriptures:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 1 Pet. v, 8, 9. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi, 18. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke

xi, 9, 10. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James iii, 2. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Pet. iv, 7. "But I say unto you That every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 36, 37.

2. Growth in grace. It is greatly to be feared that the importance of this is too much lost sight of. If we would be final overcomers and stand upon Mount Zion we must be daily overcoming the great foe of our souls. The long suffering of God is meant for our salvation. Let us most faithfully improve the gracious opportunity granted us to perfect holiness in the fear of the Lord.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii, 18. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii, 14. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Pet. i, 15, 16.

3. The duty of searching the Scriptures. This is solemnly enjoined by our Lord. John v, 39. Without this we cannot obey the precept of Peter, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. iii, 15. The sword of the Spirit, the word of God, is an important part of the armor which God has prepared for us. Eph. vi. It is certain that events before us are such that every person will be tested. If the truth of God is understood, appreciated and loved by us, we must examine the Scriptures for ourselves. If it is not loved, the time is not distant when we shall be sifted out. Every thing is before us to deceive and lead astray. The spirits of devils are about to perform the most extraordinary miracles. They will do this, professing to be the spirits of our departed friends. Hence the great importance of a thorough knowledge of the Bible doctrine of the sleep of the dead. The Lord would not have us ignorant concerning them that are asleep.

4. The duty of sacrificing to sustain the cause of God. There is no plainer duty in the Scripture. Ourselves, our time, our means, all that we have, all that we are belongs to God alone. Those who go out to preach the word of God are called upon to make the greatest sacrifice. All are not called to this; but those who are not, if they love Christ and the truth, will gladly sustain those who are thus thrust out. Let not the cause of truth suffer for the means to sustain it. Read Rom. xii, 1; 2 Cor. viii; Luke xii, 33, 34; 1 John ii, 15; Matt. vi, 19-34.

5. The duty of waiting and watching for our Lord's return. Let this ever be our posture, and let all our words and acts be in accordance with our profession, that the end of all things is at hand.

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark xiii, 35-37. "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. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v, 4-6. "And unto them that look for him shall he appear the second time, without sin, unto salvation." Heb. ix, 28. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait

for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke xii, 35-37.

6. Finally let us indeed be Bible Christians. Let the commandments of God and the faith of Jesus be the continual rule of our lives, and the governing principle of all our conduct. May the great Head of the church help us all to perfect holiness in the fear of the Lord.

We have now briefly and imperfectly surveyed this most important subject. Sufficient evidence has been adduced, we think, to satisfy the honest inquirer, that we occupy one of the most solemn and interesting periods in the history of the church. The first and second proclamations of Rev. xiv, in the past, the warning voice of the third angel now addressed to us; the fearful scenes of Rev. xiii, 13-17 about to open upon us; and last of all the seven last plagues to be poured out on those, who, regarding the decree of the beast more than the warning of the third angel, shall be found worshipping the beast and his image and possessing his mark. Who among us will be able to meet the fearful test between the warning of the angel and the decree of the beast? Let him that thinketh he standeth take heed lest he fall.

The situation of the church when the decree goes forth that all shall worship the image of the beast on pain of death, will be precisely that of the three Hebrew worthies whom Nebuchadnezzar commanded to worship the golden image. Read carefully Dan. iii. God saved them by direct interposition. He has promised thus to interpose for his people, but it will not be until the time of trouble such as never was has fully opened upon the world. With this fearful prospect of the coming storm before us; we may well appreciate the words which follow the warning of the third angel. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Verse 13. The following scriptures will show us why those are pronounced blessed who now fall asleep in Christ, and also will show the situation of the saints at the time when God delivers them.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book." Dan. xii, 1. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. xxx, 7. "Oh that thou wouldst hide me in the grave, that thou, wouldest keep me secret, until thy wrath be past—that thou wouldest appoint me a set time and remember me!" Job. xiv, 13. "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops." Hab. iii, 16. "And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke xviii, 6-8.

The conflict with the beast and his image is inev-

itable. But the issue of this conflict is not a matter of doubt. God will interpose to save his people. Though the last act of Satan be to unite all the wicked of the earth in the worship of the beast, and to attempt the utter extermination of the saints, yet God has said the saints shall triumph!

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. xv, 2, 3.

Glorious indeed will be the triumph of the saints. Reader, may it be your lot to join in singing that song of victory upon the sea of glass.

THE LAST WORK OF THE TRUE CHURCH

BY M. E. CORNELL.

"Bind up the testimony: Seal the law among my disciples."

CHAPTER III.

HAVING NOW ascertained what the law and testimony of our text refer to, we are prepared to inquire, WHAT IS THE SEAL OF THE LAW? The seal must be something affixed to the law to point out its author; a particular mark or sign by which the law-giver is designated. It is a token of distinction, or title of royalty. The object of a seal is to show that the person to whose name it is attached, has a right to make laws and demand obedience. It is attached to the name of the law-giver as an evidence of his right to make laws. In order that the laws of men may be valid and take effect, they must be sealed or signed: some title must be affixed to show that they were made by the proper authority. For instance: if the Emperor of Russia should send forth an edict with nothing affixed but the name, Nicholas, it would have no force, and no man would regard it, simply because, as there are many in the empire of the same name, the Emperor's subjects would not know whether the author of the edict had a right to demand obedience or not. It would then be necessary for the document to be returned, and the Emperor's title of royalty added; which would probably be the words, Emperor of Russia, with a stamp of the seal of the empire.

With this view of the subject we shall expect to find something in the ten commandments which will distinguish the God who gave them from all other gods: for the apostle Paul says: [1 Cor. viii, 5, 6:] 'For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God,' &c.

This one God must have a seal [Rev. vii, 2,] or mark of distinction, by which he may be known: else how can the world be saved from idolatry. The true God cannot be distinguished from false gods by his form; for the Apostle says, "No man hath seen God at any time." 1 John iv, 12. Then the sign must be in his law: for the Apostle says again, [1 John ii, 3, 4,] "And hereby we do know that we know him, if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him." As the only way to know God is by his law, a man cannot say he knows him (and say the truth) when he does not keep the law.

We will now read the ten commandments [Ex. xx, 3-17] and examine them closely and see whether we do not find a sign or title which cannot be claimed by any false god. We find that each of the first five commandments, speaks of God; but in the last five, he is not mentioned. We examine critically the first, second, third and fifth, and although they speak of God, yet we cannot tell by them who of all the "gods many," is the author of this law. But we have passed by the fourth. Now if there is any particular mark of distinction in this law by which we may know its author, it must be in the fourth com-

mandment. Let us read it: "Remember the Sabbath day to keep it holy: six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days THE LORD MADE HEAVEN AND EARTH, THE SEA AND ALL THAT IN THEM IS, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Here is the seal. The fact that the author of this law made heaven and earth and all things in them, shows that he has a right to demand obedience of all created intelligences. Baal cannot claim this seal, because he was created. Mahomet or the popes of Rome could not claim it, because they were all created beings: and nothing created, either in heaven or earth, can claim this royal title.

An appeal to the Scriptures will establish the position that the object of this seal is to point out the Creator, and thus save the world from idolatry.

The Psalmist David speaking of the words of God's law, says, "Which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob and appointed a law in Israel which he commanded our fathers, that they should make them known to their children. That the generation to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. lxxviii, 3-7.

The main reason here given for the appointing of a law in Israel and requiring it to be taught to their posterity, is that they may not forget the works of God; which would be the case if they should not keep the law: as David says, speaking of some who turned back from the Lord, [verses 10, 11,] "They kept not the covenant of God, and refused to walk in his law and forgot his works," &c.

The Sabbath of the fourth commandment in the law, being a memorial of God's great work of creating the heavens and earth, they could not, while they kept the law, forget God or his works; for God is seen through his works; as the Psalmist says again: "The heavens declare the glory of God: and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line (rule or direction; margin) is gone out through all the earth, and their words to the end of the world." Ps. xix, 1-4.

If men would know God, the heavens, the work of his hands, declare him. If they would be continually reminded of his works, he has given a fit memorial for that purpose; viz., Six days of labor and one of rest. Thus day unto day "uttereth speech" and night unto night "sheweth knowledge;" and these are a rule or direction continually pointing towards God's great work of creating the heavens and earth in six days and his rest from all his work on the seventh day. Hear David again: "Shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens." Ps. xvi, 2-5. And in another place after declaring that God's work is honorable, great and glorious, he says, "He hath made his wonderful works to be remembered. The works of his hands are verity and judgment: all his commandments are sure: they stand fast forever and ever," &c. Ps. cxi, 4, 7, 8.

If all of God's commandments are sure, and stand fast forever, then the Sabbath of the fourth commandment is yet in existence; and it is by the Sab-

bath institution that God has made his wonderful works to be remembered.

God has spoken by the prophet Isaiah, and informed man how he is to know him: he says, "To whom then will ye liken God? or what likeness will ye compare unto him? Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. To whom then will ye liken me, saith the Holy One? Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. xl, 18-26.

When God gave directions to Israel what they should say to the heathen that were worshipping the works of their own hands, he said, "Thus shall ye say unto them: The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom and hath stretched out the heavens by his discretion." Jer. x, 11, 12.

We come down to the days of the apostles, and find them following the same rule in pointing out the true God. Said Paul and Barnabas, "We preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth and the sea and all things that are therein." Acts xiv, 15.

Once more: While the apostle Paul was viewing the idolatry at Mars' hill, he said unto the men of Athens, "As I passed by and beheld your devotions, (gods that ye worship, margin,) I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein; seeing he is Lord of heaven and earth dwelleth not in temples made with hands." Acts xvii, 23, 24. Here the Apostle in declaring, (pointing out,) the true God has made use of the great seal: the very words used by the prophets for the same purpose. The object of this seal is two-fold: First, it distinguishes the true God from false gods. This is apparent from the scriptures already quoted. Second, it shows that the true God is worthy to receive all honor; and (as men cannot honor God without keeping his law, see Rom. ii, 23) it also shows his right to demand obedience of his creatures. Proof, Rev. iv, 11. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."

CHAPTER IV.

In our examination of this question thus far, we have shown, 1. The object of a Seal. 2. The necessity and importance of a Seal. 3. The nature of God's seal. 4. That the seal of God's law must be in the fourth commandment.

We will now endeavor to show more definitely what is the Seal of God's law. By comparing Rev. vii, 2-4, with Rev. xiv, 1, we learn that that which is called the Seal of the living God is also called the "Father's name;" and we find the same idea expressed in many scriptures, only a few of which it will be necessary here to notice.

We have the following concerning the revelation of God's name to the children of Israel. "And Moses said unto God, behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM shalt thou say unto the

children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." Ex. iii, 13-15.

The phrase, I AM THAT I AM, (according to Barr's Bible dictionary,) signifies, self existence and independence. God was not known by this phrase alone; but with it was connected the fact that he was the God of Abraham, Isaac and Jacob; and this was to be his name and memorial unto all generations. Now we inquire, by what name was God known to them. See Exodus vi, 3. God says, "And I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty," &c. According to Barr, the term Almighty signifies, omnipotence, or ability to do all things. God created heaven and earth and all things therein? Thus we see that the work of creation is alluded to for both Seal and name. Again, the same idea is conveyed in Neh. ix, 3-6. It is declared that Israel read the law one fourth part of a day, and another fourth part they confessed their sins: (a very appropriate work, inasmuch as by the law is the knowledge of sin, see Rom, iii, 20.) Then the priests arose and impressively said to the people, "Stand up and bless the Lord your God." Then they all exclaimed, "Blessed be thy glorious name which is exalted above all blessing and praise. Thou even thou art Lord alone. Thou hast made heaven the heavens with all their host, the earth and all things that are therein."

This text clearly evinces the importance of commemorating the work of creation: because it constitutes the distinctive name of God. But the mass of religionists at the present time despise this name, inasmuch as they do not consider it honorable to keep the seventh day, the true memorial of creation; but they keep the first day to commemorate the work of redemption, which they say is more important; and the memorial of creation is set aside and stigmatized as Jewish, and not worthy to be observed.

Thus in despising the memorial of God's work, they despise his work; and in despising his work they despise his name; and we find that the prophet Malachi has spoken of this very work of dishonoring God and despising his name. In Mal. i, 6, he says: "A son honoreth his father, and a servant his master: if then I be a father where is mine honor? and if I be a master where is my fear? saith the Lord of hosts unto you, O priests that despise my name. And ye say wherein have we despised thy name." God informs them how they have despised his name by a figure of offering polluted bread upon his altar, and saying the table of the Lord is contemptible, &c. Verse 7.

The priests have offered an impure offering by observing the day ordained by the gods of this world, which never was made holy; and they have despised God's name by regarding his holy Sabbath as contemptible. (Jewish.) But God says in verses 10, 11, "I have no pleasure in you, neither will I accept an offering at your hand; for from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." The only way to offer a pure offering unto God's name must be to observe the true memorial of his work; and this we find the mass will refuse to do, even when the will of God is made plain before them; and they will scoff at, and ridicule the idea of celebrating the memorial of creation. Such are spoken of in verses 12, 13. Here God, in speaking of his name, says, "But ye have profaned it in that ye say the table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible. Ye said also what a weariness is it! and ye have snuffed at it, saith the Lord of hosts," &c.

We have seen a literal fulfillment of this prophecy when we have heard the blasphemous railings of some of the latter day priests against God's holy, just and good law, by which they evince that they are not afraid to speak evil of dignities. Jude 8. One minister, speaking of the commandments, said: "I have taken the New Testament and tumbled that old ten commandment law into hell! And another, speaking of the same commandments said: "They are abolished, dead and buried, and do not deserve a grave-stone. It is a miserable, rickety old thunder and lightning law, and always was a curse to man." When speaking of the true Sabbath alone, we often hear the following: "It is a yoke of bondage grievous to be borne;" ("what a weariness is it;") and they call it "Jewish." ("Snuff at it.") Many will admit that all the commandments are good except the fourth, but they say that that is a carnal ordinance; therefore they will not keep it, nor teach men so. To such the great Law-giver makes the following appeal: "And now O ye priests this commandment is for you. If ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings," &c. Mal. ii, 1, 2. He continues in verse 9: "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."

The commandments being all given at the same time, and all written together on the tables of stone, one has kept just as good company as another; and yet men say the fourth is not for us in this dispensation; how just, then, and appropriate is the charge of partiality?

That a knowledge of God's name is of special importance in these last days, when the seven last plagues [Rev. xvi] are soon to be poured out, is evident from the prophetic psalm of David. Ps. xci. After speaking of the noisome pestilence, that shall waste and destroy so that a thousand shall fall at the side and ten thousand at the right hand of him that abides under the shadow of the Almighty, (and declares that no evil shall befall him, nor any plague come nigh his dwelling, &c.;) he assigns the reason why the Lord will thus signally deliver him. In verse 14 he says, "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath KNOWN MY NAME."

God will have a special regard for, and deliver those that know his name; but he will pour out his judgments even upon the priests of the last days who despise it; and the time has now come when God can no longer look upon this sin with allowance; for he has declared that when he brings again the captivity of his people he will be "jealous for his holy name." Eze. xxxix, 25.

When the time of trouble such as never was comes upon the earth, it will find the inhabitants thereof divided into two classes: one class will have the Father's name. [see Rev. xiv, 1,] and the other class will have the mark of the beast's name. See verse 11. The true Sabbath we have seen is the mark of God's name, because it shows his right to make laws. But the beast (Catholic church) has changed the Sabbath from the seventh to the first day; and in this act the Man of sin has exalted himself above the true God. See 2 Thess. ii, 4. Having taken off the seal or sign of God's right and power, he placed his own seal or mark in its stead; and he claims that this very act of changing the day, proves his right to make laws. See Catholic Douay catechism, p. 58.

Question: How prove you that the church hath power to command feasts and holy days?

Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church?

Question. How prove you that?

Answer. Because by keeping Sunday they acknowledge the church's power," &c.

Having now considered the importance of God's name, as mentioned in the Scriptures, by showing the

relation it sustains to the subject of the seal, we return to the positive testimony concerning the design of the Sabbath institution. By comparing Gen. xvii, 11 with Rom. iv, 11, we learn that seal, sign, and token, are synonymous terms, and their signification the same. This prepares us to understand the object of the Sabbath institution as God himself has given it: he says, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." Ex. xxxi, 13. The reason here given for keeping the Sabbath or sign is that Israel may know the true God; but we have before seen that the work of creation is the sign by which the true God is known; we ask, therefore, how the Sabbath can be the sign? Answer: because it is the day on which God rested from all his work; consequently it is a memorial or sign of the work of creation.

This is evident from verse 17. Speaking of the Sabbath, God says, "It is a sign between me and you; the children of Israel for (reasoning in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Again: God has very definitely pointed out the design of the Sabbath by the prophet Ezekiel. Speaking of his people, he says: "Wherefore I caused them to go forth out of the land of Egypt and brought them into the wilderness; and I gave them my statutes, and shewed them my judgments which if a man do he shall even live in them. Moreover, also I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. xx, 10-12.

We have heard it said by man that the Sabbath was Jewish, and that its design was to commemorate the departure of the children of Israel from Egypt; but this is certainly a mistake: for God is here speaking of their departure from Egypt, and he declares that he "gave them his Sabbaths to be a sign that they might know him." Let God be true though all the great and learned of earth should become liars.

Once more. Verses 19, 20. "I am the Lord your God: walk in my statutes and keep my judgments and do them; and hallow my Sabbaths, and they shall be a sign between me and you. THAT YE MAY KNOW THAT I AM THE LORD YOUR GOD."

The Sabbath of the fourth commandment is therefore the sign or seal of God: inasmuch as it is the day on which he rested from all his works. Hence in order to keep in memory and honor the true God, we must rest on the very day upon which he rested.

Therefore we come to the unavoidable conclusion that Sunday-keeping cannot be God's sign or seal as it does not commemorate "his rest from all his work;" and we may add that (as far as God and the Bible are concerned) Sunday-keeping is an unauthorized institution.

And now in conclusion we say: that from the abundance and clearness of the testimony, the position is forever established that the Sabbath of the fourth commandment is the true sign or seal of THE LIVING GOD; and when attached to his law, becomes the SEAL OF THE LAW.

Christian Equanimity.

To preserve an equal temper of mind and tenor of conversation, in the various turns and changes of the present state, argues an excellent degree of holiness.

The condition of men in this world is like the sea, the theater of inconstancy. Their affections are like the winds, some are turbid, others serene and cheerful; some warm and comforting, others cold and sharp; some placid and gentle, others stormy and furious; and it is as difficult to regulate the affections as to order those discordant spirits in the air. They are the most depraved faculties in man: there are some sparks of light and purity in the natural conscience, but the passions are the fountains of sin and folly. By their unruly insurrection the understanding is deposed, and men are brought into a brutish servitude. They are sometimes jealous to rage, sad to despair, dead with fear, drunk with joy and fond hopes of conceited happiness. To free us from their vanity and tyranny is the most noble effect of grace. Bates.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAY 1, 1855.

Jackson Conference.

THIS meeting was held Apr. 20-23. It was not large, but was one of much interest. We were happy to meet our dear friends in Michigan. Bro. Curry and some others, we had never before seen. We had the pleasure of being a hearer most of the time at this meeting, and were much refreshed by the testimonies of brethren, especially in social meetings. Our meetings of business, and consultation in regard to the interests of the cause, and future plans of labor, were spirited and of deep interest. Perfect harmony prevailed. The brethren have a mind to work. Bro. Cornell has already more than half the necessary means raised to obtain another Tent for Michigan. It will soon be decided whether two Tents can be manned out in this state this season.

Brn. Stephenson and Hall of Wisconsin, were present at this meeting, and improved most of the time in preaching the word. Bro. S. has returned to prepare for Tent operations in Wis., while Bro. Hall remains to attend the Conference at Battle Creek.

The Cause in Michigan.

THE cause of truth in this State is onward. All the real friends, and tried stand-bys of the cause are firm. All they require is to be *fully satisfied* that the cause needs their means, and they are ready to help. They make no other calculation than to see the wide and mighty spread of Bible truth. It is to be feared that the work of their accusers has drawn the mind somewhat from the mark of the prize, and that there has been with some a decrease of spirituality. May the Lord help his people to look up to the Sanctuary for strength and life, and while gazing there loose sight of the folly and confusion of their enemies.

We were disappointed in finding the friends of disorder in this State so far advanced. F. Bezzo and wife have left the Sabbath. I. Wyman, in his Westward course, has moved twice since he was settled in the State about six months since; first to Jackson, and then to Grand Rapids. His old friends in the cause of disorder have lost confidence in him, and caution those under his influence to beware of him. So it will be seen that he is disposed of, and that we are freed from the unpleasant work of further exposing him.

The way is opening before the brethren in all directions. With one Tent they cannot fill all the present calls for meetings the coming Summer, and the Brn. feel like taking hold of the work anew. It will be seen that the scourges of false brethren are among their greatest blessings. In these trials they learn profitable lessons. They are calculated to establish and consolidate a deep-rooted church.

Jackson, Apr. 26th, 1855.

JAMES WHITE.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?" Matt. xiv, 2.

[Concluded.]

4. *Northern Lights.* "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel ii, 30; Acts ii, 19. Both the prophet Joel and the apostle Peter connect these wonders with the scenes of the last days; and probably no language could better describe the Northern Lights than the terms used by them. Blood, and fire, and pillars (or "vapour") of smoke.

"The most *anciently published* history of this phenomenon which I have yet seen, is contained in a large 'DICTIONARY OF ARTS AND SCIENCES,' published in London, just about eighty years ago. This, like others published since, gives a full account of the first occurrence of this phenomenon at London, in March, 1716, and states expressly, that the oldest inhabitant there, at that time, had never seen, nor heard of the like before."—*Modern Phenomena of the Heavens*—pp. 7, 8.

5. *The chariots of Nahum mark this as the day of God's preparation.* "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chari-

ots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." Nahum ii, 3, 4. That this scripture is strikingly fulfilled in the rail-road cars of the present day, is acknowledged by professors of religion, and non-professors who have no faith in the speedy coming of Christ. That the day of God's preparation spoken of by Nahum, is the day of his preparation for the Second Advent is manifest from a careful perusal of the first chapter of his prophecy. That such an instrumentality should appear in the day of God's preparation when many are to run to and fro and knowledge to be increased, seems worthy of the providence of God.

6. *The prophecy of Daniel unsealed in the time of the end.* "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. xii, 4.

Here it should be noticed that the book is not to remain shut up and sealed till the end; but "to the time of the end." This period, called the time of the end, evidently commenced about 1798. In Chap. xi, 32-35, the 1260 years of Papal supremacy are referred to. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Verse 35. In 1798, the 1260 years, in which the Papacy had power to put the saints to death, closed, marking the commencement of the time of the end. Since that time, great light has shone upon the book of Daniel. This prophecy, which before had been considered obscure, and was hardly read, has become one of the plainest books of the Bible, and the attention of the people has been called to it.

7. *"Many shall run to and fro."* This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed, and knowledge should be increased relative to the end of the wonders. With this knowledge, which is the truth relative to the coming and kingdom of Christ, many of the servants of God have, for the last twelve years, run to and fro in the land to proclaim the glad tidings that Christ was coming. In 1843 and 1844, there were several hundred ministers from the different churches, devoting their whole time to this subject; besides as many more who had never before preached, who left their farms, shops and stores to proclaim the coming of the Lord. And as they went out on their heavenly mission from city to city, and from town to town, they crossed each other's track, as they "ran to and fro" to sound the alarm.

Behold the facilities of traveling now existing, unknown before the time of the end. Nahum ii, 3, 4. What men have named the "Lightning Train" of cars, carries passengers over the road from Rochester to New York city, a distance of about four hundred miles, in eleven hours. Mails move rapidly by the power of steam, so that publications may be sent thousands of miles in a few days. The way, then, is prepared, and the prophecy is being fulfilled.

8. *"And knowledge shall be increased."* This does not mean general knowledge on all subjects; but it must be limited to the one great subject presented to Daniel by the angel. The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and the Judgment scenes. Chapters xi and xii are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of the just, which, of course, embraces the second coming of Christ. Chap. xii, 1, 2. In verse 6th, one says to "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Mark this: The end of the wonders are the scenes connected with Christ's second coming. In the next verse the answer is given by the man clothed in linen, with a most solemn oath, with both hands raised to heaven. He swears to time. But says Daniel, [verse 8th,] "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?"

The Prophet here makes his earnest inquiries relative to the scenes connected with the Second

Advent; for these were the end of the things shown him. Now read the angel's reply. Verse 9. "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." That is, the prophecy of Daniel that definitely points out the period of the Second Advent, was closed up and sealed till the time of the end. What shall then take place in this period called the time of the end? The answer is given in the next verse. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." The truly wise, those that fear the Lord, will listen to the voice of instruction, and will understand that the day of the Lord is coming, and hasteth greatly, and will prepare.

"But the wicked shall do wickedly, and none of the wicked shall understand." While the wise understand by the opening prophecies that Christ is speedily coming, believe, prepare, and rejoice in the blessed hope, the wicked doubt, scoff and do wickedly.

The great object of the prophecy of Daniel seems to be to bring us down to, and distinctly point out the period of, and events connected with, the Second Advent. The book, then, was given more for the benefit of the generation that should witness Christ's coming, than for any other in past time. Hence the propriety of its being closed up and sealed to past generations, till the time of the end. Then when the generation that is to witness the scenes of the last day is on the stage of action, the prophecy is unsealed, knowledge in regard to it is increased, and many join to warn the world that Christ is coming.

9. *The gospel of the kingdom preached in all the world for a witness.* "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv, 14. This is the first sign given by our Saviour in answer to the question in the third verse of this chapter, "what shall be the sign of thy coming, and of the end of the world?"

The text is often used to prove the doctrine that all men will be converted, and that there will then be at least one thousand years in which all will "know the Lord from the least to the greatest." But it comes far short of proving all this. In order for it to sustain the modern doctrine of a temporal millennium, and harmonize also with the idea that nothing is to be known relative to the time of the Second Advent, it should read something as follows:—This gospel of the kingdom shall be preached in all the world, every individual shall hear it, and become converted, and made holy by it, remain so one thousand years, and then no man shall know anything about the end! But the text only states that the gospel of the kingdom shall be preached in all the world; and the object stated, is, "for a witness unto all nations." "Then," not a thousand years after, "shall the end come."

Is this the gospel in its common acceptance? or is it a particular part of the glad tidings? It was spoken in reference to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world?" therefore it seems proper to apply it to the proclamation of Christ's second coming.

But if it be applied to the gospel in the common acceptance of the word, the circulation of the Scriptures in so many different languages and dialects during the last half century, and missionaries sent to all the nations of the globe, are sufficient to fulfill the text. The heads of all the missionary departments tell us that there is not a nation on the earth to whom the gospel has not been preached.

But if Matt. xxiv, 14, be applied to a particular part of the glad tidings, namely, the second coming of Christ and the end of the world, the fulfillment is equally evident. For testimony showing the fulfillment of this text, see J. N. Andrews' work on Rev. xiv, pp. 23-35.

10. *Scorners of the last days.* "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell

asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii, 3, 4. That this sign of the last days has been strikingly manifested is a fact which few persons will attempt to deny. The preaching of the immediate coming of Christ has manifested the most profane scoffing even among the ministers and members of the various churches, as well as the professed infidel or the drunkard. And yet the church professes to be laboring for the conversion of the world!

11. *Heaping up of treasures.* "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were were. Ye have heaped treasures together for the last days." James v, 1-3. This sign which was to distinguish the last days has been fully manifested. Every kind of speculation seems to be in operation, that men may heap up treasures for the last days. Banking corporations, manufacturing corporations, rail-road companies and the like seem to swallow up almost all classes of men in the reckless pursuit of wealth. Witness also the gold digging of California and Australia. As examples of the hire of the laborers kept back by fraud, we point to the condition of the laboring classes of Europe, and to three millions of slaves at home. "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the God of Sabaoth." Verse 4.

12. *Perilous times of the last days.* "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 1-5. The most startling fact in that which is here recorded, is that all the foregoing classes are to appear in the professed church, in the last days. We submit to every candid mind the fact that this sign is now fulfilled before our eyes.

13. *Iniquity abounds.* "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. xxiv, 12, 13. The "end" here mentioned is the end of the world spoken of in verse 3, in connection with Christ's coming. Then, just prior to the end, iniquity is to abound, the love of many wax cold; but the faithful soul that endures the perils of this time, will be saved when Jesus comes. This deplorable state of things is spoken of by the Apostle in 2 Tim. iii, 1-5.

This dreadful picture represents the main body of the nominal churches of the last days. It is not a representation of that portion of the community who make no profession of religion; but of those who have a "form of godliness." Iniquity abounds in the church, which calls down the frown of God, and the love of the body has grown cold. "From such turn away." This is in harmony with the voice from heaven, "Come out of her my people." Rev. xviii, 4. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, [thing is incorrectly supplied,] and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 16-18. "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; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves

teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 1-4.

"Luther said, just before his death in 1546: 'The day of judgment is not far off; yea, will not be absent above 300 years longer.' And speaking of the state of things near the end, while writing on the prophetic periods of Daniel, in his German Bible, he says: 'About the consummation of these periods, this gospel will be shut out of all the churches and confined to private houses.'"

"Dr. Cotton Mather, who died about 100 years since, near Boston, a little before his death wrote on the second coming of Christ. And he confidently affirmed, from the word of God, that the end of all things was near at hand, and gave it as his settled opinion, that there were persons then living who would live to witness the coming of Christ in the clouds of heaven; and that a little before the burning day, the nominal church would be in a fallen and corrupt, or lukewarm state; and to use his own words: 'It will be like a dead, putrid carcass, having no faith in the Lord's coming' Yes, Jesus declared, 1800 years ago, that there would be but little of this faith when he comes. How fearfully it is now fulfilled! How few believe in his coming!"

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

"Says Charles Beecher: 'Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!'"

The world is full of iniquity and crime. "As it was in the days of Noah," and of "Lot," "so shall it be also in the days of the Son of man." Mankind was then so corrupt that God had to destroy them off the face of the earth. But the sins of this generation are more heaven-daring than those of any former generation since time began; and the only reason why the wrath of Almighty God is not at once poured out, is because of the intercessions of Christ for his scattered people. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. i, 9.

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

14. *Cry of peace and safety.* "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape. 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. Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. v, 1-6.

Two distinct classes are here spoken of. One class, called brethren, have an understanding of the times and seasons, and know perfectly well that the day of the Lord will come on the wicked as a thief. They are not in darkness so that that day should overtake them as a thief. They are the children of the light and of the day. They are not asleep; but awake and watching for the day of the Lord. The other class will not understand the times and seasons; and although the day of God's wrath is hastening upon them greatly, they will be crying, "peace and safety." They will be in darkness, or without knowledge as to the approach of the day of the Lord, and sudden destruction will come upon them as a thief in the night, and there will be no escape for them. The two classes are represented thus: One by a person awake and watching; the other by a person asleep.

We will first notice the doctrine of a temporal millennium, or the conversion of the world and spiritual reign of Christ 1000 years before the Judgment. This unscriptural doctrine, so generally held by the churches of this day, is of quite recent date, and is well calculated to lull the church and world to sleep. While looking for the world's conversion, they will not be expecting the day of the Lord. It will come upon such as a thief. The first that taught the modern doctrine of a temporal millennium was Daniel Whitby, who

died in 1726, aged 88. He taught that the reign of Christ during the 1000 years was not personal, but spiritual.

Our Lord taught that the wheat and tares should grow together until the harvest; and the harvest is the end of the world. And that as it was in the days of Noah, so shall it be also at the coming of the Son of man. "Wide is the gate," said our Lord, "and broad is the way, that leadeth to destruction and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, 14. He does not say that the narrow way to life is to grow wider and wider till the whole world can walk in it.

The doctrine of universal salvation is also of recent date. It is a fable of the last days to lull its thousands to sleep. It is a device of Satan to close the ear against the warning voice of truth. The Universalist has taken the advantage of the unscriptural doctrine that all men have immortality, and that the sinner is to wait eternally in hell fire, and has built himself up on these errors found in the creeds of the churches. But lay out the doctrine of immortality through Christ, and obtained at the resurrection of the just, at the second coming of Christ, and the Universalist is "done over" at once.

But we are of the opinion that this cry of peace and safety is yet to have a more perfect fulfillment in the wide-spread delusion of Spiritualism. That "ism" has no Devil, no judgment and no punishment of the wicked. All enter some one of the circles of the spirit world at death. There the vilest find pardon of sins committed in this world, and ascend in triumph to the higher circles!! All are safe; for although they may be guilty of crime of the blackest dye, yet at death they can do nothing less than to enter some one of these lower circles.

15. *Magicians like Jannes and Jambres.* "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." 2 Tim. iii, 8. These two men were magicians, who withstood Moses by performing the same miracles that Moses performed. Thus persuading Pharaoh that Moses was a magician like themselves. Modern Mesmerizers, Psychologists, Biologists, and Spiritualists, now claim to perform the same miracles by their magic arts, and the aid of familiar spirits, that our Lord and his apostles performed by the power of God in attestation of their being sent of God. These modern magicians openly declare that Christ and his apostles wrought all their miracles in the same manner that they now perform theirs. And it is an undeniable fact that they have to a very great extent instilled this doctrine into the public mind. This sign of the last days is now manifestly fulfilling before us.

16. *The days of Noah and Lot,* are set forth by our Lord as examples of what the state of the world will be at his second coming. The world was warned of coming wrath; but they heeded not the warning. Their unbelief did not prevent the fulfillment of God's threatening. Nor will the unbelief of the present generation prevent the fulfillment of God's threatening which has been addressed to it. Here are our Lord's words. Certainly they are a faithful picture of the present day. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." Matt. xxiv, 37-39; Luke xvii, 26-32.

17. *"Distress of nations with perplexity."* Luke xxi, 25. The present condition of the nations of Europe presents a complete fulfillment of this prediction.

18. *"The nations were angry."* Rev. xi, 18; Joel iii, 9-12. This is one of the events in the days of the voice of the seventh angel. Is it not now strikingly fulfilled?

19. *The holding of the four winds.* See Rev. vii, 1-3. Notwithstanding the anger of the nations, and their hostile attitude toward each other, they

have thus far been held in check in the most surprising manner.

20. *The faithful and wise servant giving meat in due season, and the evil servant saying, "My Lord delayeth his coming."* Matt. xxiv, 45-51; Luke xii, 42-46. Has not this sign also been completely manifested? The faithful servant in view of the signs of his Lord's speedy return, has been faithfully warning his fellow men of impending judgment. The evil servant has been saying, "My Lord delayeth his coming," and has united with infidels and drunkards in reviling those who have faithfully warned their fellow men. This cry of peace and safety will be followed by swift destruction.

21. *The Three Angels of Rev. xix, 6-12.* By reference to the Tract on this subject it will be seen that the first and second angels are fulfilled in the past, that the present is the period for the third, and that the next great event in the prophetic chain is the wrath of God, and the coming of the Son of man. The third message brings to view the patience of the saints, and the keeping of the commandments of God and the faith of Jesus. It is a remarkable fact that since the period of great expectation and excitement relative to the second coming of Christ, the commandments of God, and the faith of Jesus have been subjects of thrilling interest to many, and thousands have turned to keep the Sabbath of the fourth commandment, as embraced in the "commandments of God."

We have now passed through this subject, and have pointed out some of the most prominent signs of the immediate coming of the Son of man, and have shown their fulfillment by well known facts. We have seen the signs given the Jews to prove to them that Jesus was the true Messiah; also the numerous and impressive signs of his second advent. Christ said to the Jews, that the men of Nineveh would rise up in the Judgment and condemn that generation. Also, that it would be more tolerable for the land of Sodom in the day of Judgment than for them. If you reject greater light, how will you stand in the Judgment? Will it not be more tolerable for the Jews in that day, than for you? O reject not the plain word of the Lord, now fulfilling before your eyes. Prepare to meet thy God.

If you love the glorious appearing of Christ, hold fast the rejoicing of the hope, live humble, keep the commandments of God and the faith of Jesus, and soon you will receive a crown of life with all who love his appearing. How natural for those who really love Christ, to love his appearing. A lack of love for his glorious appearing, betrays a want of love for the dear Saviour. The following by John Hooper, England, is to the point:

"It was a prominent characteristic of the primitive Christians 'that they loved Christ's appearing,' and looked forward to it as the period that would consummate their happiness. Surely, if our affections were placed on the Saviour—if he was to us the chief among ten thousand, and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison with him—we should desire his return—we should long to 'see him as he is'—should pray, 'thy kingdom come'—'Come, Lord Jesus, come quickly.' 'Why is his chariot so long in coming? Why tarry the wheels of his chariot?' The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point that I cannot refrain from quoting them. 'Let us suppose,' says he, 'for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'Oh no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming—I may die first, and that will be exactly the same as his coming to me?' Let her assertions of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her lord, and probably fixed upon another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them which describe the time and circumstances attendant on his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had

never mentioned the month, far less the day or the hour when it was to take place. Though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctified, and unconverted state, than all the noisy protestations at Annual Meetings, all the Bibles and tracts circulated, and missionaries sent out, are proofs of the reverse."

Letter from Sr. Post to Sr. Hurlbut.

DEAR SISTER H:—The Lord deals bountifully with me. O how great is his goodness to them that fear him, and such as hope in his mercy. I have never been so much blessed, till within a few months past. I have received more light and help from keeping the Sabbath; the light shines clearly; the glory of the Lord is more manifest to my enraptured vision. The coming of our Lord Jesus Christ seems to be very near; day and night I look for and hasten unto it. My thoughts and expectations are continually centered in Him. My hope is like an anchor to the soul, sure and steadfast. This truth is my shield and buckler, by which I am enabled to quench all the fiery darts of the wicked. My cares for this world, and the things of this world, lessen, while those of the kingdom absorb my affections. This text of scripture has been much on my mind. "Be careful for nothing; but in everything by prayer and supplication with thanks-giving, let your requests be made known unto God." O how I love the Bible, and the impression that it makes upon my mind is blessed. "This is the covenant that I will make after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." It is easy keeping the commandments of God when written upon our hearts, when we are sanctified by his spirit, and what peace and comfort flows from doing his will. My experience daily proves to me that "great peace have they which love thy law and nothing shall offend them."

I have some trials and temptations, but I would cleave closer to the Lord. "Greater is he that is in you than he that is in the world." Again, "who is he that will harm you if ye be followers of that which is good." We have the world and the devil to contend with, but all heaven is interested for our salvation. Bless the Lord, we shall overcome if we trust in him, and have our eye continually unto him,

He that gives the knowledge through inspiration, says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life;" also, "the Lord knoweth how to deliver the godly out of temptation." His condescension should inspire us with feelings of the deepest gratitude. The sacrifice has been made for us; the sacrifice of the only begotten Son; the spirit and the word given: all, all has been done for our salvation. We can fail of the kingdom, but need not if will give earnest heed to the things written. If we will take for our example the prophets, and endure the afflictions with patience that is shortly to come on all the world—our sufferings will soon be over. The end of all things is at hand. The awful crisis approaches, when he that is unjust will be unjust still, and he that is holy will be holy still. The impending wrath of God will soon burst upon a wicked world, and who shall abide his coming, or who shall stand when he appeareth? John says, "The world passeth away and the lust thereof: but he that doeth the will of God abideth forever." H. S. POST.

North Stonington, Mar. 17th. 1855.

OBITUARY.

It becomes my painful duty to record the death of our beloved brother, Samuel T. Cranson. His disease was consumption. He fell asleep without a struggle or groan, on Tuesday, April 10th, at 15 minutes before 4 o'clock, P. M., aged 33 years, 1 month and 7 days. He has left a faithful companion and three children to mourn his loss. They sorrow, but not without hope. His confidence in the present truth was unshaken to the end. He endured his last sickness with extraordinary patience, and met death like a Christian. For the comfort of the saints of like precious faith, we copy some of the last words of our much lamented Brother. Among his last were the following: "O what patience! O what resignation! The Lord has let me feel some of his glory today. The Sabbath, O that blessed truth. O how precious! Keep your eye on the kingdom. The kingdom is coming; it is coming, and Jesus is coming soon. There is Mr. —. O that he would give up his Universalism, and keep the commandments;

then his religion would stand by him. I am testing mine now. O glory! Glory! Don't look to the cross for your atonement. You are too fast; look to the heavenly Sanctuary where Jesus is, and confess your sins. O the third angel's message; it is truth; it will gather out a few honest ones for the kingdom. Tell the brethren to hold on to the third angel's message; it is right; it is SOLID AS A ROCK." He often repeated—"All's well—Not a cloud—Not a doubt—Perfect peace—I long for rest." His last sentence was, "I thank the Lord for patience."

I had the privilege of being with him in his last hours, and (agreeable to his request) preached his funeral sermon. We spoke on the "Christian's hope" from I Thess. iv, 13, 14, which seemed to make a favorable impression upon the minds of the large audience assembled on the occasion.

This faithful servant of God quietly rests in hope, and will soon come forth to enjoy an eternal life of glory in the Kingdom of God. Amen!

M. E. CORNELL.

DIED in this city, April 26th, Oren Hewett, aged about 50 years. For several years past Bro. H. had been gradually wasting with consumption. The past winter he was very feeble, though able to sit up the greater part of the time. On the day of his death he appeared unusually cheerful, and was apparently stronger than he had been for some time previous. His death was sudden, being caused by hemorrhage of the lungs, so that he was not able to speak.

Of Bro. Hewett it may be truly said that none knew him but to love him. He was an example of piety such as is rarely met with. Unaffected humility and unfeigned faith were striking features of his Christian character. But perhaps the fact which is most worthy of remembrance was his practical illustration of James ii, 2. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Bro. H. was kindly cared for in the family of Bro. Orton, who did everything in their power to minister to his comfort. But he sleeps in Jesus and is blessed. "Mark the perfect man, and behold the upright: for the end of that man is peace."

J. N. ANDREWS.

Rochester, N. Y., April 29th, 1855.

Brother John Wright sleeps in Jesus after a short sickness of about two weeks. He died March 22d, aged 80 years. His last days were attended with much hard pain. He had been a keeper of the Commandments of God about four years. Much of the time he was able to walk six miles to meeting. He had always made a great sacrifice to meet with the children of God, and we have the best reason to believe that he will come up in the first resurrection, and be rewarded with eternal life. J. HART.

Northfield, Vt., Apr. 6th, 1855.

DEAR BRO. WHITE:—I write to inform you of the death of my oldest son, Joseph Clough Jr., who died on the 20th of April last, of consumption, in the 25th year of his age. I trust he sleeps in Jesus; and I would bow in humble submission to God's righteous will, knowing that he doeth all things well.

Last Summer, though sick, he attended the tent-meeting at Sutton, Vt., which was the first and only time that he ever heard any preaching under the third angel's message. He there became convinced that the seventh day is the Sabbath; but he did not make up his mind to keep it until last Winter, when he gave himself to the Lord, to try to serve him, and keep all his commandments. Will brother Hutchins come and preach a sermon in reference to his death? From your unworthy sister.

HANNAH CLOUGH.

Lyndon, Vt., Apr. 25th, 1855.

COMMUNICATIONS.

From Bro. Bates.

DEAR BRO. WHITE:—Since my last, of the 14th, March, I have been visiting and holding meetings in Johnson, Stowe, Bristol, New Haven, Panton and Ferrisburg, Vt., Low Hampton, Milton and Ballston, N. Y.

March 14th and 15th, held evening meetings in Johnson Village and vicinity. Severe and stormy, but few in attendance.

In Stowe on Sabbath and First-day, 17th and 18th, a goodly number attended, and many seemed anxious to hear the word; but still the meeting did not move with all the freedom and spirit that God would have his people enjoy on such occasions. How desirable that the children of God should be active and vigilant in removing all hindering causes which tend to check the free course of the Spirit, that they may not be deprived of the divine blessing designed for them on occasions of their holy convocations.

Bro. Bingham conveyed me to Waitsfield, and over the green mountains westward to Bristol, where we attended to our appointment for an evening meeting the 20th.

Sabbath, March 24th, we had a profitable season in New Haven, with the Brn. of that place and Panton, at the house of Bro. Elon Everts. From thence, in company with Bro. Sperry, we held several meetings in Panton and Ferrisburg, to April 2d. We believe our labor was not in vain.

April 3d, 4th and 5th, spent in visiting and meeting in Low Hampton and Milton.

Sabbath and First-day, 7th and 8th, our meetings were at the house of Bro. Young, and the school-house in Ballston. The subject of the last message was listened to with interest. We trust that some who have heard but little of our blessed hope in these parts until recently, are now investigating, and will come to a knowledge of the whole truth. My way from this is towards the south.

Ballston, N. Y., April 10th, 1855. JOSEPH BATES.

P. S. Since the 12th inst. I have been laboring in Troy and vicinity, Blooming-grove and Albany. Some six which are heads of families have decided to keep the Sabbath in the first mentioned place; also two others in Blooming-grove. Some others are examining and almost fully persuaded; also in Albany. Sabbath, 21st inst., a little company came together in Troy to celebrate the creation of the world, desiring evermore to keep in memory the holy name of God; also to keep all his commandments, and the faith of Jesus as taught in the third angel's message. In accordance with the testimony of Rev. xii, 17, "the dragon was wrath," and made it manifest through some of his loyal subjects of the Methodist E. church. One of their class-leaders in their meeting contended that they had something better than the law of God to talk about. The minister and some of the members of his church seemed much troubled because one of their members opened his dwelling house for us to preach in. This was one of their stated places for a weekly class-meeting. I was told that when the time for their class-meeting came, which was a few days after our meeting, that neither class-leader nor one single member appeared. It is truly wonderful to see how indignant professors of religion will be, if they hear of any person in their midst arguing the necessity of keeping the weekly Sabbath of the Bible, and the commandments of God. My P. O. address will be Fairhaven, Mass., after the first of May.

Troy, April 22d, 1855.

From M. J. Bartholf.

DEAR BRO. WHITE:—I have been receiving the *Review* nearly one year, whether from the Office or some private friend I know not; but for quite a length of time I have been impressed with a duty to communicate to you the reception; not only acknowledging God's holy day to be the seventh, but to fulfill another law, viz., Owe no man anything.

I have been a member of the Baptist Church about eleven years. The first time my attention was called to the subject of the Sabbath, was about three years since, when our minister preached a discourse on the change of the Sabbath from the seventh to the first day of the week. I thought at the time I could not see as much divinity in the explanation of the change as I could in the institution; but I thought that it was rather a busy time with him, that he had only failed to look up the evidence.

About one year after, Elder Hull, a Seventh-day Baptist from Milton, gave a few lectures at our church. I heard two of them. As his position conflicted with my own view, I felt called upon to give an answer to every man that asketh a reason of the hope that is in us with meekness and fear. 1 Pet. iii, 15. I commenced looking, that I might be thoroughly furnished with a Thus saith the word of God, to justify my practice.

Some over one year since there were two men here who gave a few lectures. [Their names I did not learn.] They were called Sabbath Adventists. Three of their lectures I heard, which started me out anew for my reasons for Sunday-keeping; but the more attentively I read to find out the mind of Christ and the apostles, I became convinced that it was against me. I found that Christ and the apostles enjoined the observance of the law of the ten commandments as holy, just, and good; that law which says, Remember the Sabbath-day to keep it holy: the seventh day is the Sabbath of the Lord thy God.

Christ says, The Sabbath was made for man; therefore the Son of man is Lord of the Sabbath. Mark ii, 27, 28. Luke says, They rested the Sabbath-day according to the commandment. Luke xxiii, 56. James says, For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii, 10.

I became convinced nearly one year since that I was practicing an error and had no better reason to give than the child's common reason when they are caught in disobeying, and that is, "Canse!" or if I added any thing more to this short, comprehensive answer, it would only be an equivalent. I could no longer apply the words, holy day, to the first day of the week, and when I would hear it from others, the question would come to me. What makes a day holy? men's worshipping on the day? or God's setting it apart and sanctifying it? The answer would come, God is the law-giver: men are the subjects. My change gives me a reason for my practice, which is easy and comprehensive: first, to the law and to the testimony. Isa. viii, 20. Remember the Sabbath-day to keep it holy: the seventh day is the Sabbath of the Lord thy God. Ex. xx, 8, 10. But one will say, Why not continue to celebrate or regard the first day as the Sabbath from the resurrection of Christ from the dead? Let Paul give the reason: If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; [Rom. vi, 5;] and again, Else what shall they do, which are baptized for the dead, if the dead rise not at all: why are they then baptized for the dead? 1 Cor. xv, 29. Can it be that there are two apostolic ways to celebrate Christ's resurrection? I conclude not; and that this is the way walk ye in it. This has been the hardest cross for me to take up since I first embraced religion: realizing the inconvenience and the reproach which awaits me from my fellows. I never had the privilege of holding any conversation on the subject of the Sabbath with any one that keeps the Lord's holy day. My rule is the Bible the rule of faith and practice. Let others do as they may, as for me I will try to serve God by keeping all his commandments, and his commandments are not grievous. 1 John v, 2.

M. J. BARTHOLF.

Whitewater, Wis., Apr. 18th, 1855.

From Bro. Post.

DEAR BRO. WHITE:—Our time is yet rolling on, but we are looking for the coming of the Lord, and soon I think he will appear to take his children home. O, what a day when all the saints get home where there will be no more sorrow or sighing, tears or pain; then there will be no more, Lo here! or, Lo there! but we shall be with our Lord for ever.

There are but few here who keep the Sabbath; indeed, there are none but ourselves, and one sister; but there are some who seem to be looking at the subject, and we wish to have them understand our present position; and in order for this I enclose \$— for tracts.

Yours in the bonds of a peaceful gospel.

J. G. POST.

North Stonington, Apr. 1855.

From R. B. Wheeler.

DEAR BROTHERS AND SISTERS:—I take my pen to say that I am still striving to keep all the commands of my heavenly Father. I do not expect to be exempt from trials, if I belong to the household of God; for he has said "it is through much tribulation we enter the kingdom of heaven." I see, to be in reality the faithful children of God, we must be established in all the blessed truths of the gospel, and follow on to know the Lord; I am not ashamed to be numbered among the few, the "little flock," to whom it is the Father's good pleasure to give the kingdom. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I know in obeying the commands of God there is a reward in this life, a consciousness of doing his will, and enjoying the witness that our ways please him.

I believe the blessed Jesus is soon coming to raise the dead, to change the living, to redeem his saints, and bid us welcome into his kingdom. Is it possible that such worms of the dust as we, should ever realize the fulfillment of such exceeding great and precious promises? O yes! all God's promises are yea and amen, in Christ; and if we are united with him as the branch is to the vine, we can claim them ours; and if we do not enjoy this unity we cannot be admitted to the marriage supper of the Lamb. It is our blessed privilege to know our sins are forgiven; for we read of "his Spirit's witnessing with our spirit," our adoption in his family. "And if the Spirit that raised up Christ from the dead dwell in us, he that raised up Christ shall quicken our mortal bodies." O how important it is to have Christ dwell in us, that we may bring forth the fruits of righteousness.

The apostle John taught the church "not to believe every spirit, but to try the spirits, whether they were of God," and gave this one great test: "Do they confess that Jesus Christ has come in the flesh." This cardinal doctrine of the primitive church was the

great touchstone. Let a man claim never so much inspiration and prove it never so plausibly, if his doctrine is not one of the Bible, his spirit is antichrist. The Bible has told us plainly what the fruit of the Spirit's work in the soul will always be. It is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." O let us with fresh vigor take the whole armor of God, that we may be able to stand in the evil day—having done all to stand.

Yours seeking immortality.

R. B. WHEELER.

Worcester, Mass., Apr. 24th, 1855.

From Bro. Titus.

DEAR BRO. WHITE:—I would say to the brethren scattered abroad that there are a few in this place who are trying to keep the commandments of God and the faith of Jesus. It is but a short time since we first saw it our duty to keep the Sabbath of the Lord our God. We thank God for the light we have received in his blessed word. Bro. M. Curry has been here and preached to us on the third angel's message and subjects connected therewith. A good interest is manifested here. Some have embraced the present truth, and others are searching for the truth. We think if Bro. Curry should return here, or some other messenger of truth should come and preach to the people, that good might be done in the name of Jesus. And now, dear brethren, let me exhort you to be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. O that we may be able to keep all of God's commandments, observing his holy Sabbath day with the rest, that when Christ leaves the heavenly Sanctuary, our sins may be blotted out and we be prepared to meet him in peace.

Yours in hope of immortality at the appearing of Jesus.

JAMES H. TITUS.

Perry, Shiawassee, Co., Mich., Apr. 1855.

From Sister Finch

DEAR BRO. WHITE: The duty of parents to their children and the example they should set before them, is a subject that has rested with much weight on my mind for some time past; and which I consider to be of vast importance in these last days, as children are forming characters for eternity; and impressions can be made easily upon their young and tender minds. Children will follow the example that is set before them, and we that have the care of them, in the first place, must be in possession of the meek and tender spirit of Jesus, and have our words well chosen and seasoned with grace. If we speak one improper word, how easily they retain it. If we manifest any feelings of impatience, how readily they imbibe the same spirit. We cannot correct our children for what we indulge in ourselves. We must get right ourselves, then we shall be in a condition to help them to get right. But who is sufficient for these things? We must go to Him for wisdom who has promised to give to all men liberally; and upbraideth not, and it will be given us.

But, says one, my children do not reform, but rather grow worse instead of better. I don't see it of any use to correct them. Say not so, but stop and consider upon your own ways, get your heart right before God, and meditate upon the example you have daily set before them. How unlike Christ! O seek the Lord with all your heart, fast and pray until you have gotten the victory; then the sad tale of disobedience will be changed. We must do our duty, then ask God to help us, and to temper their dispositions. He will hear us, for his ear is ever open to the cry of the righteous. Care should be taken to keep our children from the society of the unruly and disobedient, and those who use improper language. O that the spirit of meekness and patience may ever be ours to possess; and the example before the few committed to our trust, be upright, and one that is worthy of our imitation.

M. S. FINCH.

Roosevelt, N. Y., Apr. 19th, 1855.

From Bro. Brigham.

DEAR BRO. WHITE:—I am trying to keep the commandments of God and the faith of Jesus. I wish to say to all that I want to be found without spot or wrinkle upon my garments. Let us watch, and stand fast in the faith, and be strong. If any man be in Christ he is a new creature: old things are passed away, behold all things are become new. Thanks be unto God for his unspeakable gift. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Paul says, Bear ye one another's burdens, and so fulfill the law of Christ. O let us not be weary in well-doing; for in due season we shall reap if we faint not. Let all bitterness, wrath, and anger, and clamour, and evil speaking, and

