

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. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTELL, } Corresponding
and STEPHEN PIERCE, } Editors.

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Battle Creek, Mich.

LIVE FOR GOOD.

LIVE not for self, oh child of earth,
Seek not thy good alone;
Arouse thy dormant energies—
For years of sloth atone,
Awake to better, nobler deeds,
Attain to a holier life;
Let not thy ardent zeal be quenched
In the din of worldly strife.

Go forth, and wheresoe'er you pause,
A genial ray impart;
Breathe soothing tones of hope and peace
To the sorrow-stricken heart.
Shrink not to clasp thy brother's hand,
Scorn not affections worth;
Forget not thou, the light within
Is of immortal birth.

Go watch beside the couch of pain,
Go cheer the sufferer now;
Trend softly—cool the parched lips,
And fan the fevered brow.
Point to a Saviour throned above,
Speak of the life He's given;
Touch gently every tender chord—
'Tis love that wins to heaven.

Then linger in thy wanderings oft
Where childish footsteps tread;
Lure to thy side the youthful band—
Murmur no word of dread.
Watch the expanding of the mind,
Kindle a spiritual ray;
How brightly may the "spark divine"
Bloom in eternal day.

With courage act, and bravely bear,
Meekly perform each deed;
Know'st thou not thine earnest work
Shall win a glorious meed?
The good each sacrifice hath wrought
A heaven of bliss will tell;
A dazzling crown awaits thee there—
Then Christian, labor well.—*Sol.*

SIGNS OF THE TIMES.

[Continued.]

The faithful watchman, who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the Prophet of God, "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. xiii, 6-9.

Most dreadful day! And is it near, and hasting on as fast as the rapid wheels of time can bring it? Yes, it hasteth! It hasteth greatly! What a description given by the prophet. Read it, and as you read, try to feel how dreadful will be that day. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i, 14-18.

Now we hear the "peace and safety" cry, from the pulpit, and all the way along down to the grog shop. "Where is the promise of his coming," is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. ii, 11, 12. "And 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; they shall be dung upon the ground." Jer. xxv, 33.

The last plagues, in which is filled up the wrath of God, now bottled up in heaven, waiting for Mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy-seat, and put on the garments of vengeance, never to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all heaven, Let them alone. The groaning, weeping, praying, preaching church on earth, who in the last message use every means within their reach, and employ every power of their being to sound everywhere the Loud Cry, lest the blood of souls be found in their garments, are now bushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon expected Lord, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11.

Now the ministers of truth and righteousness have a message for the people, and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard

as steel, provided a few may be reached, and gathered into the truth. But then they will have no message. Now their prayers and strong cries go up to heaven in behalf of sinners. Then they will have no spirit of prayer for them. Now the church says to the sinner, Come, and Jesus stands ready to plead his blood in his behalf, that he may be washed from his sin and live. But then salvation's hour will be passed, and the sinner will be shut up in darkness and black despair.

It will be a day of mourning and lamentation, and famine for hearing the words of the Lord. "I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii, 8-12.

Now the word of the Lord may be heard; but sinners, in and out of the churches, do not prize it. Then it will not be heard; for the watchmen set to watch, and sound the alarm of danger, will be called down from their high stations. Now the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or drives the humble servant of Christ from his door. But then will they go in search for it. They shall wander from sea to sea, and from the north even to the east, but they cannot hear it. They shall run to and fro to seek the word of the Lord, but shall not find it. From city to city, from State to State, from one country to another, will they go to find a man commissioned of high Heaven to speak the word of the Lord, but such an one is not to be found. All such will then have finished their high commission. The word of the Lord! The word of the Lord! Where can we hear it? is heard in every land. One general wail, The word of the Lord! goes up to heaven, but the heavens are brass. Then will the people turn and rend the false shepherds who deceived them with the cry of "peace and safety." Children will reproach parents for keeping them back from walking in the truth, and parents their children.

The miser now loves his money, and holds it with an iron grasp. But it will be said in that day, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v, 1-3. Now silver and gold may be used to God's glory, for the advancement of his cause. But in that day they shall cast their silver into the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity. Eze. vii, 19. Now they may lay up a treasure in heaven, bags that wax not old. Now they may deposit in the bank of heaven, and deliver their soul. Then, overwhelmed with terror, they will cast their wealth into the mire of the streets; but "neither their silver nor their gold will

be able to deliver them in the day the Lord's wrath."

THE FINAL SEPARATION.

Verses 40, 41. "Then shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left." This language was designed to illustrate the final separation of the righteous and the wicked. Many husbands and wives, parents and children, brothers and sisters, will then part, never to meet again.

THOSE WHO WATCH WILL KNOW THE TIME.

Verses 42-44. "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

The day and hour of Christ's second coming is not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. The Sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the 1335 days. But that these events occur before the second appearing of Christ, is susceptible of the clearest proof. Both these prophetic periods terminated in 1844. But we cannot give a defence of our position in regard to these periods in this work.

The time from the end of the prophetic periods to the coming of Christ is emphatically the waiting, watching time. Those who watch, as our Lord commands, will know the time. No man will make it known; for it is not revealed to man in the Scriptures. Angels will not make it known, though they may minister to, and communicate with, the children of men. Neither will the Son. But the Father will make it known when he speaks again from heaven. He once spake the Ten Commandments in the hearing of the people. His voice then shook the earth. When he speaks again, the heavens and earth will both shake. Says Paul, "Whose voice then shook the earth; but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. xii, 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake." Joel iii, 16.

Probably there is no prophecy that better describes the present state of unbelief prevalent in the world in regard to the second advent, caused partly by fanatical time-movements, than the following: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged; and every vision faileth? Tell them, therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. xii, 22-25. The burden of this prophecy is time; therefore the word here mentioned that the Lord will speak will be the time.

Rev. iii, 3, is also to the point. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." If none are to know the hour, then why watch? Jesus says, Watch. Those who do not watch will not know the hour. Those who take an opposite course and watch, what of them? Ans. The opposite of not knowing; they will know the hour.

The present watching position is clearly defined in 1 Thess. v, 1-4. "But of the times and these 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, as travail upon a woman with child; and they shall not escape. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The present watching, waiting position requires much faith and patience. Says Paul, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience; that, after ye have done the will of God, [in proclaiming the coming of Christ,] ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb. x, 35-39.

Says James, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Chap. v, 7, 8.

The present position, and present duty also, of God's people are defined in Rev. xiv, 12. "Here is the patience of the saints: here are they that keep the Commandments of God and the Faith of Jesus."

THE FAITHFUL AND WISE SERVANT.

Verses 45-47. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

In this figure, Christ is represented as the master of the household of faith, [see Mark xiii, 34; Heb. iii, 6; 2 Cor. x, 8,] leaving his house, and committing the work of caring for his church to his servants. A blessing is promised those servants who are faithfully discharging their duty when their Lord comes. They are to "feed the flock of God over whom the Holy Ghost hath made them overseers." Acts xx, 28. They "preach the word." 2 Tim. iv, 2. They "watch for your souls, as they that must give account." Heb. xiii, 17. They will not only give meat to the household, but they will give it in due season. They will preach the present truth. Their last work, before the return of their Master, will be to proclaim his coming, and to teach the necessary preparation. They will sacrifice the society and blessings of home, and go everywhere preaching the word, suffering fatigue of body and anguish of spirit. But, thank Heaven, such will have a high station, and a great reward in the kingdom of God. "Who is that faithful and wise servant?" Where shall we find him? Ans. He is found faithfully and wisely attending to the interests of the household of faith.

1. He is faithful. As a faithful watchman he will give timely warning when he sees the sword coming. His work just before the end is seen in the following scriptures:

Joel ii, 1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

Isa. lviii, 1. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

2 Tim. iv, 1-5. "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. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Also, Rev. xviii, 1-4.

2. He is wise. "He that winneth souls is wise." He must be wise. He will expose error, then hold forth the truth in its harmony and beauty, and thus win men to the truth. When it becomes his duty

to "reprove and rebuke," it will be at a proper time and place, and then with "all long-suffering and doctrine." He will study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii, 15.

THE EVIL SERVANT.

Verses 48-51. "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

What the evil servant says and does, shows most clearly the position and work of the faithful and wise servant. Why does the evil servant say, "My Lord delayeth his coming?" Because the faithful servant is proclaiming the coming of his Lord. Why does the evil servant smite the faithful servant? Because he teaches the speedy coming of his Lord. The faithful servant, faithful to his commission to preach the "gospel of the kingdom" to a fallen church and scoffing world, toils on, and the evil servant smites on. One is laying up treasure in heaven, and is preparing to go home to his eternal reward, while the other is calling down upon his head the displeasure of the High and Holy One, and is getting ready to receive the unmingled cup of the fury of the Lord. The faithful servant is turning some at least to righteousness, to shine forever as stars in his crown of glory, while the evil servant pursues his downward course and work of death, making the bitter cup of woe which awaits him still more bitter. But the separating day is coming. The Lord will come, and cut asunder the evil servant, and appoint him his portion with the lost. In the general wailing and gnashing of teeth, with hypocrites he will receive the portion due him for his works.

Read the doom of the false shepherds, the ministers of the last generation, who come up to the day of the Lord with their garments all stained over with the blood of souls. They now cry, Peace and safety, and their flocks confide in them. They stand between us and the people and turn away the arrow of truth. But their day is coming, dreadful beyond description. Thus saith the Lord, "Howl, ye shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord." Jer. xxv 34-37.

THE PARABLE.

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. The parable of the ten virgins is a further illustration of the subject treated in the last part of Matt. xxiv. It is an illustration of the great Advent movement. "Then shall the kingdom of heaven be likened [compared, Campbell] unto ten virgins." When will the kingdom of heaven be compared to an eastern marriage? Ans. "Then;" at the time when faithful and wise servants have been manifested in giving the household meat in due season, and evil servants have also been manifested, saying in their hearts, "My Lord delayeth his coming," and are smiting their fellow-servants. There can be no mistake in this application.

Some have desired to obtain a correct account of an eastern marriage, that they might better understand this parable. But let it be understood that our Saviour has here given the desired history, and testifies that the kingdom of heaven shall be likened, or compared, unto it.

But what shall we understand by the kingdom of heaven? Certainly not all the component parts of the kingdom; for in that case the King, [Christ,] the territory, [new earth,] and the subjects of the

kingdom [the children of the resurrection] would all be represented as going forth, tarrying, sleeping, waking, trimming lamps, &c. It is evident that the kingdom of heaven here can only mean that which may be represented by the going forth, tarrying, &c., which can only be applied to the living people of God who are interested in, and are looking for the coming and kingdom of Christ.

It has been said that the Advent people have literally fulfilled Matt. xxv, 1-12. It is not so. Our Lord is there giving the history of an eastern marriage. But it is a fact, that, in connection with the Advent movement, a series of events has taken place which have a natural application to the events of the eastern marriage.

"Then shall the kingdom of heaven be likened unto ten virgins." Or, then shall the history of the Advent movement be compared to the history of an eastern marriage rehearsed by our Lord. In order that the two histories may be likened or compared, some things are indispensable. First, both histories must be complete; all the events in both must be in the past. It is not possible to compare past history with what has not taken place. Second, after each event in Advent history has occurred, answering to each point in the history of the marriage, there must be time before Christ comes to compare the two histories; also, those who will compare them. This is a part of the work of the faithful and wise servant who is giving to the household meat in due season. Therefore, the parable of the ten virgins illustrates events connected with the Advent movement, which events are all in the past.

THE MARRIAGE OF THE LAMB.

There are two things which the scriptures of the Old and New Testaments illustrate by the marriage covenant; first, the union of God's people in all past ages with their Lord; and, second, Christ's reception of the Throne of David, which is in the New Jerusalem above.

One class sets forth the union of believers with their Lord by the use of marriage as a figure. This union has existed since the days of righteous Abel, and cannot be regarded by any one as the marriage of the Lamb.

It is supposed by many that Isaiah [lv, 5] speaks of the church, when he says, "Thy Maker is thine husband," but Paul in Gal. iv, applies this prophecy to the New Jerusalem.

Said John, speaking of Christ, "He that hath the bride is the bridegroom." John iii, 29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride is not true. No one believes that the event called the marriage of the Lamb, took place more than 1800 years since.

Paul, in writing to the church, [2 Cor. xi, 2,] says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? Or, did Paul only wish to represent by marriage the union which he had effected through the gospel between Christ and the church at Corinth? Judge ye.

Paul also says, [Eph. v, 23,] "For the husband is the head of the wife, even as Christ is the head of the church." But please turn to Eph. v, and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken; for that is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25. It is, indeed, an excellent subject, but has nothing to do in determining who the bride would be in that great Marriage, down in connection with the end.

The marriage of the Lamb is one event, to occur at one particular time, and that time is just before the end. It takes place in heaven, before the Lord comes to give immortality to his waiting people. Proof. "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," &c. Luke xii, 35, 36.

Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. xxi, 9. Did the angel show John the church? No. Let John testify. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. Christ is represented [Isa. ix, 6] as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And beyond all doubt the resurrection of the just is represented by birth, as being born again. How appropriate, then, is the view that the marriage of the Lamb takes place in heaven, before the Lord comes, and before the children of the great family of heaven are brought forth at the resurrection of the just.

We here ask a few questions for the consideration of those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up.

1. Who are illustrated by the man found at the marriage [Matt. xxii] not having on the wedding garment? 2. Will any be caught up by mistake, to be bound hand and foot, and be cast down to the earth again? 3. If the church is the wife, who are they that are called to the marriage as guests? 4. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children? 5. Allowing that the church is to be the bride, who are "the nations of the saved," [Rev. xxi, 24,] that walk in her light?

The marriage of the Lamb is Christ's reception of the throne of David, or, his own throne, which is in the New Jerusalem above. That City is finally to come down upon the New Earth, to be the Capital of the everlasting kingdom. The event illustrated by the coming of the bridegroom in the parable is thus described by the Prophet: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom." Dan. vii, 13, 14.

The Prophet does not intimate that Christ comes to this earth to receive the kingdom. No, he approaches "the Ancient of Days," and there receives the kingdom and glory, and with that glory he comes to the earth, having "on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix, 16.

Having shown that the New Jerusalem is the Lamb's wife, that the marriage of the Lamb is Christ's reception of the Throne of David, and that he returns from the wedding when he appears the second time, the way is prepared to compare those events in an eastern marriage, rehearsed by our Lord, with corresponding events in Advent history.

1. Ten virgins took their lamps and went forth to meet the bridegroom. This illustrates the great movement upon the Advent question in the years 1840-1843, which aroused the people, and led thousands to the study of God's word with great delight. "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix, 105.

2. While the bridegroom tarried the virgins all slumbered and slept. The time of expectation was the Jewish year 1843, from March, 1843, to March, 1844. When this time passed, the Advent people fell back into a stupid, slumbering position.

3. At midnight a cry was made, which aroused the ten virgins to trim their lamps. So a solemn and mighty cry was raised in the Autumn of 1844, which aroused the Advent people to great consecration. It was then seen that the 2300 days reached to 1844.

4. In the parable the foolish virgins ask the wise for oil, and are told to go and buy. Those who took part in the movement of 1844, know that it was an individual work, and that all were warned faith-

fully to look to God and get an individual experience.

5. While the foolish were gone to buy oil, the bridegroom came, those ready went in to the marriage, and the door was shut. The bridegroom represents Christ. The marriage represents the marriage of the Lamb, which takes place before Christ appears the second time. When he comes, he returns from the wedding. The coming of the bridegroom, and the shutting of the door in the parable, illustrate events which take place in heaven, prior to the second advent, which are described in the following texts: Ps. ii, 8, 9; Dan. vii, 13, 14; viii, 13, 14; Heb. viii; ix; Rev. iii, 7, 8.

6. Afterward came also the other virgins, saying, Lord, lord, open to us. The wise virgins represent that portion of the Advent body that occupied a correct position relative to the prophetic periods in 1844. The periods there ended. The foolish virgins, who came afterwards, represent those who in 1854 occupied an erroneous position in regard to the prophetic periods.

Those who make the coming of the bridegroom represent the appearing of Jesus Christ, fail to show how the event, represented by the foolish virgins saying, "Lord, lord, open to us," can take place after Christ comes. True, there will then be a cry, but not "Lord, lord, open to us." No, no. The cry will be, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come." Rev. vi, 15-17. Therefore, the events represented by the entire parable are all fulfilled. J. W.

(To be Continued.)

The Financial Crisis.

THE following concerning the present crisis in money matters is from a sermon preached by Francis Wayland D. D. Oct. 11th, 1857.

"There seems but one subject at present capable of arresting the attention of men. Go where you will, in the city or in the country, on the railroad, or by the fireside, no one converses on anything else than the finances. If you pass through the street, you at once perceive that some matter of universal importance is agitating the minds of your fellow citizens. Every countenance is furrowed with anxiety. Men stand together in groups conversing in an undertone, as they suggest to each other the probability of some additional calamity, which it seems improper just now to make public; or listen in silence to some earnest speaker who is condemning what men have done, or what they have not done, to relieve the universal distress. Even a politician now can hardly gain an audience. Elections are coming on, and no one heeds the prophecy or cares about its fulfillment. The civil war in India, an event of more consequence to civilization and Christianity than any which has occurred since the battle of Waterloo, seems hardly of sufficient importance to be made a subject of conversation. Nothing in the daily papers is read but telegraphic dispatches from every city in the Union, telling of unexampled distress, and announcing the failure of houses that were considered above the reach of vicissitude, or banks whose circulation forms the earnings of multitudes. And if you go beyond this, and ask the signs of the times of those whose sagacity is rarely at fault, and whose means of knowledge is most to be relied on, they tell you that they see no light. Private accounts are even more distressing than public report. City after city succumbs, and the rest stand on the verge of suspension. Men's hearts are failing them for fear, and for looking after those things that are coming. It seems like the deep, choking stillness which precedes the earthquake, when the ground begins to tremble beneath our feet, and every one is looking in dismay for the catastrophe which is to overwhelm the labor of centuries in one indiscriminate ruin."

Those who are intended to do any eminent service for God are always emptied of self, and led to see their unfitness for the undertaking; then they trust simply on God's wisdom and power, and he gets all the glory.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, NOV. 12. 1857.

SYNOPSIS OF THE PRESENT TRUTH. No. 1.

THERE are some truths which are important in every age of the world; there are others, which are important, so to speak, only at particular periods. Some run parallel with the course of time; others are developed by the course of time. Some, relating to our fallen condition, our duty and our destiny, concerned the first man that ever inhabited the world, as much as they will the last whose eyes shall look upon it; others are dependent upon the events of particular eras, and chiefly concern the generations that witness them. Of this latter class we understand the Apostle to speak when he says, "Wherefore I will not be negligent to put you always in remembrance of these things though ye know them and be established in the present truth."

Every age of the world has had its present truth. On this point we need not particularize. It will be sufficiently illustrated by a reference to the days of Noah and of our Saviour. To the last generation of the antediluvians the preaching of a coming flood was emphatically present truth. In the years that immediately preceded and followed the commencement of the Christian era, the doctrine of a coming, and then of a crucified, risen and ascended, Saviour, was present truth.

The age in which we live, reader, has also its present truth. You and all the world, did they but know it, have a vital interest herein. It is, as it were, a concentration of all truth. Here the chains of prophecy all center, and here they terminate. It is *this* generation that is filling up at the same time its cup of iniquity, and every closing outline of probationary time which the inspired pencil has ever drawn; while the prophetic finger is pointing us to a final work of decision and judgment now being accomplished in the courts of heaven.

Should the eye of any to whom this seems strange language, rest upon these remarks; any who have not yet examined the subjects which are now, in outline, to claim our attention, we simply ask them to suspend for a while their judgment in the matter, and neither decide that we have taken a rash, fanciful, absurd or untenable position, till they have looked over with us, carefully though briefly, the evidences upon which it is based. It illy becomes any one in view of an eternity before us, the decisions of the great day, and the fact that truth alone will avail us then, to invent a theory and endeavor to bend the word of God to its support, or to labor for sectional prejudices or party interests; and it as illy becomes us, on the other hand, to pass carelessly by those things which *may* affect our eternal salvation.

Present truth is connected with the events of time. We have said that the present age has its present truth, paramount in importance to any that has preceded it. In order to show this, we must go back awhile upon the stream of time, and trace the more prominent events as noted in prophecy and recorded in history, to the present time. In this way we may ascertain the truth that especially concerns this age and generation with a certainty that knows no error.

Looking back upon the centuries that have rolled away in the past, we can trace with an accuracy that defies the cavilings of skepticism and infidelity, the hand of God, and the fulfillment of prophecy. Bancroft in his "History Discourses" thus eloquently speaks: "The prayer of the patriarch, when he desired to behold the Divinity face to face, was denied; but he was able to catch a glimpse of Jehovah, after he had passed by; and so it fares with our search for him in the wrestlings of the world. It is when the hour of conflict is over, that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo! God is here, and we knew it not.' At the foot of every page in the annals of nations may be written, 'God reigns.' Events as they pass away 'pro-

claim their original'; and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distances of departed time, perpetually chanting 'TE DEUM LAUDAMUS,' with all the choral voices of the countless congregation of the age."

And let none take the less interest in fulfillments of prophecy because they lie in the past; for the same God that sees the end from the beginning, and inspired his prophets to write concerning the events of the present, and the near future, moved them also to write concerning those. The stream is the same wherever we may take our stand in its course; and every prophecy that has been accomplished in the past is a living pledge that that which is yet future will as surely be fulfilled.

CONFERENCE.

THE most interesting, and we trust the most profitable, Conference ever held by the Commandment-keeping Remnant has just closed. There were as many present as could be comfortably seated in our new place of worship; and as many in from abroad as could be well entertained by the church at Battle Creek. It was the greatest pleasure to the church to entertain brethren from abroad, and our dear brethren seemed to appreciate every attention paid to them. Such pleasant interviews are calculated to inspire confidence, and the strongest union among brethren.

Preaching brethren spoke to the large and crowded congregation of believers with much freedom and great plainness. The duty of the church in making a proper use of their possessions to advance the cause was dwelt upon freely. The testimony was most pointed, and the sweet Spirit rested down upon the congregation. Frequently the whole audience, with hardly an exception, would be in tears while the most pointed rebukes from God's word were held forth. About 250 Sabbath-keepers were present at our meetings.

The subject of the unity and gifts of the church was presented, which seemed to have a place in the hearts of the people. Many expressed themselves happy to see this subject taking its proper place in the church. During this meeting Mrs. W. read a recently received testimony for the church, which was received as the voice of the Lord to his people. And before the large assembly a proposition was made to have it published. A vote was taken, when more than 200 brethren and sisters arose in favor of its publication. A call was made for objectors to rise but all kept their seats.

On the Sabbath our meeting held from nine in the morning until dark, with only forty minutes intermission. First-day the social meeting commenced at eight in the morning and continued till half past twelve. The afternoon meeting commenced at two, when Bro. Loughborough gave an appropriate discourse from the words, "Remember Lot's wife." He was followed by Bro. Hutchins, who soon found himself in a most happy state of mind, taking the entire congregation along with him. It was a blessed season. At the close of this meeting five were baptized.

In the evening, after brief remarks and exhortations by ministering brethren, the time was all taken up till past ten with short testimonies from many. Frequently two or three would rise at once. Time and space prevents stating many particulars of this exceedingly solemn, interesting, and profitable Conference. May its blessed influence be felt all through the ranks of Sabbath-keepers.

We are fully satisfied that an important era is dawning upon the remnant. A testimony is ripening in the church which will raise the church to a higher state of spirituality and consecration. J. W.

BUSINESS PROCEEDINGS
of the General Conference, of Nov. 6th, 1857.

THIS meeting commenced its business session, Nov. 9th, at 8 o'clock, A. M. Bro. Joseph Bates was chosen to the chair. Prayer by Bro. Waggoner.

The attention of the Conference was first called to

the subject of the Meeting-house. The report of the building committee was read, by which it appears that the whole cost of the house is \$881.39. To meet this there have been pledged, mostly by the church in Battle Creek, \$553.98, leaving \$327.41 still to be raised. In view of the action of the Conference held in March last in voting in behalf of the church in Michigan that such a house should be built here, and virtually only employing the church in this place to erect it, therefore

Resolved, That the Conference accept the building, and take action in regard to the payment of what is yet due.

Resolved, That the brethren residing in the State of Michigan, those present, and those not present, be invited to make up what is yet required to meet the expenses of this house, as soon as possible.

One hundred and thirty-four dollars were then pledged by the members of the Conference, towards this object.

The favorable situation of the Office in regard to issuing publications of every kind was next taken into consideration. Remarks were made by various persons setting forth the duty of the church at large, in scattering works upon the present truth. They can now be published to meet any demand, and scattered like the leaves of Autumn. The only question that remains is, Will the church act their part in their circulation?

Resolved, That the Conference express their satisfaction with the course of Bro. White and the Publishing Committee in procuring, and setting in motion, the press and engine.

The third subject brought before the meeting was the publication of the paper and the book business. These have heretofore been kept separate and distinct. But the impracticability of this has for some time been apparent to all acquainted with the business. The extreme complication of accounts, and much care and perplexity, which necessarily results from such a course, it was thought might be avoided by uniting the two, while no disadvantage would result either to the interest of the books or the paper. Accounts will be no less accurately kept of receipts and expenditures, debt and credit; but the publishing business, if much unnecessary labor would be avoided, must not be divided. It was therefore

Resolved, That the publication of the REVIEW AND HERALD, and of the books be united as one concern.

Fourth, the wants of the Cause in this State. The fact that those who are called forth as messengers into the field, are frequently embarrassed and crippled in their labors by their temporal affairs, and the wrong that necessarily attaches to this state of things, was feelingly and forcibly presented. It was the unanimous feeling of the Conference that it was not reasonable that the ministering brethren should leave the word of God, and serve tables, but give themselves continually to prayer and to the ministry of the word. Therefore

Resolved, That seven men be chosen whose duty it shall be to attend to the financial interests of the cause in this State, especially by ascertaining the condition and attending to the wants of those who minister the word among us.

By a committee set apart for the purpose the following brethren were nominated to this work, and unanimously chosen by the Conference: H. S. Lay, Allegan, Allegan Co., A. F. Fowler, Hillsdale, Hillsdale Co., A. A. Dodge, Battle Creek, Calhoun Co., D. R. Palmer, Jackson, Jackson Co., C. G. Cramer, Grand Rapids, Kent Co., J. F. Carman, West Windsor, Eaton Co., L. Kellogg, Matherton, Ionia Co.

Resolved, That within the next six months two thousand dollars should be raised and appropriated to the advancement of the cause in this State, under the supervision of the above named brethren.

Resolved, That a Committee of Revision be appointed, through whose hands all matter designed for publication in book form shall pass, and under whose sanction it shall be issued; by which means an individual responsibility in the publication of books will

be avoided, and confidence be placed in whatever shall be thus published, as the voice of the body.

Resolved, That Brn. J. H. Waggoner, James White and J. B. Frisbie, be this committee.

Resolved, That Brn. J. H. Waggoner and J. N. Loughborough correspond with Bro. S. Woodhull of Niagara Co., N. Y., that they may ascertain fully, in order to examine, certain views recently adopted and advocated by him.

Resolved, That the doings of the Conference be published in the ADVENT REVIEW.

Harmony prevailed throughout; and with a firm confidence that the church at large will fully realize the importance to the prosperity of the cause, of the actions taken, and promptly sustain them, the meeting adjourned sine die.

JOSEPH BATES, *Chairman*.
URIAH SMITH, *Secretary*.

TRIED GOLD.

THE blessed Saviour counsels us to buy of him gold tried in the fire that we may be rich. This would imply, what he says directly, that we are poor. This cannot refer to a lack of the goods of this world, for God hath chosen the poor of this world, rich in faith, heirs of the kingdom.

Rich in faith. Rich supposes an abundance. Can we know whether we are rich in faith? Says the Apostle, "Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. xiii, 5. What a privilege, to examine ourselves, and prove our own selves, while salvation's stream yet flows; for soon the King will examine all the guests, and they who have not on wedding garments will be cast into outer darkness. Matt. xxii, 1-14. By 1 John v, 4, we learn that faith overcometh the world; and our Saviour promises that if we overcome we shall sit on his throne. O, who would not overcome this poor, dark, wicked world, to sit with Jesus on his throne.

"Come joy, or come sorrow, whate'er may befall,
An hour with my God will make up for them all."

Prove your own selves. Are you rich in faith? Have you got an abundance to overcome the world? Do you rejoice to be partakers of Christ's sufferings? Are you patient in tribulation? Or do you shrink from persecution, or repine when men speak evil of you falsely for the truth's sake? Often the little faith we have is overcome by these things. We want a faith that will light up our path in times of darkness, and give us confidence amid trials and dangers; that will yield joyful obedience to every word of the Lord.

Buy gold. Who shall buy gold? The wretched, and miserable, and poor, and blind, and naked. Can any one, possessing either reason or sensibility, rest satisfied in such a most wretched condition, when he has a kind offer extended by which he may become truly and abundantly rich? Will the starving beggar shout and leap for joy, and strain every nerve to avail himself of a promise to be clothed with rich raiment and seated on a throne beside a king? Judge ye. The poor of this world may become heirs of a kingdom.

How shall the riches of this heavenly kingdom be bought? The same Witness testified of old as follows:

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. xiii, 44-46.

Who shall "declare unto us this parable?" The scriptures will make us perfect, wise unto salvation, and thoroughly furnish us to all good works; and no testimony can be higher than that of Jesus. In Matt. xix, he spake to a certain young man plainly, and not in a parable. Let us hear him:

"And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the com-

mandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?"

Jesus has also testified that *all* the law hangs on the commandments to love God with all the heart, and our neighbor as ourselves. Then, of course, if the young man kept all these commandments, he loved his neighbor as himself. But did he? See verse 21. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow me."

Dear brother or sister: if you had stood there beside the loving Saviour, and he had told you how you might be perfect, and have an unfailing treasure in heaven, would you not have rejoiced at the opportunity, and cheerfully laid hold on eternal life? The young man thought he wanted eternal life; but was he sincere? See again verse 22. "But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Thus Jesus proved him. He did not love his neighbor as himself: his heart was set on his earthly treasures: he valued them more highly than a treasure in heaven, and he was not willing to make an exchange. This also proved that he was guilty of idolatry, and of course he loved neither God nor man as the scriptures required. Truly he was a poor rich man.

Will you prove your own selves? He was overcome; have you faith to overcome the world? "Examine yourselves." Soon the King will examine you. It is very plain that Jesus has here shown how we may buy the true riches of the kingdom: gold tried in the fire. And as surely as the Saviour laid down a condition in truth, so surely would the young man *not* be perfect, and he would *not* have a treasure in heaven, if he did not obey his words.

But we urge this consideration, that this testimony applies with peculiar force to us as a remnant people, looking for our Lord. This will appear evident from Luke xii. This chapter, from verse 13, treats of covetousness and the Lord's coming. First is given a parable of a man that had treasure laid up here, but was *not rich toward God*. Then follows in verses 22, 23, a prohibition against concern for the things of this life; enforced by illustration of ravens, [24,] and flowers of the field, [27, 28,] to avoid careful suspense, margin, [29,] and it is shown that to *obey these injunctions will distinguish between us and the nations of the world*. Verse 30. This is a most important point. Can we be Christ's and be like the nations of the world? "And your Father knoweth that ye have need of these things." Blessed consolation. Forget it not, ye mourning ones. O, yes, your Father knows it all. Not a sparrow falls without his notice; and the very hairs of your head are numbered. Such care, such condescension, how incomprehensible. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Let us seek it first, and his promise is pledged for the rest. *Dare you take his word?* Again he says, "Sell that ye have and give alms." Why, Lord, shall we sell and give alms? "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not; . . . for where your treasure is there will your heart be also."

But, one replies, we can occupy our treasure here, and serve God in our hearts. Jesus says, "Ye can not serve God and mammon." That this is spoken to the watching, waiting ones, see verses 36-40.

And now we appeal to you, beloved brethren and sisters; has not the faithful and true Witness, in these scriptures, shown us clearly how we may *buy the gold*? Are the Scriptures sufficient as a rule? Go to your Saviour alone; tell him you want eternal life; you want to buy of him gold that makes truly rich; confess that you believe his word is truth; ask for his own Spirit—the Spirit that humbles and enlightens, and sanctifies through belief of

the truth; then read these scriptures, and judge if it will not take all to buy the field. It is "a pearl of great price." Do not try to persuade the Saviour that he asks too much: do not set your own price, lest you mock the giver. May God give us wisdom, meekness, and faith, that we may decide and act according to his will, and overcome the world.

As it seemed to be duty for me to bring out this testimony at our late conference, I would say to the scattered ones, look to God for wisdom. This testimony refers not alone to large property holders. It is not because God needs your treasures; but your faith needs a trial. He can work out all his plans independent of you; but you can never enter into life without being humbled, and having your heart torn away from the vanities of earth. God requires a sacrifice from a willing heart, according to what a man hath, whether it be thousands of gold, or two mites: whether it be of the increase of the fold, the fruit of the earth, or the labor of the hands.

This is the testimony of God's word. It is not designed to turn the poor man's family out of doors, or rob his children of their daily bread. The Father of mercies regards the poor. He knows their wants.

There is a great, a fearful responsibility resting upon the rich of this world. The word points out their position as one of especial danger; a danger that the wise and prudent will hardly dare incur. They shall *hardly enter* the kingdom. O Lord, anoint their eyes that they may see and obey the truth, and so have an *abundant entrance* therein. But let others beware of inquiring, "Lord, what shall this man do?" The rebuke of the Saviour is strong to such, "What is that to thee?" Often do the poor complain of the rich for not distributing their means, while their own hearts are not sanctified to God. They are unprofitable, not presenting their bodies holy, acceptable sacrifices to God. He will have a clean people. Responsibility rests on every one. "*Examine yourselves; prove your own selves.*" J. H. W.

Conference at Lancaster, Mass.

THIS Conference was composed of some of the pioneers in the cause of present truth, together with the middle-aged and youth, many of whom have recently embraced the truth, and five have followed their Lord in the ordinance of baptism the present season. Our hearts were glad to find Bro. Priest's dwelling, where we assembled, still honored with the presence of the Spirit and peace of God; hence our meetings were solemn, spiritual and profitable for the most of the time.

The strait forward testimony on the Faith of Jesus is bringing the church out of its lukewarm state and preparing the way for the loud voice of the Third Angel's Message and the final triumph of truth. The cause has advanced much in the vicinity of Lancaster the past season. Satan has also made an effort to ruin some, but as yet his efforts have been ineffectual. May the Lord help all to be wise as serpents and as harmless as doves. There was not that union of action in our business meeting that we could have wished; yet we believe the Lord will carry forward his work until at last a little company there will be found of him in peace without spot and blameless. E. L. BARR.

Stowe, Vt., Oct. 21st, 1857.

Testimony to the Church No. 4.

This little work of 36 pp. will be ready for circulation in a few days. It will be found to be very important testimony at this time. It presents the subject of our duty in regard to earthly possessions in a rational manner, most convincing to those who can say, "Thy will be done." While it shows the wealthy their duty in regard to surplus means, it also rebukes that fanaticism which would urge the poor man to immediately dispose of his humble home and rashly scatter his means where it will not advance the cause.

No price is set upon this Tract. It is free to all who wish so to receive it. Those who would esteem it a pleasure to assist the humble instrument in her calling and work can do so. Address E. G. White.

LIFE.

LIFE has its sunshine! but the ray
Which dashes on its stormy wave,
Is but the beacon of decay.
A meteor glimmering o'er the grave;
And though its dawning hour is bright
With fancy's gayest coloring,
Yet o'er this cloud-encumbered night,
Dark ruin flaps her raven wing.

Life hath its flowers—and what are they?
The buds of early love and truth
Which spring and wither in a day—
The gems of warm, confiding youth;
Alas! those buds decay and die,
Ere ripened and matured in bloom;
E'en in an hour behold them lie
Upon the hill and lonely tomb.

Life has its pang of deepest thrill,
Thy sting, relentless memory!
Which wakes not, pierces not, until
The hour of joy hath ceased to be;
Then, when the heart is in its pail,
And cold afflictions gather o'er,
Thy mournful anthem doth recall
Bliss which hath died to bloom no more.

Life hath its blessing! but the storm
Sweeps like the desert wind in wrath,
To scar and blight the loveliest form
Which sports on earth's deceitful path.
Oh! soon the sad heart-broken wail,
So changed from youth's delightful tone,
Floats mournfully upon the gale
Where all is desolate and lone.

Life hath its hope—a matin dream,
A cankered flower, a setting sun,
Which casts a transitory gleam
Upon the evening's clouds of dun.
Pass up an hour, that dream hath fled,
The flowers on earth forsaken lie;
The sun hath set, whose lustre shed
A light upon the shaded sky.—*Sol.*

Sunday-keeping not a Memorial of Redemption.

It is generally believed by professed Christians that Sunday-keeping commemorates the great work of redemption. That redemption is a great work, cannot be denied, when we see the wondrous love of God, in giving his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. The apostle Paul gives a general description of the work: "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii, 13, 14.

The meaning of memorial is to preserve in remembrance, or hold in remembrance, some great event that has taken place, and it is reasonable to suppose that the memorial should always be perfectly adapted to the event which it is designed to commemorate. For example, we will take the ordinance of the passover. God instituted it for a memorial, that the children of Israel should keep in everlasting remembrance, how God with a strong hand led them forth out of the land of Egypt. Now let us look at the word of inspiration, and see how perfectly God has fitted the memorial to the event. They were to commence eating the passover on the fourteenth day of the first month at evening; the memorial says, "In the first month, on the fourteenth day of the month, at even, thou shalt eat unleavened bread." Ex. xii, 18. "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year." xiii, 4-10.

Again, I wish to notice another event, the memorial of which falls under our own observation; namely, the declaration of Independence. We understand that our forefathers declared themselves a free and an independent nation on the fourth day of July. And we see old and young, the gray-headed man leaning upon his staff, who perhaps has participated in the great struggle for liberty, and the youth (who listens with intense interest and delight, while his grandfather rehearses to him the story of the Amer-

ican revolution,) go up once a year, on the fourth day of July to worship at the shrine of liberty, and to pay due homage to that great event, the declaration of Independence. I think every rational mind can but perceive that to commemorate that event on any day of the month but the fourth, would be inconsistent, because the memorial would not be adapted to the event; but men are far more consistent in transacting business in relation to their political and temporal interests, than they are in transacting business for eternity.

I understand that an event must take place before it can be commemorated. To get up a memorial of an event before the event takes place, is absurd; but it is even so with Sunday-keepers. It is true that the death, burial and resurrection of Jesus Christ were the agencies God used to bring in the great work of redemption. And these events have their appropriate memorials. Hear Paul. "For I have received of the Lord, that which also I delivered unto you; That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi, 23-26. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi, 3, 4, 5. Here we find God's rule of interpretation which adapts every memorial to the right event, and restores harmony to all its parts.

I think there is a great difference between an agency, and the object effected by that agency: so it is with regard to the death and resurrection of Jesus Christ, and redemption. If the great work of redemption has been accomplished, then it follows that the very foundation of the Christian's hope, in reference to his future reward is cut off. Christ, in speaking of the signs that were to precede his coming, says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. Says Paul "For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Rom. viii, 22-23. Paul in conversing with his brethren in relation to the gospel of their salvation which they had believed, tells them that they were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. Eph. i, 14. See also Eph. iv, 30. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

The above texts show conclusively that redemption is yet future, and is to be accomplished at the second coming of Christ. Yes, around this great point cluster the hopes of all the patriarchs, prophets, apostles and saints that are now sleeping in Jesus. There looked Abraham, when he was called to go out into a place which he should after receive for an inheritance. There Moses looked, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward. There, David is to be satisfied; for there he awakes in Christ's likeness. There Job looked for the set time that God had appointed him, though he waits till his change comes. There Paul looked when he was in a strait betwixt two, having a desire to depart and be with Christ; which is far better. There the Revelator points, and makes a general application;

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. xi, 18.

In conclusion I would say, if the ideas I have advanced are correct, then the great plea for First-day (Sabbath) keeping must, "like the baseless fabric of a vision," fall to the ground. I expect in a little way from this that every true saint of God will commemorate the work of redemption. See Rev. xiv, 1. "And I looked and lo, a Lamb stood on mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." Verso 3. "And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." The question now arises, what is this new song? "And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. And hast made us unto our God, kings and priests: and we shall reign on the earth." Rev. v, 9, 10.

O that I might help swell that holy song! My soul rests not here, my home is in heaven. I sigh for it. God will set his mark upon all those who sigh and cry for the abominations done in the land. "And shall not God avenge his elect, which cry day and night unto him, though he long bear with them? I tell you that he will avenge them speedily."

FRANCIS GOULD.

Randolph, Vt. Oct. 21st, 1857.

LETTERS

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

FROM BRO. ADAMS.

BRO. SMITH: Standing almost alone (as I do, as a Sabbath-keeper of the seventh day of the week) in this vast city of brotherly-love, so-called, Philadelphia, there are times when the sense of loneliness as of a weary traveler in a vast wasted forest, where foes and robbers are sheltered—calls into action every power of the mind to be watchful and more on the alert, against a surprise, so I have been thinking to-day, that, though a sudden simoon may sweep over and prostrate the denizens of this vast hive, yet doth the pilgrim stranger feel that, amidst the wreck and overwhelming flood of evil and perplexity, fears and alarms, he has no interest at stake in their local issues. For the storm that destroys and removes them, will open up the way for a new state of things under the administration of a King and Kingdom which they have not denied. In the hour of this world's sorrow, ye, saith our heavenly Leader, and elder brother, "shall have peace:" "and your joy no man taketh from you." To know that for the sake of pleasing God, we do keep all his commandments, calling his holy day "the holy of the Lord, and honorable," scaleth into that soul's heart an acceptable joy and peace, imparted by his holy Spirit, that nothing in this world can give nor take away.

And, too, the encouraging signs in the East—beyond the great river—the Euphrates—that the time of the Sun of righteousness' reign is fast approaching, yet stealing on the world "as a thief," is keeping awake the sons of light, that His glory is soon to arise upon them. The civilized powers of earth had said, when they made peace with Russia last year in Paris, (that modern Sodom,) that "all is well for twenty years to come," when, sudden as the morning light, the conflagration of evil breaks out, and imparts terror, not alone to the British lion's heart, but to all the other emblematic beasts, powers, that there (in India) the war and conflict of ages, of hate and demonic rage, of lust and rapine, between the once subjected Indians and the iron rulers of Western Europe, (and only in a war of mutual extermination)

will probably spread from the Orient to the furthest Occident in our own land of slaves and slaveholders. Righteous retribution will the Lord our God mete out to men, even on this stage, both national and individual, for all their deeds done in their bodies. May the God of Israel preserve and deliver us, when "the time of Jacob's trouble" shall have fully come.

Your brother in the love of Christ.

B. M. ADAMS.

Philadelphia Pa., Oct. 25th, 1857.

From Sister Barrows.

BRO. SMITH: Permit me to say to my dear brethren and sisters that I am trying to overcome, and that the message to the Laodiceans is still having an influence upon my heart. I want to make the consecration that is required, that I may be right. I realize that we are living in the perilous times of the last days, and we need to have on the whole armor, that we may be able to withstand the wiles of the enemy. I am truly thankful for the many good exhortations and faithful warnings from my brethren and sisters. Glory be to God for the privilege of communicating our thoughts, our trials and our determinations to one another through the *Review*. We have preaching enough in the *Review* to make us wise unto salvation if we will but heed it. How humble and watchful and prayerful we ought to live every day, lest we get out of the way. We are deprived of the privilege here of meeting with those of like precious faith on the Sabbath. Dear brethren and sisters when you are assembled together, put up one petition for the lonely ones.

Your sister in the love of the truth.

PRISCILLA BARROWS.

Bridge Water, Vt., Oct. 22d, 1857.

From Sister Curtis.

DEAR BRETHREN AND SISTERS: I feel it a duty to add my testimony to the truth. I became a believer in the Advent doctrine in 1843. I have passed through many trials and temptations. Sometimes the Lord has blessed me much, and at other times I have been almost in despair; but out of all these trials the Lord has delivered me, praise his holy name. I embraced the Sabbath about six years ago, and have been struggling on alone ever since, having no one with me but my little children. How I wish some messenger of God would come and proclaim the last message of mercy to the inhabitants of this city. Why do they not come?

Dear children of God, pray for me and my family, that we may be accounted worthy to escape all those things that are coming upon the earth, and meet all God's saints in the kingdom.

Yours striving for eternal life.

AMANDA M. CURTIS.

Iowa City, Oct. 1857.

From Sister Palmiter.

DEARLY BELOVED BRETHREN AND SISTERS: I feel that I would gladly give in my testimony in favor of the truth, might I feel the assurance that it would strengthen some lonely pilgrim as much as I myself have been comforted and my heart cemented in love with the remnant of God's people, while I have read their communications in the *Review*. But "blessed are they that sow beside all waters," and "we know not whether shall prosper, this or that." But I would like to state, for the encouragement of some one that is almost persuaded to be a Christian, or having made a profession many years, has just found that he is not walking in the way of God's commands, that it was with much fear and trembling that I began to keep the Sabbath of the Lord. I feared that I must inevitably backslide without the helps, (as I had always thought them,) the class meetings, and church, going with the great congregation. But I felt that I must throw myself upon the Lord, trust wholly in him, cling to his word, search its pages daily and try to know the bearing of every line upon my life. And I have not searched in vain. Praise the name of the Lord! I

feel that I have just begun to live. Yes, sweet Bible, I will hide thee deep and deeper in this heart. The Lord has been far better to me than all my fears. He has done more for me than all the class meetings ever could do. "The living, the living shall praise thee as I do this day." "Sanctify us through thy truth; thy word is truth." Four years are in the past, and I feel that I have proved him. But when I see the perils of these last days, my heart cries out, who now can be saved. The love of the world is so strong, its pleasures, its fashions are so attractive, especially to the young; and foremost in the race are those who make high professions of godliness, teachers in Israel. But let us hear the word of the Lord by the Prophet, [Mal. ii, 7,] "For the priest's lips should keep knowledge, and they should seek the law at his mouth; but ye have caused many to stumble at the law, and have not kept my ways, and have been partial in the law." Says the faithful and true Witness, "I know thy works." My heart sickens at the sight of professed Christians at the present day, with all their outward adornings. The Lord by the prophet Isaiah declares "Their tongue, and their doings are against the Lord, to provoke the eyes of his glory." Wo unto their soul. But a rich consolation is in reserve for those who obey. "Say ye to the righteous it shall be well with him." Oh let us put righteousness on as a close garment worn about us continually. May our light be seen. I want to do in every little act as my Master shall approve. He that is faithful in that which is least, is faithful also in much. And though I have not with the remnant borne the burden and heat of the day, yet I am glad, and give glory to his name that he has not passed me by, but permits me to bear a witness to the truth before the world at this late hour, and to count myself a fellow traveler with the little flock, and your unworthy sister.

F. M. PALMITER.

Verona, N. Y., Oct. 18th, 1857.

Extracts from Letters.

BRO. J. A. WILCOX writes from New York, Oct. 23d, 1857. "I am still endeavoring to heed the counsel of the faithful and true Witness, to be zealous and repent, and huy gold tried in the fire and white raiment that I may be clothed and anoint the eyes of my understanding with eye-salve that I may see and feel my poor, wretched, miserable, blind and naked condition. Last Fall and Winter when I first began to be awakened to a sense of my lukewarm condition by the message to the last state of the church, I felt in a good degree a solemn sense of my wretched condition as I never did before, and resolved to zealously repent, and thought I should rise with the rest of God's people, never more to fall into a lukewarm state; but alas! I find upon examination that I have again fallen into a lukewarm state to a considerable degree during the past Summer. At the Berlin conference in Oct., I began to see that the Spirit of the message to the Laodiceans had nearly lost its effect; but thank and praise our long-suffering God for his kind forbearance toward me in letting his holy Spirit still strive with me. I feel in some measure the importance of being wholehearted for God, and do works meet for repentance and let my precepts and examples preach to the world that the end of all things is at hand.

"Yes dear brethren, we have reached a solemn point of time in this world's history, when it is very important that God's people put their resolutions into practice; for the last resolves will soon be made, and if we continue to break them, fatal will be the result to us, even to be spued out of the mouth of the Lord. I firmly believe we have come down into the time when 'men's hearts are indeed failing them for fear and for looking after those things which are coming upon the earth,' &c. Luke xxvii, 26. The night of moral darkness is brooding over the earth, and the signs of the times, with solemn import are proclaiming the end of all things at hand. The judgments of an offended God are hanging over the heads of a guilty world, and soon will be poured out with-

out mixture of mercy upon those who have not a well grounded hope. Even now his judgments are abroad in the earth; and how thankful we should be that sweet mercy is now mingled with them; but soon the last warning notes of the Third Angel's Message will die away, when mercy will take her flight forever from the earth. Justice will take her place; and God, true to his word, will pour his heavy judgments upon the shelterless heads of the wicked. What an awfully solemn time that will be. My prayer is that I may love God supremely and my neighbor as myself, and so live that I may be accounted worthy to escape all these things that are coming on the earth and stand before the Son of man. Luke xxi, 36. For the promise of God to those who make the truth their shield and buckler is, when "a thousand shall fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee." "Neither shall any evil befall thee, nor any plague come nigh thy dwelling." Ps. xci.

"The agencies are very busy at work which will bring about such a time of trouble as never was since there was a nation. Dan. xii, 1. "The wicked are doing wickedly, and none of the wicked shall understand, but the wise shall understand." Dan. xii, 10. The characters of all mankind will soon be developed. We are all actors on the stage of life. The high, the low, the rich and the poor are all acting their part in this great moral drama. The line of separation between the righteous and the wicked, will soon be drawn. "Then he that is righteous let him be righteous still, and he that is filthy let him be filthy still." &c. Rev. xxii, 11.

"Dear reader, which side will you be on? Although I am a poor, weak mortal, I tell you on the best of authority, God's immutable word, you will certainly be found on one side or the other; for in the closing lines of Rev., but two classes are brought to view: those who keep and teach the Commandments of God and the Faith of Jesus on one side, and on the other, those who worship the beast and his image, or teach for doctrines the commandments of men. Rev. xiv, 12; xv, 2; xxii, 14; xvi, 2; xiv, 9, 10; xx, 15. Those who keep the Commandments of God and the Faith of Jesus will escape the seven last plagues; (for they are to be poured upon those who have the mark of the beast &c. Rev. xvi, 2,) as ancient Israel did when they were in the land of Goshen while the plagues were upon the Egyptians; and the last promise in the Bible is, "Blessed are they that do his commandments that they may have right to the tree of life, and enter in through the gates into the city." Rev. xxii, 14.

"Thus they have reached the celestial city. Their pilgrim journey is ended and they are now resting from earthly cares, sufferings and sorrows. I mean by the grace of God to join that happy throng in their songs of praise. But the conditions of entering that beautiful city, are to keep the commandments of God. On the other side, those who heed not the warning voice of the Third Angel's Message which is now being given to the world, will drink of the wine of the wrath of God which is poured out without mixture, &c., and finally will be tormented with fire and brimstone &c. Rev. xiv, 9, 10. The first verse of the fifteenth chapter informs us that the wrath of God is filled up in the seven last plagues, and in the final end, whoever was not found written in the book of life, was cast into the lake of fire which will produce the second death. Rev. xx 15. Thus "the end of the wicked shall be cut off." Ps. xxxvii, 38."

Sister Mary Fairbanks writes from Suspension Bridge, C. W., Oct. 19th, 1857. "Next to seeing friends is to hear from them, and as I hear from those I love, through the *Review*, I would acknowledge my gratitude to God for the privilege. It is a comfort to the lonely pilgrim in this dark world, especially to me who have no one of like precious faith to speak to on this all important subject; but I trust in God, whose grace has sustained up to three score and ten, that he will carry me through to the kingdom."

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Short is my pil-grim-age, Heav'n is my home.

ry hand; Heav'n is my father land, Heav'n is my home.

ver-past; I shall reach home at last, Heav'n is my home.

3 There at my Saviour's side,
Heav'n is my home;
I shall be glorified,
Heav'n is my home.
There'll be the good and blest,
Those I love most and best,
There too I soon shall rest;
Heav'n is my home

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. NOV. 12 1857.

Unto them that look for him, says Paul, shall the Saviour appear the second time without sin unto salvation Heb. ix, 28. Paul here makes the assertion that unto a certain class the Lord will appear; but does he mean to say that he will not appear unto any others? By no means: he will appear to all. But here is the point: it is to only one class that he appears unto salvation; all others will be destroyed with a miserable destruction from the presence of the Lord, and the glory of his power. Reader are you looking for your Lord? or are you among those who do not love to think of his appearing and kingdom? Whether you are looking for him or not, he will surely appear; but it is only to those who look for him that he brings salvation; and where would you rather be in that day? with those who are exclaiming with glad hearts, Lo this is our God, we have waited for him—looked for him—and he will save us? or with those who will cry to the rocks and the mountains to fall on them and hide them from the face of Him that sitteth on the throne? There will be but these two classes then; there are in one sense but two classes now; those who love and those who do not love his appearing. Let me be among those who love and look for their Lord here; let me be among those to whom he will appear unto salvation! Salvation! O the precious boon, the priceless privilege!

As a correspondent suggests on another page, the time will come when there will no longer be opportunity to make good resolves; and if when that time comes we find that our last resolution has been broken, what will be our condition? The only safe way is to live up to our resolutions, and begin now.

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JAMES WHITE.

We have received a letter dated, Oswego, Oct. 25th 1857, containing \$2 for the Review and Youra's Expositor, but with no signature. Will the writer give us the name, that we may know to whom to credit the money.

Business Items.

C. W. All right.
E. Rew. We receipt you \$1 now. Please give us the names and address of those to whom you send the paper East, as we do not remember, and we will credit the remainder.

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S. H. Brown. We continue your paper.
I C. Vaughan. The circumstances connected with Sr Stone's subscription have gone from the memory of the parties concerned. We receipt the \$2 you send and extend it to Vol. xii, No. 14. The amount credited to H. Keefer in No. 21 Vol. x, is a mistake. It should be 50 cts., but it reaches to No. 8 Vol. xi, as there given.

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