

# 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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### THE REVIEW AND HERALD

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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#### ONWARD! UPWARD! HEAVEN!

Why droop when fortune frowns?  
Press onward to the goal.  
The palm of victory ever crowns  
The strife enduring soul.

Why shrink at man's contempt?  
Why quail at envy's sneer?  
The soul that would great things attempt,  
Should spurn all worldly fear.

Why dread the rich man's scorn?  
Or hypocrite's foul play?  
The lofty soul though lowly born,  
Can upward wing its way.

With mighty purpose nerved,  
Life's battles still endure,  
And ever fight for truth and right,  
With heart and conscience pure.

Then onward to the goal!  
The book of life has given  
Three watchwords for the struggling soul,  
These, Onward! Upward! Heaven!

[Sol.]

#### CONDITIONS OF SALVATION. No. 6.

BY M. E. S.

Is baptism taught by other Bible writers to be essential? See Acts ii. 38, a text already noticed to show the second condition, but it equally proves the necessity of baptism. "Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Observe, Peter says, "Repent and be baptized for the remission of sins;" hence, not only repentance but also baptism is prerequisite for the forgiveness of sins.

Acts xxii. 16; Paul's account of Ananias' instructing him in the way of salvation, after he had seen the vision on his way to Damascus. "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." He could not have washed away his sins by being baptized, had they before been all pardoned. We are not to infer from this passage that it is the water that washes away our sins; but baptism is the last step that brings us into Christ, who alone can take away sins; [Acts iv. 12;] and this being complied with, God remits our transgressions.

Let us illustrate. You remember in old times one Naaman, a Syrian, came to the prophet Elisha to be healed of leprosy. See 2 Kings v. 9-14. What did the prophet say to him? "Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold I thought, he will surely come out to me and stand and call on the name of the Lord his God, and strike his hand over the place and recover the lep-

er. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? (perhaps they were) may I not wash in them and be clean? So he turned and went away in a rage." But his servants began to expostulate; "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather when he saith to thee, Wash and be clean? Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

Now what healed Naaman? Was it the efficacy of the waters of Jordan? Suppose you if he had gone home after having dipped six times, he would not have been a leper still? It was the power of God that effected the cure, after he had dipped the seventh time. Had Naaman any claim upon the promise before he had fulfilled all the conditions? Certainly not. But after he had washed the seventh time, it remained alone for God to verify his word by Elisha, and heal the Syrian. Just so with the sinner: he has not the slightest claims upon the promise of pardon and redemption, until he has complied with the conditions laid down. God could not, without denying himself, justify man through the forgiveness of sins, after he had believed and repented, when he had required of him one more step; but after he has complied with all the conditions specified, it then devolves upon the veracity of God to remit his sins.

But remember, while faith and repentance must precede baptism, the Bible designates the kind of faith and repentance, (this we have already considered,) this kind alone stands in the plan of salvation; hence the "one baptism," [Eph. iv.] must be preceded by the "one faith" and a true repentance. Anything else would change the plan of salvation, and consequently the sinner could have no claim upon the promises by complying with it. As God was not bound to heal Naaman had he washed in the rivers of Damascus instead of Jordan, so neither is he pledged to fulfill his promise to save the transgressor until he has complied with all the precise conditions laid down for his justification. It matters not how many times he may have complied with conditions not quite those designated by inspiration, (although at the time he might have thought them the same) as they were not what God required; so they could not come into the order by which God proposes so save, and hence cannot avail, in the Bible plan we are considering.

But says one, faith and works go together. If one must have a perfect repentance he must equally have a perfect faith. Let us look at this a moment. James tells us he that offends in one point is guilty of all; but we are nowhere informed that if we do not believe every jot and tittle of God's revealed truth we do not believe at all. This is the difference. While there is much Bible truth that is not present truth, and essential to salvation, the repentance to be one that needeth not to be repented of, must be perfect. We must die to sin before we can be buried with Christ, for he was sinless, and he came not to save us in our sins, but from our sins. It may be asked, are we then to become holy, without sin, before we can be baptized. The Apostle explains dying to sin. Rom. v. 12, 13. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin." Well, when

christians sin, must they again be baptized. We answer, if they were in the habitual violation of any part of the divine law, and were baptized in this state, they have been buried alive to sin, and also without a Bible repentance. Now when they come to die to sin and truly repent, they should have that "one baptism" which they could not have had in the previous condition, while sin had the rule over them, but when once in Christ (we understand we cannot get into him without complying with just the conditions laid down) John says, "We have an advocate with the Father, Jesus Christ the righteous." 1 John i. ii. And "if we (John was addressing his brethren, those who had fellowship with the Father and with his Son Jesus Christ) confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But we must have the righteousness of Christ to plead, before God can, upon the confession of our sins, forgive them. Since it is not our confessions that will atone for sins, but the blood of Christ which we secure by being baptized into his death. Do not think that Paul was governed by sin when he said, [Rom. vii:] "I find then a law that when I would do good, evil is present with me." In order to give sin the dominion over us, we must serve it with the mind as well as flesh. But the Apostle says, "With the mind I myself serve the law of God." Thus he differed from the unconverted, or those in possession of the carnal mind, which "is not subject to the law of God neither indeed can be." Rom. viii. 7. Paul did naturally yield submission to the law of sin, but there was a warfare between this law and the law of his mind; still the former so often brought him under subjection that he cried, "O wretched man that I am; who shall deliver me from this body of death." (Margin) "or sin whose wages were death;" referring to a cruel custom of fastening the living to the dead. "I thank God (he replies) through Jesus Christ our Lord." Yes, "thanks be to God which giveth us (shall give us) the victory through our Lord Jesus Christ." 1 Cor. xv. 57.

Having become Christ's by complying with the order laid down, are we then sure of eternal life? Christ tells us, [Jno. xv. 1, 2,] "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Who are the branches? Verse 5, "I am the vine, ye (disciples) are the branches." Consequently those who are already in Christ will be cut off unless they bear fruit. What fruit is here spoken of? It must be the fruit of the Spirit, since there are but two kinds spoken of, and the other is the works of the flesh. Says Paul [Gal. v. 22] "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law;" i. e. these are conformable to the law.

The question may here be asked, "Has the law any claim upon christians? It reads, 'The law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster.' Gal. iii. 24, 25. Let me inquire, in what sense is it ever a schoolmaster. We have seen that the law by convicting of sin, presents nothing but condemnation, and obliges the sinner to look to some other source for justification. In this way it points to Christ; but when once in him, we are justified. The law is no longer required to teach us of a Saviour we have found, therefore its office as school-

master ceases; but are we no longer bound to obey its precepts? Does our becoming Christians allow us to commit all manner of sin? "Do we then make void the law through faith? God forbid: yea we establish the law," he replies, who said we were "no longer under a schoolmaster." Again he continues, [Rom. vi, 15] "Shall we sin because we are not under the law, but under grace? God forbid." Why? "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Then if we do not obey Christ we are not of his servants. What does he require? Jno. xii, 26, "If any man serve me let him follow me." What path did Jesus tread in which we are to follow him? He kept his Father's commandments [chap. xv, 10], and he says, "Whosoever shall do the will of God (his will is expressed in his law) the same is my brother and sister and mother," thus exalting his servants to a station equal to his own.

Faith, repentance and baptism we understand to constitute the foundation of the Christian's life; and this once laid, he is to raise the superstructure by working "out his own salvation with fear and trembling," relying upon God "which worketh in you," says Paul, Phil. ii, 12, 13, "both to will and to do of his good pleasure." He is to "add to his faith virtue, (Doddridge, courage,) and to virtue knowledge," &c. Please read 2 Pet. i, 5-12. Says Peter, "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Dear reader, let us be like the noble Bereans, who "searched the Scriptures daily, whether these were so." God grant we may be able to understand his Word, and be sanctified through the truth, which can only be as we obey the truth, and receive the light as it presents itself.

#### About Tents and Tent Meetings.

To me Tent meetings are a new feature; but it is apparent to all that they are a great convenience, and even a necessity in the present crisis. Painted churches, mahogany pews, cushioned seats, carpeted aisles, velvet covered pulpits, with gay and elegantly dressed clergymen, and richly clad audiences, called together by the deep-toned bells; these are consecrated to the God of Sunday, of infant baptism, and other theological errors too palpably gross, one would think for the support of intelligent (not to say honest) men. These and other fatal errors, the outgrowth of Protestant-papery, a sort of hybrid christianity, too frightful to look at, are woven into the theology of the pulpit and the religious press. They are the shibboleths, the passwords of the numerous divisions of the Babylonish army; and those who are so honest as to come out of these organizations and take their stand upon the firm rock of truth, are struck from the roll, and excluded from these houses of worship which their toil and money has helped to decorate.

Lovers of God, lovers of truth, worshipers of Jehovah, defenders of the law of God, men and women whose hearts God has touched with holy fire, ye saints who are to shout victory over the beast and over his image, you who are to stand upon mount Zion, upon the sea of glass, assure yourselves, these costly houses are not for you. Perhaps you may get a school-house or some inferior place for a time, or you may meet in a private house; but if you wish to meet in large numbers, you must meet in the town-house, or court-house, or convey a Tent from place to place.

Such being the state of the case, what is to be done? Shall we sit down in despondency as did Jeremiah and lament? No, indeed. Jeremiah viewed a captivity of seventy years, in the future, a captivity of his kindred and relations, a state of vassalage to a heathen power, while we look forward to victory, certain and sure. Such being our prospect, though dangers and trials and toils intervene, we have every encouragement to press forward to conquest and ultimate victory.

Brethren, the truth is ours, the waymarks of prophecy are ours, God's law and the faith of Je-

sus are ours and the promise of victory is ours, and we are Christ's, and Christ is God's.

With such prospects before us, what shall be done? The Tent season is at hand; souls are perishing; truth is downtrodden; light is put for darkness, and darkness for light; sweet for bitter, and bitter for sweet. From week to week error is preached, smooth things are dispensed to unthinking crowds, while honest souls are plodding along in the dark, puzzled to know what it is that sinks their burdened hearts. Oh God, they cry, what causes this aching heart, this burdened mind?

Now in view of the cries of the innocent, in view of the efforts of the advocates of blind error, in view of truth, in view of that Christ who gave his life for ungrateful man, who agonized in mind and body for us, what effort shall be made the coming season? How great an effort? Shall it be an economical effort? Shall we stint our Tent committees? Shall our Tents go a begging? Shall the messengers who labor in the cause be harrassed with cares, for the support of their families? No, no, we will bring all tithes into the storehouse, and a great blessing will follow. Let us be in time. There is such a thing as being too late with our prayers, and efforts, and offerings.

JOSEPH CLARKE.

#### THE SECOND ADVENT.

"The doctrine of Christ's soon coming back to earth literally, has been regarded by many as 'Millerism,' 'new things,' &c., but the following testimonies will show that it is not only a Bible doctrine, but that it has been the faith of many of the best and most learned men.

#### BIBLE TESTIMONY.

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 11; Matt. xxiv, 29-34; Mark xiv, 62; Luke xii, 36-40; John xiv, 3; 1 Cor. i, 7; Phil. iii, 20; 1 Thess. i, 10; iv, 16; 2 Thess. i, 7; iii, 5; Titus ii, 13; Heb. ix, 28; x, 37; James v, 7, 8; 1 Pet. i, 13; Rev. i, 7.

#### TESTIMONY OF MEN.

Said CLEMENT, A. D. 96:

"Wherefore let us every hour expect the kingdom of God in love and righteousness, because we know not the day of our Lord's appearing."

Said JOHN BRAEFORD:

"Covet not the things that are in the world, but long for the coming of the Lord Jesus."

The WALDENSES said:

"We ought always to watch and pray; for we see that the world is near its end. Daily we see the signs coming to their accomplishment, in the increase of evil," &c. Horæ Apoc., Vol. ii, p. 315.

HUGH LATIMER, A. D. 1535, said:

"Therefore all those excellent and learned men, which, without doubt, God hath sent into the world in these latter days, to give the world warning, . . . do gather out of the scriptures that the last day cannot be far off." Third Sermon on Lord's Prayer.

JOHN KNOX, Presbyterian Reformer, who was so mighty with God that Queen Mary said she feared his prayers more than an army of twenty thousand men, in 1554 of Christ's Coming, said:

"We know that he shall return and that with expedition."

JOHN CALVIN, A. D. 1535, said:

"The scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period." Institutes. b. 3, chap. 25.

MARTIN LUTHER, in A. D. 1545, said of passing events:

"I do most earnestly hope that these are the blessed signs of the immediate end of all things." Mitche's Life of Luther, p. 255.

Near the time of his death he said:

"I persuade myself verily that the day of Judgment will not be absent full three hundred years more. God will not, cannot, suffer this wicked world much longer."

JOHN MILTON, author of "Paradise Lost," in sentiment a Baptist, said:

"When thou, the eternal and shortly expected

King, shall open the clouds to judge," &c. Treatise on Christian Doctrine, Vol. ii, Chap. 33.

RICHARD BAXTER says:

"Would it not rejoice your hearts if you were sure to live to see the coming of the Lord? . . . For my own part, I must confess to you that death as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me. . . . Oh that I might see his kingdom come!" Works, Vol. xvii, p. 555.

Again BAXTER says:

"If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made." Works, Vol. xvii, p. 500.

ISAAC AMBROSE, a Presbyterian divine of England, in the Second Advent, said:

"This time is at hand. . . . See you not now many signs, as heralds and forerunners of his glorious coming?" Ambrose's Works, p. 408.

THOMAS WATSON, a pious divine who died in A. D. 1673, says:

"The time of the general Judgment is a secret kept from the angels, but this is sure, it cannot be far off." Body of Divinity, p. 208.

SAMUEL RUTHERFORD, professor of Divinity at St. Andrews in Scotland, who, with Baile, were styled the "great, lights of their day," says:

"We are in the last days, the day of the Lord is now near at hand." Letters, p. 367.

MATTHEW HENRY, A. D. 1700. The superior excellence of his Commentary, says Dr. Alexander, are admitted by thousands of judicious Theologians, and Dr. Clarke affirms, "It is always orthodox." On 2 Pet. iii, he says:

"How much more should they wait with expectation and earnestness for his second coming, which will be the day of their complete redemption." "They, (the wicked,) will still attack us till the end of time; till our Lord is come; they will not believe that he will come; nay, they will laugh at the very notion of his second coming, and do all they can to put all out of countenance who seriously believe and wait for it."

On Luke xviii, 8, Dr. HENRY remarks:

"In particular it intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' They will challenge him to come; and his delay will harden them in their wickedness. Even his own people will begin to despair of it, and conclude he will never come, because he has passed their reckoning."

ISAAC NEWTON says:

"About the time of the end, in all probability a body of men will be raised up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition." Observations on Prophecy.

Dr. JOHN GILL, on Rev. iii, 20, writes:

"Behold, I stand at the door and knock," &c. The phrase, 'standing at the door,' may be expressive of the near approach of Christ to Judgment; and his knocking may signify the notice that will be given of it by some of the immediate forerunners and signs of his coming; which will yet be observed by a few, such a general sleepiness will have seized the professors of religion."

PHILIP DODDRIDGE says:

"He comes quickly; and I trust you can answer with a glad amen, that the warning is not troublesome or unpleasant to your ears, but rather that his coming, his certain, his speedy coming, is the object of your delightful hope, and your longing expectation." Rise and Progress, p. 419.

JOHN WESLEY expected the Millennium in 1836, remarking that,

"In a short time those who say they (the thousand years) are now at hand, will appear to have spoken the truth."

On 'adding to the Prophecy,' he says:

"And doubtless this guilt is incurred by all those who lay hindrances in the way of the faithful, which prevents them from hearing the Lord's *I come!* and

answering, *Come, Lord Jesus!*" Wesley's Notes.

COTTON MATHER, in his work entitled, *Student and Preacher*, says:

"The Ruler of the world, returning to us, will send forerunners, who will show his approach and the speediness of his coming. And before the very great and very greatly to be dreaded day of the Lord come, he will send Elias, or men endued with his spirit and his power, who with a loud voice shall show themselves sons of thunder, concerning the Lord's hastening to us. It behooveth any servant of God, who would be named a vigilant and not a drowsy servant, to perform this office of Elias." *Life of Mather*, p. 141.

GEORGE WHITFIELD, who died in Mass., A. D. 1770, often used the expression,

"In these last times," "in these last days," in a little while," "very shortly, Christ will come." *Memoirs and Sermons*.

GEORGE BENSON says:

"We expect his Second Advent to restore all things, to judge the world, to condemn his enemies, and to begin his glorious reign." *Benson's Notes*.

ROBERT HALL, a Baptist preacher and author of great talent, says:

"Everything in the condition of mankind, announces the approach of some great crisis." *Hale's Works*, Vol. iv, p. 404.

JOHN DE LA FLETCHER, A. D. 1775, says:

"It is remarkable that more books have been written upon the prophecies these last hundred years, than were ever known before, and all—those at least, which I have read—agree that these things will, in all probability, soon come upon the earth. I know many have been mistaken as to years; but because they were rash, shall we be stupid? Because they said 'to-day,' shall we say 'never,' and cry 'peace, peace,' when we should look about us with eyes full of expectation." "If these things happen not to us, but to our children, (as they most certainly will before the third generation passes away,) is it not our business to prepare ourselves for them, to meditate on them, and warn as many people as we can prudently, lest their blood be required at our hands." See *Fletcher's Works*, Vol. x.

WILLIAM ROMAINE, an eminent and learned Theologian and Divine, about A. D. 1790, said:

"The marks and signs of Christ's Second Advent, are fulfilling daily. His coming cannot be far off. If you compare the uncommon events which the Lord said were to be forerunners of his coming to judgment, with what hath lately happened in the world, you must conclude that the time is at hand."

WILLIAM COWPER, about A. D. 1789, said:

"The world appears  
To toll the death-bell of its own decease;  
And by the voice of all its elements,  
To preach the general doom. When were winds  
Let slip with such a warrant to destroy?  
When did the waves so haughtily o'erleap  
Their ancient barrier, deluging the dry?  
Fires from beneath, and meteors from above,  
Portentous, unexampled, unexplained,  
Have kindled beacons in the skies. The old  
And crazy earth has had her shaking fits  
More frequent, and foregone her usual rest;  
And nature seems with dim and sickly eye  
To wait the close of all." *Cowper's Task*, B. ii.

THOMAS SCOTT, who died A. D. 1821, on Dan. viii, 14, says:

"No doubt the end of the 2300 days or years, is not very distant."

THOMAS COKE was associated with Wesley, and was very active, accomplishing nine missionary voyages to America. Of Christ's coming he says:

"Near, even at the doors, is the day of Judgment. The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver his faithful people, the faith of his coming will, in a great measure, be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with the earth is near at hand. It is already on the wing." See *Coke's Commentary*.

LORENZO DOW says:

"The ten toes of Nebuchadnezzar's Image only remain; these times are eventful, and the signs are portentous; let all the Israel of God be in a state of readiness for the coming of the Lord." *Dow's Journal*, p. 355.

ALFRED BRYANT, pastor of the First Presbyterian Church in Niles, Mich., says:

"The chronological data which the prophecies give, furnish intimation that the time is short when all that is predicted shall come to pass." "There can be no doubt that, according to prophecy, we are on the eve of vast political revolutions, in which probably blood will flow, as described in Apocalyptic vision." "The very general expectation upon the minds of most persons, that we are approaching some great crisis, is an indication of a coming Saviour." *Views of Millennium*, pp. 224, 225.

DR. CUMMING of England says:

"It seems as if every body moved by *express* and believed they should not be able to accomplish their mission before that night comes when no man can work. The omens and auguries of an approaching crisis, are so thick, and vivid, and so remarkable, that there is not a thinking distinguished statesman in Europe that does not feel afraid to look into that unsounded but opening future that is before Europe our country, and mankind." *Ben-edications*, pp. 181, 182.

SIR ROBERT PEEL says:

"Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

The learned DR. ELLIOT remarks:

"With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short distance from the end of the now existing dispensation, and the expected Second Advent of Christ."

Says JOHN COX, of England:

"So far as I can discern, no further signs are to be expected, as it seems to me we have entered into that last period of awful expectation, during which the church is likened unto virgins."

DR. TWING, Episcopal minister in New York, says:

"The hudding fig-tree does not indicate the approach of Summer clearer than the signs of the times betoken the soon coming of the everlasting kingdom."

DAVID LORD, editor of the *Literary and Theological Journal*, published in New York, remarks as follows:

"There are no future events more clearly revealed than that Christ is, *within a brief period*, to come from heaven in *person*, and visibly raise the sanctified who shall have died, and judge and accept those who are living, and destroy the civil and ecclesiastical powers who usurp his rights, and persecute his people."

DR. LYMAN BEECHER, in a sermon preached in London, while attending the Evangelical Alliance, made use of the following striking language:

"The Lord is speedily to come! Christ is at the door! Behold, the Bridegroom cometh! go ye out to meet him! All are in expectation of the coming of the Son of man!"

And Prof. GEORGE BUSH, of New York, has admitted that,

"We are living in an age expressly foretold by prophecy, and just opening upon the crowning consummation of all prophetic declarations!"

The *Edinburgh Presbyterian Review* says;

"Never was there a time when events developed themselves with such rapidity. As the world moves on, it seems to accelerate its speed, and precipitate itself with headlong haste. Events seem to ripen before the time. The crisis comes on ere we are aware of the commencement. Speed, whirlwind speed, is the order of the day."

CHARLES LANDGRAVE, father-in-law of the king of Denmark, in a speech at the annual meeting of the Holstein Bible Society, A. D. 1829, said:

"Is not the second coming, spoken of by our Lord to his disciples, now near, since the appointed sign by him has appeared?" *Edinburgh Christ. Inst.*, June 1830.

EDWARD WINTHROP, Rector of St. Paul's Church, Newark, Ohio, says:

"As we are rapidly approaching the grand crisis of this world's history, it becomes us in a devout and prayerful spirit, carefully to note the *signs of the times*." *Winthrop's Letters*, p. 142.

Dr. George Duffield, pastor of the First Presbyterian Church of Detroit, Mich., says:

"Minds of the highest order, Christians of the most ardent and devoted piety, and scholars of the profoundest erudition, have embraced the Millenarian faith, as the true and genuine import of God's promises and the scheme of prophecy." *Millenarianism Defended*, pp. 182, 183.

The dying words of John King Lord, late pastor of the First Orthodox Congregational Church, Cincinnati, Ohio, were:

"*Tell the Church to hold on till Christ comes.*"

H. W. FOX, late missionary from England to the Te-logoo people, said:

"I have a strong anticipation that the time is not far distant." *Memoirs*, p. 246.

Bishop Hopkins of Vermont, says:

"We would admonish you with still greater earnestness, to keep your souls in constant readiness for your Lord's advent, and in a state of sacred desire to behold him in his glory." *Discourses on Advent*, p. 29.

THOMAS WICKES, pastor of the First Congregational Church in Marietta, Ohio, says:

"If Christ comes at the termination of this period of reigning iniquity and delusion, he is coming quickly."

J. W. BROOKS, vicar of Clareborough, England, says:

"I am most firmly persuaded that we are living in that awful period designated in scripture, as the *last days*, and the *last time*. Every succeeding year serves to increase the evidence on this head, and to give clearness, precision and intensity to those signs which already have been noticed by commentators. Even worldly men are so affected by the signs of our times, as to feel seriously persuaded that some tremendous crisis is at hand." *Elements of Prophetic Interpretation*, p. 480.

FAITH OF THE BAPTISTS IN 1660.

The following extract is from a confession of faith, signed by JOHN BUNYAN, and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to king Charles II, in London, 1660. They declared:

"We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

"We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, [Acts i, 3.] which was taken up into heaven, [Luke xxiv, 51.] shall so come in like manner as he was seen to go into heaven. Acts i, 9-11. Though alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall their day come, then shall be given unto them power over the nations," &c. *Crosby's Hist. of Bap.*, Vol. II, p. 85.

DR. FRANCIS WAYLAND, in a sermon preached Oct. 11th, 1857, says:

"Every countenance is furrowed with anxiety. Nothing in the daily papers is read but telegraphic despatches from every city in the Union, telling of unexampled distress, and announcing the failure of houses that were considered above the reach of vicissitudes, 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."

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, MAY 6, 1858.

## THE GIFT OF TONGUES.

The following paragraph has been going the round of our exchanges:

"TONGUES AND TRANSLATIONS.—When the gospel was first preached to all nations, it was necessary to give a diversity of tongues; a tongue for each nation: and this was done by divine power. But in this second promulgation, as it were, of the gospel, the work will probably be carried on by a diversity of scriptures: a translation for each nation. Instead of the gift of tongues, God, by his providence, is giving to mankind a gift of Scriptures."—*Claudius Buchanan*.

A summary manner, truly, of accounting for the cessation of the gifts of the Spirit; and one which might appear very plausible, did we not happen to know something that the Bible says upon the subject. That the gift of tongues has been employed, as upon the day of Pentecost, to convey the gospel to people of other languages, is not to be denied; but is this its only or even its primary, object? What says Paul? Hear him. 1 Cor. xiv, 2. "For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him. What? Is not the tongue given for the express purpose that men may understand? But here we have the declaration of Paul that sometimes, at least, the gift of tongues is conferred when *no man* understands it. "Wherefore," continues he, [verse 13,] "let him that speaketh in an unknown tongue pray that he may interpret." Again, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence." Verses 27, 28. Now if the gift of tongues was conferred upon the disciples only that they might preach the gospel to those of other languages, where would be either the necessity of an interpreter, or any propriety in Paul's language? There would be neither. Therefore the supposition given in the above extract is a point-blank fallacy.

It may be asked then, What was the object of tongues? This question Paul answers in verse 22: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not."

We are all aware that the manifestation of the gifts of the Spirit, which attended the early promulgation of the gospel, is a thing unknown among the mass of professed christians of the present day. If some plausible reason could be assigned for this state of things, other than the degeneracy and apostasy of the church, it would no doubt be very soothing to many consciences; but the Bible does not furnish it. No. We have yet to hear a single necessity urged for such manifestations in the days of the apostles, which does not exist now; and that passage of the Bible where the cessation of these gifts is even insinuated, is yet to be shown.

## TOUR IN WISCONSIN.

On leaving Mauston I went to Adario, Waushara Co., and by request left an appointment in Bro. J. Hall's neighborhood, and then passed on northward to the residence of Bro. M. Welcome; but he was not at home. As it was the evening for prayer-meeting, I attended, and being invited, spoke to them on "the truth." John xvii, 17. The little company present appeared to be true worshipers, walking up to the light they had received.

March 26th, I returned to Adario, where Bro. Welcome met me on the Sabbath, together with his own brother, S. C. Welcome, who had recently embraced the present truth. I continued in that neighborhood till First-day noon; but as considerable light on the Sabbath had been spread in that vicinity, and as my mind was drawn northward, I took up my appointments, and met again with the friends at Fish Lake, near Bro. Welcome's on Sunday evening. This

church was of the Christian order, organized on a very liberal or independent plan; and had enjoyed the benefit of Bro. W.'s labor and influence, though he was not its pastor.

On that evening I spoke on Isa. lviii. The views presented on the Sabbath were new to most of them, but the interest to hear was good. The subject of the Sabbath was continued next evening, and the truth presented had the effect to fasten conviction on many minds. My time was so limited that it was not possible for me to remain more than three evenings, and get to the meeting in Marquette Co. But to leave that people so soon, where there was such an interest to hear, was a grief to me, and on the last evening I bore an exceedingly heavy burden of their case. I presented the prophecies and the Third Angel's Message, and spoke till about 10 o'clock; after which the meeting was continued by the congregation, and many spirited testimonies were given. About fifteen confessed the truth, and others were much interested, and expressed a desire to walk in the light of the Word, wherever it should lead. Those who had been convicted of the truth, on taking up the cross, were set free in the Lord, and a season of rejoicing was the result. The meeting continued till after midnight, nearly five hours altogether, without any lack of interest, or any signs of weariness. The blessed result from the small amount of labor far exceeded my expectations, making it one of the happiest seasons I ever enjoyed.

In these meetings Bro. Welcome, and Bro. Thurston, rendered efficient aid by their testimonies and exhortations. May the Lord give them wisdom to water and nourish the seed sown that it may bring forth fruit to the glory of our Father in heaven.

Wednesday morning, March 31, with Bro. Welcome, I started for Mackford, where the meeting had been appointed instead of Marquette. But my labors had been beyond my strength, and on my arrival at Mackford I was laid on a bed of sickness, and thus an additional burden was laid on Bro. Andrews, who was also much fatigued and quite unwell on his arrival at that place. Bro. Welcome assisted in the meetings. On First-day P. M. the church assembled for prayer, and the Lord blessed and gave me strength to go to the place of meeting and speak in behalf of the present truth.

On Second-day also, the Lord blessed in our prayer-meeting in an especial manner, by which we were all comforted and encouraged. Three were baptized that day. Next morning we parted with Bro. Welcome; and as he went on his way homeward our prayers went with him. It would have been very gratifying to us to have enjoyed his company longer, as our acquaintance with him was very pleasant and profitable. His talent is a practical and useful one, and his labor is especially needed in that field where Hall, Stephenson and others, have endeavored to destroy confidence in the operations and guiding influence of the Spirit of God; we hope it may be brought to bear more directly in favor of the present truth.

The interest at Mackford seemed to warrant a continuance of the meetings over another Sabbath. A storm set in the latter part of the week which continued at intervals till after the close of our meetings, making it quite impossible for the people to assemble evenings. Yet good resulted: many were deeply interested, and convictions were fastened on some minds which we hope will lead them to conform more fully to God's immutable word.

April 12th, we went to Rubicon, and that evening held a long, and we trust, profitable meeting with the little church there. Three were baptized on the morning of the 13th, after which we took the cars for Milwaukee. We regretted the necessity of leaving Rubicon so soon; but we were both too much out of health to hold meetings, and Bro. Andrews, who felt called to go home on account of the poor health of his father, had to start that day or remain from home over another Sabbath. In the afternoon of that day we separated; he taking the cars for Prairie du Chien, and I for Chicago.

J. H. W.

## QUESTIONS.

[Continued.]

## THE BURNING OF THE EARTH.

QUESTION 3. Will there be two conflagrations of the earth, one at the second coming of Christ, and another at the end of the 1000 years? J. BISHOP.

REPLY. That there will be a conflagration near the time of Christ's second coming several scriptures prove. Rev. xviii, 8, 9. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire. And the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning." Verse 18. "And as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city?" Ifgr at Babylon only is destroyed by this fire, it is quite easy to know nearly over what surface of territory this conflagration will extend; for we understand from Rev. xvi, 1, that the great city was divided into three parts when the cities of the nations fell, consisting of the Catholic, Greek and Protestant Churches, covering mostly the continent of America, and also that of Europe, with the exception of Turkey. No wonder Mohammedan and Pagan merchants shall weep and mourn when they shall see such extended, such vastly superior commercial interests, "in one hour come to naught."

As additional testimony respecting this conflagration, Joel, i. 19, 20, is introduced. "O Lord, to thee will I cry, for the fire hath devoured the pasture of the wilderness, and the flame hath devoured all the trees of the field." "The beasts of the field cry also unto thee: for the rivers of water are dried up, and the fire hath devoured the pasture of the wilderness." As a guide to the chronology of this event, the reader is directed to verse 15. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

Verse 18 shows us by what means are brought about the destruction, at least, of all domesticated animals. "How do the beasts groan, the herds of cattle are perplexed, because they have no pasture. Yea, the flocks of sheep are made desolate."

In Jer. ix, 10, there are declarations somewhat similar to the above extracts from Joel. "For the mountains will I take up a weeping and wailing, and for the habitation of the wilderness a lamentation, because they are burned up, so that none can pass through them, neither can men hear the voice of the cattle; both the fowl of the heavens and the beasts are fled; they are gone." These scriptures, though unfulfilled prophecy, and consequently we doubtless have an imperfect understanding of them, give us some clue to the events which will transpire at and near the time of the first conflagration.

There will be another conflagration after the 1000 years and the second resurrection which we expect will be universal throughout the earth, except where the location of the beloved city is, the object of which is to destroy the wicked, to annihilate every wicked spirit, and to reduce all solid, liquid and aerial bodies to their simple elementary principles, to be compounded again at the new creation, in such a manner as to forever exclude the miasma of death from the utmost limits of that sanctified territory.

Respecting this conflagration, David's testimony is, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. xi, 6. Malachi's testimony is, "Behold the day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv, 1. That this is on the earth, the second and third verses show; but Prov. xi, 31, taken in connexion, or compared, with these verses shows it more conclusively. "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner. The



wicked will be recompensed in the old earth at the time it is destroyed: the righteous in the new.

Other testimony might be brought from the Old Testament to show the certainty of this final conflagration; but these two witnesses from among the prophets are deemed sufficient; hence we pass to the testimony of the holy apostles, Paul, Peter and John.

Paul's testimony, [2 Thess. i, 7, 8.] is, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Macknight's translation of this passage, which we deem far preferable, is as follows: "When the Lord Jesus shall be revealed from heaven, with his mighty angels, inflicting punishment with flaming fire on them that know not God," &c. I am not aware there is elsewhere in all the Bible an intimation that the Lord Jesus will be revealed from heaven in flaming fire; but with the clouds of heaven. But Macknight's transposition of the language is such as not to show that he will be revealed in flaming fire, but will be revealed inflicting punishment with flaming fire; which translation is not only consistent with itself, but strikingly harmonious with all other scriptures. As evidence that this punishment inflicted with flaming fire, is at the second and last conflagration, the 9th verse is adduced, informing us that they shall be punished with everlasting destruction from the presence of the Lord, which could not be said of those who are destroyed at the first conflagration. That destruction is not everlasting, because the wicked will all have an existence, afterward, at the second resurrection.\*

All the above testimonies harmonize, and we believe synchronize with Peter's testimony, found in his second Epistle, chap. iii, 10: "But the day of the Lord will come as a thief in the night, in the which, the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also: and the works that are therein shall be burned up. Verse 12. "Looking for and hasting unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat." There is, in some particulars, such a remarkable resemblance between the descriptions of Peter and Malachi, as to lead the candid seeker after truth to conclude they both describe the same event. Although in the last quotation there is nothing which answers to the declaration, "All the proud, and all that do wickedly, shall be stubble," yet verse 7 reveals that "the heavens and the earth which are now are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Thus we find by this connection that the descriptions of these inspired witnesses are identical. And although one has some particulars in his description which the other has not, and the reverse, they are so diversified that each elucidates the other's testimony.

With John's testimony our remarks on this point will close, though other testimony might be adduced. Rev. xx, 9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and fire came down from God out of heaven, and devoured them." Verses 7 and 8 inform us that this occurs after the 1000 years are expired, and Satan is loosed out of his prison; and after he had been out to deceive the nations. The events mentioned in verse 9 agree in time and place with those recorded in verse 10. "And the devil who deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. Verses 14 and 15 close John's record of this subject. "And death and hell were cast into the lake of fire. *This is the second death.* And whosoever was not found written in the book of life was cast into the lake of fire. We know that this testimony cannot be fulfilled till after the second resurrection, because there can be no second death

\* Some suppose that the declarations of 2 Thess. i, 7-10, span the whole period from the second coming of Christ to the execution of the wicked at the end of the 1000 years, since it is at the second coming of Christ that rest is recompensed to the saints, as promised in verse 7.—Ed.

till there is a second life. And further, "Blessed and holy is he that hath part in the first resurrection on such the second death hath no power." Hence John has here given us a description of the second conflagration.

By comparing the two classes of Scripture above, the one as applying to the first conflagration, and the other to the second, we see they will not interchangeably apply to same event. For instance, the burning mentioned in Rev. xviii, 8, 9, 18, applies to a part of one generation of men only: while that in Rev. xx, 14, includes all whose names are not found written in the Lamb's book of life. Nor does Rev. xviii, compare with Mal. iv, 1, as in the former instance, a part of the same generation are weeping over the destruction of their contemporaries, while in the latter case all the proud, and all that do wickedly will be stubble. Nor can we apply Joel i, 19, 20, and 2 Peter iii, 12, to the same event; for in the former the beasts of the field cry, for the rivers of water are dried up, and the fire hath devoured the pasture of the wilderness: a partial and superficial work being done by this fire, and perhaps brought about by natural causes, such as a continued drought; while in the latter case the melted elements seem to constitute a universal lake of liquid fire. And so by comparing the other scriptures, contained in the two classes, we find similar discrepancies. S. P.

#### THE CAUSE IN THE WEST.

It is becoming apparent that the West is emphatically the great field of labor in the Third Angel's Message. This, of course, would include all the northern States where it has not been preached to any great extent; viz., Ohio, Indiana, Illinois, Wisconsin, Iowa and Minnesota; but our present remarks are intended more particularly for those sections where efforts have already been made to spread the truth.

What are the difficulties that meet us in these fields and what is required to render labor effectual? In one sense, the difficulties are the same everywhere, as the heart of man is the same in all places; yet there are peculiar difficulties in the West where the present truth has been taught.

The first and most prominent is the influence of those who formerly professed and preached the truth, whose unchristian course has brought a reproach that is yet felt, especially in Wisconsin. As a brother has remarked, we have been apt to suppose that all who embraced the Third Angel's Message were honest; and when Stephenson and Hall professed the faith, we hoped that its sanctifying influence would correct their worldly habits, and Campbellite principles. For a time their course seemed to justify our expectations; but in 1854, their horse trading alone brought more disgrace on the cause than all their preaching ever benefitted it. Their friends have more than once been caused to blush by hearing them lauded as "smart preachers and good horse-jockies." It is with shame that I think such things have ever been transacted among us; but "facts are stubborn things." In the neighborhood where the Message first found J. M. Stephenson, a single horse trade entirely destroyed his influence. And in the village where it found D. P. Hall, a practised horse-trader told me that "Dwight Hall was the sharpest horse-jockey in Fond du Lac county." It is just to say that these things were never countenanced by us; but we hoped they would be corrected. In this we were disappointed, and the issue is well known. One wrong led to another, and to accomplish their selfish, ambitious purposes, they resorted to the basest practices. It was testified at our meeting at Koskonong, that Hall confessed that at the time of his visit to Rochester, he pretended to be Bro. White's friend, in order to get all the information he desired concerning the Office, &c., and then returned to Wisconsin, saying that Bro. W. was speculating on the property of the church; that the Office was owned by him, and so on. What a comment on such reports was the resignation of Bro. White as Editor! He had borne the burden (which had several times brought him to the verge of the grave) as

long as he could endure it; he was compelled to throw it off; and thus the church of necessity chose another Editor. And it is a source of happiness to all concerned, that our present arrangements leave the Editor free, in part, from the burdens which Bro. W. so long and faithfully bore. The course of Stephenson, in his eastern tour, was similar to that of Hall. He went the professed friend of Bro. White, but in reality his enemy, as his conversation with his own friends, and his subsequent actions and letters proved. In this we have learned a lesson: to be more careful whom we approve as ministers, and to seek the assurance that devotion to God, and not selfishness, is the ruling motive of those who volunteer to preach the truth. These matters we regret to speak or think of; but it is due to the cause in that State, that the people know how we look at these things; also to the brethren who may hereafter labor there, that they may understand in what manner the cause has been disgraced, and what unhallowed influences they will have to meet. That a bitter prejudice exists there is no wonder; indeed, we are gratified to know that our opponents despise such actions, and we hope that the brethren in that section will bear in mind that "well-doing" is the only means of removing the ill feeling that prevails in many places against the truth.

Another difficulty to be met in that State is the long continued efforts to amalgamate the Message with opposing doctrines and errors, particularly the Age-to-come. This has been persevered in to such an extent that many of the most honest-hearted, and with the best apparent intentions, have imbibed views of the prophecies subversive of the first principles of the present truth. This arises from the fact that they have not thoroughly studied the harmony of the scriptures on the present truth, nor the relation of the present truth to the prophecies and to the other scriptures. It has long been a matter of regret that we had not more Bible students among the number of Sabbath-keepers. Most of them are mere Bible readers. Many of our best publications are but little read. Very few can be found that understand the subject of the Sanctuary as presented in our pamphlets; and the same remark will hold good in regard to other points. Were our books all carefully read by our brethren and sisters generally, they would find themselves prepared to meet almost every objection that could arise against our faith. We often find those whose minds have been perplexed for weeks, and even months, on points that are made perfectly clear and satisfactory on a single page of a tract on their own shelves; and when it is pointed out they wonder that they had not noticed it. The cause cannot progress so. The laborers are few, and the churches will be weak, and necessarily demand the time of that few unless they prayerfully search for the light of truth, to be sanctified thereby. These remarks are applicable to all parts of the field, especially at this time when so many theories seem to be obtaining in our very midst. Much of the precious time of the laborers, and even of the Editor of the Review, is taken up in refuting and exposing fallacies and fanciful notions springing up almost everywhere, some of which are claimed by their propagators as the all-important truths which are to silence all opposition, and give the Third Angel's Message life and power; yet in most cases they strike at the very foundation of our position. This is the work of the Enemy, the dreadful consequences of which we cannot enumerate or even notice now. We would be far from despising the weak members of the body, knowing that the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. But if the feet aspire to be heads, or the hands to perform the office of an eye, there will be confusion. Our present convictions are that we need a larger proportion of hands and feet in the body, or else the present supply must perform their office more faithfully.

But these remarks will apply with less force to the West than to the East, inasmuch as one of the most pressing wants of the West has hitherto been almost entirely neglected. We refer to a work on the proph-

ecies, or the Age-to-come. On our late trip West, the inquiry was raised in almost every place, why we have no work on that subject. In many places the brethren are continually assailed by ministers and others who have made the Age-to-come almost their sole study; and who seem to know, and care for, nothing else. It cannot be expected that the brethren and sisters should be able to meet all the wiles and fallacies of these cavilers (for they are nothing else) without assistance from those who are called of God to the work of studying and preaching; neither can the preachers do the work without the assistance of pamphlets and tracts. And it would have been a great pleasure to us to have been able to give them some satisfaction in reference to the matter of their inquiries; but the present position of the cause in regard to the means and facilities for producing and publishing such a work, must of necessity cause its indefinite postponement. Yet it is the firm conviction of messengers and others in the West that no thorough and effective system of labor can be devised or entered upon without the assistance of a work on this subject. At present, regrets are all that can be offered on this subject; and so it will be till the spirit of sacrifice for the truth shall more extensively prevail, and the church generally feel more of the burden of the cause. J. H. W.

(To be Continued)

#### MEETINGS IN VT. AND MASS.

In accordance with the arrangement of Bro. Bingham, our general meeting was held in Morristown, Vt., April 3d and 4th. Here our heart was made glad in meeting with many of our dear brethren and sisters who had for many years maintained their position in the Third Angel's Message. They came in from Stowe, Irasburgh, Eden, Wolcott, Bakersfield and Johnson. The Sabbath was a refreshing season from the presence of the Lord. The brethren seemed in earnest to renew their choice. They rejoiced that notwithstanding afflictions, sorrows and sore trials had sometimes pressed them heavily, the same was working for them a far more exceeding and eternal weight of glory. On First-day our company was increased by others coming to learn our position. We hope they will continue to seek, and eventually obtain immortality, eternal life.

April 5th, we had an interesting meeting at Roxbury, Vt. Here we met with Brn. Barr, Pierce, and others which we had known many years in this precious cause; also brother and sister Phillips, returned from Mich.

The 7th and 9th we spent with the brethren in Sutton. The brethren are some scattered apart here and find it difficult to get together, especially in the present unsettled state of the roads. Still quite a number came together and we had a solemn meeting on the 8th inst., and the quickening Spirit was manifest in the brethren to arise and become more united in the bleeding cause of God, than they had been the past season, and overcome the things that tended to weigh them down and keep them in the lukewarm state. The Lord strengthen them to perform the good work.

At Clinton, Mass., April 10th and 11th, we met with the brethren from Lancaster, Worcester, Princeton and Charlestown, and others that came to hear of our faith. The Lord gave edge to his truth, and his people were aroused and quickened in their minds and manifested renewed desires to serve him more faithfully and rise with the message. On First-day we held our meeting in a commodious hall to accommodate an additional class of hearers, but a very few of them came. They seem to be so much absorbed in the work of revivals now all over the land, that they have no time to heed the claims of God's holy law, or even to hear about the second coming of Christ.

On the 14th inst. I came to my family in safety after an absence of nearly six months. I thank and praise the Lord for preserving them and unworthy me, and permitting us to meet again. I thank the dear brethren where I have passed on from Mich. to

Mass., for assisting me with means to defray my necessary expenses.

Yesterday my companion and myself went several miles in company with Bro. David Chase to visit his sick daughter, (sister Shaw,) a professed Adventist. She had declined being visited by any physician. This was the twenty-fourth day that she had been confined to her bed without receiving any food except occasionally a few spoonfuls of water. When I questioned her respecting her faith, she said she had now decided to keep the Lord's Sabbath and serve him more faithfully if he permitted her to live. We followed the inspired rule given to James. When we had prayed and laid hands upon her, she rose up and requested to be dressed. In a few moments, to the astonishment of her friends, she was walking about in the sitting room, praising the Lord and joined with us in singing a hymn. A cousin of hers, who had just come a number of miles to see her, was invited to come in. Said he, Why Mary, is this you? Yes, said she, the dead is alive. And when he was leaving for home, said she, Tell your friends there has been a miracle wrought. Surely, brethren, the Lord is a present help in every time of need. He is indeed the Physician of his people.

J. BATES.

Fairhaven, Mass., April 19th, 1858.

#### Now the Just shall Live by Faith. Heb. x, 48.

This declaration is true in respect to the people of God in every age. But the Apostle appears here to have especial reference to those who should live in the close of the gospel age; when "it is but a little while and he that shall come will come and will not tarry." How important then that those who profess to believe that they are in the time of waiting, and expecting soon to behold that same Jesus return again, should heed this admonition. The importance and nature of true faith are clearly set forth in the word of God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi, 6. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v, 1. But this faith is an active principle. A dead, inactive faith will not avail with God to obtain pardon. It must be a deep moving principle that leads the sinner to throw himself on the mercy of God in Christ; and believe that God accepts him through Christ; that takes hold on the merits of Jesus for his justification. But the work of faith does not stop here. The just shall live by faith. Not simply faith as an abstract principle, but a faith that embraces and obeys (at least so far as we can comprehend it) the whole revealed will of God. And this faith must produce corresponding works. Abraham believed God, and it was imputed to him for righteousness. But his faith was perfected by works. See James ii, 21-24; Gen. xxii, 9. Noah also, a righteous man, "being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

As it was in the days of Noah, so shall also the coming of the Son of man be. Matt. xxiv, 37. As then God gave warning, and the righteous had faith; so in these last days God has given warning through his word of the approaching doom of the wicked world. The consecutive prophecies point to the present time as the closing period of the gospel age. The signs that Christ gave to precede his coming, [Matt. xxiv, 29,] have been fulfilled. The angel of Rev. x has uttered forth his mighty voice, and also with uplifted hand declared that time should be no longer; thus bringing us to the days of the voice of the seventh angel, the finishing of the mystery of God, the judgment-hour period of the angel of Rev. xiv, 6, 7, the time of the cleansing of the Sanctuary of Dan. viii, 14, when the solemn warning of the Third Angel is being given, the last message of warning to the world, ere the nations drink the wine cup of Jehovah's wrath. These are truths to be believed in the last days. These are truths, my brethren, in which we profess to have faith—faith by which we profess to live.

But is our faith active? Does it move the heart and stir us up to corresponding works? works by which our light shines out before men, carrying conviction to the honest seeker after truth, that there is a reality in our faith? "Faith without works is dead." Genuine faith works by love, purifies the heart and overcomes the world. Gal. v, 6; John v,

4; 1 Pet. i, 22. Is our faith of this character? Does it bring us nigh unto God and give us sweet communion with him? Does it give us the assurance that we love God supremely and our neighbor as ourselves? If so, all will be on the altar. Not there in word merely, but in deed and in truth. We shall seek opportunities to use the means that God has entrusted to our stewardship to advance the interests of his cause. We shall feel a labor of soul for the salvation of our fellow men. We shall seek to get deep into the work of God. Living faith will give victory over the world. It will purify the heart and enable its possessor to get the victory over every unholy passion, every wrong desire, and bring the entire affections of the heart into sweet obedience to the law of Christ. It will open the door of our hearts that Jesus may come in with all the graces of the Spirit. But alas! how many that profess to be living by faith, give fearful evidence that their faith is but a dead, inoperative one—a mere theory of present truth without the power.

Thou lukewarm one! God speaks to thee in love through the counsel of the faithful and true Witness to the Laodiceans. Wilt thou hear his voice and "be zealous and repent?" Exchange thy dead, inoperative faith for a living principle that gives joy and peace. Dream not that you are preparing for translation while your affections are on the things of earth and you are making little or no effort to set them on things above. Rest not contented with your state while unholy or unsanctified passions reign within. God's grace is sufficient to overcome them.

O for that faith that takes God at his word; that embraces present truth with confidence and enables us to act with holy boldness and zeal in the work of God; that loves to sacrifice in blessed assurance of a reward of a hundred fold here, and eternal life in the resurrection morn.

Ye desponding ones, who are honestly seeking God with all the heart, and by living faith are striving to overcome, yet feel temptations and trials severe, look up. Jesus lives above the cloud. He knows thy state, he bears thy cause before the Father. Rest on the promise of his word, and thou canst not fail.

The just shall live by faith. But if any man draw back, my soul shall have no pleasure in him. May we be of them that believe to the saving of the soul.

F. WHEELER.

Glenmore, N. Y., Apr. 19th, 1858

#### Extracts from Letters.

Bro. J. G. Post writes from Portland, Ct. "Bro. SMITH: As it has been some time since I addressed you by letter, I thought I would say that the Lord is good to us in old Connecticut as in Michigan. Though we are few and small, yet we live by faith on the Son of God, and are looking for his soon coming to gather his own to their reward, and give the sinner his doom. And when I think of the judgment, I am constrained to say, O Lord,

"Keep us little and unknown,  
Loved and prized by God alone."

"I am sure if the world love us, it is a very sure evidence that we are of the world; for the world loves its own. The word says, Because ye are not of the world but I have chosen you out of the world; therefore the world hateth you. Now I am constrained to believe that the time has come when we, as believers in the soon coming of Christ, should live by faith and not by sight. We are living in a time of trial. There are many that seem to love the world, notwithstanding they say that Christ is soon to come; and when I hear of those who are hugging their money and putting it into banks for safe keeping until some future day, I think they love that more than they do God. If they loved God as well as they appear to love their bank stock, the messengers would not be under the necessity of stopping their labor in the gospel field to get bread for their children. O that God would pour his Spirit out upon those brethren that are able to help the poor until they shall see the importance of an entire consecration to God of all they have. Had I it in my power, the messenger would go on his way rejoicing. But it is my lot to be poor in this world's goods.

"Our little church stands well so far as I know at this time. I am some fifteen miles from the brethren; yet I sometimes go over to meet them, and get my strength renewed."

Sister M. M. Osgood writes from Bronte, C. W., Apr. 26th, 1858: DEAR BROTHER, "I have felt very uneasy about receiving the *Review and Instructor* without sending pay, or asking that they might stop for a while. It seemed as though I could not do the latter, and waited hoping to forward some money, but the prospect looks dark. I must now request

you to stop sending the *Instructor* once or twice till I can obtain means to pay. The postage on them as I receive from this office is 15cts a package, or a penny currency for every sheet. I cannot think this lawful, but must submit. The poor who need teaching, and whom I love to teach, find it easier to receive lessons, than I to receive money. I am glad they are willing to receive, and were I to be the only loser, would not be troubled at my non-receivals.

But believing as I do, the *Instructor* to be the best paper for youth now extant, I feel very anxious to put it into their hands. The parents as yet are not sufficiently interested in the truths it illustrates and enforces, to pay for it for the children. I find my pupils are like some children of a larger growth. They are pleased with, and interested in, that which they have earned by exertion, faithfulness and obedience. It has seemed a trial to tell them they must do without for awhile; but justice to you demands it. I disposed of some clothing, with the intention of forwarding the pay to the *Review* Office; but just then our landlord brought unlooked for and unjust claims against us, which I met rather than to strive, believing that it was better to suffer wrong than give any occasion for reproach to the cause I love. I know the Lord is good, and though man proposes wrong, he will finally dispose all for the best. Yea verily, he will cause all things to work together for good to those that love him. If my heavenly Father sees fit to carry on his blessed work through the instrumentality of another, why should I grieve? I know he does not need my labor, influence, or means.

"I have had some such soul-cheering views of Jesus within a few weeks, that it seemed as though anything would answer for me the little while I might stay here, if I may but win Christ and be found in him at last not having on mine own righteousness, but that which is through the faith of Christ. Although my faith has been sorely tried at times, yet at others it has been greatly strengthened. Immediate and unmistakable answers to prayer have been granted me, and I begin to feel indeed that he is faithful who promised. I have been accustomed to ask for great blessings, and sometimes for less ones, expecting God would answer in his own good time and way, and occasionally asking, expecting to receive soon: but blessed be the Father of our Lord, he has led me to ask for just what I wanted, and to expect my request to be granted. I have asked, and received to the joy of my heart. I do not always have the same degree of faith in exercise, but when I do ask and receive, it fills my heart with gratitude to think that God will heed the cries of one so unfaithful as I have been, so unworthy of the least token of his love.

"I fear that I have done wrong to trouble you with so much which cannot be interesting to you; but I want to talk with some one who loves to think of the soon coming Saviour. I feel almost alone. Excuse this trespass, and pray for one who desires to be delivered from this body of death, and to mind alone the things of the Spirit.

Your sister striving to understand all the requirements of the Father and Son, and to obey."

NOTE. We are happy to send the *REVIEW* and *INSTRUCTOR* free, and will in future mail the latter in double sheets, which will reduce the postage one-half.—Ed.

Bro. Jno. Young writes from Addison Hill, N. Y.: "I feel that it is time we separate ourselves wholly from the world; for things on this earth describe the time as very near. The world and the nominal churches are all agreed in crying peace and safety. When we say the Lord Jesus is soon to come to judge the world, they say, Not in our day; and some think the world will be converted first. They are willingly ignorant of the truth. But Jesus says, Fear not little flock, it is your Father's good pleasure to give you the kingdom."

Sister L. Mason writes from Pine Grove, Mich., Apr. 1858: "This is the first time I have taken my pen to write to the brethren and sisters through the *Review*, although I have been cheered many times while reading their letters. Some have expressed my mind better than I could have done it myself. I am trying to keep the Commandments of God and have the Faith of Jesus. I find when I live near to God, he draws near to me; and then I do not see so many thorns in my pathway. I have much to do before I can be presented faultless before the throne of God. I am striving to overcome my besetments.

"Satan is very busy trying to bring all into his snare that are at ease. It becomes us to watch and pray without ceasing. It is my daily prayer to be kept from the evil that surrounds us. Our Saviour

gave us warning of these things. He has been mindful of us and warned us of the dark, deceptive works of Satan, just prior to his coming. O how ought we to love and praise him for his goodness to us."

Bro. J. Bostwick, who recently visited this place, writes from Seneca, Crawford Co. Wis., Apr. 11th, 1858: "With no little sense of pleasure, I would inform you that my short sojourn with the 'little flock' in Battle Creek, has been attended with good result, which has been wrought in myself. Previous to my going to Battle Creek, I was skeptical on many points as regarded the 'Third Angel's Message'; partly owing to my tendencies to become a proselyte to the Age-to-come doctrine. But thanks be to God, I have been enabled to see the glorious truths of the Third Angel's Message in all its force and beauty, as well as its harmony with other portions of the sacred Word."

Sr. E. S. Kellogg writes from Ionia, Mich.: "It rejoices my heart to hear from the brethren and sisters, and to know that the cause is rising. The brethren and sisters here are striving to arise. Our number is but small, yet we meet every Sabbath and the Lord meets with us and blesses us. O who would not strive to arise in these times, and show their faith by their works. I have been striving to arise, and pleading with the Lord that I may not be left behind. I have received blessings that I am not worthy of. Praise the Lord for his goodness! I feel willing to give up everything for the sake of Jesus, and feel determined to do all I can to help his suffering cause. I believe we have but a short time to work. My determination is to watch and pray that I may be an overcomer and stand on mount Zion where all the righteous will be."

### SELECTIONS.

**CHEERFULNESS OF CHRISTIANS.**—Religion is mistaken by the worldling for a system of rigor and austerity, marking its votaries with melancholy, and supplanting every genial affection and innocent enjoyment. Let those who possess it, be careful to rectify this error by their own example. In their deportment, let them evince neither moroseness nor want of courtesy, but the graceful serenity of a hopeful, patient, and loving spirit. Let them cultivate the smile that can shine through sorrow, and speak those words that heal as a medicine; and not sink or repine as others, when "the desire of their eyes is taken away with a stroke." For who has such a right to be always happy, and on whom are such obligations laid to be ever cheerful, as those who "have the promise of the life that now is, and of that which is to come!"—*Am. Messenger.*

**PARENTAL EXAMPLE.**—In vain do children hear what is good, if they see what is evil. Virtue must be before their eyes, as well as sounded in their ears. Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other: alas, food which by nature they distaste, and poison for which they have a natural aptency.

**COVETOUSNESS.**—Constantine the Great, to reclaim a miser, took a lance and marked out a space of ground the size of a human body, and said, "Add heap to heap; accumulate riches upon riches; extend the bound of your possession; conquer the whole world; in a few days such a spot as this will be all you will have."—*Buck.*

**SUBMISSION TO THE WILL OF GOD.**—The famous oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so noxious a fruit?" Lokman replied, "I have received so many favors from you, it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer of the slave struck the master so forcibly, that he immediately gave him his liberty. With such sentiments should man receive his portion of sufferings at the hand of God.—*Bishop Horne.*

**MARAH AND ELIM.**—Marah and Elim! How near they lie to each other! Thus near to each other are the bitter and sweets of life, the joy and the sorrow of time! Both in the same desert, and often times following each other in the progress of one day or hour. The bitter, too, is first—then the sweet. Not first Elim and then Marah; but Marah first and then Elim—first the cloud and then the sunshine—first the weariness, then the rest. In token of this, we broke off a small branch of palm from one of these Elim trees, and laying it on the similar branch which we

had brought from Marah, we tied them together, to be kept in perpetual memorial, not merely of the scenes, but of the truth which they so vividly teach.—*Bonar's Desert of Sinai.*

### Faith.

It was recently stated by H. H. Jessup, that on mount Lebanon, seven thousand feet above the sea, are several large cedars that tower up from their massive trunks to a great height, and shoot out their wide-spreading branches on every side. The inhabitants of the vicinity call them, by way of distinction, the "Twelve Patriarchs." Just by one of these there has grown up a tall slender cedar, which, above fifty feet from the ground, enters one of its huge branches, and becomes incorporated with it, while its trunk has been almost severed by decay from its own root. It hangs there in the embrace of that majestic cedar, and draws its life and strength from that gigantic trunk.

Thus it is with the soul that lives by faith. He has grown up into Christ. He lives in him, and is sustained by him, and grows and thrives by virtue of an endearing union. Formerly he was attached to earth from which his strength, such as it was, was derived. Now he hangs solely on Christ, and in a manner so contrary to what may be called the order of nature, and so detached from the world, that others cannot but admire the manner and means of his wonderful support.—*Am. Messenger.*

### Benefit of Sorrow.

Sorrow is the atmosphere in which real excellence best thrives. To mortal shortsightedness; unable to fathom the designs of Omniscient wisdom, it may seem strange that the weakness of an hour should sometimes incur a more fearful temporal punishment than the crimes of a whole life; but if the sufferings

"Which patient merit of th' unworthy takes,"

set forth the honor of the Creator, improve the world, and sublimates the victim's faith, most certainly will this last bear its reward with it. The ocean is purified by turbulence; the candle burns brighter by consumption of itself; and thus the human mind is cleared from evil by the agitation of sorrow, and the martyr's faith shines most radiantly in the hour of physical dissolution!

### "Hear his Voice"

THE words which Jesus spoke in person while he was on earth, he now speaks by his Spirit; and he addresses them unto all men, saying, "Repent ye, and believe the gospel." And the voice of the Saviour is a voice to which you ought to give earnest attention. Every consideration of duty and of gratitude, and of love should persuade you to hearken to his invitation, and not to harden your hearts. Let every other voice be silent while Jesus speaks. Be dumb, ye voices of pleasure, and of business, and of ambition, and let the voice of God be heard. Yea, be even hushed, ye voices of our family and of our country, and give place to the voice of the Eternal. We would hear what God the Lord will speak. "Repent ye, and believe the gospel." Listen to that voice, while its sound is the sound of mercy and peace. Give heed to it, while it is the voice of reconciliation and of offered pardon. Oh, wait not till its silvery tones are changed to the harsh accents of justice, indignation, and wrath:

"Now God invites: how blest the day,  
How sweet the gospel's charming sound.  
Come, sinners, haste, Oh haste away,  
While yet a pardoning God is found."

### McCheyne's Hints to Ministers.

Expect much, and much will be given. Souls are perishing every day; our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamblike; without this all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord. Do not fear the face of man. Remember how small their anger will appear in eternity.

Oh, fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on for ever—but an inch on which we stand and preach the way of salvation to the perishing world. It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. MAY 6, 1858.

“SYNOPSIS OF PRESENT TRUTH” will be resumed in No. 1 of next Vol.

Fredrick Walter would be glad to have some preacher of the present truth come into his neighborhood, six and a half miles south of Monroe, Monroe Co., Mich.

## Publications in other Languages.

In the ranks of Sabbath-keepers are those who speak German, French, Norwegian, Swedish, Dutch, &c. These, as it would be natural to suppose, feel a deep interest for those of their tongue. They desire to see publications on the present truth printed in their native languages, to circulate in America and in Europe. And these are not all who feel an interest in this enterprise. All who understandingly receive the first angel's message “to every nation, and kindred, and tongue, and people,” and understand that this message was to prepare the way for the other two which were to follow, rejoice to see those of other tongues embracing the truth.

It is evident that the hand of Providence has been opening the way. But in regard to the German tract on the Sabbath, we may have moved in advance of Providence. We have an excellent work written. We applied to several to translate it, but could not find any competent person who would perform the task. Application was then made to the *Israelite* Office in Cincinnati, Ohio. They agreed to do justice to the work. They furnished plates and blocks, which cost between eighty and ninety dollars. We published a small edition which is circulated. And it is the united testimony of four competent judges that the work is imperfect in many respects, especially in the translation, and not fit to circulate. Bro. Smith has written to the *Israelite* Office concerning the matter. We have waited some time for a reply, but receive none.

We are now strongly inclined to the opinion that works of this kind should not be trusted in disinterested hands, or those who have but little or no other interest than the money they receive. When the right time comes to publish the present truth in another language, will not God raise up a man who will feel a deep interest in the work, to whose hands it may be safely intrusted?

When in Ohio we formed a pleasing acquaintance with Bro. John Clarke, who embraced the Sabbath, with about forty others, at Lovett's Grove, Wood Co., a few months since. He, assisted by two educated Germans, has furnished another, and we trust a good and correct translation of the tract on the Sabbath. We have also ordered German type from the foundry at Cincinnati, deciding that the only proper and safe course is to do all our printing in our own Office.

Bro. Amadon has set the type for two of our works in French and he can learn, with a few lessons, and a little study, to set German type, or some brother who has a knowledge of the German language can learn to set type. It will prepare the way to print at our Office in Swedish or Norwegian, as they use the German type. It is an interesting fact that most of the languages used by so-called Christian nations are printed with the English or German type.

Our misfortune in the German tract should not discourage any; but should, and we trust will, stir all the friends of truth to lend a helping hand, as we now start upon a plan to publish the present truth in other languages which plan we think will be pleasing to the Lord and his people.

We have printed in French 1500 copies of a work of 36 pages on the Sabbath, and have a work on the Second Advent in the press the same size. Of this we print 2000 copies. The entire cost of both will be \$175.00, or \$5.00 per hundred. Of this sum, \$100.64 has been received. Due, \$74.36.

We suggest that it would be best to meet the entire cost of publications in other languages by donations. Most of them must be circulated gratuitously. The avails of those which may be sold, the translators, preachers, or colporteurs, will need to help them in their work.

In behalf of the Pub. Com. JAMES WHITE.

## “Remember the Sabbath Day to keep it Holy.”

PEOPLE have been accustomed to regard the first day of the week as a day of relaxation from labor, a day of religious worship and of worldly conversation, a day of visiting and receiving visitors, a day to nap, or sing, or read, or in any customary way, to amuse one's self. In fact, the Christian Sabbath, as it is styled by so-called orthodox divines, is a sort of scrap-basket, into which is thrown all varieties of odds and remnants, until the idea

of a holy Sabbath is esteemed by many as a relic of bigotry.

A person with such ideas, who embraces the true Sabbath, is in great peril of losing wholly the blessing promised to those who hallow the Sabbath. He thinks it folly to be over-strict in this. On Sixth-day he works harder and later than usual, and the Sabbath is introduced amid disorder and bustle. Thus the mind is unfitted for meditation. Many little affairs come up for attention, and thus the Sabbath is violated, in doing that which pertains to the working days of the week. It brings no growth in grace, no spiritual vigor. To such the Sabbath appears a soulless skeleton, repulsive and unsightly. No wonder it becomes a weariness; no wonder prayer becomes a form, and spiritual death ensues.

To him who keeps the day holy, after his Creator's example, how different! From even to even he rests, he prays, he meditates. O how glorious the works of Jehovah. Upon these he delights to dwell. He calls the Sabbath a delight, holy of the Lord, honorable, not indulging in selfish designs or thoughts, on this day. Thus he learns to anticipate heaven, and its holy employments; thus the soul is trained to holy thoughts, and aspirations; and thus he weekly cuts loose from the world, and is fitting by every means used, to meet the Lord.

J. CLARKE.

## Business Items.

Thos. T. Brown: We mark your paper paid to No. 18 of the present volume.

F. Walter: We send you the tract, “Why don't you keep the Sabbath?” &c., in which you will find extracts from Roman Catholic writers, where they claim for their church, the honor and authority of changing the Sabbath to the first day of the week.

E. D. Cook: The letter from Mariette was received at this Office, but not being addressed to us, never got into the hopper: We send paper, and receipt in this number.

S. Bruce: It was received.

A. T. Wilkinson: We correct the error and give you credit to No. V of next Vol.

Emily Day: We find no trace of the letter you speak of, and presume it was never received.

M. M. Osgood: We receipt the 75 cts. for *Review* in this number, and the 25 cts. from your pupils for *Instructor* will appear in the June number of that sheet. It should have been done before, but from some cause was overlooked. We would be happy to receive the articles you speak of.

Alice M. Eaton: We do not know of any in your vicinity.

The \$5 for *Review* to the poor receipted in No. 23 to L. B. Abbey, should have been receipted to R. B. Abbey.

BOOKS SENT SINCE APR. 6th. C. O. Taylor, N. Y., H. Elliot, Mich., J. E. Titus, Mich., J. A. Myers, Ohio, Geo. T. Collins, N. Y., P. Scarborough, Ind., A. Gleason, Ohio, M. M. Nelson, Wis., Jno. Moxcey, N. Y., N. Guider, Ohio, Jno. Young, N. Y., C. Holliday, Mich., H. K. W. Eastman, Mass., R. A. Coun, Mich., H. Heading, N. Y., P. Churchill, Mich., W. Eggleston, N. Y., J. P. Hunt, Mich., H. L. Richmond, Mich., M. E. Haskell, Mass., D. E. Edmunds, Mich., O. M. Patten, Mass., M. S. Kellogg, Mich., J. I. Stewart (by express) Ohio, Wm. S. Foote, Ohio, F. Walter, Mich., J. L. Palfray, N. H., Chas. Grant, Mich., Geo. Kellogg, Wis., S. Myers, Ill., Mrs. N. Dennison, N. Y., A. M. Eaton, Mass., Jno. Spofford, N. H., N. Morrison, Mo.

## Receipts.

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

## FOR REVIEW AND HERALD.

A. Belden 2.00, xiii.1. J. L. Hakes 1.00, xi.23. J. Fletcher 1.00, xiii.1. S. Chase 1.00, xiii.1. D. Chase 1.00, xiii.14. C. Cross 1.00, xii.17. W. McCletheran 2.00, xiii.1. W. Peck 1.00, xiii.1. R. Loveland (for S. Boutwell) 0.64, xiii.8. R. Loveland 1.00, xiv.1. L. Hall 2.00, xvi.1. Jno. Andrews 1.50, xiii.14. L. Hall 3.75, xiv.1. J. Hart 6.00, xiv.1. N. Hiddleston 1.00, xiv.1. Wm. Drown 4.00, xiii.1. S. H. Peck 1.00, xiv.1. S. B. McLaughlin 1.00, xiii.1. Wm. S. Lane 1.64, xii.18. O. Nichols 2.00, xvi.1. S. Osgood 1.00, xiii.1. M. Foster 1.00, xiii.1. L. Beach (for W. W. Beach) 1.00, xiii.20. N. A. Hollis 0.64, xii.8. C. F. Wurthen 1.00, xii.33. J. L. Palfray 1.00, xiii.1. M. Cook (for S. Walker) 0.50, xii.25. M. S. Kellogg (for J. Red) 0.50, xii.25. B. Moore 1.00, xiv.18. C. Bates 1.00, xiii.14. Mrs. N. Denison 2.00, xiv.1. M. M. Osgood 0.75, xiii.1. L. Kellogg (0.50 each for A. Munson and J. H. Wayne) 1.00, each to xiii.1. L. Graves 1.00, xiii.1. S. Arnold 1.00, xiii.1. A. Horr 2.00, xiii.1. A. T. Wilkinson 1.15, xii.5. F. H. Howland 2.00, xiv.1. T. Bryant jr. 1.00, xiii.1. E. Colby 1.00, xiii.1. P. Davis 2.00, xiii.1. A. Hoff 1.00, xiii.1. S. B. McLaughlin 1.00, xiv.1. Jno. Young 1.00, xii.8. De Witt Crandall 1.00, xiii.1. L. R. Chapel 1.00, xiv.1. Wm. Treadwell 1.00, xiii.1. E. V. Wiard 1.00, xiii.1. A. Barnard 1.50, xiii.1. L. G. Sprague 2.00, xiii.1. J. H. Green 2.50, xii.14. J. Day 2.00, xiii.1. J. A. Blackmore 3.00, xii.1. L. Hadden 1.00, x.22. Mrs. S. Bramhall 1.00, xiii.1. M. Phillips 1.00, xii.21.

FOR REVIEW TO POOR. M. M. Hall \$2.25. O. Nichols \$2. A. Gleason \$1. T. Bryant \$1. Hannah E. Bryant \$1. S. B. McLaughlin \$1. H. S. Wells \$1.50.

## Books for Sale at this Office.

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

Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price 50 cents each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pages. Price 15 cents.

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

Bible Student's Assistant. This is the title of a work of 36 pp. It has been prepared with much care, and considerable expense, and can be had at this Office for 4,00 per 100, or if sent by mail, post paid, 6 cents a copy.

A Brief Exposition of Daniel ii, vii, viii, ix, also the 2300 Days and the Sanctuary. Price, post paid, 10 cts.

Brief exposition of Matt, xxiv. Price 6 cents.

Review of a Series of Discourses, delivered by N. Illio, in Battle Creek, Mich., March 31st, to April 4th, 1857, on the Sabbath question. By J. H. Waggoner. Price 6 cents.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 6 cents. The same in German, 10 cents.

The Nature and Tendency of Modern Spiritualism—an able exposure of that heresy. 84 pp. 8 cents.

The Two-horned Beast of Rev. xiii, a Symbol of the United States. Price 10 cents.

The Sanctuary and 2300 days by J. N. A. Price 12½ cents.

A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath, Price, 6 cents.

The Atonement. 196 pp. 18 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. 143 pp. 12½ cents.

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

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the Advent Harbinger by O. R. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young. Bound, 25 cents. Paper covers, 18 cents.

The 2300 Days and Sanctuary by “U. S.” Price 5 cents.

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