

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. III.

ROCHESTER, N. Y., THURSDAY, DECEMBER 9, 1852.

No. 15.

JOSEPH BATES, J. N. ANDREWS }
and JOSEPH BAKER, } Publishing Committee
JAMES WHITE, Editor.

PUBLISHED SEMI-MONTHLY,

At South St. Paul St., Stone's Block, No. 21, Third Floor
Terms—*GRATIS*. It is expected that all the friends of the
cause will aid in its publication, as the Lord hath prospered
them.

All communications, orders, and remittances, should be
addressed to JAMES WHITE, Editor of the Review and Her-
ald, Rochester, N. Y. (*post-paid*.)

GOSPEL BENEFITS.

BY J. H. WAGGONER.

"Bless the Lord, O my soul; and all that is with-
in me, bless his holy name. Bless the Lord, O my
soul, and forget not all his benefits; who forgiveth all
thine iniquities; who healeth all thy diseases." Ps.
ciii, 1—3.

The Psalmist, in common with all the faithful of
old, looked to the Lord for the healing of diseases as
well as the forgiveness of sins. In this, they rested
on the promise of God. When the children of Israel
had passed through the Red Sea, the Lord said to
them, "If thou wilt diligently hearken to the voice
of the Lord thy God, and wilt do that which is right
in his sight, and wilt give ear to his commandments,
and keep all his statutes, I will put none of these dis-
eases upon thee, which I have brought upon the Egypt-
ians; for I am the Lord that healeth thee." Ex.
xv, 26.

Again, he told them, that if they would serve the
Lord, "I will take away sickness from the midst of
thee." Ex. xxiii, 25. Also Deut. vii, 15; xxviii, 27,
60. When Ahaziah, king of Israel, was sick, he sent
messengers to inquire of Baal-zebub, the god of Ekron,
and the angel of the Lord directed Elijah to say unto
them, "Is it not because there is not a God in Israel,
that ye go to inquire of Baal-zebub the god of Ek-
ron?" And declared that for this offence, he should
surely die. 2 Kings, i, 2—4, 16.

When king Asa was diseased, it is recorded that
"he sought not to the Lord, but to the physicians." 2
Chron. xvi, 12. The prophet Isaiah, speaking of
the sufferings of the Saviour, said, "The chastisement
of our peace was upon him, and with his stripes we
are healed." Accordingly, when he commenced his
ministry, "he went about all Galilee, teaching in their
synagogues, and preaching the gospel of the kingdom,
and healing all manner of sickness, and all manner of
disease among the people." Matt. iv, 23, 24.

Immediately after the sermon on the mount, there
are recorded three cases of healing. Chap. viii, 1—13.
And "when the even was come, they brought unto
him many that were possessed with devils; and he
cast out the spirits with his word, and healed all that
were sick." Verses 16, 28—32. One was brought
to him [Chap. ix, 2—6,] sick of the palsy, to whom
he said, "Son, be of good cheer; thy sins be forgiven
thee." Upon the complaint of the scribes, he told
him to arise and go to his house. After this, a ruler
came and besought him to come and lay his hand up-
on his daughter. Jesus and his disciples arose to fol-
low him, and a woman came behind him, having been
diseased twelve years, and merely touched his gar-
ment, and she was told, "thy faith hath made thee
whole." Verses 18—22. In the same chapter it is
recorded that he gave sight to two blind men, and
healed the dumb, and "went about all the cities, and
villages, and healing every sickness, and every disease
among the people." Verses 27—35.

When he commissioned his twelve apostles, "he
gave them power over unclean spirits to cast them out,

and to heal all manner of sickness, and all manner of
disease." x, 1. He next healed the man on the Sab-
bath-day, that had the withered hand, and while the
Pharisees held a council to destroy him, "he with-
drew himself from thence, and great multitudes fol-
lowed him, and he healed them all." xii, 10—15,
22. When he came into the land of Gennesaret, they
"brought unto him all that were diseased, and be-
sought him, that they might only touch the hem of
his garment; and as many as touched were made per-
fectly whole." xiv, 35, 36. He healed the daughter
of the "woman of Canaan," and applauded her faith.
xv, 21—28. A man brought his son to him, having
previously brought him to his disciples, but they
could not cast out the devil with which he was pos-
sessed. This, the Saviour told them, was on account
of their unbelief—"this kind goeth not out but by
prayer and fasting." xvii, 14—21. Thus we see
that their "power over unclean spirits," was only
manifested through the exercise of prayer and faith.

Before his ascension, he told them to go into all
the world and preach the gospel; "and these signs
shall follow [not you only but] them that believe:
In my name shall they cast out devils; they shall
speak with new tongues; they shall take up serpents;
and if they drink any deadly thing, it shall not hurt
them; they shall lay hands on the sick and they shall
recover."

Still farther down, when James wrote "to the twelve
tribes scattered abroad," he directed them as follows:
"Is any sick among you? let him call for the elders
of the church; and let them pray over him, anointing
him with oil in the name of the Lord; and the prayer
of faith shall save the sick, and the Lord shall raise
him up; and if he have committed sins, they shall be
forgiven him." He also exhorts them to confess to,
and pray for one another, that they might be healed;
and to give assurance, he cites to the case of Elijah,
whose prayers for both drought and rain, were answer-
ed, although he "was a man subject to like passions
as we are." Jas. v, 14—17.

By these and parallel scriptures, we see that, (1.)
Christ healed all manner of diseases, of all who came,
or were brought to him. (2.) He commissioned his
disciples to preach his gospel, and heal diseases, &c.
(3.) These signs were to follow them that believed
through their preaching. (4.) The rule was laid down
for the church to pray for the sick.

This is a blessing peculiar to the gospel, or, rather,
we may say it is a part of the gospel. In Jesus we
find a full remedy for our ills, moral and physical,
and thus it is recorded in the scriptures: "And he cast
out the spirits with his word, and healed all that were
sick; that it might be fulfilled which was spoken by
Esaiahs the prophet, saying; Himself took our infirm-
ities, and bare our sicknesses." Matt. viii, 16, 17.

It would be absurd for the Christian to patiently
bear his load of sin, or seek to any earthly help for re-
lief therefore, because Christ "bare our sins, in his
own body, on the tree." If he also "bare our sick-
nesses," have we any need to bear them ourselves, or
any right to seek to the physicians? If this was a
part of Christ's mission, do we not dishonor him, and
virtually deny his power, and the truth of God's prom-
ises, by turning away from him, to seek for human
help? He has told us, "If ye abide in me, and my
words abide in you, ye shall ask what ye will and it
shall be done unto you." John xv, 7. O, how much
we need to pray, Lord, increase our faith!

Dear brethren and sisters, awake to righteousness,

and sin not. Some say, we are to use the means
placed by Providence within our reach, looking to God
for his blessing on them. But look again at the tes-
timony. The means enjoined in Mark vi, 13; James
v, 13—18, are anointing with oil in the name of the
Lord, and praying the prayer of faith. I cannot ask
God to bless my disobedience to his word, or expect
to enjoy his favor, unless I keep his commandments,
and receive the gospel.

TIME FOR COMMENCING THE SABBATH.

[This is taken from the "Synopsis of a Lecture delivered
before the Bible Class of the Shiloh Church," published in the
Sabbath Recorder.]

The Bible Sabbath is from evening to evening.
The only opportunity left for cavil, in the minds of our
brethren opposing these views, is that the Sabbath
is twelve, instead of twenty-four hours long. Let us
see how this agrees with facts.

1. "The seventh day is the Sabbath of the Lord
thy God." Ex. xx, 10. What is the seventh day?
Does it not always imply the seventh of a succession
of natural days, in all common parlance, and in all pro-
fane or sacred history? If, as we have tried to prove,
the six days of creation were each a natural day, was
not also the seventh, and therefore the Sabbath being
twenty-four hours long, from evening to evening?—
This fact is conclusive of itself, yet let us notice how
the subsequent allusions to the Sabbath agree with
this.

2. For forty years the Jews were weekly taught
when the Sabbath commenced and ended, by the fall-
ing of the manna. Ex. xvi, 4, 5, and 14, 15, 21. This
manna, which fell in the evening with the dew, made
not its appearance on the morning of the Sabbath,
hence, had not fallen in the evening previous; but it
must have fallen in the evening after the Sabbath, as
we infer from the command, "Six days ye shall gather
it," that they found it on first day morning.

3. The Festival Sabbaths were instituted in the
Jewish worship, as commemorative of some impor-
tant event, as the weekly Sabbath is commemorative
of the creation. Like the original Sabbath, they be-
came seasons of *holy convocation*, and were observed
with the same regulations as the weekly Sabbath in
regard to their commencement and close. For, had
they not, there would have been confusion in the times
of observing their Sabbaths, and they would not have
imitated the original Sabbath in the manner of ob-
servance. Of the Sabbath of atonement, which must
be kept as strictly as the weekly Sabbath, the Jews
were commanded, in Lev. xxiii, 32, "at even, from
even unto even, shall ye celebrate your Sabbath."

4. The Sabbath from evening to evening was ob-
served by the Jewish Rulers. Neh. xiii, 16—19.—
The gates of Jerusalem were closed "as it began to
be dark," to keep out the fish-sellers and persons bear-
ing burdens into the city during the Sabbath.

5. The "thus saith the Lord," is demanded. Ez.
xlvi, 1, 2—"Thus saith the Lord God, The gate of
the inner court, that looketh toward the East, shall
be shut the six working days; but on the Sabbath it
shall be opened," "but the gate shall not be shut un-
til the evening." We are here plainly taught, that
the Sabbath closes at evening, and that the working
days begin at that time.

"Thy testimonies are wonderful; therefore doth my
soul keep them. The entrance of thy words giveth
light; it giveth understanding unto the simple. I open-
ed my mouth, and panted; for I longed for thy com-
mandments." Ps. cxix, 129—131.

THE SIGNS OF THE END OF THE WORLD.

BY OTIS NICHOLS.

"AND as Jesus sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us . . . what shall be the sign of thy coming, and of the end of the world?" Matt. xxiv, 3. The answer to this question is recorded in verses 29, 30.

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." See also Mark xiii, 24—26; Luke xxi, 25—27.

These are the signs of the end of the world, and the second coming of Christ. They are distinctly given in their order, "after the tribulation," so that none need be mistaken in their application, nor the time of their fulfillment. The disciples asked our Lord a literal question, and we believe he gave them a literal answer.

The first thing necessary to notice, is the period, and the application, of "the tribulation of those days" that precede the signs. Our Lord in verse 15, has given warning of its approach, and cautioned against a misunderstanding.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose reader let him understand,) then let them which be in Judea flee into the mountains. . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Verses 15, 16, 21, 22.

From the expression "them which be in Judea," verse 16, this tribulation was formerly believed (and many still believe it) to refer to the severe afflictions of the Jews in the time of the siege by the Romans, when Jerusalem was destroyed. According to Josephus, "eleven thousand Jews then perished in Jerusalem, and more than two hundred and fifty thousand in other parts of Judea, besides ninety seven thousand captives, and innumerable others who perished by starvation and other means."

It is sufficient to note, (1.) The tribulation spoken of by our Lord referred expressly to the severe afflictions of the elect, Christians, and not to the Jews that perished in Judea. (2.) It did not take place until "the abomination of desolation" stood up in the holy place, the Church, near five hundred years afterwards. What is the abomination of desolation spoken of by Daniel? Certainly, it was not the sacrificial abominations of the Pagans, called "the daily sacrifice," [Dan. viii, 13,] neither was it the idolatrous standards of the Roman armies that were planted on the walls of the city and temple of Jerusalem, as many think. Nor can it refer to Dan. ix, 27; for that speaks of abominations, plural; whereas our Lord speaks of a particular abomination, singular, and cautions against a misunderstanding. This desolating power is expressly referred to in Dan. viii, 13. It is there called "the transgression of desolation." "They shall take away the daily sacrifice, and they shall place the abomination that maketh desolate," xi, 31. "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up," &c. See margin xii, 11.

Notice this fact. "The daily sacrifice," that is, the Pagan Roman governments and its sacrifices, were first restrained, and taken away; and afterwards "the abomination of desolation" was "placed" or "set up" "in the holy place." The holy place at that time could not refer to the temple of Jerusalem, as some think, for that was destroyed more than four hundred years before this desolating power was set up.

Thus the abomination of desolation could not apply to the Roman armies, or their idolatrous standards at the time Jerusalem was destroyed, neither could it refer to the Pagan Roman governments, nor its sacrifices. The only reasonable application of this desola-

tion, is to the setting up, or establishing the jurisdiction of the Papal governments in the Church, and the Pope of Rome, the supreme executive.

The sanctuary and the host, were first trodden down by the Pagans. After Paganism was restrained, Papacy came into power and made the Church of Christ desolate. Paganism hindered the establishment of the Church of Rome, as long as its governments continued: but it no longer stood in their way, after England, the last of the ten Pagan kingdoms was christianized. Arthur put an end to Paganism among the Britons. He was crowned a Christian monarch of the Britons, by a Catholic Bishop in A. D. 508. [Kippis' and Henry's Biog. Brit. See Hale's reply to Dr. Pond.—*Signs of the Times*, 1843.]

The Pagans then lost their head in the Western empire of Rome, and the way was open to set up the Papal power in the Church, or "holy place"—"where it ought not," [Mark xiii, 14,] "in the temple of God." See 2 Thess. ii, 4.

Take notice, the Church was called "the temple of God" under the gospel-ministry, and was the holy place, [1 Cor. iii, 16, 17,] where God's law and Spirit should dwell, as the tabernacle of Moses was, under the first covenant. Compare the quotations of 2 Cor. vi, 16, with Lev. xxvi, 11, 12, and Ex. xxix, 43—45, xxv, 8.

Papacy was established in A. D. 538. The Pope of Rome was then constituted the head of all the Christian Churches in the world, and invested with the supreme authority over all in all matters pertaining to religion. The Papal supremacy continued 1260 years from the time it was established, and during this period the saints were given into the hands of this power. Dan. vii, 25, 26; Rev. xiii, 5—7. This was the period that the abomination of desolation stood in the holy place. This was the period of the tribulation of those days, in which the saints suffered under the Papal persecution, which for the magnitude and duration of their afflictions, (in which more than fifty millions of the saints were cruelly put to death,) there was not the like "since the beginning of the world to this time, no, nor ever shall be; but for the elect's sake those days shall be shortened."

The severity of that tribulation began to be broken before the 1260 days, or years, expired that the Church was to remain in the "mountains," [verse 16,] or "wilderness." See Rev. xii, 6, 14—16. The kings began to make war on that desolating power [see Rev. xvii, 16,] many years before the whole period allotted to it had expired; and thus, the days in the violence of the persecution were shortened, and for the elect's sake, the Church.

"Immediately after the tribulation of those days," &c. Mark says, "In those days, after that tribulation, the sun shall be darkened," &c. The history agrees with the prophecy. "In those days," [1260,] allotted to "the abomination of desolation," and yet after the tribulation of the Church, from that power, had passed, the sun was literally darkened. "In 1780, May 19th, the sun rose clear—at ten o'clock the horizon began to be darkened, and at twelve, people had to light candles—laborers left the field—the fowls retired to roost, and a feeling that the judgment day had come, rested upon many minds."

"The moon shall not give her light." "The darkness, not only continued through the day, but the night following, till past midnight, though the moon was at the full. Such was the darkness, that a sheet of white paper held within a few inches of the eyes, was equally invisible as the blackest velvet. An eye-witness says, that when the moon first became visible, it had precisely the appearance of blood. The prophet Joel says, [Chap. ii, 31,] "the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—We have seen that this prophecy has been fulfilled.

"The stars shall fall from heaven." This is another sign of the end of the world. In 1833, Nov. 13th, was seen precisely such an appearance as is described in Rev. vi 13. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description there given.

A sign, that is, an omen of a future event, is frequently a phenomenon of some of the scenes that ush-

er in the event signified; as the appearance of a drawn sword over the city of Jerusalem, and armies fighting in the air, or clouds, were omens of her destruction by the Roman armies. Thus the darkening of the sun and the moon in 1780, and the falling of the stars in 1833, were omens of warning that the great and terrible day of the Lord was near. They were a precursory exhibition of the like scenes that will usher in that day.

There are two distinct classes of prophecies of the darkening of the sun and the moon, which refer to two distinct events. One refers to such as are signs that are fulfilled previous to the event signified. See Joel ii, 31; Matt. xxiv, 29, 30; Mark xiii, 25, 26; Luke xxi, 26, 27. These are omens of warning for the saving benefit of the world.

The other refers directly to the great and terrible day of the Lord, particularly, to the scenes that usher in that day. See Isa. xiii, 9, 10; Joel ii, 10, 11; iii, 15; Rev. vi, 12—17. These latter prophecies of the darkening of the sun and the moon, have evidently their fulfillment at the commencement "of the great day of His wrath." They cannot be omens of warning that will result for the salvation of the enemies of God; then they that are filthy will be filthy still.

The next sign in the order after the falling of the stars is "and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn," &c.

I understand the shaking of the powers of the heavens to be a literal appearance of the shaking of the heavens. See Isa. xiii, 13; Hag. ii, 6; Joel ii, 10; Heb. xiii, 26. The powers of the heavens can be no other than the sun, the moon, and the stars, "that rule the day, and the night, seasons and years." Gen. i, 14 18. If the heavens have a literal appearance of being shaken, will not the sun, moon and the stars also tremble? This event is future, and immediately precedes the sign of the Son of man in heaven, and the literal appearance of our Lord in the clouds of heaven.

"Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin, "he"] is near, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." Verses 32—34. In Whiting's translation, verse 34, reads thus, "Truly I say unto you, this very generation will not pass away, till all these things are fulfilled."

"This generation," is clearly defined by our Lord. None other can reasonably apply, but the "very generation" that are eye-witnesses to the fulfillment of "all these things," that is, the signs of the end of the world, and second coming of Christ, commencing with the darkening of the sun and the moon in 1780.—Luke says, [xxi, 28,] "When these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." Matthew says, "When ye shall see all these things, know that he is at the doors."

"Heaven and earth shall pass away; but my words shall not pass away." Thus we are assured by the testimony of our Lord that a remnant of the very generation that was born nearly eighty years ago will not pass away before they see all these signs, and even the literal coming of the Son of man in the clouds of heaven, with power and great glory. "Watch, therefore, and be ye also ready; for in such an hour as ye think not the Son of man cometh; lest coming suddenly he find you sleeping. And what I say unto you, I say unto you all, Watch."

Dorchester, Mass.

SPIRIT RAPPERS.

KEEP away from them. Keep your children away from them. Do you ask why? Because,—

1. They certainly do no good. They teach nothing that is worth knowing, they relieve no pain, they cure no sickness, they forgive no sin, they sanctify no heart, they save no soul. If they rap on tables, they do not supply them with food; if they shake and lift them, they do not servants' hire in moving them nor washing dishes. A man might have forty thousand

such spirits in his house, yet be no better off, either in soul, body, or estate.

2. They have done much mischief. Many have become insane by running after these spirit rappers. The young have been led to trifle with serious and sacred things. The Bible has been brought into contempt.—Some who professed to be disciples of Christ have avowed infidel sentiments, by the influence of these rappings. Their tendency is to turn the mind from God, the concerns of the soul, and eternity.

3. Let them alone, because it is wicked and dangerous to meddle with them. God has forbidden us to 'seek unto familiar spirits that peep and mutter,' or to have any thing to do with witches, necromancers and devils. He has, in all ages, allowed devils to do some strange and wonderful things, to try and prove men. He has forewarned us of this. If he has given 'lying spirits' leave to tempt this generation, will you run into the temptation? No. Let all who value their own peace and safety keep away. Do not invite the devil to ruin you.—*Western Watchman.*

A Fitness for the Kingdom.

WITHOUT holiness, no man can see the Lord. Except a man be born again, he cannot see the kingdom of God. The road that leads to death is broad, and many walk therein; while the road to life is straight and narrow, and few find it.

When one said unto our Saviour, "are there few that be saved?" he said unto them, "Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But ye shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

If there is any belief that will search the heart of man, and penetrate the inmost recesses of his soul, it must be a conviction that we are soon to enter the presence of the Lord—that the Judge standeth at the door. "He that hath this hope in him," says the Apostle, "purifieth himself even as he is pure." God is too holy a being to regard sin but with displeasure; and none can hope to enter his pure presence, who are in anywise defiled with it. How important it is, then, that we who hope soon to see our Saviour, should see to it, that we do not deceive ourselves. We cannot serve two masters; neither can we gain a better world, while we set our affections on the things of this. We must feel to renounce all things for Christ, who left his Father's glory, and died for us. If there is any tie which binds us to earth, it may retain us here, when our Lord shall come. We therefore need to make a free and full surrender of our all into the hands of God, who alone can sustain us, who is our Creator, Preserver, and most bountiful Benefactor. God will accept no half-way devotion, no divided affections; but if we will be accepted of him, we must be entirely and unreservedly devoted to him and his service.

Doubtless, many who are looking for the Lord, will find in that day, that they had idols in their hearts, that they had trusted more to their own righteousness than to the righteousness of Christ, and that they have come short at last of entering his everlasting kingdom: If we would be saved, we must love the Lord our God with all our heart, and soul and mind, and strength, and our neighbor as ourself; we must walk soberly, and godly, righteously in this present evil world; looking to Jesus the author and finisher of our faith; and trusting entirely to the righteousness of Christ, as our only hope of safety. We are to be washed in the blood of Christ, and cleansed from all sin. We are to forsake our sins by righteousness, and our iniquities by turning to the Lord. We are to cease to do evil, and learn to do well. We must be purified, and made white and tried; and we have the promise of the Lord, that if we will repent, though our sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

We should set our standard of Christian character high, and should avoid even the appearance of evil.—If we are truly sanctified, we shall be found sitting at the feet of Jesus, willing that his will should be done in all things. If our righteousness does not exceed the righteousness of the scribes and Pharisees, we can in no case enter into the kingdom of heaven.—How important it is, then, that we should examine ourselves in the light of God's word, and see to it that we possess that holiness without which no man can see the Lord, but which will be to us a wedding garment.

Remember Lot's Wife.

It may be profitable for believers in the Second Advent to consider this injunction of our Saviour. He says that as it was in the days of Noah and Lot, so shall it be in the day when the Son of man shall be revealed. He warns us not to turn back, but remember Lot's wife. At first she believed the warning and set out to escape the coming wrath. She forsook her home and friends, and part of her children, and withstood the ridicule of those who deemed the alarm groundless, and as "the voice of one who mocked" (or, according to modern phraseology, wild fanaticism) she advanced as far as the plains, beyond the city, without wavering; but when she looked upon the soft blue sky, and saw the sun rising in its usual beauty, she turned and looked with a heart of unbelief, upon the city which still remained unscathed. Her heart and her treasure seemed to be there, and her doom was sealed for ever.

Her case stands as a fearful monument of the wrath of God upon that class of persons, who, though they may receive the truth with gladness, and endure for a while, yet when trials, afflictions, or persecutions arise, they are offended, and make shipwreck of their faith.

Let us examine ourselves, and find where our treasure is; if it is in the world, our heart is with it, and both will perish together. It is a matter of grief, that any who hear the midnight cry, can be indifferent to its appeals, and neglect the necessary preparations. But it is more surprising that so many who hear, and apparently receive its message, should go away and forget what manner of persons they are.—They cannot bear the reproach of friends, obloquy and ridicule heaped in their way. They begin to doubt; all things remain as they were from the creation, the seasons roll in their accustomed track; the heedless, busy throng pass hurrying on. They listen to teachers, who say "this end of the world is an old story; many have expected it in different ages, but they were disappointed, and the same expectations will now as surely fail," (fine logic, the same as to say because that day has never been, it will never come,) they begin to be ashamed of their former admissions, and before they are aware, are as unconcerned as ever. What can we say to such, "if they hear not Moses and the prophets, how shall they hear us?" The Lord have mercy on them, and open their eyes to the fearful realities before them, and incline them to flee to the city of refuge, nor stay in all the plains, least while they are looking backward, they may hear the last trumpet fix their eternal doom.—*Midnight Cry*, 1843

Ministers of the Gospel at the Last Day.

"Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an Omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line on his paper, and every motion of the heart; and followed him into the pulpit, and watched every kindling desire, every drowsy-feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand, behold a company of wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is that I see? A horrid shape,

more deeply scarred with thunder than the rest, around which a thousand dreadful beings with furious eyes and threatening gestures, are venting their raging curses! It is an unfaithful pastor, who went down to hell, with most of his congregation; and those around him are the wretched beings whom he has decoyed to death. My soul turns away, and cries, give me poverty, give me the curse of a wicked world, give me the martyr's stake, but, O, my God, save me from unfaithfulness to Thee, and to the souls of men."—*Dr. Griffin.*

J. B. Cook on the Sabbath.

THE following brief remarks of J. B. Cook on the Sabbath, published in his *Advent Testimony* of 1846, are to the point. We publish this short article for the truth it contains, also, that his present erroneous position may be compared with his past true one.—We do not, however, agree with him that the Sabbath is a type.

Who now sails wittingly "under the Pope's sabbatic flag?" Read the article, and then answer. ED.

"I was in the Spirit on the Lord's day," said the beloved disciple. 'The Son of man is Lord even of the Sabbath day.' Matt. xii, 8. Now setting human opinion aside, and taking 'Divine testimony,' I ask what day is 'the Lord's day?' In Isa. lviii, 13: the Sabbath is by the Lord, called 'My holy day.'—The word employed to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord's day is clearly, from this testimony, the Sabbath day. It did not end with the Jewish dispensation; for we learn from Isa. lvi, 1—7, that it was to be observed by the sons of the stranger—others beside 'the outcasts of Israel.' Gen. ii, 1—3; Ex. xx, 8—11; Matt. v, 17—19.

Every enactment relative to the religious observance of the first day, originated with the Pope, or Potentates of Rome, and those who, in this matter sympathize with them; but every enactment that ever originated in Heaven, relative to the keeping of the Sabbath, confines us to the seventh day. The seventh day is 'the Sabbath of the Lord our God.'

My space will not allow me to adduce the historic testimony; but the above I solemnly believe, is the exact truth. From the twelfth to the fifteenth centuries we trace the effects of the Man of Sin, to set aside 'the Lord's day,' and introduce the first day—the day on which the European nations had been accustomed to idolize the Sun. Let scripture testify, and let us throw off the last rag of 'the mother of harlots.'

Jesus did not after his resurrection, meet his assembled disciples till about or in the evening of the first day, as we reckon time. It was the early part of the Jewish second day, or the very close of the first. They began their day about six o'clock, or sun setting. Mark! The two disciples and Jesus had been to Emmaus—were at Emmaus seven and a half miles distant when that first day 'was far spent.'—He went in to tarry with them and made himself known to them in breaking of bread; then they returned seven miles and a half to Jerusalem, found the disciples, and while announcing the resurrection, Jesus himself came in. John xx, 19; Luke xxiv, 29, 33—36.

Then eight days after he met with them again, (John xx, 26,) which must have been on the second day of the subsequent week. Paul met the disciples on the first part of the first day, answering to our Saturday night—preaching all night 'till the break of day,' and then 'departed,' or set off on his journey.—If he had met them on our Sunday night, it would have been the Jewish second day. Then he did not keep that first day as a Sabbath. Those who dream that he did, only give evidence that they are so far 'drunk with the wine' of Papal Rome. My feelings were inexpressible, when I saw this. The truth I must confess.

This is the true testimony. Thus easily is all the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's sabbatic flag. The passage 1 Cor. xvi, 2, though adduced as testimony, makes no mention of the Sabbath, or even of assen-

bling for worship! Col. ii, 16, does not speak of the Sabbath; but sabbaths—called in our version incorrectly sabbath *days*; (days being supplied by the translator.) These sabbaths are like the new moons and other mere Jewish institutions, mentioned in Lev. xxiii, 39. This feast was of eight days duration, the first and last being a sabbath. As the feast began on the fifteenth of the seventh month, it could not, only in a series of years, commence on the day originally set apart as *the Sabbath* of the Lord our God. These sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord 'nailed to the cross;' so that no one is now condemned for their non-observance.—But God's law of Eden—his type of Paradise restored—the Sabbath which was made, like marriage 'for man,' as man, and consequently, alike needful through all dispensations, he did not abolish. Man needs still, all that 'was made for' him.

'Your assertion is not worth a groat,' says the objector, in the absence of scriptural testimony. So say I. My expectation to 'overcome' is based on the true 'testimony.' Jesus said, 'Pray that your flight be not in the Winter, neither on *the Sabbath day*.'—Matt. xxiv, 20. He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feasts, as really as the seasons of the year. That 'is a nail in the right place, fastened by the Master of assemblies! Therefore I say again, he did not abolish the Sabbath, which was 'made for man'—for the good of man. From the dreadful wreck, occasioned by 'the fall' in Eden, there have been two institutions preserved; the Sabbath and Marriage. Both were 'made for man.' This, is the type of Christ's union with 'the Church.' Eph. v, 23—33. That, of the rest that remaineth for the people of God.' Heb. iv, 4—9. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen!"

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, DEC. 9, 1852.

The Tables of Stone.

THE Lord said to Moses, "Come up to me into the mount, and be there, and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them." God had previously spoken the ten commandments in the hearing of all the people, [Ex. xx,] but now Moses is called up into the mount to receive the tables of stone, on which Jehovah engraved them with his finger. And Moses rose up and his minister, Joshua; and went up into the mount of God. But before Moses, who 'was faithful in all his house as a servant,' ascended the mount, he said to the elders of Israel, "Tarry ye here for us, until we come again unto you; and behold Aaron and Hur are with you, if any man have any matters to do, let him come unto you."

"And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." Read Ex. xxiv, 12—18; also, xxxiv, 28; Deut. ix, 9.

This forty days of Moses' tarry in the mount, was that God might give to him the laws of the Jewish nation, and the ceremonies of their religion, which Moses wrote in a book, called the book of the law, and also called the book of the covenant.

At the close of the forty days, God gave to Moses the tables of stone to bring down from the mount.—"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi, 18.

But while Moses delayed so long in the mount, the people said to Aaron, "Up, make us gods which shall

go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him." And with their ear-rings, Aaron made a golden calf, and they worshiped it.

"And the Lord said unto Moses, go, get thee down; for thy people, which thou broughtest out of the land of Egypt have corrupted themselves. Ex. xxxii, 7.

"And Moses turned and went down from the mount; and the two tables of the testimony were in his hand, the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Verses 15, 16.

"And when Joshua heard the noise of the people as they shouted, he said unto Moses, there is a noise of war in the camp. And he said, it is not the voice of them that shout for the mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing, and Moses' anger waxed hot, and he cast the tables out of his hands, and break them beneath the mount."—Verses 17—20.

Who wrote on the Second Tables of Stone?

It is said that Moses wrote on the second tables of stone; but this we will show to be a mistake.

"And the Lord said unto Moses, hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables which thou breakest." Ex. xxxiv, 1.

This text is sufficient to show that God wrote on the second tables of stone, as well as the first. The first "tables were the work of God," [Chap. xxxii, 16,] that is, God prepared them before he wrote on them. But the second tables were hewed by Moses, and God wrote on them as he promised to do. "I will write upon these tables the words that were in the first tables which thou breakest."

Moses went up into Mount Sinai as the Lord commanded him, with the two tables of stone in his hand. And as the Lord descended in a cloud, and passed by Moses, he made haste and bowed his head toward the earth and worshiped. There the Lord made a covenant with Moses, and with all Israel, which may be read in Ex. xxxiv, 10—26.

Now read verse 27th. "And the Lord said unto Moses, write thou these words; for after the tenor of these words I have made a covenant with thee, and with Israel." Some suppose that the words that Moses is here commanded to write, are the ten commandments, and this is their text to prove that Moses wrote on the second tables of stone; but the words which he was commanded to write, are evidently the words of the covenant, recorded in verses 10—26.

Read verse 28th. "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he [God] wrote upon the tables the words of the covenant, the ten commandments." It may be said that the words "he wrote," in this verse do not refer to God, but to Moses. For positive proof that they refer to God, we present God's promise, which we have before quoted. "I will write upon these tables," &c. Ex. xxxiv, 1. But if this is not considered sufficient, we present Deut. x, 1—4.

"At that time the Lord said unto me, hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.—And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me."

In verse 4, Moses says, "And he wrote on the tables," &c. The word "he," most certainly refers to God. Thus the point is for ever settled.

THE SECOND ADVENT.

[The following article is from the pen of F. G. Brown, published in the *Midnight Cry* of 1843. It shows the sweet, melting Spirit that was so richly poured out on those who stood in defense of those truths which waked up the Advent body, and called them out from the world and the churches.]

"It has been said that none but the weak-minded embrace our views. This I deny. However, it is ordinarily the common people that receive the truths of the gospel, and I am willing to be ranked among them. God has made religious truth for this class, and not for philosophers exclusively. Had he deposited truth where the learned and the scientific alone could have discovered it, how few could have ever become acquainted with the way of life and salvation. How surprised I am, that we have all along been soaring so high after truth, just as though we were so many astronomers, seeking for some new world in the far-off heavens, a discovery of which is essential to a perfect knowledge of the material universe. Why truth, and all the truth necessary for our good here, may be found by any mind that will stoop low enough to pick it up. Cold reason will never find out God unto perfection—philosophy, unaided, could never trace the path to heaven for a single soul; and if the philosopher would enter there himself, he has got to come down from his giddy height, and enter thither by the same narrow, humble way, with the most untutored mind. The Christian scheme abases the pride of the wise. How common it is for us, when endeavoring to instruct such in regard to the plan of salvation, to present before their minds the simplicity of the gospel plan; and on the other hand, how natural is it for them to stumble at it, because they can discover none of man's wisdom in it. 'The Jews require a sign, and the Greeks seek after wisdom,' &c. Now, if these first, and, to the carnal heart, most humbling principles of our religion, are recognized and enforced by us in the great work of regeneration, they ought always to be kept in view in the investigation of all truths that affect our state after conversion. How much are any of us in advance of the Corinthian Christians, to whom Paul said, I have fed you with milk, and not with meat, &c.

I do not despise learning, nor do I pretend to more than ordinary ability in discovering the truth of God's word. I think I have sought to let the Bible speak in its own simple tongue. Still, I now see that I have sometimes erred in daring to try its doctrines by my own poor reason alone. Now, the Bible talks to me in the simplest strains, as though it took it for granted that I am just what I confess myself to be—a poor, ignorant sinner. I still aver that I read in it the doctrine of the glorious Advent of my Saviour immediately at hand—and I solemnly maintain before High Heaven, that by the united agency of the Word and the Spirit, I have been taught this precious and sublime truth. God has seemed, too, to show me all the other great truths that cluster around it: he has shown me just the condition of the world, the church, and the ministry, until my soul could no longer bear the sight. He has given me a view of his holy law, with bold and impious man for 6000 years trampling it under his feet—and shown me, as never before, the blood of his son spurned and rejected, until Justice and Love have seemed to rend the heavens in their cry for the immediate and sudden destruction of a guilty world. Never before have I had *fellowship with Christ in his sufferings*—never have I felt before as though I could weep my soul away at the feet of Jesus, as I have seen the indignity heaped upon him while he was on his mission of mercy to earth, and the manner in which his offers of love have been treated while he has been seated on the mediatorial throne. Oh, how can my soul any longer submit to his suffering further indignities from graceless, wicked man! And here I might ask, why is it that God has given us, and that without any effort on our part, just such views of his law, of the love of Christ—in a word, just such views of all truth, as reasoning before hand, it would appear that we ought to have, in order to qualify us to sound the midnight cry. Why has he been so particular as to make his Word blaze with instruction, not upon one point only, the doctrine of the Second Advent, but

on all those points that are remotely connected with it?

Much is said about having charity for those who do not think with us; and certainly we ought to exercise it toward all who are humble seekers after truth, but to none who are wilfully ignorant of it. We ought to have just such charity for them as we do for impenitent sinners, of whom there are two classes—one that seems half disposed to be Christians, and the other determined not to be Christians at all. I believe that to be a Second Advent believer, it is just as necessary that the aid of the sovereign and gracious power of God should be called in, as in the act of conversion. The cases are very analogous. Why, says the sinner, I do not see proofs of the inspiration of the Scriptures.—Another says, I do not see conversion and future punishment taught there; and another, I do not understand what you mean by experiencing religion. But soon, perhaps, God's Spirit begins to move, conscience is alarmed, the sinner is convicted, he is converted—he is in a new world. He says, I have awoke from a dream; why did you not arouse me, and cry in my ear—*destruction!*

Just so as to this doctrine. I know not why I was opposed to it, nor why I did not see the proofs of it before. I am glad that I am converted; and it would be as difficult to convince me that it is not of God, as to convince a young convert by argument, that all that he professed to experience when first converted, is not of God. As I have said once, so I say again, it may be God's purpose to select only a portion of his servants to give the cry, while he keeps it a secret to others. Hence, our opponents ought to have charity for us, for we may be doing God's will:—for one, I am solemnly persuaded that I am.

As to an 'abusive spirit,' I candidly think that the other side need to be cautioned a little more than ourselves. I will not be abusive—it has never been my disposition to be; but can I do otherwise than to speak of things just as God, without any effort or desire of mine, has shown them to me? Ought not our brethren to allow that God may have shown us the condition of the world and the church in a light in which they themselves do not see it?"

THE GLORIOUS RESURRECTION.

[This choice extract from Mr. Vincent on the resurrection, we copy from the *Midnight Cry* of 1843.]

"THE second antecedent to the judgment of the righteous, will be their meeting with angels at their graves' mouth. Matt. xxiv, 31. 'He shall send his angels with the great sound of a trumpet, and they shall gather the elect from the four winds, from one end of heaven to the other.' No sooner are they awakened and risen out of their graves, but they are entertained by angels; those holy and excellent creatures, who have such a dear love to them, and before have done many good offices for them, though, when before in the body they did not perceive it, and were too low and unfit for their acquaintance; but they will then know them, and be able to discern the beauty of those lovely spirits, who for so many years have been beholding the face of their Father in heaven, which will have cast such a luster upon them, that will be matter of their admiration, and these shall be part of their acquaintance and companions in glory: instead of devils, those angels of darkness, which use to assault, buffet, and molest them, when in the body before, they shall now have angels of light with them, and about them, to join together in the love and praise of the great *Jehovah*. The angels will be sent to call them, and gather them, and we may rationally imagine that they will salute them at their rising, and welcome them out of their graves. We read of the angel Gabriel's salutation of Mary. Luke i, 28. 'Hail thou that art highly favored, the Lord is with thee, blessed art thou among women.' And the same angel's words to Daniel, Chap. ix, 33. 'Thou art greatly beloved.' Such salutations, possibly, the angels may give to the saints at their resurrection. 'Arise ye that are highly favored of God, come forth ye that are greatly beloved; welcome, welcome, ye happy ones; ye that are blessed among the children of men; your Lord is come down and stayeth for you. He hath sent us to call you, and convey you into his presence, and bring you where he is, that you may

see and share in his glory. O, how will such words make their hearts to glow within them! How joyful will such a message be unto them! O, how happy they that ever they were born! Or rather, that ever they were new-born! O, happy they that they should live, that they should be raised to see such a day as this will be! O, what looks! What speeches! What joys will they have, when they are entertained by the angels.

The third antecedent to the righteous judgment will be their meeting one with another. Matt. xxiv, 31. The angels will be sent to gather the elect together. 2 Thes. ii, 1. 'I beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him.' The saints will all be gathered together, and we shall be gathered with them, if we be found in that number; there we shall meet with Abraham, Isaac and Jacob, and the holy kings and prophets, apostles and martyrs, and holy men, who have lived in all generations; and all these in another hue than when they lived upon the earth; they will arise like so many shining suns out of the earth; O, how shall we be delighted with the sight of such a glorious train and company, when we see the image and picture of the Lord upon them, drawn so to the life! What sweet greetings shall we have, and mutual congratulations of our old acquaintance in the flesh, who were with us acquainted with the Lord! And is this the end of our hearing and fasting, and praying, and self-denial, and mortification, and the poor services we have done for the Lord! Is this the issue of our pains and labor! O, happy we that ever we repented and believed, and closed with Jesus Christ! O, happy we that laid up our treasure, and waited for our glory and happiness till this time.

The fifth antecedent to the judgment is their meeting with the Lord in the air. 1 Thes. iv, 17. 'Then we which are alive and remain, shall be caught up together with them to meet the Lord in the air.' We have spoken of the meeting of the saints with the angels: of the meeting of the saints with each other, all which meetings will be very delightful, but the meeting of the saints with the Lord himself will be beyond all. O, how sweet will the sound of Christ's coming be unto them before they see him! When they hear the long expected shout, and the sound of the last trump!—This, this, will be music indeed in their ears: then, then, they will lift up their heads with joy; and do but think how transporting the first glance of their eye will be upon the Lord Jesus Christ, when they see him, yet afar off, clothed with such brightness and beauty; never did their eye behold such an object before; they admired to see the saints, and to see themselves so transformed; but how will they admire to see the Lord in such glory! If so be that some of his disciples did gaze after him with wonder, when he was taken from them, and ascended into heaven, [Acts i, 11,] with what wonder will all his disciples, (most of which never saw him in the flesh, none of which saw him in such glory,) then gaze upon him when he shall come down from heaven! 'Ye men of Galilee, why stand ye gazing up into heaven?' Say the angels, '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.' If you look and wonder now at his going, how will you look and wonder at his coming, which will be as surely, but far more gloriously? But when they are come nearer unto Christ, and have a fuller view of him; O, what thoughts; what affections; what joys will there then fill their souls! O, what workings; what beatings of heart; what transports and ravishment of spirit will they have! O, how would they be overwhelmed with the sight, and utterly unable to bear it, if they were not strengthened beyond their present capacity! And is this the Saviour and Redeemer of the world? O, glorious sun of righteousness! Did this most excellent person, who thus appears in the brightness of his Father, and is now come down from his glorious habitation, with such a glorious train of angels, once vouchsafe to dwell with men, and veil his glory in the flesh? Did this Son of God stoop so low as to take upon him our nature, yea, to take upon him the form of a servant?

O, how will the saints be wrapt up in admiration

and joy! How will they be all in a flame of burning love and affection, when they come to behold the Lord Jesus Christ himself, and viewing him in such glory as then he will be decked with! When they come to see him face to face, who hath such loveliness in his face, and such love in his heart unto them. It is said, [1 Pet. i, 8,] 'Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.'

If so be that the saints do now love Christ, whom they never saw, only have heard of, and believed the report of the word; how will they love him when they have this sight of him, and see a thousand fold more beauty in him than was reported, or could be imagined! If so be that now sometimes they rejoice, with glorious and unspeakable joy in believing, what will they do when they come to see him in his glory?—If they can now rejoice in tribulations, and take pleasure in the cross and reproach of Christ; what will they find in their Master's joy, and the crown which he now comes to put on their heads! O how glad will they be, that they have been counted worthy to suffer any thing for such a Saviour! It will be a joyful time indeed unto the saints when they are caught up in the clouds, to meet the Lord in the air.

From Bro. Rhodes.

DEAR BRO. WHITE:—I find many more to hear, than I have strength of lungs to talk to. I feel well in the Lord, and have peace like a river, and mean that my righteousness shall be like the waves of the sea, that is, one kind, or right act following another, like the waves of the sea.

I am much rejoiced to hear that the Lord is strengthening the hands of the remnant in Rochester, by adding to you such as shall (I trust) be saved.—I rejoice daily with weeping that I am so highly honored of God, that I have a humble place among his called, and chosen and faithful.

I am refreshed greatly, and much strengthened and encouraged, as often as I hear from my brethren abroad, through the *Review and Herald*. I wait anxiously for its semi-monthly visits, and would that I could see it, and hear from those I so much love, weekly. I often pray that the Lord would raise up laborers, qualify them, and send them into the wide field, that is now open, and still opening for the servants of God to go with his commandments, and the faith of Jesus. The truth we have from the third angel, is mighty through God, in bringing out and making manifest the saints.

While traveling by the way a few weeks since, I opened my Bible to the following scripture, and committed it to memory; and mean to be sanctified though it, the Lord helping. "We then, as workers together with him, [Christ,] beseech you [my brethren] also, that ye receive not the grace of God in vain." "Giving no offence in any thing that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. vi, 1, 3—10.

I often find honest-hearted souls who readily receive the light of present truth. I am sure I feel more than twice as strong in the Lord as I did one year ago.

The Bible says, "the righteous shall hold on his way, and grow stronger and stronger." I did not intend, when I commenced this letter, to write only to send you a few names for the paper.

S. W. RHODES.

Preston, N. Y., Dec. 3d, 1852.

OUR Publications can be had of E. Everts, Vergennes, Vt., and E. P. Butler, Waterbury, Vt.

LETTERS.

From Bro. Case.

DEAR BRO. WHITE:—My mind has been dwelling upon the incorporation (so called by the editor of the *Harbinger*) of the moral precepts of the law into the New Testament, or law of Christ. Speaking of the precepts of the law, he says:

"They were incorporated into the New Testament, or law of Christ, and are now in force on Jew and Greek: not, however, because they were once a part of the Levitical law, but because they are just, and have, by our great Lawgiver, been made a part of the perfect law."—*Harbinger* Sept. 1851.

Now if this is a correct position, then the proof is good; but if the position is incorrect, then the whole fabric falls to the ground. We will now look at the foundation, and I think it will be seen that it is built on the sand. Matt. vii. 26, 27.

The incorporation, or re-enactment of a law, cannot take place, until it is first abolished. That this was done at the cross, M. labors to show in the same column of his article. But let M. present the text to prove that Christ did incorporate one of the moral precepts of the Levitical law, into the law of Christ, after he nailed it to the cross, and we will believe.

Again, Jesus has not even made mention of one of the ten commandments, after his crucifixion, much less, given an account of a re-enactment or incorporation.

Now let us look at M.'s proof presented [Matt. xxii. 35—44] to show this incorporation. Strange proof indeed! It is what our Saviour said about the law, before the crucifixion, where it is said to be abolished to prove a re-enactment after the crucifixion! M. says that all the law, though moral, just and good, was desolved, (or nailed to the cross) to give place to one more perfect. See *Voice of Truth*, May 14th, 1845. Is it consistent to say that a just and good law was desolved, to give place to one more perfect?

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. xlii. 21. I understand to magnify is to enlarge. But M. would have it mean, to desolve, abolish, do away.

The lawgiver, Christ, (as M. calls him,) has not told us that the moral precepts of the Levitical law were, or would be, incorporated into the law of Christ. And we say that his own testimony proves too much for his position. He proves his own witness [Matt. xxii. 35—44] slain, abolished, taken out of the way, and nailed to the cross, previous to the incorporation.

Let the reader take notice: he has proved his witness now dead. And how, or by what rule, he presses this text into his service to prove his point, we fail to see, unless he admits it to have a resurrection. If this is admitted, then all the law and the prophets are alive after the crucifixion. for Christ says that they all hang on the two great commandments, the Sabbath not excepted.

I fail to see that M. has one text, in all the teachings of Christ, or the apostles, to support his theory, that he tries to make his readers believe. Let Jesus testify: "Think not that I am come to destroy the law or the prophets, I am not come to destroy; but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18. I dare not correct Christ's language, in order to harmonize it with my views.

I would say a few words to the dear saints; that we have followed down through the first and second angel's messages by sight, and are now left for a while to walk by faith. But, Oh, how many feet have slipped during the dark and cloudy day. Like a doubting Thomas, except they see the prints of the nails, they could not believe. Many have grieved away the Spirit and have left the truth, to feed on husks. They were without light, just as we were entering the most dangerous part of our journey—the narrows filled with eddies and reefs, where hundreds have foundered their barks. How many have become impatient, and

run off in the bewildering fogs of Spiritualism, or rashly denied the work of God, and lost their interest in the coming Saviour. While a few, like the army of Gideon, have, by the grace of God, followed on by faith, anxious to see the end of the journey. Now and then a glimmering ray of light would shine on our pathway, till at last the clear light of the third angel's message has illuminated the remaining portion of this dangerous coast.

The rocks of self-esteem, the reefs of covetousness, the eddies of error, the fogs of fanaticism, the quicksands of insensibility, the shoals of unbelief, and various other dangers, it may be guarded against. Nothing but constant watchfulness, prayer, confidence in the Captain, and a strict observance to his commands, will insure a safe entrance into the harbor.

We have much to do yet, and while we pass the wrecks of others, it may be possible to pick up some that would otherwise perish. We must now be active, and know that our whole soul is in the work.—It is not enough to confess the truth; but we must be willing to send it to others. To do this, a sacrifice must be made, and that truth that has gladdened our hearts, must be sent to them. Nothing short of love to our neighbor as ourselves, will answer now. The words of Jesus, [Luke xii.] "Sell that ye have," are certainly in force now, and who will obey? Those that love God and man.

O, who will not lend a helping hand in this great work! The work is glorious, and who does not want to share in it? Our past history may look strange, and dark to a worldly mind; but to me, it looks glorious, and my heart is filled with joy in view of the whole history of the past, while the Israel of God have followed in this divinely illuminated path, which shines more and more by the effulgence of truth, until we have approached the very twilight of eternal day.

The great land-marks have brought us directly to our present position. Then, brethren and sisters, cheer up, the Lord is coming. And as we approach the end of our journey, the evidences begin to thicken, and our path is now made plain. It is now illuminated by the blazing light of truth. Praise heaven's High King for his goodness towards us. Amen.

II. S. CASE.

Union, Wis., Nov. 10th, 1852.

From Sister Wheeler.

DEAR BRO. WHITE:—I am not personally acquainted with you, but claim the privilege of confessing my gratitude for the *Review and Herald*, and also confess what the Lord has done for me. It is a little more than one year since I heard the third angel's message which found me in a lukewarm state, and a member of the Freewill Baptist denomination, to which I had been connected for fourteen years. I had been led by blind guides, had listened to false teachers, and had also listened to slander and false reports, that I became so much prejudiced against the truth, I even refused to read advent publications, thinking they contained error and delusion. However, I was honestly trying to walk humbly before God; but could not obtain that free and full salvation that I enjoyed in my first experience. But the good Lord in mercy sent a messenger to me; and by particular invitation I consented to attend a meeting with Sabbath-keepers, and heard the reasons of their faith.—And when I witnessed the union that existed with the brethren, and the Spirit of the Lord so powerfully manifested, my prejudice began to remove; and I began to feel the need of more religion than I then possessed. I was convicted of the truth, but the cross of embracing it arose like a mountain before me. I knew if I observed the seventh day, I must leave the church, renounce the friendship of the world, and have all manner of evil said against me falsely. And then again, I had been so zealous for the observance of Sunday, I thought I could not give it up.

Under these circumstances I was brought into such distress of mind which would be impossible for me to describe. I was then willing to renounce the friendship of the nominal churches and the world, and have my name cast out as evil, if I could have the appro-

bation of Jesus. While the errors of my past life were arrayed before me, I strove to humble myself before God, and cried day and night unto him for his spirit to teach me and give me an understanding of the whole truth. And, praise the name of the Lord; his ear was not heavy that he could not hear. The word of God was unfolded to my understanding, as it never had been before. I then saw plainly, that time was almost finished, and the last message of mercy was being given. And as the ark of the Lord went through the river Jordan, and into the promised land with literal Israel, so must the ark (containing the law of God) go with spiritual Israel into the heavenly kingdom. And O, what a change had taken place in my feelings, and religious views. Truly, (as says the Psalmist,) "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." And again, the word of God teaches, that "love is the fulfilling of the law." And truly, my soul was enraptured with love to God and his people.

I was willing to renounce the traditions of men and keep the commandments; for in keeping of them there is great reward. The holy Sabbath is not a yoke of bondage (as some suppose,) but a delight, holy unto the Lord. How sweet are the hours of sacred rest. I have had some fiery trials, but yet I praise the Lord for the way he has led me, and for the light that now shines upon his word. O, how plain that God's holy law has not been abolished, (as some teach,) but his commandments are all sure, and they will stand fast for ever and ever. Neither has it been changed, for God is unchangeable. Says the wise man, "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it." The law of the Lord is perfect, therefore it requires no change. The Sabbath was made for man; then why should not man enjoy it? Jesus came to set an example for us to follow. And although he arose on the first day of the week, he did not rest, but spent it in traveling. Neither did he rebuke his disciples for not resting, but met with them at evening, and pronounced peace unto them. Jesus rested on the seventh day. Thought I, if Jesus rested the seventh day I also will rest. And, although I am looked upon by professed christians as one deluded, because I do not rest on the first day, Jesus gives me peace. I do not consider a mere form of keeping the Sabbath, effectual to salvation. We need to keep all the commandments of God, and the faith of Jesus, and seek meekness and righteousness, that we may be hid in the day of the Lord's anger. If we possess this, we shall overcome and inherit all things; even share an inheritance in the earth renewed, and live when the tabernacle of God shall be with men. And O, how enrapturing the thought, that we shall dwell with Jesus in glory, even for ever and ever.

Yours in hope of eternal life.

OLIVE A. WHEELER.

Eaton, C. E., Nov. 18th, 1852.

From Sister Cooper.

DEAR BRO. WHITE:—I praise the Lord that I live in this important period of time. If it had not been for the third angel's message, I know not where I should have been. But glory be unto the Lord, he has sent his truth to pluck me as a brand from the fire. I love the truth more and more. Every day the Lord is helping me wonderfully; and I will give him all the praise. I trust if faithful to the end I shall have an immortal tongue to praise him for all his loving kindness.

I long to see that day, when the redeemed shall come to Zion. Yes, I long to be free; but need patience to be willing to suffer all that I may be called to endure. Jesus says, be of good cheer, I have overcome the world. And again he says, "In my Father's house are many mansions; I go to prepare a place for you." And glory be unto his holy name, he will soon come to receive his people to himself.

Your sister striving for eternal life.

ELIZA A. COOPER.

Bath, N. Y., Nov. 1852.

From Bro. Bingham.

DEAR BRO. WHITE:—I feel to praise the Lord for his tender mercy to me, in following me by the influence of his Holy Spirit, and keeping my mind open to the teachings of his blessed Word; so that I was prepared to hear the angels of warning, sent in mercy to fit the mind of the honest truth-seeker to walk out upon the claims of the Royal Law. And thus repair the Papal breach, and strive to honor God's holy law. (as well as his Son, by keeping his sayings which we felt called to do before the Temple in Heaven was open, and the commandments seen to shine out,) and thus call our attention to the claims presented in the third and last angel's note of warning, given to bring us to the primitive state of holiness, faith and practice. That when our dear Redeemer returns, he may find his church speaking the same saving truth, and being of one mind, and that mind submissive to the will of our Lord's rule of discipline, instead of being led by the discipline of the Image Power.

O, praise the Lord, his children are being brought into that state of oneness that Christ prayed for.—And when this is done the rage of the Image Beast will be experienced but a short time by us before the sign of the Son of man (the white cloud) will be seen. And then their time of sorrow, and prayer for rocks to fall on them and hide them from a Saviour which they have set at nought, will come.

O may the Lord in tender mercy grant the influence of his Spirit, to hold our minds to the last sealing truth, that we may have no will of our own, but be subject to the will of our heavenly Father. That we may be kept by his power through faith unto salvation, and, finally, by the blood of the Lamb, and the word of our testimony, be found worthy to be changed, is the prayer of your unworthy brother,

HIRAM BINGHAM.

Morristown, Vt., Nov. 28th, 1852.

From Bro. Martin.

DEAR BRO. WHITE:—I would say to you that I am still striving to know the will of the Lord and to do it. I believe with all my heart that we have the truth, and that the solemn message of the third angel will soon go forth with a loud voice.

I would say that the paper is a source of much comfort to us here. I am sorry that you are short of means. I greatly fear that some who profess to believe in the present truth are deceived. Perhaps they do not read Luke xii, and James ii, as much as they should. For one I cannot see how any one that believes with all their heart that the third angel's message is now being given, can grasp after the world.

Well, dear brother, trust in God, and he will sustain you. Victory will very soon turn on Zion's side.

Yours in hope,

LEWIS MARTIN.

Bennington, N. H., Nov. 28th, 1852.

Extract of Letters.

BRO. E. EVERTS writes from New Haven, Vt., Nov 21st, 1852:—"I would say that comfort flows into the willing souls of the dear children in this vicinity, from contemplating the manifestation of the power, presence, and goodness of our heavenly Father, to us at the Conference held at Panton, when you was with us. Although the adversary thrust hard at the dear children, and succeeded in throwing them into temporary trials, but, thanks be unto the Lord, out of them all, I trust they are delivered.

We have had a melting, searching and encouraging meeting at my house the past Sabbath. I praise the Lord for the good seasons that we have had of late. The saints have gained much strength. A dear brother and sister have recently embraced the present truth, and are very strong in it, and rejoicing in the great light that they see. O, how wonderful it is to see such honest souls, who knew nothing by experience of the former messages, move out so understandingly, and are so bold in our present position. Truly the Lord is doing a great work for us here. O may he help us to be humble and watchful. I pray that the Lord may keep you unto his coming and kingdom."

Nov. 29th. "We have just closed an excellent Conference. It was truly a feast of "meat in due season." Dear Bro. Bates has been and is still with us. He has held forth the truth, and it was accompanied

with power. Praise the Lord, it has comforted the dear children, and a deep impression was made on the minds of many that came in to hear. I can truly say that omens of good, and an advancement of the cause is apparent. I think that the blessing that attended the Panton Conference is still resting upon us."

HOLINESS OF HEART.

"Who shall stand when he appeareth? Who shall abide the day of his coming?"

In these days of scepticism, there is so much barren, speculative faith, that floats on the surface of popular opinion and superstition, that the simple, childlike faith of the scriptures, the whole-souled trust, that lays hold like an anchor on the substance and evidence of things not seen, is rarely understood by the term, *faith*—yet this alone is the saving faith of the gospel, faith in God's word, in every word which he hath spoken. Here the believers in the second advent rest, and rejoice that God is true, that heaven and earth may pass away, but that his word can never fail.—The Lord Jesus has promised to come again, and we believe that promise. He has also said that when we see certain things come to pass, we may know that our redemption draweth nigh. These things are now daily fulfilling before our eyes—we therefore know that he is near, even at the doors.

Having this glorious assurance and hope within us, we rejoice with joy unspeakable and full of glory, and our constant desire is to purify ourselves, even as he is pure, that when he appeareth, we may be like him. The Apostle exhorts us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If the humble followers of Jesus ever needed the cleansing and holiness here enjoined, surely the despised band, who are now waiting for his appearing, more imperatively need its fullest power. Infinite mercy has opened our hearts to understand his sure word of prophecy, and inclined us to receive the truth of its teachings, that "the end of all things is at hand." Seeing these things are so, we anxiously ask what manner of persons we should be in all holy conversation and godliness. We dare not measure ourselves among ourselves, nor look back to the standard of piety in the church, in this or past centuries, but refer alone to the law and the testimony.

We see our calling, that not many wise, or mighty, or noble are called, and we rejoice that though we are foolish, and weak, and despised, yet God hath chosen us, in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption. Here we perceive that we may not glory or trust in flesh, but in the Lord, by whom alone we are cleansed and perfected in holiness. It is through faith in Jesus' name that we are fully saved from our sins. According to our faith, it will be done unto us. If we reckon ourselves dead indeed unto sin, (and continue to believe) from that hour we are alive unto God, and free indeed. Faithful is he who hath called us, who also will do it. This is the privilege of every Christian. How earnestly then should every believer in the immediate appearing of the Master, seek that entire consecration and holiness, without which no man shall see the Lord.

The Seventy Weeks.

In 1656, a dispute occurred in Poland between some distinguished Jewish Rabbins and the Catholics, respecting the 70 weeks.

The Rabbins were so hard pushed by this argument, that proved Jesus to be the Messiah, the time of his sufferings being at the end of the 70 weeks, that they broke up the discussion.

The Rabbins then held a meeting, and pronounced a curse upon any Jew who should attempt to ascertain the chronology of this prophetic period. Their anathema was this: "May his bones and his memory rot who shall attempt to number the 70 weeks."

There are plenty of such Rabbins in the Christian Church at the present day. Meetings are being held in some of the sectarian organizations, to determine what course to pursue with those members who attempt to number the 2300 days. Their anathemas have gone forth, and are growing louder and louder; but Jesus rides above the storm, and see that his word is faithfully fulfilled.—*Midnight Cry.*

THE BAPTISM OF JOHN.

Whence was it, from Heaven or of men? Matt. xxi, 23—32. From Heaven, because, 1. He bore the Divine credentials. He came to them in 'the way of righteousness,' sought not his own glory. John vii, 18. 2. The fruits of his labors were, as far as they could extend, most beneficent: bad men, became good.—Matt. vii, 20. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, 'a voice crying in the wilderness, prepare ye the way of the Lord.' Isa. xl; Mal. iii. 4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit 'voice in the wilderness,' or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it convenient not to know—to lie, rather than be cornered in argument. They were reputed wise and devout, yet their case was more hopeless than that of 'publicans and harlots.' They having rejecting John and his ministry, could not now believe till they had repented of that sin. Having thus disobeyed God, they could not obey without repenting. But as repentance is the result of conviction, as conviction of guilt is produced by admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was no hope for them.—They could not receive Messiah till they had believed in John's baptism, because, in God's revealed plan, that 'voice' was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age. Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; never did, however clear it may now seem to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. Matt. xi, 3. Being disappointed, he doubted.

Let me change the form of inquiry. The Advent Movement, is it from Heaven or of men?

With all the assurance of my soul, I answer, from Heaven.

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials. John vii, 17, 18.

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world.

3. There was to be a movement like this, to introduce the Second Advent, as John's ministry prepared the way at the first. Matt. xxiv, 46—50; Rev. xiv, 6, 7; Hab. ii, 1—4; Matt. xxv, 1—13.

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be counterfeited, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent.—It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited.

Come now, don't be afraid, tell us whether the writing out of the vision, the announcement of the Judgment, the going out of the most spiritual minded, the tarrying, the midnight cry, the dispersion of the virgin band, and the clamor about the door, is of Heaven, or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you cannot tell; but be honest.

If it be from Heaven, then the Judgment is right on us. If so, then none of those who have refused faith and obedience can believe till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light.—*Advent Testimony.*

From Bro. Taylor.

DEAR BRO. WHITE:—I greet you in the name of our Lord Jesus, a greater appellation I could not quote. Now to the point; what shall I render to the Lord for all his mercies to me. Dark has been my path, but that darkness has diminished, and light beams in upon my soul.

I was taken sick, and at that time I fell under the notice of one who administered to my wants, and, likewise, instructed me in the truths of the Sacred Scriptures. And happy am I in telling you, I embraced it. But I could not yield at first, I was stubborn; but by the patience manifested towards me, my eyes became opened. Therefore, honor to whom honor is due, and give God the glory. I now see the true Sabbath—not the Pope's, but the Sabbath of our Lord, and likewise enjoy our meetings on the Sabbath with the children of God. In a meek and humble spirit, we have the precept in our Lord's ministry. I could not see it in the churches I have attended. Aristocracy and pride robs God of his holy and righteous glory.

Yours in the Lord, G. TAYLOR.
Boston, Mass., Dec. 6th, 1852.

From Bro. Bingham.

DEAR BRO. WHITE:—At a Conference held at Stowe, Vt., the subject of the support of the *Review and Herald* was taken into consideration, and the brethren present, unanimously appointed that those brethren herein named, should hereafter act as a committee, in their respective churches, to receive and forward to you, any sum, or sums their brethren of each respective church, may hereafter feel to give in support of publishing the present truth.

VERMONT.

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| R. Loveland, | Johnson. | E. P. Butler, | Waterbury. |
| Hiram Bingham, | Morristown. | Josiah Hart, | Northfield. |
| S. H. Peck, | Wolcott. | W. R. Lockwood, | Waitsfield. |
| Lewis Benn, | Hardwick. | W. Morse, | East Bethel. |
| H. A. Churchill, | Stowe. | | |

They also appointed me to give this notice to you by letter, and also suggested that this committee use their best endeavors to raise means for the immediate relief of the paper.

HIRAM BINGHAM.

Nov. 21st, 1852.

P. S. We have seldom had such an opportunity to sow the seed to truth as now appears. Bro. Edwin Churchill's house is crowded, and good attention has thus far been given. Some have confessed the Sabbath, and have started for the kingdom. May God set his seal to the submissive mind.

Bro. Bates has been with us during two Sabbaths, and is very clear in his expositions, and the ears of many seem to be opened to hear.

H. B.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, DEC. 9, 1852.

THE REVIEW AND HERALD.

As we have before said, so we now say, that the *Review and Herald* should be sustained by all of its readers doing a little for its support. Those who have had it sent to them without requesting it, and have not yet embraced the views it advocates, will please receive it gratis, till they are fully persuaded in their own minds as to our views. If they receive the present truth into their hearts, they will not long delay to help in the work of sending it out to bless others also. If they decide that the *Review and Herald* does not publish the truth, and they do not feel justified in helping to sustain it, they will do us a favor to return one paper with their address, and we will discontinue it.

The worthy poor shall have it without pay. That there are such we are fully aware. We, however, wish to state that we do not consider those who have been able to spend from five to ten dollars a year for tobacco and tea, the worthy poor—But it is a fact that many have wasted their money, besides injuring their health, in the use of those things, and at the same time have been too poor to cast a mite into the treasury of the Lord. The account of the widow casting in her two mites, should be read and well pondered by such. It might inspire in them a zeal to do something for the cause of truth, that they might have the satisfaction of knowing that they had done a little for the Lord. The Lord can put the right estimation on small offerings. The poor widow, said our Lord, gave more than those who cast of their abundance into the treasury.

We are now relieved from our embarrassments. But who are they that have so promptly assisted? It is true, quite a number of our readers have done something; but the means reported in this number, are mostly from a few faithful friends who have been, and still are, ready to help. It is very unpleasant for us to conduct the Paper sustained mostly by these faithful friends. We should be much happier were it otherwise. We have no desire that our brethren who have means should hold on to it, and keep the amount good. This they will not do, if they believe what they profess to believe. Nei-

ther should they rashly dispose of their Lord's money. They should lay all on the altar, then let the sacrifice consume as the cause of truth demands.

But there are many calls for their means, besides to publish the *Review and Herald*. This is but a small item.—Other publications have been, and must be circulated. Several hundred dollars' worth of tracts have been circulated gratuitously, and many of them have fallen into the hands of our readers, and have proved a blessing to them. Others should be blessed in this way, and it will require means to accomplish the work.

And above all, the dear servants of the Lord who go out to teach the unpopular truths of God's word, especially applicable to the present time, must be sustained.

We have very recently received a letter from the West, stating that a worthy preacher who has an article in this number, headed "Gospel Benefits," traveled on foot ninety miles to attend a Conference. These chosen vessels of the Lord, should be, and doubtless are, willing to suffer in the precious cause of their Master. But the church should take them in their arms and bear them out as they go into a hardened world to preach the truth, and feed the scattered sheep. If the Church is satisfied that God has called and qualified them for this work, they should make it their first object to help them.

The great difficulty with us all is, we are not in the work as we should be. The called and chosen servant of the Lord, one that is baptized into the sufferings of Christ, will love to go out trusting in God. He will love to suffer in the cause of truth. Brethren, we need a little more faith. God help us to believe. We must have faith, FAITH, FAITH, and still a little more faith, or the Devil will overcome us, and hinder us from working for God.

It is painful to witness the careless state of many who profess to believe that the period for the last warning message has arrived. But very few have learned to live out their faith.—Many are making their calculations as though the Lord was never coming. O, may God wake them up to their duty, and show them what real faith is, that faith is to be perfected by corresponding works.

These servants of the Lord must go on their errand of mercy, and as they go, they must, and will be sustained. And it pains our heart to receive large donations from individuals to sustain the Paper, that should be placed in their hands, to bear their expenses from place to place, and support their families, if they have families, at home. This should not, and must not be so. We repeat it again, let the *Review and Herald* be sustained by all of its readers, who can cast in a mite.

We think that the plan acted upon by some of our brethren in Vermont, is well calculated to advance the interests of the Paper, and do much towards interesting all to bear a part in its support. Brethren should be chosen in different parts of the wide field, as a Committee, or Agents, whose duty it shall be to forward the names and address of all who should receive the *Review and Herald*, and give notice of such papers as should be discontinued, also, collect what each may have to contribute, and forward the same to the Office.

We also suggest that a list of these Agents be published in the *Review and Herald*, that they, and their duty, may be distinctly known. And we hope that Agents will be chosen, and their names and residence furnished us, that we may be able to publish them soon.

TRACTS.

We design publishing Tracts for distribution, containing the most important matter relative to our present position as Sabbath-keepers, looking for the soon coming of our Lord.

We have been satisfied for some time, that the cause of truth suffers for want of a thorough explanation of such subjects as the Sanctuary, 2,300 days, the Seven Churches, open and shut door, the Angels of Revelation xiv, &c. And it may be expected that considerable space in the *Review and Herald* will be occupied in the future, with these important subjects.

Let those who have difficulties in their minds on points of doctrine connected with our position, state them by letter, that those who write, may know better how to meet the wants of the brethren in this respect. And let us all search the Scriptures more diligently, and seek unto God with earnest prayer, that truth may shine out clearly, and be felt more powerfully.

Then we design publishing a series of Tracts, containing the same matter, for distribution. We have divided some of the donations received in this number, and have put down a part for this purpose. If any are not satisfied with the way we appropriate their means, we will make any alterations they may propose. We would suggest that these Tracts be sold at the lowest prices, to those who choose to buy, and the amount be received with the donations.

We also design publishing a work of about 400 pages, to contain the reasons of our position as Sabbath-keepers, waiting for our Lord's immediate return from the wedding. This work will be for sale.

Brethren have placed in our hands, about \$300, which we have already paid out for paper for this object, which we are to return to them when the book shall be sold.

To the Readers of the Review and Herald.

DEAR BRETHREN AND FRIENDS:—Permit me to say a few words, and stir up your minds by way of remembrance. You doubtless have noticed, for some time, that the receipts for the *Review and Herald* have been falling off. Many have wondered why the Paper did not make its appearance as usual. I will tell you why. It is for want of means. Bro. White has stated that he is behind \$150, which he must have, besides the \$59 for each number. There must be a withholding some where.

My dear Brother, or Sister who has taken the *Review and Herald*, and have not yet thrown in your mite for its support, let me say, it is your privilege to share in this glorious work. A few faithful brethren have laid all upon the altar, and have handed out from time to time, (as the cause demanded,) until the sacrifice is nearly consumed. But had they withheld this, you and I would have been in darkness even till now. But we now rejoice in the true light. Let us remember that many others are yet perishing for the want of present truth. Time is short. What is done for the cause of truth, must be done quickly. The grace of our Lord Jesus Christ be with you all Amen. Your unworthy brother in hope,

M. E. CORNELL.

Jackson, Mich., Nov. 23d, 1852.

Printing Materials.

We have stated that the entire cost of Printing Materials had been promptly met. Yet some, not noticing it, have sent means for this object. And we have ascertained, that in order to conduct our business to advantage, we need \$50 worth more of type. We have put down some of the means, that has been sent us to use for the cause, for this object. Let it be understood, that the Materials of the *Review and Herald* Office, which cost about \$700, are all paid for.

The faithful labors of Bro. Wm. S. Ingraham, who has spent two Sabbaths with us, have proved a blessing to the little church in Rochester. May the blessing of God attend his future labors.

Bro. HORACE LAWRENCE has also visited the brethren in several places in this vicinity, and has preached the word to them. We hope that our dear Bro. Lawrence will very soon be able to give himself wholly to the work.

We have to pre-pay all Papers sent to Canada. And many of our Canada Subscribers have not so much as paid their postage. We shall erase from our list the names of several, unless they furnish the means to pay their postage, soon.

Appointments.

Providence permitting I will meet with the Brethren as follows: Lorain, N. Y., Sabbath and First-day, Dec. 11th and 12th; Canton, the 18th and 19th; Chateaugay, the 25th and 26th.

HORACE LAWRENCE.

Letters received since Nov. 17th.

S. W. Rhodes, S. S. Smith, P. M. Bates, J. N. Andrews, 3, S. P. Burgess, M. Leadbeater, I. Wyman, R. F. Cottrell, 2, M. S. Thompson, O. Nichols, 2, E. L. H. Chamberlain, F. H. Howland, S. M. Swan, H. S. Case, 2, S. W. Flanders, J. R. Towle, H. Lyon, J. T. Day, P. Holcomb, J. Bates, J. Kellogg, J. Crandal, M. E. Cornell, A. Miles, C. Davis, A. R. Smith, 3, A. S. Hutchings, J. S. Nicholson, N. T. Preston, A. E. Scoville, H. W. Moore, C. Bachelier, G. W. Stocking.

Receipts.

D. Hewitt, S. Babeok, T. Angel, A. Calross, J. Benson, W. Dolley, E. Muggford, M. Ross, W. Treadwell, L. R. Chapel, M. C. Wyllys, E. Russell, M. J. Kellogg, J. McClennan, C. Swan, S. Dexter, S. Armstrong, E. D. Armstrong, S. Gurney, J. Striker, S. Duncklee, M. Kellogg, J. Kellogg, J. Morrill, E. Isthrop, W. Thayer, S. A. Aldrich, S. M. Bauder, N. T. Preston, [through mistake, this was not received in our last.] L. Flint, D. Harvey, P. M. Breed, M. A. D.—, D. Phillips, S. A. Bragg, L. J. Hall, A. J. Bartlett, T. Harlow, G. Perry, G. Sheldon, L. P. Lockwood, R. Lockwood, J. Kendall, W. Ferrer, W. P. Drown, H. Palmer, R. H. Peck, T. L. Brown, C. V. Peck, B. Brown, T. Wilkins, A. Friend, S. Ross, M. Cramer, A. Steere, N. N. Lunt, S. H. Peck, each \$1.

N. Mead, C. E. Harris, I. Alden, W. Harris, A. B. Pearsall, A. Palmer, L. Smith, M. S. Smith, H. M. Myers, H. M. Ayers, J. W. Burdlesow, E. W. Waters, C. Paine, H. Blinn, M. E. Gleason, M. D. Bailey, L. S. Thrasher, M. S. Thayer, A. Burwell, G. Cobb, M. M. Truesdell, G. Smith, H. Bingham, R. S. Johnson, each \$2.

H. Childs, S. Swan, P. Swan, H. E. Spencer, each \$3.
H. A. Churchill, S. Benson, W. Chapman, J. Hart, each \$4.
A. Friend, J. Below, Lathrop Drew, M. L. Bauder, R. S. Johnson, A. R. Morse, each \$5.

E. S. Maltby, W. Baldwin, H. S. Wells, each 75 cents.
T. Pennoyer, J. H. Lockwood, J. W. Raymond, O. A. Wheeler, S. Martin, L. Martin, J. Whitmore, H. Page, C. Bourn, each 50 cts.

Sr. S. Smith, M. Leadbeater, A. Curtis, S. Howland, E. A. Poole, each \$1.50.

A. E. Gridley, \$1.70; S. Lockwood, 12 cents; R. G. Lockwood, \$1.88; T. Finch, 56 cents; A. Ross, \$1.44; M. Slayton, J. Wilder, 25 cents.

For Printing Materials.

G. Cobb, M. M. Truesdell, G. Smith, R. S. Johnson, each \$3. D. Lyon, A. E. Gridley, each \$5. Sr. S. Smith, M. Leadbeater, A. Curtis, E. A. Poole, each \$1. Sr. Platt, 50 cts. D. Myers, \$4; G. Taylor, \$2.

For the *Review of O. R. L. Crozier, in Pamphlet Form, By J. N. Andrews, and other Works.*

J. Y. Wilcox, J. Hart, H. Bingham, W. M. Smith, L. Kellogg, Sr. E. P. Below, A. R. Morse, each \$5. D. Lyon, \$4.50; E. Everts, \$8; J. C. Bowles, \$3. S. W. Flanders, S. Chase, each \$2. H. S. Gurney, D. Orton, each 75 cts. A. J. Bartlett, \$1; A. Westcott, 50 cts.