

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. IV.

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No. 21.

HOW FAR FROM HOME?

TUNE—"Midnight Hour."

How far from home? I asked, as on
I bent my steps—the Watchman spake:
The long, dark night is almost gone,
The morning soon will break.
Then weep no more, but speed thy flight,
With Hope's bright Star, thy guiding ray.
Till thou shalt reach the realms of light,
In everlasting day.

I asked the Warrior on the field:
This was his soul-inspiring song:
With courage, bold, the sword I'll wield,
The battle is not long.
Then weep no more, but well endure
The conflict, till thy work is done;
For this we know, the prize is sure,
When victory is won.

I asked again: earth, sea and sun
Seemed, with one voice, to make reply:
Time's wasting sands are nearly run,
Eternity is nigh.
Then weep no more—with warning tones,
Portentous signs are thickening round,
The whole creation, waiting, groans,
To hear the trumpet sound.

How far from home? ah, then, I cried
To God, who marks each plaintive sigh:
A still, small voice, within, replied,
Not far from home am I!
Then weep no more, though round thy way,
Afflictions rise, and doubt and fear,
While myriad voices sweetly say,
The Pilgrim's home is near.

Not far from home! O blessed thought!
The traveler's lonely heart to cheer;
Which oft a healing balm has brought,
And dried the mourner's tear.
Then weep no more, since we shall meet
Where weary footsteps never roam—
Our trials past, our joys complete,
Safe in our Father's home.

ANNIE R. SMITH.

The seventh day of the week is the only weekly
Sabbath of God's appointment

BY J. W. MORTON

My fourth reason for believing this proposition is, That God has never blessed and sanctified any day of the week but the seventh.

In sustaining this reason, as I occupy negative ground, I shall simply defend it against your usual scripture arguments in defense of your favorite doctrine, that God blessed and sanctified the first day of the week, in commemoration of the resurrection of Christ.

In arguing this doctrine, you do not pretend to offer *positive*, but only *inferential* proof. You quote certain texts, and say, Hence we infer that the first day of the week is the Sabbath. Now, as there are many possible, and even plausible, inferences, that are not necessarily true, I intend to be governed, in the examination of your scripture proofs, by the following rule of interpretation:—

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture."

Brethren, I intend, with God's help, to show that, according to the above rule, which you admit to be correct, all your inferences in favor of a first-day Sabbath are *unnecessary*, and some of them wholly inadmissible. * * * *

YOUR SECOND PROOF.

Psalm cxviii, 22, 24—"The stone which the builders refused is become the head-stone of the corner." "This is the day which the Lord hath made, we will rejoice and be glad in it."

Acts iv, 10, 11—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner."

You premise, that "the day which the Lord hath made" is the day of the resurrection of Christ.—Whence you infer, that the first day of the week is the Sabbath.

1. If what you premise were true, the inference does not follow. The prophet does not say, We will rejoice and be glad in the same day of every week; but, We will rejoice and be glad *in it*, that is, in that day, whatever it may be. Now Christ did not rise on the first day of every week, but on one single day; and we may very well rejoice and be glad in that one day, without keeping any Sabbath in connection with it. Abraham rejoiced and was glad in the day of Christ; but he kept no Sabbath in honor of it. So, doubtless, *you* rejoice and are glad in the day of his crucifixion, though you do not celebrate it on any particular day of the week. But—

2 You are evidently mistaken in referring this language of the Psalmist to the resurrection of Christ—for the following reasons:—

First—Because "the day which the Lord hath made" is the same in which Christ went in by the gates of righteousness. Verses 19 and 20. "Open to me the gates of righteousness: I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter." Now, though Christ *did* come up from "the gates of death" on the day of his resurrection, he *did not* formally "enter" by the gates of his righteousness, till that day when he ascended from Mount Olivet, which was not the first day of the week.—His almighty power and eternal Sonship were declared most gloriously on the day of his resurrection; but it was on the day of his ascension that his mediatorial righteousness was formally approved by the Father; while it was visibly manifested, in the presence of the universe, that the door of heaven had been opened to all true believers. Then shouted the seraphim, and all the host of heaven, while the door-posts of the New Jerusalem trembled at the voice, "Arise, O Jehovah, into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy!" Therefore, this is not the day of Christ's resurrection, but that of his ascension.

Second—Because "the day which the Lord hath made" is the same in which "the stone which the builders refused" became the head-stone of the corner, (verse 22.) Christ did not become the head of the corner, till he sat down on the right hand of God. You assert that he did, and refer to Acts iv, 10, 11, quoted above, as proof. From what the apostle there sets forth, you draw the inference, that, as he was set at nought by the builders, when he was crucified, so he became the head of the corner, when God raised him from the dead. The apostle does not say, however, that this took place on the same day that he rose from the dead; and all that we must necessarily infer from what he *does say*, is, that he became the head of the

corner since his resurrection, which is cheerfully admitted. But whether it was on the same day, or two, or ten, or forty days after, the apostle saith not. Still your inference would be entirely natural and proper, if it were not contrary to the analogy of faith, and to the teachings of the same spirit in other parts of the Scriptures.

I suppose it will be admitted, that when Christ became the head of the corner, he became "the head over all things to the church," and that then all things were put under his feet. Now the apostle clearly teaches, that these things took place when he sat down on the right hand of God, as appears from the following texts:—

Eph. i, 20-22—"Which he wrought in Christ, when he raised him from the dead, (or, having raised him from the dead,) and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church."

Heb. ii, 8, 9—"But now we see not yet all things put under him (man); but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor."—Observe that the Apostle's great object in this epistle is, to show that Christ is in heaven, forever interceding for the church.

Now, is it not manifest from these texts, that Christ became the head of the corner when he ascended to his Father and our Father, to his God and our God? Nor is there any thing in Acts iv, 10, 11, that contradicts this idea.

Brethren, the glorious building of grace has its foundation, not on earth, where we are pilgrims and strangers, but in heaven, where Jesus, the corner stone, elect and precious, sitteth at the right hand of God, and is constantly occupied in gathering from afar the "lively stones" of the glorious edifice. Blessed forever be his holy name!

YOUR THIRD PROOF.

John xx, 19, 26—"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." See also Luke xxiv, 26.

You premise, that the disciples, on the two days referred to above, one of which certainly was, and the other may have been, the first day of the week, had met together for public or social worship, when Christ appeared to them. Whence you infer, that the first day of the week is the Sabbath.

Now, what you premise seems to be a mere assumption, for which there is not a shadow of proof, either in the text or context. No one of the Evangelists says that they met for worship; nor did they worship, so far as we know, when met together. In regard to the first of those occasions, we are told, that they "were assembled for fear of the Jews;" and, as to the second, we are simply informed, that they "were within," which means, probably, that they were at home; for Luke tells us, that, on the day of the ascension, the eleven abode in an upper room. Acts i, 13.

Again, your inference is not necessary; for the matter may be explained thus: On the day of the resurrection, the eleven, having procured a

common lodging-room, "assembled for fear of the Jews;" and Christ appeared to them before the close of the same day, in order that they, who were to be witnesses of his resurrection, might have ocular demonstration of the fact, that he rose according to the scriptures. On the other occasion, "after eight days," he met them, probably, as they sat at meat, [Mark xvi, 14,] because Thomas, who had not seen him since his resurrection, was then with them.

These reasons are surely sufficient to account for his appearing on those occasions. But why demand reasons at all? Had he not a right to meet his disciples on any day of the week that he chose, without telling us why? Can you tell us why he appeared to the brethren when they were fishing? Christ has done many things for which the only reason we can give is, that it seemed good to him.

YOUR FOURTH PROOF.

Acts ii, 1.—"And when the day of Pentecost was fully come, they were all with one accord in one place."

Your premises are—1. That the feast of Pentecost fell that year on the first day of the week. 2. That the disciples were, for that reason, with one accord in one place. Whence you infer, that the first day of the week is the sabbath. I reply:—

Whether the feast of Pentecost fell that year on the first day of the week, or not, the disciples did not meet to keep the Sabbath, but to celebrate Pentecost. They would have been in like manner "with one accord in one place," if it had been the fourth day of the week, because it was the day of Pentecost. Therefore, your inference is not only unnecessary, but wholly inadmissible.

YOUR FIFTH PROOF.

Acts xx, 7.—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

You premise, that the disciples came together, in this instance, to celebrate the Lord's Supper, and to hear the word. Whence you infer, that the first day of the week is the Sabbath.

What you premise is very uncertain; for:—

1. There is no evidence that they met to hear the word. The object of the meeting was "to break bread;" and the preaching of Paul seems to have been incidental, and not by appointment.

2. It is not certain that to break bread means to partake of the Lord's Supper. The Greek word, translated, *to break*, is used very often in the New Testament in reference to ordinary meals. An instance occurs in Luke xxiv, 35:—"And they told what things were done in the way, and how he was known of them in breaking of bread."

But if what you assert were true, your inference is not necessary; for:—

1. It is entirely proper, for ought we know to the contrary, to celebrate the Lord's Supper and hear preaching on any day of the week.

2. Perhaps this meeting was held at that particular time, because the Apostle and his company were "ready to depart on the morrow." It was probably a farewell meeting, as many learned men think, and the text itself seems to hint.

3. There is not one word said in the text about Sabbath-keeping; nor is there the least intimation, either in the text or context, that the disciples were accustomed to meet on the first day of the week for any purpose whatever.

But you say, Paul waited there seven days, and we have no account of his preaching till the last night of his stay, which was the first of the week. We reply: This is no evidence that he did not preach during the other six days. Luke tells us, in this same chapter, verses 2 and 3, that "he came into Greece, and there abode three months;" and he does not say that he preached once during that time. But a small part, indeed, of the doings of the Apostles is recorded.

It is a remarkable fact, that this text, which is the only one in the New Testament that speaks of public religious exercises on the first day of the week, is, at the same time, the only one in the Bible that directly proves, that this day is not the

Sabbath. I have already proposed to give up the argument in favor of the seventh day, if you produce one apostolic example of unnecessary labor performed therein. Will you give up your argument for the first day on the same condition? I believe this verse furnishes such an example.

The text proves nothing for you, if Paul's sermon and the breaking of bread were not on the first day. The sermon was preached between evening and midnight, and the bread was broken between midnight and break of day, and then Paul set out on his journey. According to the Roman method of computing time, the breaking of bread, at least, was in the morning of the same day in which Paul traveled from Troas to Assos, and thence to Mitylene; and, according to the Jewish method, the sermon, the breaking of bread and the journey from Troas to Mitylene, were all within the compass of the same "first day of the week." That Luke should follow the unnatural Roman method, is so unlikely as hardly to be supposable. Now, if Paul traveled unnecessarily from Troas to Mitylene, as it seems he did, on the first day of the week, surely that day was not then the Sabbath of the fourth commandment. This text, therefore, proves positively that the first day is not the Sabbath, on which account it is of no little value in this controversy.

YOUR SIXTH PROOF.

1 Cor. xvi, 2.—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Your premises are: 1. That the Apostle here commands the Corinthians to make public collections on the first day of the week. 2. That, therefore, public assemblies were accustomed to be held on that day. Whence you infer, that the first day of the week is the Sabbath.

I deny both your premises. The Apostle simply orders, that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, "by him;" and I marvel greatly how you can imagine that it means in the collection box of the congregation. Greenfield, in his Lexicon, translates the Greek term, "*by one's self; i. e., at home.*" Two Latin versions, the Vulgate and that of Castilio, render it, "*apud se,*" with one's self at home. Three French translations, those of Martin, Osterwald, and De Saey "*chez soi,*" at his own house, at home. The German of Luther, "*bei sich selbst,*" by himself at home. The Dutch, "*by hemselven,*" same as the German. The Italian of Diodati, "*appresso di se,*" in his own presence, at home. The Spanish of Felipe Scio, "*en su casa,*" in his own house. The Portuguese of Ferreira, "*para isso,*" with himself. The Swedish, "*nær sig self;*" near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above. Now, if your premises are false, your inference is not only unnecessary but wholly inadmissible.

YOUR SEVENTH PROOF.

Rev. i, 10.—"I was in the spirit on the Lord's day."

You premise, that the "Lord's day" is the first day of the week. Whence you infer, that the first day of the week is the Sabbath.

You here assume the principal point in dispute, namely, that God has appointed the first day of every week to be kept in commemoration of the resurrection of Christ. Is every Friday the Lord's day, because he was crucified on Friday? you answer, No. Is every Thursday the Lord's day, because he ascended on Thursday? You answer, No. So, when you ask, Is every first day of the week the Lord's day, because he rose on the first day? I answer, No. And is it too much that I should ask you to prove your assumption? I have never yet met with an attempt to prove it.

But, were this even proved, your inference would not be necessary. The first day might be the Lord's day, and yet not the Sabbath. Would the bare mention of this day by the Apostle John, even if it were certain that he referred to the first

day of the week, repeal or alter the fourth commandment? Certainly not. But you ask, What day did he mean? I reply, Most probably he meant the seventh, since we know from several scriptures that this is *in fact the Lord's day.* See Neh. ix, 14; Isa. lviii, 13. But you ask again, Why did he not say the Sabbath, if he meant it? I reply by asking you, Why did he not say the first day, if he meant it?

Brethren, who can say, that, from any or all of the texts commented upon above, the inference is necessary, that the first day of the week is, and that the seventh is not, holy? But this is precisely what you infer from them. On the sole authority of these passages, together with that one in which Christ says, that he is "Lord of the Sabbath," you have no hesitation in affirming that the first day of the week is the very Sabbath day spoken of in the fourth commandment, and that the seventh day of the week is not now more holy than any other; or, in other words, that the blessing which God put upon it in the beginning, [Gen. ii, 21,] has been taken from it, and given to another day. What! because "there remaineth a sabbatism to the people of God," therefore the seventh day must have ceased to be the Sabbath! Because "we will be glad and rejoice" in "the day which the Lord hath made," therefore the seventh day must have ceased to be holy! Because Christ showed himself to his disciples once or twice on the first day of the week, therefore the seventh day cannot be the Sabbath! Because the Pentecostal effusion of the Holy Ghost happened on the first day of the week, as is clearly demonstrated by arithmetical calculation, therefore the seventh day cannot claim to be the Sabbath! Because the disciples met once "to break bread" on the first day of the week, therefore God must have unsanctified the seventh day! Because the Corinthian and Galatian Christians were commanded to "lay by them in store" on the first day of the week, for the relief of the poor saints, therefore the seventh day can be nothing more than a working day! Because John was "in the spirit on the Lord's day," therefore the seventh day cannot be "the Lord's day," as it used to be! Because Jesus Christ is "Lord of the Sabbath," and has the right to change it, or even to annihilate it, (?) therefore the seventh day must have ceased to be a day of rest! O brethren, you dare not say, that any of these inferences flow from the Scriptures as necessary consequences. But if they are not necessary—if there is any way of avoiding them, without doing violence either to the text or context—how can you ask me to believe that the first day is, and that the seventh is not, holy?

CONCLUSION.

"The Sabbath was made for man." I am a man; therefore, the Sabbath was made for me. God has blessed and sanctified the seventh day of the week, and commanded me to keep it holy for that reason; therefore, as long as the seventh day continues to be divinely blessed and sanctified, I am bound to keep it holy. But it is nowhere said in the Bible that God has removed the blessing from this day, or that he has unsanctified it. You say so, indeed; but you are neither the authors nor the finishers of my faith; nor will your unsupported assertion, a thousand times repeated, amount to a divine revelation. If you assert that it is the will of God that I should cease to regard the seventh day as holy, I ask, Where is this revealed? What Prophet or Apostle has said so, directly or indirectly? It is not enough for you to answer, that the first day has been blessed and sanctified, as a memorial of the work of redemption. That assertion, if it were true, would not prove that the seventh day is not holy. No, brethren, your own conscience must tell you, that there is not one syllable in the Bible on which to ground the doctrine that God has unsanctified the seventh day of the week.

But one of your ministers has told me, that God did not bless and sanctify any particular day of the week, but only the Sabbath Institution. To this I have only to say, "Let God be true, and every man a liar." The Holy Ghost says, [Gen. ii, 2,] "And God blessed the seventh day, and sanctified it;" and again, [Ex. xx, 11,] "Wherefore the Lord

blessed the Sabbath-day, and hallowed it." Now, if you assert, with these scriptures staring you in the face, that God never blessed and sanctified any particular day, but only the Sabbath Institution, do you not make God a liar, in order to excuse your own rebellion? O brethren, I perceive that these texts are an eye-sore to you, and that in your hearts you wish they were out of the Bible. If you loved them you would not flatly contradict them. I appeal to your own consciousness, is it not your great effort, when you take up the fourth commandment, to convince yourselves and others, that God's Spirit does not mean what he says, in as plain language as any Sabbatarian could employ; that is, that the "seventh day is the Sabbath of the Lord thy God." And, when you take up these passages in the New Testament, which have been considered above, do you not labor to convince yourselves, that the same Spirit does mean what he does not say; that is, that the first day is the Sabbath?

You do not believe that what God says a dozen times, or more, can be true; but you are sure, that what he does not say *ever once* is infallibly true, and that nothing but stupidity or scepticism would presume to doubt it. When you are told that the seventh day is the Sabbath, and the testimony of God's Spirit, plainly uttered in one dozen passages, together with the uniform practice of the church as long as we can trace the inspired history of the Sabbath, is offered in proof of the assertion, you shut your eyes, and declare that you can see nothing, and that all this proves nothing. But when you tell me, that the first day is, and that the seventh is not, the Sabbath, and quote, as proof, Acts xx, 7, and a few other passages, not one of which says one word about the Sabbath, or the seventh day, or a day of rest, or holy time, or exercises which are proper only on the Sabbath, you affirm, that you have proved your position beyond all doubt, and that the only reason why I cannot see the evidence is because the veil of Judaism is over my eyes. The moral law says, "The seventh day is the Sabbath;" but you say, "No, the seventh day is not the Sabbath; you do not understand the law; you mistake its meaning." Neither that law, nor any other in the Bible, says, "The first day is the Sabbath." Notwithstanding, you dare to lift up your hands, and swear by the living God, that the first day is the Sabbath. But this is not all. O! that it were! The Holy Ghost has said, not only in the record that God made on Adam's heart, and in the covenant of works, but also in the written law given at Mount Sinai, and in several other passages of Scripture, "The seventh day is the Sabbath of the Lord thy God." But you have repeatedly sworn by the infinite, eternal, and unchangeable Jehovah, that *this assertion is not true*—that the seventh day is not the Sabbath of the Lord our God—that it is a common working day. Because I can no longer join you in this heaven-daring oath, you have declared me unworthy of the confidence of a Christian people, and forbidden me to perform any longer the functions of a missionary of the cross. You have told the church, that, having violated my ordination vows, I have forfeited my ministry, and that my seat at the Lord's table is vacant. You have thus flung upon the heedless winds the mad-dog cry of "suspended minister," "covenant-breaker," and "disturber of the church's peace." But think not, brethren, beloved in the Lord, that the treatment which I have received at your hands shall deter me from proclaiming what I believe to be God's truth, as God may give me utterance. That you wish to do what is right, I do not doubt. That you believe you do God's service in thrusting me from your Christian embraces, is evident enough. That many of you love me yet, and pray for me, I can but hope. But that you all sin in not searching the Scriptures daily to see whether these things are so, I do firmly believe.

And now, brethren, I cannot close this treatise without uttering a word of warning to every one of you, which will, I fear, be very generally disregarded by you. Yet wo is me if I utter it not!—Do not, I beseech you, be angry at any thing I have written, or refuse to hear my parting words because I am a suspended minister. You have

loaded me with reproach, not because I have committed any crime, but because I have plead for the integrity and immutability of the moral law.—I am neither a thief, nor a murderer, nor a robber of churches, but I do most firmly believe, that the seventh day is the Sabbath of the Lord my God, and that you, and all others who do not keep it holy, are guilty before God of a gross violation of the moral law. And can I, under those circumstances, regard your reproaches as a legitimate expression of the Divine displeasure? No. That I am really unworthy of the gospel ministry, I confess. That I am not sufficient for these things, I know. But, after having been regularly called to this responsible work, I will not be driven from it, for such a cause. Know then, ye rulers in the house of God, that I am still a minister of Jesus Christ, sent forth to proclaim the terrors of God's law to the rebellious and impenitent, and to promise the grace of the gospel to the penitent and believing. Know also, ye professors of the Christian religion who neglect the sanctification of the seventh day, and especially ye ministers of Jesus who "teach men so," that you make dark what God has made plain; that you pluck out of the hand of God's schoolmaster one of those rods wherewith he would lash the carnal heart; that you hide one of God's candles under a bushel, and compass yourselves about with sparks, and a fire of your own kindling; that you provoke the Holy Spirit, in rejecting his testimony, and teaching for doctrine the commandments of men. Yes, brethren, though my words fall upon your ears as an idle tale that you believe not, I declare to you, in the name of Him whom your doctrine dishonors and your philosophy insults—in the name of that *suspended Minister*, to whom all the ends of the earth shall look for salvation—that, if you repent not, the Holy Ghost will bear witness against you, in the awful day of retribution, that you have refused his words, and that you have "put darkness for light, and light for darkness!"

Think not that I am your enemy, because I thus speak. Think not that I have no confidence in your piety, because I rebuke you sharply. Think not that I am proud, boastful, and self-confident, because I dare to approach you, who are vastly my superiors in knowledge, and remind you of your duty. I would gladly have avoided this public exhibition of my sentiments. Had it been possible to withhold my testimony, you would never have seen these pages. But "necessity is laid upon me." And think not, I beseech you, that I am against the church of our Redeemer, or would hinder her prosperity, because I oppose a human institution which Christians very generally observe. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

[From the Sabbath Recorder.]

SABBATH LECTURES.

TO THE EDITORS OF THE SABBATH RECORDER:—A RECENT article, headed "*Tract Distribution*," which appeared in the columns of the *Recorder*, seems rather to oppose Sabbath Lectures, and to adopt in their stead colportage and tract distribution. Without detracting from the last two, as efficient agencies in the work of Sabbath reform, may not the other be undervalued? And may not the same objections which the writer of "*Tract Distribution*" urges against lectures, be made against public preaching? He says:

"Sometimes, it is true, a public argument is valuable; but in the majority of instances, people prefer, upon a question that involves a complete revolution of their practice, to think the matter over quietly, without being subjected to the chafings of dispute, or to such importunities as one who earnestly maintains his argument is likely to employ. They want to take time for consideration; the subject is new to them."

Now, in this objection, what is there which may not with equal propriety be said against the public preaching of the gospel, or of almost any other subject, as Temperance, Slavery, War, or any re-

form? When Christ preached certain truths, many complained that he reproached them—that his doctrine was hard—that he stirred up the people. Peter's pentecostal lectures roused the fury of the priesthood; Stephen's argument chafed his hearers exceedingly; and Felix asked for time to consider. And yet there is no intimation that either Christ, Peter, Stephen, or Paul, who argued the point well, and delivered lectures to the people as they were, thought of any more quiet or unobtrusive way, because the subject was new. They pressed home to the heart and conscience the truth, although they knew full well that the doctrine they taught involved a complete revolution of practice in those who heard.

And who does not know, that the preaching of the gospel, even now, involves a complete revolution of practice in the world in many things? Not the gospel which is preached, and caters to public opinion, but such a gospel as would deliver the captive, restore to its rightful owner the fertile plains of Montezuma, beat swords into plowshares and spears into pruning hooks. Let the true gospel of the Son of God be preached now, and many will prefer a more quiet and unobtrusive way. The fact seems to me, that any kind of movement which agitates community is to be shunned. For one, I am not prepared to admit the millennium is already quite so near as that ministers can with safety lay aside their armor, or retire from the arena of conflict; or that the devil is so far chained and imprisoned as to warrant the conclusion that mere amiability will succeed in shutting the bottomless pit upon him.

Now, while prudence and discretion may be the better part of valor, and it might be "often better to have one who knows how to hold his tongue," yet to cry aloud and spare not—to lift up one's voice like a trumpet, for the purpose of showing the people of God their transgressions—may still be demanded.

If the Sabbath be of that importance which one would suppose, from the prominence given to it, both in the Bible and in the editorials of the *Recorder*, is it not of sufficient importance to employ in its defense the best talent of the denomination—men who can argue the point well, and are competent to deliver lectures as they go? How often is an educated ministry, a competent ministry, urged upon the consideration of our people, as necessary to the preaching of the gospel. And yet, the advocacy and defense of a question which has drawn around it the talent, learning, ingenuity, and sophistry of centuries, is to be left to a few amiable brethren in the distribution of tracts. Far from me to detract from tract distribution, or amiability of character, or prayers in secret places. There is evidently an impression somewhat prevalent, that any thing like disputation must be unfavorable to piety, devotion, or religion. I would inquire, whether such be the fact. Does not that notion arise from a sickly sentimentalism, which has so far pervaded community, that it demands a gospel of the character of a general atonement, without any particular application. S. S. GRISWOLD.

SUNDAY ALWAYS.—By different nations every day in the week is set apart for public worship; Sunday by Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; Saturday by the Jews. Add to this the diurnal revolutions, and it is apparent that every moment is Sunday somewhere.

The above paragraph is going the rounds of the papers. By some persons it is regarded as evincing the folly of insisting upon one particular day of the week as the Sabbath, to the exclusion of all the others. To us, however, it evinces the necessity of insisting upon that the importance of uniformity in the matter of sabbatizing, is generally admitted. But how is uniformity to be attained? Not by allowing each man, or each nation, to determine what particular day shall be observed, but by following the directions of God who has a right to dictate to all men and to all nations. God has said, "The seventh day is the Sabbath—in it thou shalt not do any work." Universal obedience to that command would produce

all desirable uniformity, as the practice of Jews in different parts of the world proves. General disobedience to that command has produced the confusion above alluded to.—*Sab. Recorder.*

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, NOV. 29, 1853.

The Angels of Revelation xiv.

THESE angels are either literal or symbolic. As preaching messages of gospel truth to mankind has not been the work of literal angels, we conclude they are symbolic. They are symbols of religious teachers, who teach on earth a corresponding message.—The first has the "everlasting gospel to preach unto them that dwell on the earth." The angel that John saw in heaven is a symbol of a class of men who preach to their fellow-men the everlasting gospel.—The angel testifies that the hour of God's judgment "is come;" therefore he does not symbolize that class of religious teachers who prophesy a temporal millennium before the judgment. He symbolizes that class who teach that the period to expect the judgment "is come." And the proclamation of the coming of Christ to judge the quick and dead, that has been given, the last fifteen years, is a perfect fulfillment of the first angel's message. Rev. xiv, 6, 7.

All the angels of this chapter are, of the same character; that is, they with their messages, are symbols of proclamations given in this mortal state. If we admit that the first angel symbolized the Advent movement in the past, to be consistent, we must also admit that there are important messages of truth to be given after the *great* movement on the Advent question.

It is a fact that the Advent body was once united in the belief that the proclamation of Christ's coming, as taught by Wm. Miller and others, was a fulfillment of the first angel's cry. It is also a fact that the Advent body, with few exceptions, has believed that the movement relative to the nominal churches, when the Advent people left them by thousands, was a fulfillment of the second angel's message. Then why not now expect the third angel's message?—We certainly should if our former positions were correct.

A portion of the Advent body have followed down the track of prophecy to the cry of the third angel, and see the providence of God now moving out a people on the important truths of the third angel.—"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus," [Rev. xiv,] are important items of this message. A Sabbath reform necessarily follows the proclamation of the commandments of God at this time.

The advent people generally believed that we were living in the period of the fulfillment of the angels of Rev. xiv, till the claims of all the commandments of God, in the third angel's message, was urged upon them. Since that time many of them have left their former position; some place these angels in the past, while a few others put them in the future age. It is to be feared that the Sabbath cross prevents many of our Advent brethren from embracing the natural and consistent view that this is the period for the third cry. The fact that it follows the other two, which are now in the past, and also the fact that "here" is a portion of the Advent body keeping the commandments of God, not excepting the fourth, is good evidence that this is the period to expect the loud cry of the third angel. O Lord, speed it on!

We give the following from the *Advent Harbinger*, of June 30, 1849, which gives the real position of the Advent people generally, of the angels of Rev. xiv, up to that time. The *Harbinger* says:—

"We offered some reasons last week for dissenting from the supposition that the important message proclaimed by the angel in this text [Rev. xiv, 6, 7] is exclusively confined to 'the Advent question.' We purpose now to show, provided that what is called the 'Advent question' is the sole proclamation of this an-

gel, that it was not the only proclamation that was to be made at the closing up scenes of the gospel dispensation. Some have seemed to overlook the important fact, that there are other messages, which follow in quick succession, the one under consideration, and that they are no less imperatively given, important in their character, and fearful in their threatenings, than is the first.

"It will be observed, that the message of the 'everlasting gospel' closes with the seventh verse; and that the next verse gives another message in the following words:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

"Now, if the first angel and his proclamation, denote a certain class of ministers and their message to the world, we cannot see why the second angel and his proclamation may not signify another class of ministers, with another message to the people. It most certainly does. But this is not all; for there is another angel, that follows the two already named, with another most imperative and fearful message, in the following words:

"And the third angel followed them, [the other two,] saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

"A more fearful message than this is not found in the Sacred Volume. Like the first, it is uttered with a loud voice. It calls upon all men not to engage in worshipping the beast, &c., while the first demands that worship be paid to God. The first proclaims the hour of God's judgment come, and the last proclaims to every Anti-Christian worshiper, that he shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone. The last relates to a time of sore trial, when it will be necessary for their salvation, for the saints to call into exercise their patience, and the faith of Jesus; for great will be their conflicts, and there will be comparatively no faith in the land. Such will be their trials in this respect, that it will be blessed to die in the Lord.—That this message covers the perilous times just before the advent of Christ, seems certain, from the fact, that the account that follows speaks of one "like unto the Son of man," seated on a white cloud, with a sharp sickle in his hand, with which he reaps the harvest of the earth.

"These important facts conclusively settle the following points:

1. That this last message is located in the last moments of time. Indeed, it is the last message to an idolatrous church, before the coming of their rejected Lord. We do not suppose, however, because it is the last message, that it is the only one that should be proclaimed in the last days. The other two, doubtless, run parallel, and should be proclaimed with it; and all other Bible truths, as duty may demand.

2. That it is of equal importance with the first and second which precede it. It is not reasonable to suppose that the less important would be given last; and, besides, the character of the last message places it at least on par, in point of importance, with any message of the Bible. Carefully compare it with any other, and decide whether we judge correctly or not. If it is of this high importance, then it should be pro-

claimed with as loud voice as the first: and let any one beware how he attempts to still the cry.—It is the voice of God, through his messengers, and must and will be heard. Amen."

"SPECIMEN OF ADVENT FAITH.—In the *Herald of Gospel Liberty*, of Sept. 16, 1808, in a sermon on the signs spoken of by the Saviour, after showing that the signs in the sun and in the moon were fulfilled in 1780; as Adventists now generally believe, the author says, on the signs of the stars:—"Whether there have been any particular signs in the stars, I am not able to determine; but while there are so many other signs, we may expect them soon."

"Is it not remarkable, that the true interpretation of these signs, as we believe, up to that time, should have led to such an expectation of that which follows them in the prophecy? and the fulfillment of that expectation should have been as remarkable, in the falling stars in 1833, as the darkening of the sun and moon were in 1780?"

Remedy against Covetousness.

"LET every one consider that the mind of man is no more satisfied with much than it is with little; and therefore the desire of having brings the mind to a perpetual agitation.

1. That covetousness is the root of all evil, [1 Tim. vi, 10;] from hence come wars, hatred, enmity, seditions, and innumerable evils, which turn away the mind from spiritual things, and from God.

2. That he consider the shortness of his life, and that no man's life consisteth in the abundance of his riches, as our Saviour admonisheth. Luke xii, 15.

3. That he trust in God, who feedeth the sparrows and the young ravens.

4. That he is a steward, and not a lord of temporal riches.

5. That he set before his eyes the example of Christ, and all holy men, who despised earthly riches, to be richer in God.

6. That he remember it was spoken by our Saviour, "It is more blessed to give than to receive." Acts xx, 35.

7. That the best riches are treasures in heaven.—Matt. vi, 20."

The Patience of God.

THERE is no subject more wondrous than this, "the Patience of God." Think of the lapse of ages during which that patience has lasted—six thousand years! Think of the multitudes who have been the subjects of it. Millions on millions in successive climes and centuries! Think of the sins which have all that time been trying and wearying that patience—their number, their heinousness, their aggravation! The world's history is a consecutive history of iniquity, a lengthened provocation of the Almighty's forbearance! The Church, like a feeble ark; tossed on a mighty ocean of unbelief; and yet the world, with its cumberers, still spared! The cry of its sinful millions at this moment "enters the ears of the God of Sabaoth," and yet, "for all this, His hand of mercy is stretched out still!" And who is this God of patience? It is the Almighty Being who could strike these millions down in a moment; who could, by a breath, annihilate the world!—nay, who would require no positive or visible forthputting of His omnipotence to effect this, but simply to withdraw his sustaining arm. Surely, of all the examples of the Almighty's power, there is none more wondrous or amazing than "God's power over himself." He is slow to anger. "Judgment is his strange work." "He visits iniquity unto the third and fourth generation." He shows mercy unto thousands of generations. God bears for fifteen hundred years, from Moses to Jesus, with Israel's unbelief; and yet as a pious writer remarks, He speaks of it as but a day. All day long have I stretched out my hands to a disobedient and gainsaying people. What is the history of all this tenderness? My thoughts are not your thoughts, neither are, your ways my ways, saith the Lord!—*Selected.*

LOOKING FORWARD.

"And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen." Ps. lxxii, 19.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii, 14.

"Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." Num. xiv, 23.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii, 19-21.

This must ever be the attitude of the Church. In one sense it may be said to be the attitude of the whole human race ever since the fall. Who is satisfied? Who is living in the contented enjoyment of the present? Who is not sensible of a craving which he has never yet been able to appease? But the difference between the Church and the world is this; the Church has something to look forward to—something fully satisfying, and which rests on the sure word of God; whereas the world is ever grasping at shadows, and ever finding itself miserably deceived. The Church looks forward with an air of calm and confident expectation; the world, with an air of busy, restless, anxiety. The Church looks forward to what Christ shall be able to achieve for it; the world, to what it may be able to achieve for itself.—But alas! it must be acknowledged that the Church has too often mingled the fruitless expectation of the world with its own. There is far too little among believers of that peaceful contemplation of the future which is their privilege, simply because there is not a clear apprehension of the things for which they are entitled to hope. They look around them, and see sin prevailing, and darkening clouds gathering on every side, but having inquired little into the purposes of God, they are fain to turn from the prospect with a sigh, and a mournful acquiescence in the truth that God can make all things work together for good to them that are called according to his purpose. Unquestionably such was not the temper, such were not the consolations, of the early Church. Let us then open our Bibles, and endeavor to trace in the sacred record what are "the things hoped for," which are the inheritance of his people, and upon what it was that they bent their eager gaze when they sought for strong consolation amid abounding iniquity.

The first promise, given immediately after the fall, was, that the seed of the woman should bruise the head of the serpent, Gen. iii, 15. In this, as in a bud, were wrapped up the whole dealings of God with the fallen world, down to the very end. But much more must have been revealed to the early patriarchs than this, for we find Enoch, the seventh from Adam, prophesying, "The Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15. We find Abraham "rejoicing to see the day of Christ, and he saw it and was glad." John viii, 56. We find Jacob, in blessing his children, teaching them to look forward to the future triumphs of the Messiah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk." Gen. xlix, 10-12. Moses in like manner takes up the prophetic strain, and closes his song with these emphatic words, "For I lift up my hand to heaven, and say, I live forever, if I whet (the form of an oath, and meaning, As I live for ever I will whet) my glittering sword, and my hand take hold on judgment, I will render ven-

geance unto mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh, and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." Deut. xxxii, 40-43. Hearken also to the words of Job: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God." Job xix, 25, 26. It is to the same note that all the harps are tuned, when the full choir of prophets pour from their golden strings the animating strains which were to arouse a slumbering Church, and console the drooping spirits of the faithful. There is ever a day of vengeance spoken of. They deplore, in wailing accents, the backslidings of the people, or with indignant reproofs they warn them of the fruits of their doings: but evermore they hold forth a mighty avenger, coming with his raiment stained with blood;—a refiner and purifier of silver, watching his glowing furnace;—a day of wrath and trouble, of darkness and gloominess; and then they speak of a glorious resurrection, a renovated earth, an age of peace and of exulting joy.

Again, when we turn to the New Testament, we find that the same great truths were held forth by the apostles as the consolation of believers, and the great encouragement to holy walking. "Exhorting one another, and so much the more as ye see the day approaching." "Ye have need of patience, that after ye have done the will of God, ye might receive the promise; for yet a little while and he that shall come will come and will not tarry." Heb. x, 23, 37. "We beseech you, brethren, by the coming of Christ." 2 Thess. i, 10. "The Lord direct your hearts into the patient waiting for Christ." 2 Thess. iii, 5. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. iv, 13, 14. "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii, 11, 13.

On this subject, therefore, the Old Testament and the New are perfectly accordant. They both alike hold forth as the object of the Church's hope, a coming Saviour, a day of vengeance, a glorious resurrection, and an earth freed from the curse. We build no theory on these facts at present. All we do is to ask whether the hopes of the Church now are accordant with these declarations. And if it must be acknowledged that they are not, then we ask again, Is there not prevalent a very culpable neglect of a large portion, nay, of the largest portion, of the Word of God? He has thought fit, it would seem, to devote a principal share of his revelation to man to subjects from which the Church now-a-days turns with cold unconcern. Can this conduct be defended? No. And if you would be looking forward, you must inquire what God would have you to look for, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints.

It is very commonly put forward as an excuse for omitting the careful study of one portion of Scripture, that it is not so important as others. We presume not to settle the relative importance of the several portions of the Word of God. Unquestionably every man's first duty is to make his calling and election sure. But in addressing Christians we would say, Beware of imagining that the Bible was given you to make you acquainted with one individual truth, or with one set of truths. It was given to teach "the

truth," that is, all truth. You ought, therefore, to be still searching this mine of hidden treasure, not merely to discover confirmations of truths already received, but to ascertain the whole counsel of God. Look abroad over the whole face of Scripture from beginning to end; and do not, like Balaam, seek some point of view whence you may only behold a portion of God's revelation, because you dare not steadily contemplate the whole of it. Do you say you are satisfied with what you already know? How ungrateful when God has laid before you so rich a treasure. This surely is not the spirit of the weaned child, who is ever seeking strong meat instead of milk. You, if you desire the sincere milk of the word, desire also never to have anything more than the food of babes. You are satisfied with the first principles of the oracles of God, and have no wish to go on unto perfection. Heb. v, 12, 14. Who knows how greatly your conceptions of God in all his attributes might be heightened by more enlarged intercourse with his revelation of himself. You might know more, far more, of his wisdom; more, far more, of his love, of his majesty, and his glory: you might have much clearer views of the harmony of all these attributes in the consummation of the work of redemption, if you did not treat the greater portion of his record as a sealed book, into which it is hopeless for you to look. Now, you are but wandering on the shore of a mighty ocean, and from your point of view the prospect is necessarily limited. But spread your sails and venture forth upon its bosom, and in the great deep you shall see the wonders of the Lord. Your faith will then be the faith of the apostles—the substance of things hoped for; your consolations will be those of the holy men of old, whose patient endurance was sustained by the conviction, that yet a little while, and he that should come would come and would not tarry.

But there are other considerations which ought to induce us to give heed to the sure word of prophecy. There is first the example of the cloud of witnesses who compass us about. Which of them did not feel it to be his duty to ascertain what God's promises were, and his privilege to lean upon them? Adam and Abel doubtless were upheld by the assurance of the coming "Seed," who should by blood make atonement for the sins of the world. Heb. xi, 4. Enoch looked forward to the coming of the Lord. Noah was moved with fear by his conviction that the earth that then was should be overflowed with water. Heb. xi, 7. Abraham was greatly consoled by the promise that though his seed should be afflicted 400 years, God would at length deliver them from the house of bondage. Gen. xv, 13, 14. Jacob, as the most valuable inheritance which he could bequeath his children, told them what should befall them in the latter days. Gen. xlix, 1. And he and his fathers looked forward to a better country, even a heavenly—to a city which hath foundations, whose builder and maker is God. Heb. xi, 10, 16. So deeply impressed was Joseph with the truth of the prediction that God would lead back his people to the land of promise, that he commanded that they should take with them his bones. Heb. xi, 22. Moses was expecting the immediate fulfillment of this promise when he left the palace of Pharaoh and went out to see his brethren at their labors; and we have already had occasion to notice, how, having felt the consoling efficacy of the prophecies handed down from preceding ages, he left in his song a rich treasure of the same character, for the men that should come after him. All these built their hopes upon unfulfilled prophecy. Nor can we doubt that David, when he sang so sweetly of Him of whom he was a type; and Isaiah when he dwelt so soothingly on the glory of the latter days; and the other prophets who followed them, blessed God for the prophecies, that in their days were unfulfilled, and rejoiced in being made the instruments of adding to the revelation which was to be the stay of ages yet to come. But we also find them making use of prophecy to guide their own conduct. It was by the study of former prophecies that Daniel came to know that the set time for God's favoring Israel was just at hand. Dan. ix, 2. Prophecy taught the

aged saints to wait day by day in the temple for the consolation of Israel. Luke ii, 35, 36. Prophecy told the apostles how to proceed in the election of a successor to Judas. Acts i, 16, 20, 21. It was to unfulfilled prophecy that Christ himself constantly directed the attention of his disciples as pointing out that he should suffer. Luke xviii, 31. And he upbraids the Jews for their inattention to it as not discerning the signs of the times. Matt. xvi, 3. For this neglect he reproaches them as hypocrites,—men who had the outward form of religion, and yet, by not looking forward, showed that they were ignorant of its power.

There are, moreover, distinct recommendations of the study of unfulfilled prophecy in the Word of God. Peter says, "Ye have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." 2 Peter i, 19. The Book of Revelation contains more than one blessing to those that read it and understand it. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. i, 3. "Blessed is he that keepeth the sayings of the prophecy of this book." Rev. xxii, 7. Who would willingly cast away such a blessing? Who that looks for it would neglect the word of prophecy?

Is the Church generally heedless of this duty? Are there many followers of Christ who think that time spent in such studies is wasted, and who wait till the fulfillment of these prophecies before they will seek to understand them? Let us not stumble at this, nor think that we may safely follow their example. Christ himself tells us that even the Church shall slumber,— "When the Son of Man cometh shall he find faith on the earth?" Luke xviii, 8. In what connection were these memorable words spoken? At the close of a parable intended to teach men that they should pray always and not faint. Pray for what? For the coming of the time when God should avenge his own elect. For this the Church, as a disconsolate widow, should be ever praying. The time will arrive:—"I tell you that he will avenge them speedily. Nevertheless, when the Son of Man (the avenger) cometh, shall he find faith on the earth?" It is to be looked for, then, that in the latter days many, or even the majority of Christians, should be forgetting their hope, and careless about the coming of him who shall avenge their cause, and open the way to the enjoyment of the purchased inheritance. And this very consideration ought to awaken us from our slumbers. The day is far spent, the night is at hand. Now is our salvation nearer than when we believed.

Nor was there ever a time when it was more incumbent upon the Christian to muster every hope that can animate and invigorate his soul. All prophecy tells us, and the signs of the times too warn us, that a dark night is near at hand,—a time of trouble such as never came upon the world before. It is well that, as individuals, we should have our calling and election sure.

And more especially would we call upon all who love the Lord Jesus to give to these matters a prayerful consideration. Thus only can they be preserved from running into pernicious error. Satan hath, undoubtedly, a great interest in preventing these truths from being generally received. In order to accomplish his design, he will transform himself even into an angel of light. Already he has succeeded in tempting some to wander very far from divine truth. And having gained his purpose so far, by associating these views with the most dangerous heresies, he would willingly, under the mask of a regard for truth, dissuade men from inquiring into them at all. But let us not fall a prey to his devices. The prayerful study of God's Word can never lead us into error. Let us not lean to our understanding, but seek the teaching of the Spirit. Thus shall we be preserved from both extremes of error, and enabled to drink at

the full streams of divine revelation, without mingling with our draught the polluted waters of mere human knowledge.

And thus the star of our hopes will be the same to which the Church in every age has looked,—the morning-star, at whose ascending the toil-worn watchman may cease his wanderings, for then he knows that the avenger cometh in his might. For this event the people of God should daily pray, saying, "Wilt thou not avenge the cause of thine own elect?" The souls under the altar cry, "How long, O Lord, holy, and true?" The whole creation groaneth and travaileth under bondage. The earnest expectation of the creature waiteth for the manifestation of the sons of God; nay, we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. In this the longings of all animated things (did they but know what they longed for) must centre, and no marvel that it should be so, for Christ himself, seated at the right hand of God, is waiting until his enemies be made his footstool.

"O thou who art the joy of the universe, the Saviour of the lost, whose right it is to reign, come, wear thy many crowns! The saints are waiting for thy coming! The earth groans for thy coming! Come, Lord Jesus, come quickly.

"Hark, there is a voice that says, behold I come quickly. Even so, come, Lord Jesus. Amen, amen. —Advent Tracts, Vol. 1.

The Number of the Beast. BY J. M. STEPHENSON.

In presenting this subject I propose the following order:

1. *The beast numbered is a definite beast.* This is evident by reference to the following passages: Rev. xiii, 17. "And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." In this passage, the mark, the number and the name, all, evidently, refer to the same beast, i. e., the beast which had the wound by the sword and did live. Rev. xiii, 3, 14; xiv, 9-12. In the last clause of verse 11, in the message, the mark and the name inhere in the Papal beast. See Rev. xv, 2. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Here the mark and the number, the image and the name, all refer to the Papal beast. The pronoun *his* in each case personifies the same beast, i. e., "his image, his mark, his number," or the number of his name.—Hence it is the beast with seven heads and ten horns, and not the two-horned beast that is numbered.

2. It is a definite number, i. e., 666.
Hence, it cannot refer to man's mode of reckoning; for any number from one to the highest number in the reach of human computation, would be as much in accordance with man's mode of reckoning as 666.

3. It is a definite man who is numbered.
"It is the number of a man," not of man or men; hence it cannot refer to the ancient mode of reckoning by letters; because that makes the number indefinite; as there have lived more than one man whose name numbered 666. Some have referred this number to the first Pope, others to Latinus, and others to Napoleon Buonaparte.

But, if, as Adventists profess to believe, the Bible be its own expositor, we must find a clue to the man here spoken of, in some part of that Book. What saith the Scriptures? Ans. They distinctly bring to view, two definite men, as the heads of the two great antagonistical churches—the Christian and the Anti-Christian. The one represented by the Man, Christ Jesus, and the other by the "Man of Sin." 2 Thess. ii, 3. "And that man of sin be revealed, the son of perdition." That this man represents the Papal Anti-Christian church, we all believe. And he will represent that church until the revelation of Christ.—Verses 8, 9. The church represented by this man, continued a unit nearly a thousand years after its

foundation, when it commenced breaking up under Luther and Calvin, and these divisions have continued dividing and subdividing until, according to the Encyclopedia of Religious Knowledge, they now number about six hundred three score and six. We may trace the lineage of every Protestant church back to the mother of harlots, [Rev. xvii, 5,] and we can go no further. Not only are they daughters by natural descent, but by imitation. I have not room in one epistle to note the points of identity between the daughters and the mother. Suffice it to say, the Protestant churches are the daughters, or she has none. But that she has daughters is evident from Rev. xvii, 5. In reference to their character, the text says, they are harlots. Now, a harlot mother may have chaste and virtuous daughters; also, harlot daughters may have a virtuous mother; but all, mothers and daughters, are included in the same Babylon (Babel) of confusion. Rev. xvii, 5. They are harlots because of their intercourse with the man of sin. And their number is the number of a man, (the man of sin,) and his number is six hundred three score and six. Those churches collectively or individually have that number. To illustrate, compare the mother and her daughters to one family, represented by one man who is the head of the family; and who represents the whole family; and consequently has the number of the mother and all her daughters. If her family be composed exclusively of daughters. Or it might be illustrated by a great organization, plural in form, but having a unit sign.—For example, the 1001 Society. The number of the society, collectively, or every division, and every number belonging thereto is, 1001. Hence the number of his name, [Babylon. Rev. xiv, 8; xvii, 5,] i. e., the church represented by him is, 666; and this is the number of every division of that church, and of every member belonging thereto; hence the number is coupled with the mark and the name of the beast, as a matter of equal importance, and as involving the same consequences. Rev. xvii, 15; xv, 2.

If all the Protestant Churches are represented by Harlot women—then to belong to those churches is to be defiled with women; hence John in his description of the 144,000, (who obtained the victory over the beast, and over his image, and over his mark, and over the number of his name. Rev. xv, 2,) says, These are they which were not defiled with women: for they are virgins. Rev. xiv, 4.

To belong to any of the Protestant Churches of this land, is to be a part of the body of the Two-Horned Beast; and to aid in any way, by our property, or by our influence, in supporting those Churches, is to be an accomplice with them; and to be an accomplice with them, will involve us in their fearful destiny.—Once more: To belong to Babylon is to endorse her sins; and to endorse her sins, is to doom ourselves to receive her plagues. See Rev. xviii, 2-5. I believe the mighty cry of Rev. xviii, 2-12, synchronizes with the loud cry of Rev. xiv, 9-12; for both are messages, of unprecedented importance, to be proclaimed with a loud—a mighty—voice; both are associated with the same Babel of confusion; both cry aloud, Separation! Separation!! and both toll the same solemn note of warning: "If any man worship the beast and his image," &c.—"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Amen.

Union, Book Co., Wis., Nov. 7th, 1853.

"SUNDAY CORN."—Under this head a correspondent of the *Boston Investigator*, gives the following suggestive paragraph:—

"My two acres of Sunday Corn, that I promised to raise for the purpose of buying Liberal Books with the proceeds of the sale, I have not harvested yet, but I think it will yield about seventy bushels per acre. It stands about twelve feet high, and all the work upon it was done on Sunday. I don't see but what Nature or Providence has smiled upon my Sunday work, though the priests tell us that no labor performed on that day ever prospers. My two acres of corn tell another story."

THE STANDARD.

"WHEN the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. lix, 19.

The Enemy comes like a flood,
To capture, deceive and destroy,
With flaming professions of good,
The better, mankind to decoy.
He says he comes, all men to bind,
With Union's affectionate tie;
And prove to each sceptical mind,
The human soul never can die.

The people, for centuries past,
Have been so well charmed by his lies,
He fixes an ambush at last,
To capture them all by surprise.

Like a flood he sweeps over the earth,
His conquests and converts abound;
While neught but luke-warmness and dearth
In the churches, (so called), can be found.

But what is the Standard, raised high
By the Spirit of God, to oppose,
Around which the saints who now sigh,
May rally and vanquish their foes?
It is the commandments of God,
And also the faith of the Son;
Here the saints, who are scattered abroad,
Will shortly be gathered in one.

To break the commandments is sin,
The doom of the sinner is death;
As proud as men ever have been,
The beasts and they, "all have one breath."
Eternal life none can enjoy
Till Jesus in glory shall come,
The wicked of earth to destroy,
And gather his ransomed ones home.

But Satan would not have men doubt
That in death they become 'as the gods,'
That they live, and are roaming about,
While their bodies are under the elods.
Would have them believe they may break
The commandments of God, and not die;
And whatever course they may take,
They'll rise to the circles on high.

If some are yet slow to receive
The doctrine, in terms thus arranged,
It will do just as well to believe
That one of God's precepts is changed.
If men in the face of the light,
On one of these precepts will tread,
With just as much safety they might
Pronounce the whole Decalogue dead.

But "all his commandments are sure,
Forever and ever they stand;"
The day of his Rest will endure
As long as the works of his hand.
With truth for our buckler and shield,
The wrath of the dragon we'll brave,
And never relinquish the field—
Our Captain is mighty to save.

The last mighty conflict, ere long,
Is coming—the time is at hand
When the ransomed will sing the New Song,
And on the Mount Zion will stand.
The Standard of Truth is unfurled—
The last invitation to "come"
Is now going forth to the world—
God's people will soon be at home.

R. F. COTTRELL.

Mill Grove, N. Y., 1853.

An Antidote for Error.

How shall Christians be prepared to meet the errors that abound? No given rules can define every position which the enemy takes. As the road is very broad, and the enemy is called a crooked serpent, his course is devious, and his forms changing. Formalism and rationalism, hypocrisy and infidelity, and all the various forms of iniquity, combine to destroy the saints of God and blind the minds of the children of men. Still, there is a remedy. The Holy Scriptures are inspired of God. They are mighty through God to the pulling down of strong holds. Divine truth can fill the soul, and then the chaff can find no room. Heavenly love casts out fear. The sword of the Spirit is the word of God, and the "Jerusalem blade," as Bunyan calls it, will cut its way through.

Let the Holy Scriptures be read; let the gospel be preached in simplicity and power, and it will destroy error just as certainly as the fire consumes the cane-

brake with its insects and reptiles. How cheerfully should every Christian take the sword of the Spirit, which is the word of God, and put on the whole armor of God, and so be strong in the Lord and the power of his might! How cheerfully and zealously should every minister of the gospel declare the counsel of God in thunder tones, and tell in promises kind and sweet that Jesus lives to save! Then will error die, false teachers fail, and love and truth survive and triumph in immortal day.—Selected.

COMMUNICATIONS.

From Bro. Woodhull.

DEAR BRO. WHITE:—We have had some good times in this section, and I have thought it good to inform the remnant of what God has been doing for us in this place.

A little more than two months ago this people never had heard the voice of the third angel; but his warning voice has reached this place, and thanks be to God a few names have ventured to step out on the broad foundation of truth.

About nine months ago we received a letter from a sister in Rochester, which gave us the first conviction that the seventh day was the Sabbath, but did not get a clear understanding of the truth until we came to Rochester last August. We intended while there to be refreshed by hearing Bro. D. I. Robinson preach; but God had a different message for us.

Bro. White gave us a lecture on the commandments, showing them unchanged, and their unchangeable nature so clearly, that we had but two positions left—one was to keep the commandments, the other was to not keep them.

We did not keep them until about three weeks after we heard Bro. White lecture.

Bro. J. N. Loughborough, returning from the west about this time, stopped and gave us two lectures.—God owned his word. We have tried to keep God's Sabbaths, since that time, according to the commandment.

Bro. Loughborough came here again Oct. 16th, and gave us five lectures. Three others from that time began to keep the Sabbath, and many others confessed that these things are so, according to the Bible. And why they don't venture out and take up the cross is more than I can tell. But those who have been convinced, will soon find a withdrawing of the Spirit of conviction. God from the foundation of the world has claimed one day out of seven, and that day is the seventh day. This may be proved from Neh. ix, 14.—And madest known to them thy holy Sabbath. Gen. ii, 3. And God blessed the seventh day. Deut. iii 14. But the seventh day is the Sabbath of the Lord thy God. Isa. lviii, 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day.

John was in the Spirit on the Seventh day. This needs no more proof than what is contained in the title Lord's day: if God has claimed any other day aside from the seventh, he has not given us notice of the change.

I do hereby agree that if any person will point out to me one single text of scripture that shows that God has ever claimed the first day as his day, then I will keep it holy to the Lord; or if they will show that it is even hinted at, by Christ or his apostles, that the first day is in any sense to be kept holy, then I will do as I said above. The one that volunteers to find the text, will know something about the Bible before he gets the passage he wants.

Some of our Divines here, tell us that Christ arose on the first day, and the disciples met together on the first day; therefore the Sabbath was changed. O that man could see that the great God uttered the fourth command, in thunder tones, from Sinai's mount that made creation shake. And if he had meant to have it changed to the resurrection day, he would have announced it in an audible voice from heaven, that would have laid Jerusalem in the dust, and thus have given it an equal footing with its nine aged

brethren; but no such voice was heard—no, not even a whisper from the Father's well-beloved Son, nor his disciples, that followed close in his track.

But we do find the blessed Jesus keeping all his Father's commandments, and we know that one of those commandments reads, "The seventh day is the Sabbath of the Lord thy God." We find the apostle Paul, twenty years after the resurrection day, in company with Timotheus and Silas, traveling in a Roman colony, and tarrying certain days in the city of Philippi; but when the Sabbath, or Jehovah's, Rest-day came round, the Apostle had a prayer-meeting to attend by the River side. Lydia is converted, and baptized. She then takes those brethren to her own house, and they never so much as hint to her that the next day is the Christian Sabbath. But the secret is that Paul and his company, like us, poor despised Advent believers, kept the seventh day for the Sabbath.

Glory to God that we have now a rule by which we can test ourselves, to know whether we love God or not; for the last few years of our lives we have been telling that we loved God—that we love him and was willing to sacrifice every thing for his honor. Our Father has now begun to test us; by one of his old rules, too; "If ye love me keep my commandments," and my time, that I instituted for the world.

Why Father, I have kept thy commandments.—And I am willing now to keep them just as I have been doing. Well that won't do. The seventh is day is mine, and it must now be kept holy.

Why, they all say Father, that the day was changed. I permitted darkness to cover the earth for twelve hundred and sixty years while my times and laws were given into the hands of the Pope. He changed my law and my time, and slew my saints, and when they were delivered out of his hand, you were honest in keeping the first day of the week. I overlooked your ignorance, until knowledge has been increased. The time of the end is come, and the visions are understood; therefore you have no more the excuse of ignorance.

Jesus has shown us that he intends to have a church to present unto his Father, that are keeping all his commandments. He gives John a vision of what that church should be. 1. He tells him what it encountered from the Dragon in its infancy. 2. The persecution it should suffer for 1260 years, by the Papacy, and the last thing he sees of her is, when she becomes a little remnant, keeping all the commandments, and having the testimony of Jesus Christ, just ready to receive her Lord, and enter upon joys eternal. We have much need of patience for they say all manner of evil against us falsely. Pray for us.

S. WOODHULL.

Olcott, N. Y., Nov. 14th, 1853.

From Sister Abbey.

DEAR BRO. WHITE:—I do feel to thank the Lord that I have been brought, by the unspeakable goodness of God to see myself, and to see the wonderful work of God that is now beginning to be made manifest in our land. I do rejoice, and thank the Lord for his goodness to me, that through kind friends I have the *Review* to read; it comes a welcome messenger, laden with "durable riches and righteousness." I can truly say, "I delight in the law of God after the inward man," although I did once persecute *this way*: the good old way, the way in which the ancients did walk. But it was through ignorance that I did it.—I had not searched to know the will of God concerning his Law, which is as unalterable as himself. But the Lord has forgiven my sins. Praise his holy name. Now I can truly say with my whole soul, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! through thy precepts I get understanding: therefore I hate every false way." Ps. cxix, 103, 104.

O how glorious is this news, the third angel's message: it cuts us off from every thing of a worldly nature, and this is what we must be, to be in readiness to meet the day of trouble spoken of by Daniel, "such as never was since there was a nation," which is but a step ahead of us. "Lift up your heads

and rejoice for your redemption draweth nigh."—Again, the Lord says by the mouth of the Prophet, "For the day of vengeance is in mine heart, and the year of my redeemed is come." Isa. lxiii, 4. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for all the earth shall be devoured with the fire of my jealousy; for then I will turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent." Who are they to whom he will turn a pure language? Surely it must be those that have waited upon him, and for him. "And it shall be said in that day, Lo, this is our God; and we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

O my brethren and sisters we have great cause for rejoicing: let us therefore praise the name of our God: he is a mighty God, "a strong tower into which the righteous may enter and be safe." This is the day in which we are exhorted to seek meekness.—"Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." How very humble ought we to be, in view of what is just before us, and also in view of what we are asking the Lord to do for us.—The Lord cannot work for those around us, until we get into the right place, so that his name can be honored and glorified, by bringing out the jewels. We have great cause for thanksgiving in this place; there have been two of late, brought to see the necessity of turning their steps unto the testimonies of the Lord. O, how our hearts do leap for joy, to have any turn from their wickedness, unto the Lord: I have no doubt but there are others around us who will yet listen to the cry of the third angel, and very soon too, if we still hold on to the arm of the Lord, and be very careful to keep humble. The time is fast hastening when the four angels will let go their hold of the four winds; then will be the time of trouble spoken of, Dan. xii, 1. O, my brethren do let us engage more earnestly at the Mercy Seat. I do pray the Lord to speed this message, and to uphold, and keep his messengers humble.

Yours, hoping and trusting that I shall, with all the Redeemed, be an inhabitant of the New Earth.—
Pray for us. L. B. ABBEY.

Hubbardville, N. Y., Nov. 22d, 1853.

From Bro. Reed.

DEAR BRO. WHITE:—I avail myself of this opportunity to inform you of the state of the cause in this part of the country. We have been much enlightened and edified by hearing Brn. Stephenson, Hall and Waggoner, speak from the Word with clearness. Many have been convinced of the present truth.—There are about twenty-five in this place who are trying to keep the commandments of God, instead of the commandments of the Pope.

We are, truly, living in an age when we may expect persecution both from the nominal church and world, although there is not much difference between them. How often do we hear it repeated, that it makes no difference what day we keep, if we only keep it to the Lord. Old things are done away, and, of course, the old Jewish Sabbath is not binding on us. Thank God, that there are a few who are trying to restore the breach that has been made in God's law, by those who are willingly ignorant of the truth.—How dare people call God's holy Sabbath a Jewish Sabbath? I should think they would hear the voice of the Mighty One, saying, You are violating one of my moral precepts, that I engraved with my own finger on the tables of stone.

Your invaluable paper I love to peruse. I am rejoiced to hear that the third angel's message is on the rise. May God save all his dear children in the day of wrath.

Your brother, striving for the kingdom,
HIRAM V. REED.

Rosendale, Wis., Nov. 1853.

Letter from Bro. Loughborough.
MEETINGS AT LAONI AND FREDONIA.

DEAR BRO. WHITE:—We had a pleasant journey to this place, found the brethren well, rejoicing in the truth.

Our meeting on the Sabbath was one of deep, solemnity; there were but few of us assembled, but the Lord verified his promise, and met with us. A brother who has kept the Sabbath several years, alone, came some seven miles to hear on the subject of present truth. The subject of the Sanctuary deeply interested him and cast light on his path, as he testified.

On First-day, our meetings were held in the Christian Meeting-house, in the forenoon. A few came out who listened with considerable interest. But few have an interest to hear in Laoni, as the blighting influence of Spiritualism has passed through this village, and near two thirds of its inhabitants are believers or mediums of Spirit manifestations; and, of course, while Satan has the charge of their minds, no place is found in them for the truth.

By invitation, in the afternoon, I attended the funeral of a believer in the Spirit manifestations. His widow is an Adventist, and a sister of Bro. Adam Miller. The Lord helped to make some remarks on Job vii, 21, and 2 John xiv, 14. I endeavored to show the formation of man, that he was not created immortal. His fall by transgressing the moral government of God. The state of the dead. The hope of the Christian, a resurrection to Eternal Life; and then passed to give them a Bible exposition of Spirit manifestation. The Lord stood by me, and I never had greater freedom on the subject than when trying to show them the awful delusion in which they were fallen, and the solemn certainty it gave us that Jesus was soon coming. There was a congregation of about 200, and I was informed that about one half were either mediums or believers in the spiritual workings. I felt as though perhaps it was the last opportunity I should have to warn them, and I meant to clear my skirts. Said I, That this work of moving tables, &c., is an evidence of the existence of some power present more than human, I do not deny; that the communications given, show that that power possesses intelligence, I also admit; and even farther, that it is the work of spirits; but what are they? Why, says one, the spirits of the dead. The difficulty is, you have forgotten that there's a Devil. This is that work pointed out in the Apocalyptic Vision, the spirits of devils working miracles, to deceive the world. There was much of squirming, twisting and wry faces, which evinced to the beholder the uneasy position of the mediums; but I am thankful that they were kept quiet until an opportunity was had to faithfully warn them. May the God of truth arrest some of them from the awful snare, if they are not too far gone.

Yesterday, in the forenoon, in company with Bro. Miller, I called on Bro. Wilson, an Adventist in Laoni, who has been much opposed to the Sabbath-keepers. We talked but a few moments before he manifested some interest, as also did his wife. We talked with them about three hours, and left them more favorably impressed. Last evening, held meeting at Bro. Hamilton's, in Fredonia. Quite a room-full came out to hear; among them was this same Bro. Wilson and C. Low, the Advent minister in the place. After closing my remarks, he said he had indulged hard feelings towards his brethren. This, said he, was wrong. I believe, said he, they are honest. Bro. Wilson confessed that he had almost wished them dead, and asked them to still try to show him the light. Said he, if the Sabbath is binding, I want to keep it. Said he to me after meeting was closed, I cannot gainsay your arguments. A daughter-in-law of Bro. Hamilton was also present, who listened with deep interest. Oh Lord, lead these souls into the truth. Another meeting is appointed for this evening: the result you shall know by my next.

Although it looked dark when we came here, the Lord has worked. He has blessed my soul. Praise

his name. We will endeavor to go forward, trusting in the Lord; for in his name is all righteousness and strength. Pray for us, that the Lord may open some door of utterance in Ohio. I believe the Lord will work. Give our love to the dear saints in Rochester. Still looking for redemption,

J. N. LOUGHBOROUGH.

Fredonia, N. Y., Nov. 22d, 1853.

The Editor of the *Harbinger*, in an article in the *American* of this city, says:—

"The *Advent Harbinger* is not the organ of 'Millerism,' as is more than intimated by the writer of the strictures in the *American*. The *Harbinger* disclaims all connection with 'Millerism,' and advocates great and fundamental doctrines which are disavowed by the disciples of Wm. Miller."

☞ We are informed of the sudden death of Wm. Mayhew, who died Nov. 1st, at Milton, Wis. L. H. Bond of that place writes:—

"One object I have in addressing you, is to ask you to publish, if you please, for the benefit of his friends, the sudden death, in Milton, Wis., of a stranger, on the first day of the present month, by the name of Wm. Mayhew. He was taken on First-day night, and died Third-day morning at 7 o'clock. I was with him constantly, from the morning after he was taken until he closed his eyes in death. All was done for him that mortal skill could devise. He had four Physicians.

"I had him buried as I would an own brother. He will rest in the seventh-day Baptist burying-ground until Jesus comes to gather home his jewels. His funeral sermon will be preached next Sabbath by our Elder."

☞ THE YOUTH'S INSTRUCTOR, Vol. II, No. 1, will probably be out by the first of January. We design that our young friends shall have it by the first day of 1854. Good matter, original or selected will be very acceptable.

☞ Bro. A. A. Dodge. We sent you a box of Charts and Books about one week since. Have you received it?

☞ By reason of ill health, Bro. Joseph Baker will not come to this State as soon as he anticipated.

To Correspondents.

J. H. WAGGONER:—Your manuscript, "The Law of God," for this number, is not yet received, Nov. 24th. Has it been sent?

Appointments.

☞ Bro. Joseph Bates will hold meetings at Bro. L. Hastings, New Ipswich, N. H., Dec. 3d and 4th.

PROVIDENCE permitting, I will meet with the brethren at Dartmouth, Mass.; Dec. 3d and 4th.

FREDERICK WHEELER.

Bro. A. S. Hutchins will meet with the brethren at Oswego, the evening of the 29th, Rochester, Sabbath, Dec. 3d.

Letters.

S. W. Rhodes, L. C. Rogers, J. Baker, E. Goodwin, J. B. Frisbie, H. S. Follet, J. Bates, R. F. Cottrell, H. Edson, J. Baker, R. Hicks, F. Wheeler.

Receipts.

M. A. Crary, D. Barrett, Sr, Smally, C. M., J. H. Lonsdale, J. Holmes, each \$1.00.
S. Pockham, Z. W. Leach, R. G. Lockwood, Wm. Peabody, (one for S. G. Peabody, and one for S. D. Simonds), Wm. Hyatt, J. Deming, each \$2.00; M. M. Truesdell, E. R. Seaman, each \$5.00; L. Marsh \$9.00; H. Child \$3.72; J. M. Lindsey \$1.50; S. Pierce \$4.50; S. Burlington \$1.50; L. H. Bond \$0.80.

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That we may be able to send the *Review* to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

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