

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. 26.

REST IN HEAVEN.

SLEEP not, the Saviour cries,
On this low, earthly ground;
Press on—above the skies,
There shall your rest be found.

CHORUS.

Where the pilgrim reposes, the fields are all green,
There day never closes, nor clouds intervene:
O the forms that are there, such as eye hath not seen;
O the songs they sing there, with hosannas between,
While the river of life flows freely.

On earth cold storms will rise,
And clouds obscure the sun;
For rest the weary pilgrim sighs—
But there his work is done.

My soul, be not dismayed,
But gird thee for the race:
I'll ask his hourly aid
To reach that happy place.

Nelson.

Review of the New Time Theory. BY E. EVERTS.

It seems necessary, in this time of strong delusion, that we should examine ourselves, to see if we are in the faith. We need line upon line, line upon line, daily.

I am reminded, by the many positions of the opposers of the present truth, that while the true church has but "one head, [Christ,] and speak the same things, and glorify God with one mouth," the harlot church is aided by the dragon of many heads, whose name is legion.

Truth affirms that "the vision for an appointed time," after the "tarry" of 1844, "spoke," on the tenth of the 7th month, had its end, and did not lie.

It was so plain that he who run could read it. Yes, the preaching of time which was accompanied by God's providence, by a corresponding work, ended short, precisely at the time appointed: A. D. 1844.

Light on the Sanctuary shows that the judgment commenced on the tenth of the 7th month, at the end of the 2300 days, and our High Priest commenced cleansing the Sanctuary and true Tabernacle which is in heaven, because of the iniquities of the people of God in all their uncleanness, A. D. 1844. Lev. xvi; 1 Pet. iv, 17.

But infidelity towards that work, has led to a multitude of erroneous views. For a while, some advocated that the end of the 2300 days must be in the future, but presumed not to disconnect from them the 70 weeks. This showed the necessity of commencing the 70 weeks at another period, than B. C. 457. To this *Advent Herald*, March 2d, 1850, objected; maintaining that it is demonstrated by more than twenty concurrent eclipses, that the prophetic period of the 70 weeks commenced B. C. 457. This sustained the view that the 2300 days ended 1844. To escape this, came the denial of the connection of the 70 weeks and the 2300 days. This glaring error of disconnecting those periods, is now healed. But how? By acknowledging the true starting point, 457 B. C., the connection of the 70 weeks and the 2300 days, and consequently their end A. D. 1844? No! But after acknowledging their connection, then denying their commencement, and end, which have been so firmly established.

This strong delusion is going through Maine, N. H., Mass. and part of Conn., like fire in stubble, as one of its advocates told me; and now it is making progress here in Vt. Base coin comes from wrong

authority; although it aims to imitate every feature of the true, to deceive; but he that is conversant with the genuine, by comparing them, can detect the counterfeit.

Let us examine this new doctrine in part, as far as I learned from a preacher of it. He said that he saw the connection of the 70 weeks and the 2300 days; then set about solving the mystery of their end. He said, that he first ascertained the end of the 70 weeks, by taking the account of Paul and Barnabas (Acts xiii) to be the ending of the seventieth week, of confirming the covenant, which was A. D. 45. Then he sought for a corresponding event, to mark their commencement; this he found by taking the decree of Nehemiah, to be the twentieth year of Artaxerxes' reign B. C. 445. This, said he, just admitted the required time of 490 years, ending A. D. 45; then he added the remaining 1810 of the 2300 years, which brings us to A. D. 1855. Then, whatever may be the Sanctuary, its cleansing will be ended, and it will be fitted for the saints' abode.

Now, said he, I set about settling the much disputed point, the cross; this he did by allowing all the confirmation week to the apostles; which places the cross seven years prior to A. D. 45, which is A. D. 38, and makes Christ's age 38. He said, that even the apostles doubted Christ's being the Messiah till after the resurrection, which took place at the end of the sixty-ninth week, A. D. 38. How calculated this sort of reasoning is to deceive them whose lamps are gone out. Once, Adventists were proverbial for having for their companion the Bible; but with many now, how sad the reverse.

Why all this liberal theory, that can bend to events or dates, applicable, or foreign to the fundamental basis of the question at issue? It appears to be this: because the event expected in 1844, was not realized. Feeling keenly the disappointment, many doubted the genuineness of the work; called it mesmerism: some doubted the correctness of the calculation of the time; but where the defect was, neither they nor any of our opposers could tell. Unwilling to yield the position that the earth is the Sanctuary; unwilling to allow what we and they once challenged our opponents to disprove, that the 70 weeks and 2300 days are connected, and commenced in the seventh year of the reign of Artaxerxes, B. C. 457, and ended A. D. 1844; therefore comes this scattering and diversity of sentiment.

Now they are prepared to abandon plain fulfillment of prophecy, and assume that the decree in the seventh year of the reign of Artaxerxes, answers not the instruction mentioned to Daniel, "to restore and build Jerusalem;" because to it is added, "the street shall be built again, and the wall, even in troublous times." Therefore the decree of the seventh is rejected, and that of the twentieth year of Artaxerxes is taken; because it was under the superintendance of Nehemiah, that the street and the walls were built in troublous times.

Now, by reading the work under Nehemiah, it is plain that his work in building the street and wall, could not alone answer the instruction mentioned to Daniel; but it required the work of Ezra, commissioned to him by the decree of the seventh year of the reign of Artaxerxes, 457 B. C., "to restore and build Jerusalem;" which must commence the seven weeks, which end with the completion of the walls. Even it is evident that Ezra understood that his grant permitted the restoration of Jerusalem in all particulars; viz, repairing the altar; offering sacrifices; appointing judges and

magistrates; and building the house or temple of God, and the wall. Ez. vii, 17, 25, 26; ix, 8, 9.

Here let us notice three points of the views of the new-timeists: 1. That the 69 weeks reach to the cross. 2. that Christ was not known to be the Messiah, till after the resurrection. 3. That all the "confirming of the covenant one week," was done by the apostles, and ended A. D. 45; which terminated the seventy weeks. Also they contend that Christ was crucified A. D. 38.

Now it appears only necessary to ascertain at what point we find the Messiah; for that point ends the 69 weeks; and 69 weeks prior to that point, must be the decree to restore and build Jerusalem; from which point it is seven weeks, and three score and two weeks, unto Messiah the Prince. Messiah, according to Bolls' lexicon, is the Anointed; the Christ; the Saviour of the world; the Prince of Peace. We will examine the assertion that Christ was not known to be the Messiah, during his ministry, before the cross. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Andrew said, "We have found the Messiah." Nathanael said unto Christ, "Rabbi, thou art the Son of God: thou art the King of Israel." The woman at Jacob's well said, "I know that Messias cometh, which is called Christ; when he is come he will tell us all things. Jesus saith unto her, I that speak unto thee am he." And many of the Samaritans said, we "know that this is indeed the Christ, the Saviour of the world." The devils said, "Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." "And devils came out of many, crying out, and saying, Thou art Christ the Son of God." "Peter said, Thou art the Christ, the Son of the living God. Jesus said, Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." At Christ's baptism the Holy Ghost testified by descending in a bodily shape like a dove upon him; and a voice came from heaven, and testified, saying "Thou art my Beloved Son; in thee I am well pleased." All this, and much more might be added to this clear testimony, that the Messiah was manifested at the commencement of his ministry. This fact settled, it settles the termination of the 69 weeks. After Jesus was baptized, he preached, saying, "The time is fulfilled." (Accomplished—Campbell.) Mark i, 15. What time? No time can be found to be fulfilled, but the 69 weeks, which are accomplished at "the Messiah the Prince," when he was baptized. This, according to Usher, was A. D. 26. Here is fixed the termination of the 69 weeks.

"And after three score and two weeks (from the end of 7 weeks, allowed to build Jerusalem) shall Messiah be cut off, but not for himself." Dan. ix, 26. How long after 69 weeks, or Christ's baptism, before Messiah was cut off, or crucified? This may easily be ascertained, by ascertaining the length of Christ's ministry, from his baptism to his cross where he was cut off. This may be determined by the number of yearly passovers he attended. We find that but four passovers occurred during his ministry, which he attended; [John ii, 13; v, 1; vi, 4; xiii, 1;] and at the fourth he was crucified. These four passovers could not cover more than three and a half years. These three and a half years added to Usher's chronology of Christ's baptism, A. D. 26-7, could not extend beyond A. D. 31; where must stand the cross. Clear, it is, that as at his baptism, the 69 weeks ended, so at his cross, the end of three and a half years more

must be the midst of the week, where Christ caused the sacrifice and oblation to cease, by becoming our passover, sacrificed for us. Christ said, "Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x, 8-10.

Does any one doubt that Christ's being offered on the cross, "caused the sacrifice and oblation virtually to cease," by the above commentary of Paul; and also, from the circumstance that "the veil of the temple was rent in twain from the top to the bottom," when Christ hung on the cross: [Matt. xxvii, 51:] showing the rejection of that typical economy?

The cross plainly stands according to the Scriptures, in the midst [middle] of the one week, the seventieth, during which he was to confirm the covenant with many. Dan. ix, 27. This fact shows that the apostles had but half of one week, three and a half years left them in which to confirm the covenant. Now as the cross stood in the Spring, A. D. 31, the middle of the seventieth week, three and a half more, the confirming, by them that heard him, [Heb. ii, 3.] must bring us to the Autumn of A. D. 34, where end the seventy weeks, or 490 years of the 2300, [Dan. viii, 14.] which leaves 1810 years to transpire after the Fall of A. D. 34, which end A. D. 1844, 10th of the 7th month, sacred time. Then the Sanctuary, according to time and type, law and prophets, must be cleansed.

We ask where the Bible plainly calls the earth, or Palestine the Sanctuary? We unhesitatingly say, Nowhere! Out of the 146 texts, where the Sanctuary is expressed, two or three, only, are claimed [Ex. xv, 17; Ps. lxxviii, 54] as referring to the earth, or Palestine. But, on examination, it is clear that they refer to the true, Bible Sanctuary, which God commanded Moses to make, where the High Priest officiated between God and his people; which is brought to view under the Levitical dispensation, in Ex. xxv, 8, under the gospel, Heb. viii, 2, and on the New Earth, Rev. xxi, 3; Eze. xxxvii, 26, 28.

In regard to the apostles' confirming the covenant, alone, one week, it conflicts with the plain proof, that Christ's ministry extended to the middle of the confirmation week, and during that time, he confirmed that he was the "Saviour of the world." As he declared—I have greater witness than that of John: for "the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. John v, 36. These works of healing the sick, casting out devils, forgiving sins, and raising the dead, declared his salvation; "which," says Paul, "at the first began to be spoken by the Lord, and was confirmed unto us by them, who heard him." These texts plainly show that Christ first began to confirm the covenant, and it was finished by the apostles.

Dear brethren, may the Lord impress us with a deep sense of these truths. May the Lord help us to walk in the light, lest it in us become darkness as it is in those whose lamps are gone out. O, for grace to walk softly; knowing that the last work in the heavenly Sanctuary is closing. How few the months or days may be, when in heaven, there will be no *Intercessor*, no *Days-man* for poor sinners; destinies of mortals will be sealed; the filthy will be so still, and the holy, ever holy be; when the Son of man, with his sharp sickle, will harvest the earth; when the downfall of kingdoms will come; and the land be soaked with blood; the slain be from one end of the earth to the other; for they shall not be lamented, neither gathered nor buried. "In that day shall this song be sung: *We have a strong city*; salvation will God appoint for walls and bulwarks. Open ye the gates, that the *righteous nation which keepeth the truth* may enter in." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." O, may this be our end. Amen.

New Haven, Vt., Dec. 28th, 1853.

Reasons why so Few Receive the Present Truth.

BY J. E. FRISBIE.

THE carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be. Why? Because the law is holy, just, good and spiritual; while the carnal mind is sold under sin.

John iii, 19, 20. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 2 Cor. iv, 4. The God of this world hath blinded the minds of them which believe not.

Luke viii, 12, 14. The devil taketh away the word out of their hearts, lest they should believe and be saved. The cares, riches and pleasures of this life, choke the word that it bring no fruit to perfection.

2 Thess. ii, 9-12. Christ's coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. For this cause God shall send them strong delusion, that they should believe a lie; that they all may be damned who believed not the truth, but had pleasure in unrighteousness.

Heb. iii, 13. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

James i, 22-24. But be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way straightway and forgetteth what manner of man he was.

2 Tim. iii, 13. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. Chap. iv, 3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they (the hearers) shall turn away their ears from the truth, and shall be turned unto fables.

James ii, 5-9. Harken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do they not blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are *convinced* of the law as transgressors. As it is now, so was it when our Lord was on earth, when "the common people heard him gladly."

1 Cor. i, 26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

John vii, 48. Have any of the rulers or of the Pharisees believed on him?

John xii, 42, 43. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they *did not confess him* lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Luke xii, 8. Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

There is not the least doubt that many are convinced that we have the truth, but dare not confess it for fear of being turned out of the synagogue; and at the same time despise to go with such a little, scattered, poor and world-despised flock; but Jesus has said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Matt. xxi, 31. Jesus said unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you; i. e., chief priests and elders. The same difficulties lie in the way of our present day chief priests and elders, we fear. We find when we present the Sabbath to them

they will immediately contend for a change in the day from the seventh to the first day by order of Christ and the apostles. Show that to be groundless, and they will turn another way and say it does not make any odds what day, if we only keep a seventh part of time. Then show the fallacy of such an idea, and they will then turn round and say, Who knows which the seventh day is? We then show them this plainly, and they will then make a clean sweep that the law of God was abolished at the cross, and down went Sabbath and all. Show them the folly of this, and by this time they get impatient, and hastily and carelessly say it don't make any odds: our forefathers kept Sunday, and died happy and we will trust our salvation on the same foundation; and it was good enough for them and it is good enough for us. So Gallo-like they go, caring for none of these things. Acts xviii, 12, 17.

Hosea iv, 6, 9. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. And there shall be, *like people*, like priest: and I will punish them for their ways, and reward them their doings.

Jer. xxiii, 21, 22. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

Eze. xxxiv, 1, 3, 6. Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? Ye eat the fat, and clothe you with the wool, ye kill them that are fed; but ye feed not the flock. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

We have but little faith or hope of the many pastors of the day ever coming into the truth. We really believe if the ministers of all denominations should preach the Sabbath of the fourth commandment, that it would not be six weeks before the world would be turned about to keep it. But oh! the fearful howling and crying that must soon come upon them. Are they to be pitted for this after they shall cause millions to stumble and fall into destruction? Jer. xxv, 34-38.

FALSE CHRISTS.

OUR Lord in giving a brief outline of the world's history, from the first to the second Advent, twice gives warning of false christs that should arise.—His first words are, Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many. This may refer to those false christs that arose soon after; for history informs us that different individuals did arise about that time, professing to be Christ, and deceived many. The 69 weeks of Daniel were ended, and the Jews were looking for Christ. But having rejected and crucified the true Messiah—having filled up the measure of their iniquity—and now suffering under the just judgments of God, they were prepared to be deceived by, and follow any impostor who should promise them deliverance from the Romans. They, who in rejecting Christ declared, "We have no king but Caesar," were now ready to listen to any deceiver, promising them deliverance from Caesar. We may here see the fatal consequences of rejecting the truth, as revealed to us by the prophets. This same Jesus promised to come again, and gave signs of that event, which have been fulfilled before the face of this generation. And now if we reject the Advent doctrine, founded as it is upon the words of Christ, do we not reject him? Do we not plainly show that we are ashamed of Christ and his words, and thus crucifying the doctrine of Christ's coming, shall we not be prepared for the *strong delusion* of the false christs of which I am about to speak?

Our Lord passes down the stream of time to the period of the abomination of desolation spoken of by Daniel the prophet, to which are given 1260

years, [Dan. vii, 25,] and having passed this period he says, *Then* if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false christs, &c. This, I think, refers to persons professing to be Christ in his second Advent, for the following reasons:

1. It is mentioned immediately after the Papal abomination, which, as I have before remarked, had a period of 1260 years allotted to it, and is introduced by the word *then*.

2. It is said, they *shall show* (not *pretend* to show,) great signs and wonders. This was not fulfilled by those ancient false christs; therefore it remains to be fulfilled just before the second Advent.

3. The detector with which Jesus furnished his disciples, proves this point. In his first Advent he grew up from childhood like other men; in his second, he will be seen coming in the clouds of heaven. Hence he says, If they shall say, Behold, he is in the secret chambers, believe it not; for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. Thank the Lord! none need be deceived in this matter, and none who believe his word, and trust in his promises will be.

But what an awful delusion will come upon those who follow the Jews in their example of unbelief! How awful to awake from their dreams of peace and safety when it is too late! The hour of temptation is swiftly coming upon all the lovers of the world. Reader, do you love Christ? Then love his righteous appearing.

R. F. COTTRELL.

Communication from Bro. Warren.

DEAR BRO. WHITE:—Though I feel myself the most unworthy of any that profess the advent faith, yet notwithstanding this, a few thoughts have been pressing with some weight upon my mind, which I would communicate through the *Review* for the consideration of every brother and sister who believe in the speedy coming of our Saviour. I feel that degree of interest in the cause of Christ that I never felt before. As I look around upon mankind and behold the ten thousand schemes Satan has plotted to deceive them, I am led to ask, Who, among the vast number who profess faith in Christ, will finally shine among the blest in heaven?

Though we are not sure of heaven till we get there, yet God has said in his blessed Word, "Nevertheless the foundation of God standeth sure, having this seal: "the Lord knoweth them that are his."

At this present day it seems that not only the worldling, but the professed christian, is fully resolved on having riches. Their out-stretched arms and eager grasp is after the world. They have forgotten what God has said: "If ye love the world the love of the Father is not in you;" and that, "Whosoever hath this world's goods and seeth his brother hath need and shutteth up his bowels of compassion, how dwelleth the love of God in him? But the time has now come when the honest, true Christian will have an ear to hear what the Spirit saith unto the churches. The time has positively come when our love is to be brought to a test. "For this is the love of God that we keep his commandments."

But while I would here admonish brethren and sisters who believe in the present truth, of a few things, I will also take the admonition to myself. Let us not think for a moment that simply because we are Sabbath-keepers, we shall have a right to the tree of life, and enter in through the gates into the City. "Let him that thinketh he standeth, take heed lest he fall." Our enemies are numerous, and they are multiplying on every hand in proportion to our zeal and love for the cause of Christ. "If ye will live godly in Christ Jesus, ye shall suffer persecution." That brother or sister who has no trials, no persecutions, but glides easily and smoothly through the world, has but little reason, if any, to believe that they are true christians. God requires no more of us than we through grace are able to perform. But he does positively require that we keep every one of his commandments, even though by an obedience to them we are brought in contact with the laws of sinful, erring man. The law which wicked men have made,

says, Keep the first day of the week for the Sabbath; but God's law says, The seventh is the Sabbath. "Then Peter and the other apostles answered and said, We ought to obey God rather than man."

St. Paul no doubt taught many things which appeared strange to the unbelieving Jew and Gentile nation, and which no doubt was the occasion of their severe persecution. But where shall we look to find the sincere, ardent love of the meek and lowly followers of Jesus, which we read of in the apostolic age? Among what band of brethren, in what church or society, shall we now look for an exhibition of that pure love? Most assuredly we find it not in the fallen, corrupt churches of Babylon. I ask, Shall we find it among the Advent brethren, or those who keep the Sabbath? Ah, I fear there is too little of that love, even among those who are trying to keep the commandments of God and the faith of Jesus. Is it true, brethren and sisters, that we love one another as God requires us? "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Christ says in John xv, "This is my commandment, that ye love one another as I have loved you." If ye have that genuine love towards each other, of which the Scriptures so frequently speak, we shall seek each other's present and future, temporal, spiritual and eternal good. Is it not a fact too true to be doubted, that Satan is now, at this time, rallying his forces against God's remnant, who are trying to stand up boldly in defense of Bible truth? Satan is exerting all his power to set down, if possible, his dividing foot and cause division in the ranks of God's dear children. He is now calling to his aid those who, we are sorry to say, have learned to use the tongue of slander. But we rejoice and our hearts are made glad, while we read, "Who shall harm you if ye be followers of that which is good;" and, "They that are for us, are more than they that are against us."

Brethren, our trust is in the strong arm of the mighty God of Israel. We are called upon to go more frequently than ever, into our closets, and there before our God, pour out our souls in ardent prayer for each other, for our enemies and for the cause of truth. We must not only pray much, but we must watch with all diligence, lest our enemies come in upon us secretly. God has sent forth his messengers of truth to proclaim the last notes of warning to all who have ears to hear and a heart to understand. The enemy of all good has also gone forth to sow, if possible, the seeds of discord and strife among those who are looking for and loving the appearing of our Saviour. He that truly loves his brother and loves his Bible, and loves his God and loves to pray, will take no part in the spread of a report unfavorable to the cause of Christ, or which, in its tendency, would perhaps wound the feelings of a child of God. Prov. xviii, 19, says, "A brother offended is harder to be won than a strong city;" and in chap. xxvii, "Open rebuke is better than secret love."

When reports come to our ears, what such a brother or sister has said or done, we are to give no credit to them, until we have good evidence to believe, and are truly convinced that there is an act of trespass; then we have an infallible rule laid down by Christ himself, in Matt. xviii: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." O that God would lead us into all truth, and help us to act upon pure, gospel principles, is the sincere, fervent prayer of one who is trying to be in readiness for the coming of the Blessed Saviour.

S. B. WARREN.

Battle Creek, Mich., Dec. 18th, 1853.

A number of ministers and members of various denominations in Illinois, have called a Convention to take measures for a perpetuation of the proper observances of the Sabbath. Oct. 20.

SOLEMN APPEAL.

[In the last REVIEW we gave several pages from an excellent pamphlet, written in 1843, by J. B. Cook, entitled, "*A Solemn Appeal to Ministers and Churches, especially to those of the Baptist Denomination, relative to the Speedy Coming of Christ.*" The following is another extract from the same work.—Ed.]

We should have no will of our own, especially in religion. Such was my conviction; but my good name, my situation as pastor, or, what was more, the peace of the church—in truth, everything relating to this world seemed at stake. To admit the truth, was probably to forfeit the friendship of those whom I had most highly esteemed. Everything of this kind was presented to my mind's eye in all its importance; and much of what was then seen, has been realized; so that I did not rush recklessly into my present position. O, no! the truth never was admitted with a more complete survey of consequences. I did not see anything with the second advent doctrine, in this world, but disgrace and the promised blessing of Jesus. On this condition my soul submitted. Soon, very soon, I was constrained to say, that whatever sufferings might be allotted me, I enjoyed enough to compensate for them all. My very soul and body were bathed and blessed,—my whole person was baptized with the Holy Spirit's influence; never did my heart love God so much. In fact, it seemed to me that I had been a comparative stranger to love. His word was verified: "No man forsaketh father or mother," &c., "for the kingdom of God's sake, but he shall receive an hundred fold more." My whole intellectual and moral nature was made to repose sweetly in the truth and its Divine Author. My Bible seemed nearer now than when I bought it, at my first conversion. If friends had been lost, I found those who were an hundred fold nearer and dearer. Heaven, for which my soul at times had panted, seemed as in open vision. Hell is an awful reality. Sinners seem to be in the condition of persons in a house on fire; their doom is seen to be so dreadful and so near, that I want to call after them continually. God never wrought in my soul with such power to rescue souls as brands from the burning. He gave me about all that my physical strength could bear. Now my concern seems directed to my brethren in the ministry, and the state of the churches. *Beloved brethren*, suffer the word of exhortation. It is not possible for me to address you as if you had a long life of usefulness before you; it is not possible for me to feel that you or your people are safe. It is my settled, solemn conviction, that you are many of you in infinite peril. Many of you have been to me amiable; but it does seem that you, who put off the coming of Jesus, occupy a wrong position with reference to that amazing event. If you are in doubt as to the time, still there is no excuse why you should despise those who are not in doubt. Surely, the least you can do, with safety to your own souls, is to pray to be ready, and labor to get your people ready. "Take heed to yourselves—watch and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Tell me—settle it in your mind before God,—how you can be safe, when the announcement of this tremendous event, on the authority of the Most High, produces little or no prayer. How can you forgive yourselves,—how can our common Judge forgive you, when you fulfill the character of the unfaithful servant, and turn to smite your fellow servants? Do you not see that just so far as you oppose the speedy coming of our Lord, you please the ungodly? It is dangerous to stand in the way of sinners, for the next step will be to sit "in the seat of the scornful." Ministers have passions like other men, and are as easily excited, except they watch and pray. Ministers have more at stake than other men—their salary, reputation, comfort and the respectability of their families, will all serve to tempt them to take just that stand against the unpopular doctrine of the second advent, that the rulers of the synagogue took against Paul. My brethren, you are exposed to temptation, and Jesus saw it, or he would not

have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to the coming of Christ. Some make light of "going up." They may not have read with attention, that some who mocked at Elisha for saying that Elijah had "gone up," were *cursed*, and made a monument to the impious in after ages.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be "caught up to meet the Lord in the air." Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to believe that even children were destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers' "going up," *mock God*. One minister says that he had as lief be found fighting the doctrine of the second advent when Christ comes as not; but I forbear. "Father, forgive them, they know not what they do." If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have written amid the interruptions occasioned by the sale of furniture and "breaking up," yet here are some of my convictions stated—some of my feelings portrayed.

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Brother Brown's primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as Brother Brown's, and she was brought by nothing but the Word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency. If there are to be in the last days instances of remarkable outpourings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard; her whole soul was quickened, and she was a believer in her Lord's speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which "the rulers of the synagogue" accounted for Paul's experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth, what is the cause of revivals? My brethren, let those engaged in them be your judges. This is a solemn truth. I feel awfully in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually justify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose and perish. It is true that there were miraculous powers attending Paul; but observe that is not the basis of my argument. The church has long regarded the argument derived from Paul's conversion, (it being sustained by the same kind of conversion in all parts of the world,) as a strong one. It has been urged as if irrefragable. If it be a good argument in any case, why not in the one before us? You observe that the argument is based only on spiritual influences. Every effect has an adequate cause; every direct spiritual effect has not only its adequate cause, but a cause of its own nature; as it is written, "Satan is not divided against Satan," nor can Jesus "deny himself." These eternal truths are not recognized by wicked men when they oppose the Holy Spirit's agency in the experience of the saints; nor do you, my brethren, when trifling with the same sort of agency in writing the second advent on the hearts of many. This Spirit is "not

of the world;" if it was of the world, the world would love its own; but seeing it is not of the world, "therefore the world hateth it." All ministers who believe in the Lord's coming at hand, must be hated, or at least neglected. Those who believe, cannot, therefore, have the ordinary impulses to action, which worldly men have; they must have higher, holier impulses, derived from the Holy One, to separate from the spirit of this world, and wait, on scriptural principles, for the coming of Jesus to judgment.

Jesus solemnly inquired, "When the Son of man cometh, shall he find faith on the earth?" Yet the masters in Israel are making the verification of this dreadful truth a reason for their continued unbelief. When unbelief is predicted to be a fearful token of his coming, many ministers, with an unbelieving world co-operate to create that token. Surely I have not mistaken the application of my text. Beware, lest in unbelief ye only wonder to perish.

Even though a definite period had not been named for the coming of the day of God, such are the general admonitions to *be ready, to wait for, look for*, and love his appearing, that no one can disregard them without infinite peril. Beware, then, beware, lest that come upon you which is spoken in the prophets.

Did you ever learn the whole name of Jesus? Rev. i, 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The last clause, literally rendered, may read, *The coming One*. Faith respects him in his whole character. Many have spoken to me about preaching the gospel, not seeming to know that the gospel is the good news of the kingdom to come when Jesus shall appear. The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, [Luke xix, 11-13,] "He spake a parable to them, because they thought the kingdom should immediately appear." The disciples were expecting the kingdom. Acts xvi. It shall be set up at his appearing; [2 Tim. iv, 1,] and we know, on the highest authority, that it cannot come till after the resurrection. 1 Cor. xv, 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One*. If we, my brethren, preach, and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware how you omit to preach the coming of Jesus! By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of the opening judgment, repent, be baptized and believe in Jesus, *the coming One*. Amen!

THE DANGER.—At present, the greatest danger we can see among our friends, is that of slumbering while the Bridegroom tarries—imperceptibly falling into an awfully dangerous slumber, just before the Master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself to be hailed as the very last sign of the Bridegroom's sure approach. Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Do your footsteps reluctantly mark the way to the place of prayer? Are you slow to catch and send forth with increased life, the notes of praise falling from others' lips? Are you saying, "We trusted that it should have been" Jesus that would have delivered his people ere this? If such are your exercises, and such your feeling, O hear His voice! "O fools, and slow of heart to believe *all that the prophets have spoken!*" These very exercises of yours are recognized by the prophets, and by them, in con-

nection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! Tarry not!—

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, JAN. 10, 1854.

"My Lord Delayeth His Coming."

AN evil servant says this, in his heart. "But and if that evil servant shall say in his heart, My lord delayeth his coming," &c. Matt. xxiv, 48. The case of this evil servant has been supposed to apply to those religious teachers who entirely rejected and opposed the doctrine of the Second Advent, as taught by Wm. Miller, and held by the Advent body. It has been the unanimous opinion of those looking for the Lord's second coming, that the prophetic discourse of Matt. xxiv, touches the important events with which the church of Christ is connected, from the First Advent down to the Second. First, the destruction of Jerusalem; second, the 1260 prophetic days of tribulation to the church; third, the signs of the Second Advent, in the Sun, Moon and Stars; and, fourth, the two classes of servants; one giving meat in due season; the other smiting his fellow-servant, &c. This position, in the main, is certainly correct.

But we think there has been a mistake in the application of the case of the evil servant. He does not represent those ministers who have never looked for the second coming of Christ. Those who have not expected Christ's coming, would have no occasion for saying that he *delayed* his coming. But those who have looked for him, and have been disappointed as to the time of his coming, and are brought into a state of severe trial of faith, are certainly in great danger of acting the part of the evil servant. We do not see good reasons for applying this text to those teachers who have not expected the Lord; while the application to those who have in heart backslidden from the Advent faith, is natural, and evidently correct.

Luke xii, 42-45, is good proof that the evil servant was once wise and faithful. "But and if that servant [who had been giving meat in due season] say in his heart, My lord delayeth his coming," &c. This evidently illustrates the case of those who once fed the flock of Christ with the doctrine of the Advent in its purity, but have since lost their faith, zeal and love. Again, the unfaithful servant smites a *fellow-servant*. This clearly illustrates the case of those who have been fellow-laborers in the Advent cause, but are now backslidden in heart. What they say in the heart is seen by their acts.

The Advent message, in fulfillment of the first angel, [Rev. xiv,] arrested the attention of a goodly number of the Lord's ministers, who went forth with the glad tidings of Jesus' coming, cheering the hearts of many, and with this bread of heaven, fed the flock. The time of expectation passed, and a period of severe trials has followed, in which many have lost their faith. Some profess faith in the Advent, whose acts show that they are saying in their heart, *My Lord delayeth his coming*. But a portion have held fast the Advent movement, as the work of God. And as they have moved down the track of prophecy from the first and second messages to the third, they now see the best of reasons why they should still hold fast the Advent movement, and look for the Lord's soon coming. The Son of man on the white cloud to reap the harvest of the earth is the next scene in the prophecy. To keep the commandments of God and the faith of Jesus is clearly shown to be present duty. While the event to occur at the close of the 2300 prophetic days of Daniel, is shown to be, not the burning of the earth, but the finishing work of salvation by our Great High Priest in heaven, the nature of our disappointment is clearly seen, and the past movement with its disappointment, is explained. This view harmonizes with the past and present, and

gives certainty to the glorious future. Those who take this position can say with full assurance; *The Lord is coming*. Such can feed the Lord's household with meat in due season. Where, we inquire, may the faithful servant be found, if, not among such?

But it is a painful fact that a large portion of the Advent people, and Advent ministers, have lost their faith in the soon coming of the Lord. They may still cherish the doctrine of Christ's personal Advent, the literal resurrection of the just, prior to the millennium, and the true inheritance of the saints; but faith in the immediate coming of the day of God, they have lost. The past Advent movement they consider a mistake, and one after another of the pillars of the Advent faith they have pulled down. This apostasy has been a gradual, deceptive work, so gradual, and so carefully managed by the Advent papers, that the brethren who have lost their faith can hardly tell *how* and *where* they lost it, yet it is gone.

For several years these unfaithful servants have been saying in their hearts, "My Lord delayeth his coming," as their acts have denied their profession of faith in his immediate coming, and they have been overturning one strong point after another of the "original Advent faith." They have continued their profession of faith in the immediate Advent of Christ, while their acts have shown that they were saying in their hearts, "My Lord delayeth his coming." More recently, however, they have been speaking it out in unmistakable terms. Under the head of *Original Advent Faith*, the *Advent Harbinger* for Dec. 24th says:

"Two prominent items of this faith were the darkening of the sun, A. D. 1780, as a fulfillment of Matt. xxiv, 29; and the connection of the 70 weeks of Dan. ix, with the 2300 days of Dan. viii.

"In answering L. T. Cunningham's inquiries relative to the connection of the 70 weeks with the 2300 days, Mr. Bliss remarks:

"We argued their connection as evidence that the longer period would expire in 1843-4. If those periods commence at a common epoch, it can no more be denied that the longer one ended at the time named, than that the sun rose this morning. But the event predicted to follow at that end not having transpired, it follows that the supposition of their connection was an error. . . . The passing of ten years has demonstrated that it [the 70 weeks period] was not cut off from the 2300; and therefore the supposition that it was, has been disproved as sophistical."

"By the abandonment of this last item of the 'original advent faith,' its fundamental principle is given up; for the connection of these two periods was the distinguishing point between Mr Miller's faith and that entertained by other more common theories on the prophetic periods. And the abandonment of the dark day in 1780 as a sign of the Lord's near coming we also consider a wide departure from the 'original Advent faith.' . . . We hope the *Herald* will continue its departures from the 'original advent faith,' until it shall be freed from error, and become an *herald* and defender of the *whole truth*."

As the *Harbinger* has renounced the Advent faith, why should it longer profess to be the *Advent Harbinger*? Why not take some appropriate name, and not profess to be what it is not? Its readers were once Advent believers. Has their faith been gradually taken from them, in the downward course of the *Harbinger*, so that they have not strength to resist the temptation to renounce the faith altogether? We fear for many. May God have mercy, and save the sincere.

The *Advent Herald* has taken a fearful position relative to the 2300 days and the Sanctuary of Dan. viii. The assertion that "the passing of ten years has demonstrated that" the 70 weeks "was not cut off from the 2300 days," is untrue and presumptuous. If it could be shown that the Sanctuary is the earth, and that its cleansing is the burning of the earth, then the assertion might be correct. But as the Sanctuary is the true tabernacle of God in heaven, the passing of ten years demonstrates no such thing. It has led us to search and see that the oversight was

in the *event* to occur at the end of the days, and not in the *time*.

We like the remark of the *Herald*, that, "If those periods [70 weeks and 2300 days] commenced at a common epoch, it can no more be denied that the longer one ended at the time named, [1843-4.] than that the sun rose this morning." And we would remark that the *Herald*, in supposing that the Bible teaches that the Sanctuary is to be cleansed by fire when Christ comes, is as certainly in error as that the sun will set to-night. Let the *Herald* take the scriptural view of the Sanctuary, and it will not be under the necessity of throwing down this main pillar of the "original Advent faith."

The position of the religious press, in shutting out the doctrine of the Advent, was considered fearful ten years since; but that of Advent papers, in shutting out the truth of the Sanctuary, which harmonizes the past, seems a hundred fold more fearful. Rather than to advance one step on this question, which, when taken, brings one to the full light and confidence of the Advent faith, the *Herald* seems to choose to draw back, and overturn every strong point of the "original Advent faith." How can its downward course lead otherwise than to perdition? May God open the eyes of his fainting, dying people to the course of these unfaithful servants, lest they be led to draw back finally to perdition. Heb. x, 35-39.

There are two more particulars relative to the unfaithful servant which we here notice. First, he smites his fellow-servant who is attending to his duty to the household. This, in a most striking manner, illustrates the cruel and wicked opposition of unfaithful Advent ministers, and Advent papers, to those who adhere to the main principles of the "original Advent faith," and also teach the observance of all the commandments of God. Second, he eats and drinks with the drunken. This also illustrates the condition of those ministers who have backslidden from the Advent faith, and are now united with the world in spirit, and in opposition to the present truth. They were once separate from the spirit, customs and love of this world, and called loudly to the flock to come out from these things; but many of them have gone back, and are leading the flock down to death. They are united with those who are drunken with the spirit of the world in opposing the most sacred truths of God's word. From the Advent minister, down through various classes, to the veriest drunkard, you will hear the Lord's Holy Day reproachfully called, *The Old Jewish Sabbath!* And its observers are reproached and beaten, because they teach and observe the fourth commandment.

Many of the selections, as well as original articles, found in these Advent papers show their union with those drunken with the spirit of this age of apostasy. For an illustration of this fact, see the article entitled, *New York City Asleep*, in the *Harbinger* for Jan. 7th, taken from the *Tribune*.

If the *Harbinger* was what it professes to be, the *Harbinger* of the Advent, and if it wished to present a sign of the last days, by showing that the spirit and moral taste of this wicked and adulterous generation is as in the days of Lot and Noah, then it might give the article from the *Tribune*. But for aught we can learn, the *Harbinger* gives it as a choice selection to suit the taste of its readers.

KEEP AWAKE.

It may seem almost unnecessary, to those who are unacquainted with the devices of the great enemy of the christian, to warn those who profess to be expecting the revelation of him who will appear to the surprise and eternal ruin of all who have not their loins girt about with truth, and watching earnestly, steadily, and patiently for his appearing, of the fearful danger of falling asleep. Would to God it were unnecessary. But painful facts convince us that even *Adventists* need the gospel tocsin continually sounding in their ears. We live upon enchanted ground, where none can boast of security; but those whose aim is eternal life, are incessantly exposed to the wiles of a malicious and subtle foe. There is not

so much danger of falling before the attacks of the open, avowed enemies around us, as of yielding to the pleasing allurements, and being overcome by the deceptive stratagems of him, who transforms himself into an "angel of light." And in view of this imminent peril, we are solemnly bound, as we *discover* the snares laid for the feet of our fellow pilgrims, to raise the warning voice lest their blood be required at our hands. Feeling this, duty requires me to point out what appear to be a few of the dangers to which the lovers of Jesus' appearing are exposed.—A few only can now be touched upon, but they are seen to be traps in which some unwary souls have been, it is to be feared, already ensnared. Heaven grant such a speedy *deliverance!*

1. Beware of resting easy with a theoretical knowledge of what you confidently believe to be truth, without reducing it to constant practice. This is a rock upon which many an ill-fated bark has split. To *know* the truth will only aggravate our guilt, unless its *life* and *energy*, is experienced in the soul. We must *act* as well as *talk* truth.

2. Beware of supposing yourself in a safe state, because you are associated with many holy souls, and are fellowshipped by them.—Is there not great danger here? Let us remember that others may think we are in a fair way to heaven, when God sees we are in the *broad road to perdition!* In a spiritual meeting, through sympathy, we may catch the fire of those around us, and so be led to believe that our own hearts are right in the sight of God. Look out for deception!

3. Beware, when listening to a searching truth, of applying it *en masse!* Would it not be better to inquire, "Lord, is it I?"

4. Beware of supposing that because we live so near the close of time, it is of no use to employ our *talents, property, &c.*, in trying to diffuse light and truth. Jesus says, "*Occupy till I come.*"

5. Beware of excusing yourself for not being more zealous in God's cause, by saying, "It is such a *trying* time that it is *hard* to live a christian life. Such can only be the language of blind unbelief. "As thy *day is, so shall thy strength be.*"

6. Beware of being overcharged with the cares of this life. In this business age, carefully avoid imbibing its spirit. Satan may present what may appear to be a plausible motive, for striving after the 'filthy lucre' of this world. He may suggest the idea that with it you can spread light; but it may prove but a *passage way to death.*

Thus a few sources of danger have been presented. There is one rule by which we can determine the nature of any idea that may be brought before our minds. The inquiry should be instituted, what effect does it produce upon the life? What are its legitimate fruits? If it gives license to slumber, if it takes our eye from the present truth, the immediate coming of Jesus, it is most evidently one of Satan's *opiates*. His main endeavors will now be to induce the child of God to slumber. Let us keep upon the watch! It is no time for the christian mariner to slumber, while tossed upon the tempestuous wave, and the black clouds around, filled with fury, are just ready to beat upon his little bark! It is no time for the gospel soldier to close his eyes, and fold his hands, when the battle rages the most fiercely, and more especially in the *final*, decisive struggle. If we sleep now, it is to be feared, we shall never again awake, until the shrill trump which will startle into life the pious dead, shall break upon the affrighted ear.—*Selected.*

— "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 28, 39.

COMMUNICATIONS.

From Bro. Bates

DEAR BRO. WHITE:—Our meeting at Bro. Hastings' in New Ipswich N. H., on the third and fourth inst. was attended with the divine blessing. The word of the Lord took hold of the mind, and many that were present renewed their covenant to walk in all the requirements of the Gospel rule that they may stand in the Battle in the Day of the Lord.

From New Ipswich I accompanied Bro. J. Day to Feltonville, Mass., where we had a meeting with the brethren at Bro. Priest's. On our way we called on Elder Heath, and spent a few hours in conversation and prayer with him and his family. He is still examining the third angel's message, and reading the *Review*. I hope he will soon embrace the message, so that God can use him to gather some of his precious jewels before the dreadful storm of his wrath shall come.

From Feltonville we passed to Worcester, and the next morning we left for providence, R. I. Bro. R. Hicks opened his house for public meeting, in which we gave several lectures from the 9th to the 13th inst. The brethren were much strengthened and more fully determined to hold on to the arm of the Lord. A brother who had been examining the Sabbath of the Lord, came out fully decided in all the truth. We believe the Lord has some precious jewels to be gathered from Providence.

From Providence we passed to Springfield, Mass., where we commenced a series of meetings. Since the conference which you attended here in October, the way has been opening for meetings in new places. In one of these, in the south part of the corporation, we lectured on the first day and evening in the Methodist meeting-house. Here one family decided to keep the Sabbath. In another part of the city, a brother who had been a Catholic by profession, decided to keep the Sabbath. The brethren are exerting themselves more and more to spread, and sound the last message of mercy in their vicinity.

Brn. Daniels and Hunt returned from laboring in West Brookfield and vicinity, in Mass. They found the people anxious to hear the truth. Several have decided to keep the Sabbath; and gave their names for the *Review*, and wished to be furnished with books on the subject. From S., I passed over the western R. Road to Rochester, N. Y. I thank the Lord for the meeting we had with the church at your house. I still feel some of the heavenly and benign influence that rested down upon us while we were bowed in prayer before the Lord, which inspires me with confidence to believe that the duty performed in the meeting was of divine approbation. I pray God to strengthen and sustain you in the arduous position you occupy, in connection with your companion and the dear brethren associated with you, in sending out the truth to nourish and strengthen the little flock.

We arrived at Fredonia N. Y., the 23d inst., and spent the Sabbath and First-day, 24th and 25th, in meetings at Fredonia and Laona, with the dear brethren who are still striving to keep all the commandments of God.

After about thirty-six hours in stages and over the Rail-Roads, I reached this place last evening. The *Review*, announcing my visit here, has just come to hand. Brethren here are all well. I intended to have sent this to you from Fredonia, but was prevented.

JOSEPH BATES.

Jackson, Mich., Dec. 28th, 1853.

From Bro. Nuttall.

DEAR BRO. WHITE:—Your valuable paper comes a welcome visitor, and I trust it will be continued weekly. I am thankful to God that the third angel's message has ever been sounded in this place, and that he has sent his messengers here to proclaim the glad tidings of a coming Saviour.

I am trying to keep all the commandments of God and the faith of Jesus. The Lord has blessed me

many times, and brought me through deep trials, so that I can truly say, The Lord is my helper. What precious promises are recorded in the Word, for those that overcome. O should we not be willing to deny ourselves of worldly and vain pleasures, and suffer anything for the sake of him who died for us. My prayer is, that we may all be faithful unto the coming of our Saviour.

Yours in hope,
L. W. NUTTALL.
Waukau, Wis., Dec. 18th, 1853.

From Bro. Alexander.

DEAR BRO. WHITE—I wish to say that myself and family, are, by the grace of God, still striving to keep his commandments, that we may enter in through the gates into the city. O, glorious thought! that soon, very soon, our merciful High Priest, having finished the atonement, will come with all the bright angels to gather his elect. But the question arises in my heart, Is my garment spotless? Shall I share with the saints at the marriage supper of the Lamb?

My sympathy and interest is with the dear saints of the Most High. I rejoice to know that God is refining and purifying his people for the kingdom; and the third angel's message rises higher, and sounds louder, as the world is ripening for the great harvest.

I have been trying to do all the good I could with publications, among the people, and am not discouraged, although I meet the scoffs and scorn of the enemies of the commandments of God. Some, I find, have ears to hear and wish to hear more. O that the Lord would direct some of his chosen messengers this way is my prayer.

Brethren, be of good cheer; Christ, our passover, has overcome the world, and down here in the patient, waiting time, he says, Fear not little flock; for it is your Father's good pleasure to give you the kingdom.

Yours waiting for redemption through Christ.

JOHN ALEXANDER,

Forestdale, Vt., Dec. 22d, 1853.

From Bro. Boyd.

DEAR BRO. WHITE:—It is an injunction in the New Testament to speak often one to another, and so much the more as we see the day approaching; and as I do not often have the privilege of meeting with the brethren, it would be a pleasure to say a word through the *Review*. I would acknowledge the goodness of God to me while almost alone here in the faith. I can say with the Prophet, His mercies continue till evening and renew every morning. I feel thankful that God has given me grace to step out, and keep the Sabbath, and has so far sustained me, though surrounded with temptations and trials. I can say as did St. Paul in 2 Cor. iv, 8, 9; and I find consolation in reading of the path trod by the prophets, apostles and good men of old; and in the precious promises all through the Word of God, especially such as those of our Saviour in his sermon on the mount. Matt. v, 3-12.

I feel, for one, to trust him who has promised and cannot lie; him who will not suffer us to be tempted above what we are able to bear, but will, with the temptation, make a way for our escape.

I would say to the dear brethren and sisters whom I met at the Washington conference, I am still striving for the kingdom. The meeting there was, to me, a glorious season. Although a stranger, I enjoyed the society of those I hope to meet in the New Jerusalem. Yea, I trust they will be of the general assembly and church of the first born.

Finally, brethren, pray for us. When I bow in secret prayer, or at the family altar, I feel it a privilege to pray for the brethren, that their strength fail not; especially for those who have borne the burden and heat of the day; who have long since given up all, and devoted their whole time and means to win souls to Christ. Let us consider those who have suffered privations, and the loss of all that is dear in this world, for the truth's sake; by whose means many

of us have been brought to the knowledge of the truth. Those who have sown in tears will soon reap in joy. Yes; for God has said [Ps. cxxvi, 6.] He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

That we may fear God and keep all his commandments, acknowledge him in all our ways, love one another as Christ loved us, and be found of him in peace, without spot and blameless at his coming, is the prayer of your unworthy brother,

H. S. BOVN.

Lyme, N. H., Dec. 29th, 1853.

From Bro. Sheffield.

DEAR BRO. WHITE:—I feel to rejoice that we can hear from one another through the *Review*, although we shall not all see each other's faces, until the coming of the great Redeemer. But how cheering the thought that we shall all meet together then, if faithful according to the grace given. Oh, the thought, what a day will that be to all who are not found ready and waiting! What! can it be possible that any who have embraced the third angel's message, will be found in that day not ready? Yes: there is a class represented as not having on the wedding garment. Momentous question, To which class shall I belong? O for more consecration of soul! Who can endure the thought, but for a moment, of being left in that great day! I feel to tremble when I read that none but the pure in heart can see God, and live; none but the merciful shall obtain mercy; none but the peacemakers shall be called the children of God.

What a glorious day will shortly dawn upon all those who shall be found prepared, and shall be counted worthy to stand before the Son of man; but who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire. Mal. iii, 2. He that hath clean hands and a pure heart shall stand. It is my desire and determination to strive to overcome. I know that we must overcome evil with good, if we would be like our Master. How necessary that our words be pure; that we imitate our heavenly Father; for our Master has told us to be perfect even as our Father. We are told that every word of God is pure: he is a shield unto them that put their trust in him; [Prov. xxx, 5;] but cursed be the man that trusteth in man. Let us not look to the arm of flesh, but trust in the Lord. What if fiery trials await us, if they do but consume the dross, and purify the silver and gold! How needful that we pass through them! Many shall be purified, made white and tried. Here is the patience of the saints. I believe that trials, if rightly understood, and patiently borne, often prove of the greatest benefit, by showing the evil in our own heart. When we can bear all things patiently, with a meek spirit, we can feel a consolation in the words of Jesus when he said, "Be of good cheer: I have overcome the world." I feel that I can say,

Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free.

I expect a rough and thorny road to pass through to the celestial city. My Redeemer trod the same rough, yea, rougher, pathway, to purchase it for me; and he has said that all that endure unto the end, the same shall be saved. I feel that the prize that is laid up at the end of the race, will far outweigh all that we have to endure here; but my best enjoyment here is in contemplating the glory soon to be revealed. How bright the truth shines to all who are willing to obey. Truly it is a shining light, and it does shine brighter and brighter as we are approaching the perfect day. I know that we have not followed cunningly devised fables when we believed in the speedy coming of Jesus, and the third angel's message, as the last message of mercy to the world before the appearing of the Son of man.

Your brother, striving to be ready,

E. S. SHEFFIELD.

Koskonong, Wis., Dec. 19th, 1853.

From Bro. Cottrell,

DEAR BRO. WHITE:—The truth is gaining, though silently, in Allegany county. The leaven is at work, and will, ere long, burst forth in mighty effect. There are honest souls here who will discern the signs of the times, and soon see the fallen state of those who have a form but are wanting in faith. Pride and a love of popularity is fast growing upon these, and this will open the eyes of the humble children of the Lord. I find some that weep and sigh for the abominations done in the land. The Lord will cause a mark to be set on such, (Eze. ix. Rev. vii,) which will prove as effectual to them when God delivers every one whose names are written in the book, as the blood of the passover upon the doorposts did to the first-born of Israel. My heart has been made glad in finding such, and refreshed like the traveler in the desert, when he finds a green spot and springs of water. Thank the Lord!

Some who have always observed the Sabbath, confess that they view the Advent doctrine in a different light from what they have previously. They begin to see, that instead of the Lord's coming as a thief upon his children, he has graciously given them signs to apprise them of his approach, and will give a timely warning to the world, so that they will be left without excuse. That day cannot come upon the world unless the warning messages come first. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. Joel ii. 1.

Yes the warning *must* be given; every word of the Lord must be fulfilled; and I bless the name of the Lord for the confidence that I feel, that all his faithful children will see it, and come into the unity of the faith. The works of Satan himself will be overruled for their good. The old story that it makes no difference whether we believe he is coming or not if we are only prepared, will soon cease to be told. It will soon be seen, that in order to be prepared for salvation at his coming, we must of necessity believe his words, and when we see signs fulfilled, trust with as much confidence that he is near, as we do that summer is coming when the leaves put forth in the spring. Nobody thinks then that summer *may* be coming, but perhaps we shall have another winter first. So likewise ye, when ye shall see these things, know that he is near, even at the doors. How near is that? This generation shall not pass till all these things be fulfilled.

Brethren, let us be faithful a little while longer; the prize is worth all the sacrifice we can make, and then it will be a free gift after all. Let us lay aside all pride and be willing to be God's little children, bearing a testimony by word and deed to this generation that his word is true—that he has a remnant who keep the commandments of God, and the faith of Jesus.

R. F. COTTRELL.

Nile, Allegany Co., N. Y., Dec. 21st, 1853.

From Bro. Rublee.

DEAR BRO. WHITE:—The *Review* is a welcome messenger to me and my family. We are all thankful to receive it every week, in this dark corner of the land, where we hear so much about a Christian Sabbath. Last First-day, I attended a meeting to hear an old Methodist Preacher, according to appointment, prove from the Bible that the first day of the week is the Christian Sabbath. His text was taken from Mark ii, 27, 28: The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.

In the first place, while he was speaking of the holy Sabbath at the creation, that the seventh day was set apart for a day of rest for man in all ages, I could not refrain from exclaiming, Amen! He then took another track, and said that as Christ was Lord of the Sabbath-day, he had power to make it over into a Christian Sabbath; and because he rose on the first day, he and his disciples ever after met on that day; they never met on the seventh day after that, and it could not be shown from the Bible to the contrary.

He then proceeded to show how contemptible and wicked those were who paid so little regard to the Resurrection Day—the Christian Sabbath. He said many other things after this sort, and as he closed, seeing he was going to give no room for remarks, I rose and inquired if I could have the privilege of saying a few words. His answer was—No! I then said that I would like to ask one or two questions for information. His answer was—No!! one word will bring another.

O, the awful blindness of the professed followers of Jesus! It is enough to make one's blood chill to see how they make void the law of God. I think I saw, in this, the dragon's ire, manifesting itself against God's truth.

Myself and family are together striving to keep God's Sabbath, and all his commandments, and the faith of Jesus. I feel stronger than ever to go ahead against wind and tide, and not be among those who draw back to perdition. NORMAN RUBLEE.

Woodbury, Vt., Dec. 27th, 1853.

From Sister Avery.

DEAR BRO. WHITE:—Having just returned from prayer-meeting, where the dear brethren and sisters were assembled in the name of Jesus, I feel like writing a word for the encouragement of the disciples scattered through the land. We have truly had a good time together to-day, and the Lord was with us. Many of our number were melted to tears; and even the voice of a child was there heard warning the unconverted to obtain a right to the tree of life, and an entrance into the city that hath foundations. It is indeed pleasant to see little children praising the Saviour, and blessed be his adorable name that he has said, "Suffer little children to come unto me." O, who would forbid them? May the Lord help us, dear brethren and sisters, that we may have wisdom and teach them while their minds are young and tender, to love God and keep his commandments.

I have for a long time delayed to inform you of our progress in the present truth, hoping that someone else would do this duty; but as I do not yet see anything from the band in Locke, I fear lest the precious, suffering cause of our Lord should suffer reproach; but praise his name we are not dead here, but are, I trust, in a prospering condition. We still love and obey the law of God, and try to do those things that please him. Although we have of late been somewhat weighed down with trials, we have by the prayers of each other, and the help of Him who heareth prayer, been enabled mostly to overcome them, and the band seem to be daily growing in grace.

The way sometimes looks dark before me; for I have a sinful nature to contend with, that I often fear that I shall never overcome; but yet I am encouraged, and determined to persevere; for this cause is a glorious one, and one, too, that is dear to my soul. The third angel's message is no fiction, got up by man's invention. No! we have it in the sure, unalterable word of God; and by this we must be purified, or we shall fall. O I do rejoice that ever I heard this heaven-born truth; and by it I hope to be prepared to meet, undismayed, my Lord at his coming.

We had a reviving and interesting meeting with the brethren at the October conference. Brn. Waggoner, Case, Cornell and Cranson were present, and the truth was spoken to a large congregation with energy and freedom. Bro. W. gave four discourses on the perpetuity of the Law of God, and gave proof from the Word that it has not been abolished. The labors of love and the untiring zeal of that dear Brother, while with us, will long and gratefully be remembered by our band. May our Lord abundantly reward him. I pray God that his cause may prosper in the west; that his people may be united, and deeply feel the burden and weight of the message, and be prepared to rise with it. May we all give heed to the angel's voice, and "step fast" that we shall be in readiness to receive the seal of the living God, and be numbered among the righteous when the decree goes forth. MARCIA S. AVERY.

Locke, Mich., Dec. 17th, 1853.

From Sister Sullaway.

DEAR BRO. WHITE:—I feel truly thankful for the *Review* and for the truths it contains. It is indeed cheering to the soul to hear the word of truth set forth in so clear a manner. I think it is the duty of every one who professes to be engaged in the third angel's message, who have the means, to do all they can to sustain the precious cause of truth. I see we do not fully discharge every duty on this point.

Dear brethren, do we fully realize the time in which we live; that what we do for the precious cause must be done quickly? Do we realize how much the Saviour has done for us, and that he is still pleading our cause before the Father; and can we withhold the means that God has placed in our hands, and not make an effort to sustain his precious, suffering cause? Do we realize that we are withholding the words of life from the perishing, and causing our dear brethren many trials, when we ought to make every effort to relieve their wants? They are willing to leave their homes and friends, and face the storms and frowns of the wicked, to sound the last note of warning to a guilty world, and do we not wish to bear some humble part in this great work? How can we pray to God that this truth may spread, while we are withholding means that are within our reach?

We must be awake to the cause of truth. Time is short. Let us remember that what we have in our care, is not ours: we are only stewards, and must give an account to Him who has a right to claim his own. Dear brethren, let us keep all on the altar, and pray to God to teach us, and lead us in the path of duty; and let us discharge every duty with cheerfulness, and keep all the commandments of God, and we shall have right to the tree of life.

Your sister, in hope of redemption at the appearing of Jesus. LUCY SULLAWAY.

Wheelock, Vt., Dec. 28th, 1853.

From Brethren at Clarkson, N. Y.

DEAR BRO. WHITE:—We met with Bro. Chapin last evening, and labored with him according to our best judgment and understanding of his case, and we were unable to obtain any satisfaction whatever on his part for the wrong course pursued by him; and to our grief we are compelled to believe that he heeds not the kind admonition of Brn. Arnold, Orton and Lamson, the committee appointed at the late Rochester Conference, to address a letter of admonition in behalf of, and adopted by the unanimous voice of, the said Conference; neither the labors of the committee appointed in Clarkson; and with sorrow we have to state that he manifests wholly an evasive spirit and altogether against the gathering work of the third angel and the faith of Jesus, [Rev. xiv, 12 John xvii, 22,] and the present work of the church of God, [Eph. iv, 11-16,] and apostolic example. Acts iv, 32. "And the multitude of them that believed were of one heart and of one soul," Jude 31. "Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto and exhort you that ye should contend earnestly for the faith which was once delivered to the saints." 1 Cor. i, 10; xii, 25. Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions (schisms, margin) among you; but that ye be perfectly joined together in the same mind, and in the same judgment. We do believe that Bro. Chapin's present course is directly opposed to all these plain declarations of the word of God. S. B. CRAIG.

JONA. LAMSON.
J. B. LAMSON.

Clarkson, Jan. 4th, 1854.

THERE is still the small sum of \$52,96 behind on the *Review*. Until this is made up, the *Review* may not be expected regularly every week. There are a few faithful ones who stand ready to make up the lack; but as they have already done much for the Office, and will need their means to sustain traveling brethren, and to circulate books, we hope they will not send large donations for the *Review*. Let it be sustained by its readers. Wake up, scattered friends, act your part, and have a weekly paper, free from embarrassments. The expense of the *Review* weekly is \$55 for each number; semi-monthly, (adding a week's rent,) \$60.

THE REVIEW AND HERALD. ROCHESTER, THIRD-DAY, JAN. 10, 1854.

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NEW TRACTS.

SOLEMN APPEAL. The subject of this Tract is from a Pamphlet entitled, A solemn Appeal to Ministers and Churches, especially to those of the Baptist Denomination, relative to the Speedy Coming of Christ; by J. B. Cook; published by J. V. Himes, Boston, in 1843. It is an excellent little work to circulate, especially, where the hope of the gospel has not been set before the people—32 pages—price \$1.50 per 100.

THE SABBATH. The only reason presented by the Advent Watchman for the Seventh-day Sabbath, Reviewed by P. Miller, Jr. This little work is designed to correct the common error relative to the design of the Lord's Sabbath. Let it be briskly circulated.—16 pages—price 75 cents per 100—24 pages, on nice paper with an appendix—\$1.15 per 100.

SUPPLEMENT to the Christian Experience and Views of E. G. White—52 pages, on nice paper—price 6 cents.

To Correspondents.

- 1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters. 2. Be careful to write all names of persons and places, plainly and distinctly. 3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office. 4. When the direction of a paper is to be changed, do not forget to name the Office to which it has been sent. 5. Let everything be stated explicitly, and in as few words as will express the writer's meaning. 6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God, as some do. If the above directions are complied with, we shall be saved much time and perplexity, and be less liable to mistakes in transacting the business of the Office.

Publications.

- THE Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent. Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent. A Refutation of the Claims of Sunday keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent. The Sabbath by "Elihu"—16 pages—price 1 cent—Volume I, II and III of the REVIEW, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III. Youth's Instructor, Vol. I, in paper covers—price 25 cents. Signs of the Times—124 pages—price 8 cents—postage 1 cent. Our collection of Advent and Sabbath Hymns, with the Supplement bound with it—144 pages—price 30 cents—postage 5 cents. Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents. THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2.

Business.

- J. N. LOUGHBOROUGH.—The Chart was mailed to Willis Gay as ordered. We sent your package of Books by Express, the 2d. S. T. CRANSON.—Your letter of Nov. 22d was mislaid. See receipts in this number. C. B.—The Hymn Books have been sent to T. I. G. H. LYON.—We sent a box of Books by Express, the 3d. P. MILLER JR.—Books sent the 5th. F. WHEELER.—We do not receipt money received for books in the REVIEW. The amount should be stated in the letter, then the receipt of the letter is sufficient. BAN. STEPHENSON and HALL. Your appointment came too late to be inserted in the last REVIEW, and this number is too late for the appointment.

Letters.

- J. N. Loughborough 3, J. M. McLellan, J. B. Frisbie, R. F. Cottrell, R. G. Lockwood, A. A. Dodge, P. Miller Jr., N. A. Hollis, C. Bates, J. N. Andrews, A. Avery, T. R. Sheldon, T. I. Giddings, D. Kent, R. Hicks, H. Winslow, J. Baker, H. G. Church, E. A. Poole, O. Hewett, F. Wheeler, F. H. Howland.

Receipts.

- J. Martin, J. N. Loughborough, J. Briggs, N. A. Gale, M. G. Kendall, C. Spaulding, A. Mitchell, J. Whitmore, J. E. Kellogg, C. K. Farnsworth, J. M. Stephenson, S. Aldrich, A. Childs, J. Birdieough, T. Wright, P. Hall, N. Knight, a Friend, N. Rublee, M. E. Towzer, P. Miller Jr., D. Phillips, G. W. Baker, A. Stillman, M. Boyer, J. S. Cottrell, J. R. Erringer, S. Miller, Wm. Peabody, M. Roberts, A. Whitford, W. Baldwin, E. Clark, J. M. Porter, R. Ralph, A. Belden, each \$1. A. S. Coburn, E. S. Sheffield, J. Aldrich, S. W. Flanders, I. Williams, I. Cornell, E. Davis, J. H. Waggoner, E. Thayer, S. P. Swan, S. Harriman, Wm. H. Brigham, M. North, Sr. Cole each \$2. L. J. Richmond, L. W. Nuttall, H. Spencer, J. Byington, each \$3. H. Lyon, \$4. Br. Below, L. Sullaway, J. P. Kellogg, each \$5. H. E. Curtiss, \$8. P. B. Breed, L. Johnson, P. Barrows, G. Walker, E. Goodwin, each \$1.50. M. Hole, R. Lockwood, each \$1.25. P. Cranston, H. Wheeler, G. Sanders, S. Rogers, Z. Brooks, W. Godsmarsh, S. H. Boyd, J. H. Cottrell, J. A. Loughhead, each \$0.50. S. Woodhull, J. A. Parmelee, each \$0.75. M. S. Avery \$2.70. J. Wilcox \$1.82. S. Lanphear \$1.56. W. H. Stewart \$0.62. A. B. Pearsall \$0.25.

Table listing various articles and their page numbers, including: A Reproof, Admonitions to Parents, A Weekly Paper, Awake, Authority for keeping First-day, A Letter to the Disciples, &c., A Sabbath Lecture, A Challenge, Adam Clarke's Note, A few Reasons why we are not under the Law, A Word for the Sabbath, An Enemy hath done this, A Prayer for Guidance, Advent Harbinger—No Sabbath, An Antidote for Error, A True Picture, An Exhortation, A True Solace, A Discourse, A Solemn Appeal, A Bible Course, Bro. Monroe's Article, Bro. Richmond and the Harbinger, Babylon might have been Healed, Be Faithful, By their Fruits ye shall know them, Babel—Babylon, Brethren Pray for us, Brethren in Wisconsin, Blessed are they that Mourn, Connection between the 70 weeks and 2300 days, Clarkson Conference, Clarkson Meeting, Call to Rememberance the former Days, Copied from the Review, Christ's Coming into his Kingdom, Confession of Faults, Communication from Bro. Warren, Divine appointment of the Seventh day, Does the Law of the Sabbath bind us, Dialogue at the gate of Heaven, Despise not Prophesying, Distinction between the Sabbath of the Lord and the Sabbaths of the Jews, Desiring the Lord's Coming, Essential to Salvation, Eastern Tour, Exorcism by Holy Water a Failure, Endurance, Faith, From Advent Herald and Morning Watch, False Christs, Gifts of the Gospel Church, Gospel Union, Gospel Order, Gathering with Jesus, Good Testimony, Have any of the Rulers and Pharisees believed on him, How far from Home, How to suffer with Christ, I shall like it Exceedingly, I'll Trust in Thee, Importance of Obedience, Immortality—Spirit Rappings, Importance of the Sabbath, Influence of the Sabbath, &c., Joy Cometh, Keep Awake, Letter to the Editor of the Harbinger, Letter from J. B. Frisbie, Lines, Letter from Bro. Day, Look up, Letter to Everybody, Letter from J. B. Cook to F. G. Brown, Letter from Bro. Waggoner, Looking Forward, Letter from Bro. Loughborough, Love not the World, Light is sown for the Righteous, Mountain Cove Community, Misrepresentations, Movements of the Nations, Mutual Love, My Lord Delayeth His Coming, Not stepping in the dark, No Position, Note of Warning, Narrative of recent events, No Rest, New Works, Onward, Opponents in confusion on the Sabbath Question, Our Words, Obituary, Perversion, Probation after the Second Advent, Proving too much, Prophecies of the time of the end can be understood, &c.

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THE REVIEW AND HERALD

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TERMS—We make no charges. Those who wish to pay only the cost of one copy of the REVIEW, (as some choose to do,) may pay \$1.50 a year. Canada subscribers, \$1.75, when the postage is pre-paid. 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.)