

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."

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THE WARNING VOICE

—OF—

TIME AND PROPHECY.

BY URIAH SMITH.

Part II.

HAIL Blessed Hope! fair daughter of the skies!
Whose lustrous wings with holy radiance glow,
And o'er whose brow the circling halo plays;
Who, with excessive glory dipped from Heaven's
Great fount of bliss, dimmest the things of earth,
And ever through Time's dun and shadowy vale,
On to the glorious restitution, and—
The Paradise of God—the hills of rest—
Pointest the Pilgrim's eye, cheering the way,—
Now doubly cheer, and smoothe their rugged path;
Now of its piercing sting rob every thorn,
And blunt the dart of disappointment keen;
Them stumbling raise, and drooping animate,
And to sustain each trial them assist;
With healing balm their open wounds restore,
Their weakness aid, and sinking spirits buoy,
And in their breasts untiring vigor plant,
Till they those scenes, to which thy beauty points,
Shall reach, at last, and rest forevermore.

This is the Christian's hope; and this e'er since
By sin man first eclipsed the sun of life,
And brought up dark the heavy glooms of death,
Wrapping the earth in deepest, doleful night,—
This in the Christian's heart, while struggling on,
Groping his way through Time's dark wilderness,
Has ever forward to an endless day—
The glorious light of heaven—pointed serene.
With this sustained, the willing martyr, oft,
Has stood amid the fierce devouring flames,
Nor felt their pangs—in holy visions wrapt.
And pointing to the gem-encircled crowns,
That, like a glory galaxy, surround
The resurrection morn, robs the dark tomb
Of all its terror, and of victory, death.

On this relying, and by this inspired,
Supported, strengthened, cheered with courage on,
Still firm they stood, who disappointment's shock,
Heavy and crushing had so bravely borne,
And round their faith still sacred guard preserved.
For this had they renounced a worldly name,
Honor and wealth and every earthly joy,
And moved far out, in expectation high,
To meet their King; and now, when trials came,
And keen affliction's furnace fiery burned,
'Twas meet that to the Blessed Hope they still
Should cling; and though thick darkness for awhile
Their way encompass, and their vision close,
Keep strong their confidence in God, nor think
Him of his promises forgetful now,
Or yet, in strength, unable to perform.
And well they did thus steadfast to endure;
For soon amid the dark encircling clouds,
To cheer their hearts, and guide their steps aright,
The angel-form of Truth again was seen.

Many the paths, and devious, that, ere now,
Had been sought out; paths that led darkling on
Wide from the way of truth: these had been sought
By many, and by many entered far,
As paths of light, but leading ever on
From dark to darker, gloom to gloomier still.
And this they might have seen, and back retraced
Their steps of error; but they still pursued

Illusions vain, saying they had the truth,
And had the light; pretensions strange and wild,
Since it was but the false, deceptive glare
Of Satan's torch-lights, shining to deceive.
And is the reason asked why thus they moved?—
Because in trial's hour, dark and severe,
When for awhile obscurity and night
Their steps enveloped, and their pathway hid,
They leaned on earthly aid,—most needful then
Of aid, support, and guidance, from above,—
Relied on worldly wisdom to mark out
The path of truth, and henceforth lead their steps.
Not trusting, or forgetting then, that God,
Would in due time, his own expounder prove,
In his own order make all clear again;
But on the words of men depended, sole,
All that was dark to lighten, doubt to clear,
And trusted to themselves to go aright.
Thus moving, wide they erred, as likeliest was;
And missed, of truth, the straight and narrow path;
For human wisdom with contortions wild,
And ill-yoked fancies, groped through many a way
Devious and blind, and wrought strange theories out;
Nor was each way its followers wanting, or
Each theory advocates; sincere, perhaps,
But fearfully misled.

So was the band,
Once firm in unity, and strong in love,
And moving in harmonious numbers on,
Divided, now, and torn, and scattered far;
By those, who, at the first unwelcome shock,
With mad infatuation turned them back,—
Not more than by slow-paced divisions, which,
Through the short lapse of time crept numerous in,
And wrought sad fissures in their bonds of faith.
Yet still those firm, and trusting few remained,
Who, to receive aught that bore not the stamp,
The seal of living truth, firmly refused;
Patient to wait God's own appointed time
His cause to move and lead them on again.
And soon that time drew on nor lingered more;
When, through the gloom, the angel-form of Truth,
Appearing, brought them joy, and beck'ning, showed,
That on, right onward still, their journey lay.

Praise God for light ye saints! ye faithful few!
For light and truth your voices lift in praise,
And ceaseless thanks; light from God's holy Word,
When all around was dark, unseen and blank,—
God's holy Word a lamp to lighten still!—
Unerring, holy light! to break the gloom
And ever onward gild the path of truth.
Lo! now the thick'ning clouds begin to break,
Beyond which other clouds shall never rise;
Henceforward now your rising path grows bright;
The last deep gloom that ever will enshroud
Your earnest steps, or check your holy zeal,
From either hand retiring, rolls away
Its heavy folds, and leaves your future course
For ever clear; rise, then, and wend thy way
From out the vale of darkness, moving up
The hill of truth, and larger prospect there
Shall greet thy vision; there shall ye behold,
Tinged with a heavenly light, that will admit
No shade of error, all thy journeyings
Thus far, and at one view, the way-marks, all,
Upon thy pathway set.

The past is safe!
Time with his iron pen, unerring, has,

In characters indelible inscribed,
On his eternal scroll, its every act,
And move, and step in order as they were;
And those who wish t' obliterate them now,
Or have them thought as meaningless and small,
May wish and vainly wish, and with the sands
Of error scour, and scour in vain, and strive
To blot them out; they only will bring forth
The characters more bright and clearer still.
They were not small, or meaningless, those moves
Along our journey, they were mighty moves,
Deep fraught with meaning, mighty in effect,
Which felt will be through all eternity.
Nor are Time's records, only, seen through these,
Or his voice only heard; for Prophecy
In concert joined, and with him step by step,
And hand in hand, moved on, and there has left,
With his past scenes, predictions verified.

'Tis not in vain that ye have toiled thus far,
Nor are your labors, known amid the past,
Useless, as things that have accomplished nought.
Much has been done, for ever done, and well;
And much accomplished in its proper time,
And proper order, once for all fulfilled.
Now wisdom learn from past experience,
And in each onward move, and impulse given,
Behold the hand of God that ordered all;
And learn through all our course, the stream of time
Has fast been narrowing down, and God's great work
Resistless moving on,—his mighty plans
Rolling with ceaseless certainty unto
Their great fulfillment, final and complete.

Th' appointed days expired! and think ye now,
Because to man no outward move appeared,
The words of God's eternal wisdom failed?
His plans proved fruitless? or his purpose vain?
Not so! a great and mighty change there came,
And, in fulfillment of God's certain will,
A mighty work, and great, was there performed.
For our High Priest, the Holiest entered then,—
The Holiest of the Tabernacle true,—
And verified God's word, eternal, stood,
That cleaved should then the Sanctuary be.

No proof had yet been given, or reason found—
Nor was, indeed, much proof or reason sought,
Or thoroughly the question e'er discussed,
Taking for granted what they should have proved,—
Why earth, or portions, aught, of earth, should be
A Sanctuary called, a holy place;
Nor could aught in God's sacred Word be found,
Substantial evidence, that it was so,
Or e'en a place where once it thus was named.
But while we saw it not, our learned foes,
Searching through every nook of hidden lore,
For some objection, valid, to our cause—
Some which would stand alone,—this missed withal,
Nor ever once, on this, presumed attack.

But on the Word of God, firm rock of truth,
We might have laid foundation surer, far,
On which to rest our hope; and might have learned
That Heaven contained the Tabernacle true,
By God, not man, a Sanctuary pitched;
Of which the earthly house, the typical,
Was but a pattern given, whose services

¹ Heb. viii, 2.

And ministrations all th' example served,
And shadow of the heavenly things themselves.

Great was the change when first the type, on earth,
Its antitype, in Heaven, reached, and there,
Thenceforward, were its services performed.—
So now the change was great, which was commenced
The final work, and short, remaining, sole,
To once for all the Sanctuary cleanse,
And seal the destinies of all mankind.
Which done, will Christ a second time appear,
His saints to crown with everlasting joy.

Then has no tittle failed, tittle or jot,
So far, of God's immutable decrees.
For man's short foresight Time has made amends,
And taught that in the event, and not in time
Lay the mistake, corrected plainly now.
Thus far has God sustained and led us on,
His hand has guided and his Spirit cheered;
His is the glorious truth and will prevail;
More have we now, our whole belief to claim,
More to encourage, and of truth assure,
And in our hearts undying hope inspire,
Than ever yet upon our vision rose;
For we have seen, with our own eyes have seen,
Prophetic words fulfilled, and scenes foretold,
Accomplished,—all, God's plans developing,—
Scenes, but the short forerunners of the great,
And final consummation soon to be;
And with a thrill of joy, and gladdened heart,—
Emerging from the vale of doubt and gloom—
We now behold that still our course was right,
Right in all leading fundamental truth,
And in our earnest toil, through days gone by,
In word and deed we did God's holy will.

Two angels, forth from God commissioned, to
Make known to slumbering guilty man his will,
Have loud through heaven their messages proclaimed,
Fulfilled their mission, and their work is done.
A third yet follows them—a third and last—¹
To man a final call of mercy given—
In whose loud voice, warning of woe to come,
An obstinate, and blinded world may read,
In letters of vindictive wrath, their doom:
"If any man the beast shall worship, and
In hand or forehead shall his mark receive,
The same the wine of God's unmingled wrath
Shall drink, wrath without mixture poured into
His cup of indignation, and with fire
And brimstone, in the presence of the Lamb,
And of the holy angels, shall he there
Tormented be, and rest not day nor night,
Who serve the beast, and who his image serve,
And of his name the fatal mark receive.
Here is the patience of the waiting saints;
Lo! here are they who God's commandments keep,
And keep the faith of Jesus Christ the Son."

The holy Seer, upon the lonely isle
Of Patmos, tranced in vision, saw the years,
The future years, of earth before him pass:
And 'neath prophetic symbols spanned events,
Most prominent along the stream of time,
The mighty offspring of unceasing change,
Of revolution, anarchy, and war,
That fill earth's catalogue of woe and death.
So has he given, in panoramic view,
Kingdoms and thrones, and empires, men of sin,
And powers of darkness working mightily,
And warring 'gainst the saints of God most high—
Has given that men might listen, and learn, and be
Instructed of events now soon to come.

"I stood upon the sea-sands, and behold, ²
Up from the rolling sea, a beast arose;
And seven heads it had, and had ten horns,
And bore ten crowns thereon, and on its heads,
Were daring written names of blasphemy.
And unto it was given a mouth to speak

Great things and blasphemous, and bold, against
The God of Heaven, his name and Tabernacle
To desecrate and them, above, that dwell.
And power upon the saints to him was given
To wage relentless war, and overcome.
And all on earth that dwell, whose names
In the Lamb's book of life are written not,
Shall worship him—to him the knee shall bow."

Time in his onward march, with outline bold,
Has this destroying power (thus symbolized)
Developed in proportion strong and full.
The world beheld it, when the world beheld
The man of sin revealed, and saw the power
Of Papacy, bold and blasphemous rise,
And over all that may be called of God
Himself exalt, and raise against the saints
A bloody arm of persecution strong.

"And lo, another beast I then beheld,
Out from the earth arise; and like a lamb
Two horns he had, but as a dragon spake.
And he great wonders doeth, e'en to bring
Fire down from heaven to earth in sight of men.
And by those miracles which he had power
Before the beast to do, deceiveth them
That dwell upon the earth, that to the beast
They should an image make, and causeth all
Both small and great, rich, poor, and bond and free,
In their right hand or in their foreheads bold
To bear a mark, and none save only such
As bore his mark or name might buy or sell."

So will the powers of darkness league their bands,
Combine their forces, and with rule most strong,
With laws and with decrees, compel mankind
Themselves t' array against the God of Heaven.

With two horns like a lamb a beast arose—
So with two leading forms a power has risen,
Two fundamental principles, than which
In all the earth none can be found more mild,
More lamb-like in their outward form and name.
A land of freedom, pillared on the broad
And open basis of equality;
A land reposing 'neath the gentle sway
Of civil and religious liberty.
Lamb-like in form, is there no dragon-voice
Heard in our land? no notes that harshly grate
Upon the ear of mercy, love and truth?
And put humanity to open shame?
Let the united cry of millions tell,—
Millions that groan beneath oppression's rod,
Beneath the sin-forged chains of slavery,
Robbed of their rights, to brutes degraded down,
And soul and body bound to other's will,—
Let their united cries, and tears, and groans,
That daily rise, and call aloud on Heaven
For vengeance, answer; let the Slave reply.

O land of boasted freedom! thou hast given
The lie to all thy loud professions, fair,
Of justice, liberty and equal rights;
And thou hast set a foul and heinous blot
Upon the sacred page of liberty;
And whilst thou trafficest in souls of men,
Thou hurl'st defiance, proud, in face of Heaven
Soon to be answered with avenging doom.

More fully, soon, shall yet this dragon-voice
Developed be, and louder yet shall speak;
More fully as the consummation nears,
And all the wicked, wicked become,
The good more good, more holy, just and pure;
When he against the followers of truth
Shall lift his voice and vent his furious rage.

Whoe'er the beast shall worship, and his mark
Receive, the vials of God's wrath shall drink;
Here is the patience of the saints, and they
Who God's commandments keep and faith of Christ.

In his high daring, and exalted pride,
The man of sin in rivalry of Heaven's
Unchanged and fixed decrees, has fabrics reared

With his seal sealed, stamped and accredited;
For he has aimed a fierce and deadly blow
Against Jehovah's just and holy law.

God, in the beautiful order of his works,
Guided by wisdom infinite, and love,
Supreme, to man, gave him a day of rest.

The first six days of time were all complete,
Each with its list of the Almighty's works,
And, fair, creation stood, a monument
Of his eternal and unbounded power.—
Six days were past; the seventh came and brought
Quiet through all the earth; for her
Creator rested; yea, the seventh came,
And from a God of holiness and love,
Of purity and righteousness and truth,
Received a blessing, and by him was claimed,
Above all days, his own; and on its brow
He placed his sacred seal, and hallowed it.
Illustrious, thus, the holy Sabbath stands;
Link most divine, connecting earth with Heaven;
A sacred chain, inseparably inwove,
With man and time, God and eternity.
Illustrious, thus, the holy Sabbath stands;
Fair in its glorious origin, divine;
And to mankind a bright attendant given,
To shed o'er them its blessings through all time;
And as each weekly circle fast revolves
Down Time's swift current, point the world to Him,
Who, from the void, made heaven and earth, and prove,
A glad remembrancer of God to man.

Nor only thus: on Sinai's cloudy top,
The Sovereign Monarch of the universe
Came down; lightnings and rolling thunders deep,
Clouds, and the mighty trumpet's swelling tone,
Were his majestic heralds; and before
The awful presence of its Maker, earth
From all her lowest depths recoiled and shook—
He spake: and while all Nature veiled her face
Before his mighty majesty, made known
His law to man,—his ten commandments sure.
And thus, in plainest terms, as is most just
To herald mightiest truth, this precept ran:
"The Sabbath-day remember: in six days
Shalt thou thy labor do, and all thy work;
The seventh is the Sabbath of thy God;
Then shalt thou rest, and all within thy gates:
For in six days the Lord made heaven, and earth,
And sea, and all therein, and on the seventh,
Rested from all his work; wherefore, the Lord
Then blessed the Sabbath-day and hallowed it."

So clear has God made known his will to man;
So firm established his eternal law.
And his beloved Son, when he came down
To walk with men, on earth, in mortal form,
And offer pardon to their fallen state,
In accents mild, declared, of righteousness
And truth, "Think not that to destroy the law,
Or prophets is my aim; not to destroy,
But to fulfill, I come." So will they stand,
God's precepts, all, immutable, and just;
And when exhausted are the years of time,
Then coeternal with eternity,
Will they remain, throughout God's realm adored.

Satan's vicegerent on this sin-cursed earth,
Here aims, malicious, with his poisonous dart,
And lifts his viperous tongue, blaspheming God,
And Heaven, and loud, in lying phrase, most bold,
Proclaims to earth with all her tribes and tongues,
"Changed is the Sabbath: and no longer, now,
The seventh, but the first day shall ye keep."
Change most absurd, most villainously false,
Satan's most artful scheme to turn mankind
Away from God, and most successful too.
The mass of all the multitudes of earth,
O wondrous strange! have lent a listening ear,
And sanction by their works the lawless act;
Cling to the change, cling most tenaciously,
And worst of all, strangest, and most absurd,

¹ Rev. xlv, 9. ² Rev. xiii.

Most opposite to reason, light and truth,
They, in their blinded, bigotry, maintain,
That God has done it.

God has plain declared,
I never change. The world aloud proclaims,
Proclaims by practice which the loudest speaks,
That he has changed. He, in his truth, affirms,
I will not alter what my lips have spoke.
The world returns, by word and practice, both,
That he has altered his eternal law.
But still do they with bland hypocrisy,
Profess to follow Christ, and follow truth;
But to their own profession give the lie,
And to their God, and heap up for themselves
Treasures of wrath against the latter day:
Low to an institution of the beast
Bow down, but slight the Royal law;—intent,
In hand or forehead, to receive his mark,
But shun the seal, the holy seal of God.

So lies mankind deep buried up in sin;
So in a thousand forms of error steeped.
God in his infinite mercy, once again,
Sends them a warning ere his anger comes.
And while is heard the loud third angel's voice,
Now rolling forth its burden on the world,
All who have ears to hear, so let them hear.
'Tis the last call that ever shall be heard
From mercy's lips; when this shall cease, there comes
A dismal, doleful night, in which will gleam
No ray of pardon for a fated world.
Closed then shall be, for aye, probation's book;
And the appointed ministers of God's
Dark vengeance, rise and execute his will.
'Tis the last call a guilty world shall hear;
This will the straight, the separating line,
Between those who their God shall serve, and those
Who serve him not, bold and distinctly draw.—
The final gathering call, that shall search out
The lost and scattered sheep, who wander now,
Without a shepherd on the mountains drear,
That bids each soul return, where'er the flock
Were driven in the dark and cloudy day—
That shall unite in unity of faith,
A remnant, tried, and faithful to their King;
Who keep his words, his statutes and his laws;
Who o'er the beast victorious, shall at last,
Enter the City through its pearly gates,
And taste the marriage supper of the Lamb.

[To be continued.]

SOLEMN REVIEW OF THE SABBATH.

[The following article, in pamphlet form, was placed in our hands a short time since by one of the brethren. It was probably, written some years since, though the precise time is not known, no date being given, and it bears simply the signature of "ELIHU." It is, however, an excellent article, and our readers will peruse it with interest.]

In reviewing the subject of "the Sabbath," I design not to follow any previous writer; but simply, plainly, and briefly, to convince sinners of sin, let their profession be what it may. And this I hope and pray may be done without giving offence to those who love the truth more than error: for God has many servants on earth, who would gladly exchange error for truth, and many who do exchange their former traditions for the precious and everlasting truths of God as contained in his Word.

Now the New Testament witnesses to the law and the prophets: and that book is said to have been written thus: Matthew's gospel, six years after the resurrection of Christ. Mark's gospel, ten years after the church commenced. Luke's gospel, twenty-eight years after. John's gospel, sixty-three years after. The Acts of the Apostles, thirty years after.—The Epistle to the Romans, and two to the Corinthians and Galatians, twenty-four years after. Ephesians, Colossians and Hebrews, twenty-nine years.—To Timothy, Titus and the second Epistle of Peter, thirty years. The Revelation of John, sixty-one years. His three epistles, about sixty-five years after

the resurrection, and after the church had properly commenced. And it is easy for us to understand how these apostles understood and practiced, with regard to the Sabbath; and they are the "foundation" next after Christ himself. Therefore if there was any such institution known and frequently spoken of in the church as "Sabbath," in those different ages of the church, we can easily know what then was meant by it. Some say if we keep the seventh day of the week, we shall keep a "Jewish Sabbath!" Well, we have no Saviour to trust in but Jesus Christ, who was according to the flesh a Jew—no other apostles and prophets but Jewish—no other than Jewish Scriptures, and indeed, Jesus said himself, that "salvation is of the Jews." John iv, 22. And what did the writer of the New Testament mean by the words "Sabbath" and the Sabbath day?

What did Matthew mean in the 6th year of the Christian church? He certainly did not mean the first day of the week, but he meant the day before the first day of the week. See Matt. xxviii, 1. He meant what all other Jewish writers ever meant: viz: "the seventh day is the Sabbath of the Lord thy God." But neither Matthew nor any of the Apostles ever told us a word about the Sabbath being changed from the seventh to the first day of the week. Now if the scriptures cannot be broken, but every where mean one and the same thing, viz: "The seventh day is the Sabbath of the Lord," then if ministers contradict this, and say the seventh day is not the Sabbath of the Lord, but the first day of the week is the Sabbath, will they not in this bear witness clearly and positively against themselves, unless they bring forward the chapter and verse where God commanded the Sabbath to be changed? What did Mark mean by the word Sabbath? He meant, also, that the Sabbath was the day before the first day of the week. Chap. xvi, 1, 2. Surely if the Sabbath had been changed at the resurrection of Christ, Mark would have known it within ten years afterwards. What did Luke mean who wrote twenty-eight years after the resurrection of Christ? He also meant that the Sabbath was the day before the first day of the week: for he says that the women who prepared the ointment, rested the Sabbath day according to the commandment. Chap. xxiii, 56. Thus Luke understood the words, the "Sabbath day" in the 58th year of the Christian era to mean the day immediately preceding the first day of the week. How did John understand this subject in the 63rd year of the Christian church? He not only speaks of the Sabbath day as the others did, but he shows plainly that the first day of the week was considered a business day by the disciples after the resurrection. John xx, 1. See also Luke xxiv, 13. But what did the writer of the Acts of the Apostles mean by the word Sabbath, and the Sabbath day thirty years after the Christian church was fully commenced? In writing he often mentions the Sabbath and once mentions the first day of the week, as meaning quite another thing in plain distinction from the Sabbath. Acts xiii, 14, 42, 44. Chap. xx, 7. The practice of the Jews was then as it is now, to meet in the synagogue on the seventh day. And again the next Sabbath day came almost the whole city together to hear the word of God. He does not say this was the Jewish sabbath, but the Sabbath day; this was the seventh day; and the first day of the week was not then known as a Sabbath by this writer; because he says the next Sabbath day the Jews and Gentiles most all came together again. I say there would not have been any next Sabbath in the week till the next seventh day. Again, [Acts xvi, 13.] "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made. He does not say on the Jewish, nor on one of the sabbaths, as though there were two sabbaths then, but on the Sabbath, i. e. the seventh day, as understood by all the Jewish writers, to this day. Again, [Chap. xvii, 2.] Paul, as his manner was, went in among the Jews, and three Sabbath days reasoned with them out of the scriptures. Thus have I proved that the Apos-

ties of Christ, understood that one day in the week should be called the Sabbath day, and further, I have proved that this day was the day before the first day of the week, which is the seventh day; and you cannot deny it, nor by the Scriptures disprove it; consequently if the apostles of our Lord always called the seventh day the Sabbath day, six, ten, twenty-eight, thirty, and sixty-three years after the church was fully commenced, then it must be the Sabbath day now. And every one of the Lord's ministers who call any other day the Sabbath besides the one so called by the writers of the New Testament, gives it a title which is no where found in the Scriptures; for when they say the Sabbath day, they mean something very different from what the New Testament means. It is already proved that the apostles called the seventh day, or the day before the first day of the week, the Sabbath, and the Sabbath day for many years after the church was fully commenced.

Now we are to show what sin is; and we are not left to guess at it, or to suppose it; but we have a given rule to know with certainty what constitutes sin. "By the law" then "is the knowledge of sin;" by what law was the knowledge of sin twenty-four years after the resurrection of Christ? *Ans.* The very same law that was given when it was said, "Thou shalt not covet." The law, then, by which sin is known, is the ten commandments, and you cannot deny it!—This law saith, the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it. Ex. xx, 10, 11. Now until this law is altered or abrogated (and Christ says he "came not to destroy the law!") by the same power that enacted it—a wilful transgression of it is a wilful sin! let your profession be what it may; for sin is the transgression of the law. He that offends in one point, or in one of these commandments, is guilty of all, i. e. is a transgressor of the law, a sinner in the sight of God. Now a regenerated soul, a true hearted Christian, says with Paul "I delight in the law of God after the inward man. The law is holy, the commandment holy and just and good." And any person who is not willing to keep the commands of God, when plainly understood, has still a carnal mind, which is not "subject to the law of God, neither indeed can be." Will you say this is judging too hard, or this is a hard saying, who can bear it? I wish to judge no man; but the word that the Lord hath spoken the same shall judge you in the last day. John xii, 48. "As many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. Rom. ii, 12, 16." Then those who shall hold the truth in unrighteousness, those who pretend to keep the law differently from what God appointed it, those who, in fact, lay aside the commandments of God, (the seventh day or any other command) and teach for doctrine the commandments of men, (the first day instead of the seventh,) such, the Word says, are vain worshipers. Mark vii, 7. But you say it makes no difference which day is kept or called the Sabbath day, provided we keep one seventh part of the time! This is not correct, because God never said so. God is not to be mocked in this way!! He has been very good and kind to make the Sabbath for man—to appoint the day and the particular time of the day, when the Sabbath is to commence, and when it is to end; it is the seventh day in order from the creation—the seventh day in the creation: and he said "From even till even shall ye celebrate your sabbaths; as the evening and the morning were reckoned for the day. God did not leave this subject undecided, so that his people would appoint different days, and then for every one to call his own, the Sabbath day! But God blessed and sanctified the seventh day, and proved that particular day to be designated by him, in the face and eyes of about six hundred thousand witnesses, by a miracle

directly from heaven, in withholding the manna on that day, and in giving the food for that day on the day before; and you cannot deny it, or disprove it! Again, you say, how shall we know which is the seventh day? I answer, do you wish to know? Then ask the Jews, for God has committed the lively oracles to them, and then scattered them among all nations! Do you know when the first day of the week comes? Well, the Sabbath day is always the day before the first day of the week. Matt. xxviii, 1. But you may say do not the majority of honest hearted Christians keep the first day of the week? and have they not for centuries done common labor on the seventh day, and observed the first in obedience to the fourth command, and still been honest in their motives, and living Christians? I answer, what is that to us? so long as the true light of the Sabbath did not come to their minds? * * *

Now we certainly know what sin is; not by what popular writers say—not by the popular traditions of our fathers—not altogether by our own feelings; but by the law of God is this knowledge; for sin is the transgression of the law; and all who have the law of God, have an infallible and an everlasting rule, to know what sin is! "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." And now if thou art a wilful, weekly transgressor of the law of God, then by the law is the knowledge that thou art a wilful sinner before God! But if thou art an ignorant transgressor of the law of God, then by the law is the knowledge that thou art an ignorant sinner before God. To say nothing of presumptuous sins, I say, if thou hast ignorantly sinned, then repent and reform, and God will heal you. Lev. iv, 2, 13. By the law of God then is the clear knowledge of sin. I speak to you (Protestant) who keep the Sunday, a day formerly dedicated to the worship of the Sun, by the Pagans; and afterwards brought into the church by Constantine and Roman Catholics, and called the christian sabbath, a name never known for the first day of the week by any of the writers of the New Testament. I speak to you Protestants and ask you if you have any given rule to know what sin is? Have you any certain rule to know whether Roman Catholics sin, or not, in bowing down to images?—They say, they do not sin! you say you know they do sin! but how do you know it is sin to bow down to images when they say it is not sin? Answer. By the law, you say, you know this is sin, and you know it by no other rule; for you "had not known sin but by the law." Well, by the same rule, I know what sin is. You say it is not sin to work and do common labor on the seventh day.

But we know not by your assertion, but by the law, whether you sin or not. You say you know by the law that it is sin to bow down to images. I say, (by your own rule) I know by the law, that it is sin to do common labor on the seventh day; and you cannot deny it! And if you know it is the duty of Roman Catholics to repent of their sins for transgressing the second command; then I know it is also your duty to repent of your sins for transgressing the fourth command. He that said thou shalt not kill—thou shalt not steal—thou shalt not bow down to images, neither serve them &c., also said, "The seventh day is the Sabbath of the Lord thy God." I would that you could see the weakness of your argument, viz: that one seventh part of time, was meant in the law, without regard to any particular day. In this you make the commandments of God of no effect through your tradition! Yea, you make void that part of the command which says "The seventh day is the Sabbath of the Lord thy God." We read not that the Lord blessed the seventh part of the time, or the Sabbath institution, as you say, but the seventh day, in particular. Why do you wish to take out and make void this part of the fourth command? When Christ hath said "Till heaven and earth pass away, one jot or tittle shall in no wise pass from the law." It was just as necessary that the particular day should be designated as it was that there should be a Sabbath made for man. It would not have been according to the Divine Wisdom, to have said thou

shalt keep one seventh part of the time or one whole day in seven, because this would have left mankind in as much confusion as your theory could have made them! One might have kept one day and another the next, till seven sabbaths might have been kept in one family. Thus much for your seventh part of time.

Suppose a parent should command his child to do a certain piece of labor on a certain day, and the child should without any just cause neglect to perform the labor on the day specified, and should perform it on the next day. Would this show any respect for the authority of his parent, or would the parent approve such conduct in his child? You must say no. Or if a governor should command all the military to do duty two days in the year, and for each one to select his own days, there would be as much wisdom in this, as in your seventh part of time, for the Sabbath of the Lord. God is not the author of confusion, but of order. While your theory of one seventh part of time, or one whole day in seven, instead of the seventh day, impeaches the Divine Wisdom, and makes God the author of confusion. Thus your theory, not the law of God, leads to anarchy and confusion, and the observance of no Sabbath; and you cannot deny it.—What reasonable objection have you to the law of God? What fault can you find with it, just as it stands? Have you wisdom enough to alter it for the better? "The law of the Lord is perfect converting the soul." Ps. xix, 7. Yea, it is so perfect that it has already converted the souls of many, even from the doctrines and commandments of men, to keep the Sabbath of the Lord, and I trust in God that it will convert many more. Because the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes—more to be desired are they than gold, yea than much fine gold, sweeter than honey and the honey comb—Verses 8, 10. Wherefore the law is holy, and the commandment holy, and just and good. For I (Paul) delight in the law of God after the inward man. Reader, dost thou delight in the law of God after the inward man? If not, thy soul should be converted, by praying for the law of God to be put into thy heart, and written in thy mind. But if the law of God is already thy delight, then why not be reconciled to it? Why not be subject to it just as it stands? Why wish to make void one jot or tittle of it? I do not present the law for justification; but as a perfect rule of right, in this life; 1st, between man and his Creator: 2d, between man and his fellow man. Therefore, "whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven. But whosoever shall do and teach them shall be called great in the kingdom of heaven."

The Westminster Divines, found contradicting the writer of the Acts of the Apostles.

These divines say, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath. 1. Luke (the writer of the Acts of the Apostles,) says, [Acts xiii, 14,] "Paul and his company went into a synagogue of the Jews on the Sabbath day." This was, according to our account, A. D. 45, and twelve years after the resurrection of Christ. Luke says this was on the Sabbath day, then at this time. But the divines say, this was not on the Sabbath day at that time, but on Saturday, and that the seventh day was not then the Sabbath, neither had been for twelve years. (Thus they contradict Luke as plainly and pointedly as can be.)

2, Luke says, [Acts xiii, 42, 44,] "that when the Jews had gone out of the synagogue, the Gentiles besought that these words (of the Gospel) might be preached to them the next Sabbath." And the next Sabbath day came almost the whole city together to hear the word of God. This, Luke says, was on the Sabbath day at that time, twelve years after the resurrection. But the Divines say that it was not on the Sabbath at that time, for Sunday had been the Sabbath for twelve years!

3. Luke says, [Acts xvi, 13,] And on the Sabbath we went out of the city, by a river side, where prayer was wont to be made; A. D. 53, twenty years after the resurrection, and ten years before the Acts of the Apostles were written. This, Luke says, was actually on the Sabbath day at that time—but the divines contradict him in saying, this was not on the Sabbath at that time, but on Saturday; for the seventh day was not then the Sabbath, neither had been for twenty years—never since the resurrection of Christ! Thus they contradict Luke again, for all admit that Luke always called the seventh day, the day the Jews met in their synagogue, the Sabbath in the Acts of the Apostles.

4. Luke says, [Acts xvii, 2-4,] Paul at Thessalonica, "as his manner was," went into a synagogue of the Jews, and so preached Christ and the resurrection three Sabbath days, that some Jews and a great multitude of Gentiles believed. This was twenty years after the resurrection of Christ. This, Luke says, was on three Sabbath days then at that time.—But the divines deny this also, because they say that the Sabbath had been changed from the seventh to the first day of the week, twenty years before. Thus they give Luke the lie! an awful mistake in them.

5. Luke says, [Acts xviii, 3, 4,] At Corinth Paul labored with his hands, as a tent maker, (on the other days as we should understand,) but "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." This was A. D. 54, twenty-one years after the resurrection of Christ, and nine years before the Acts of the Apostles were written. This Luke said or wrote, A. D. 63, the thirtieth year after the resurrection, and the thirtieth year of the Christian church, that this preaching of Paul, was on "every Sabbath;" that is on every seventh day, (the same days that the Jews always met in their synagogue for worship.) This is a plain, pointed and positive proof, that the seventh day was the Sabbath, at least thirty years after the resurrection of Christ; for Luke testified again and again that those meetings of the Jews and Gentiles were held on the Sabbath, and if Luke was a Christian, then the seventh day was the Christian Sabbath thirty years after the resurrection! the Westminster divines to the contrary notwithstanding! And if the seventh day was the Sabbath thirty years after the resurrection of Christ, as Luke says it was, then it is the Sabbath now. For you will admit, that no man or body of men, have had any lawful right to alter or change this command of God, since A. D. 63. But we find not one word in favor of the idea, nor even the least hint or allusion in all the New Testament, that the first day of the week was ever so much as thought of as a Christian Sabbath by any of the apostles while they lived! And you must give it up, yea, and you will give it up, if you search the scriptures carefully and prayerfully on this subject, and if you have a spirit of discernment, and are willing to forsake error for truth, and if you are an honest hearted Christian in the sight of God.

Now if the scriptures are able to make one wise unto salvation, through faith in Jesus Christ, then why need I stop to examine all the various doctrines of popes, councils and fathers, when in searching I should find pope against pope, council against council, and fathers against fathers? This would be like two companies fighting at a great distance with small arms. But if we wish to come at close action, let us take the armor of truth, which will most assuredly prevail; and the closer the action the sooner the victory will be won on the side of truth. Now my dear reader, if you will take the Scriptures and search them as above requested, then you will find the following valuable treasures of knowledge among the many therein contained.

1. You will find Christ himself saying, "The Sabbath was made for man," and that it was made when the first seven days were made, before man had sinned. The Sabbath was thus made not for the Jews in particular, but as a gift of God to man, i. e., mankind universally, of all nations and all ages of the world.

2. You will find that before the law was given at Mount Sinai, this was a law and a commandment,

[Exodus Chap. xvi.] that it was also written by the finger of God, with the "lively oracles," which God committed to the Jews, to give unto us; that this law, by which is the clear knowledge of sin, is an infallible and everlasting rule to know by, what is sin and what is not sin; that sin is the transgression of the law; that to act against it, or to do things contrary to it is sin; but "where no law is there is no transgression;" that this law Christ came not to destroy, abrogate, or make void; that the law is holy, and just, and good; and that Christians delight in it. And as Paul "had not known lust except the law had said thou shalt not covet," so we had not known which day of the week was the Sabbath except the law had said, the seventh day is the Sabbath of the Lord thy God." Now we know by the law, that this is the Sabbath without help of commentators!

3. You can find that the resurrection of our Saviour has nothing to do with changing the Sabbath, any more than his birth, his death or his ascension. Whether he was risen near the end of the Sabbath, or some time before the common time of commencing the first day Sabbath, so called, has nothing to do with altering one jot or tittle of the law of God.

4. You can find that the common reasonings of men, that Christ frequently met with his disciples on the first day of the week, after his resurrection, any more than on other days, are false and without foundation: that he went with two of them to Emmaus, about seven and a half miles and returned to Jerusalem, which would plainly show that he did not regard that day as a Sabbath; that he met with his disciples in the evening, which must have been after the commencement of the second day of the week, (See Gen. i, 8,) when they were met, but not to celebrate the resurrection, as false reasoners pretend; that he met with them again "after eight days," i. e. near the middle of the next week, and again when they were together fishing, so that the fishing day would prove a Sabbath, just as much as either of the two first visits.

5. You can find that Luke had not forgotten the distinction between the "first of the week" and "the Sabbath day," [Acts xx, 7,] in his recording the meeting of the disciples to break bread, on that day, and that this is the only time the first day of the week is mentioned in all the Acts of the Apostles; and that it is the only notice of Paul's preaching on that particular day, or rather evening, and that on a particular occasion, viz: in order to be "ready to depart on the morrow;" that this one instance of the first day being mentioned, proves that it was not on the Sabbath and that the many meetings of the Jews and Gentiles, believers and unbelievers, where Paul preached "every Sabbath," did not mean on the first day of the week.

6. You may find that Paul, in giving orders to some of the churches, to "lay by themselves in store something, according as God hath prospered them, on the first of the week" for the poor saints at Jerusalem, [1 Cor. xvi, 2,] does not prove that to be the Sabbath day, but that it was not the Sabbath day, nor suitable to a Sabbath day's work; but rather as an offering to the Lord of "the first ripe fruits of their increase;" to be the first business attended to in the week, to reckon up their earnings or incomes and devote a part of the same, and lay it by itself so that it would be ready when Paul came. This indeed was a good calculation for the first business of the week.

7. You can find that as there is no law of God against doing common labor on the first day of the week, so it is no sin, nor transgression of any law other than the laws and commandments of men.

8. You can find that the Saviour said to his disciples, "If ye love me, keep my commandments."—Again, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." Again, "Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him and we will come unto him, and make our abode with him."

Now my dear readers, if you neglect or refuse to obey this fourth command of the decalogue, you are left without excuse, and you can plead nothing in extenuation of your neglect. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

THE REVIEW AND HERALD.

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

ROCHESTER, FIFTH-DAY, JUNE 23, 1853.

WESTERN TOUR.

THE Conference at Jackson was held according to appointment, June 3d, 4th and 5th. There were several brethren at this meeting from a distance. Bro. P. Gibson, and his companion, of London, C. W., were present.

Bro. Gibson stated, that he had long been looking for some of the preaching brethren to visit that place, and labor in that vicinity; but as none came, he had come out to see the brethren. He enjoyed the meeting, and expressed his wishes for help in Canada, and that he would do what he could to help sustain the cause.

Bro. Isaac Brown, of Waverly, this State, was, also, present. He had come about 100 miles to meet with the brethren. It was the first meeting of the kind that he had ever attended; never had heard a lecture. By reading the REVIEW, he and his family had become settled on the Sabbath. He stated, that when he began to take the REVIEW, he designed having it bound, at the close of the volume, and preserved; but his neighbors had read the papers so much that they were about worn out.

He stated, that the churches around him were in a low, scattered state, and that many were dissatisfied with their condition; but knew not how to better it. By changing from one church to another, nothing could be gained; for all were in about the same sad condition. Said he, "we want help. We want the living preacher to come and feed these perishing souls with truth." Others called for help, in a similar manner. It did really seem like the poor sheep out in search of a shepherd.

There was quite a gathering of the faithful, from the region round about. There was a good interest to hear the reasons of our faith, and the Word had free course; though the meetings were not as free and powerful as some others. Bro. J. N. Loughborough preached twice, with clearness, much to the edification of the brethren.

At this meeting a mission to Wisconsin and Illinois was considered. Bro. J. N. Loughborough and M. E. Cornell, decided to go in company, with private conveyance. Necessary means to help them to their field of labor were raised at once. We also furnished them with a full supply of Tracts, which they will sell to those who can pay, and give to the worthy poor. A deep interest was felt in this mission, and we hope that all the readers of the REVIEW, who have faith in God, will pray that he will prosper these brethren mightily, and give them many souls in the West. It is of little use for brethren to fly from place to place, and spend but a few hours or days at each. Here has been a great fault. These brethren design spending months in the West. God bless them.

June 6th we had a meeting at Battle Creek. It was a profitable, melting, meeting. Being much worn, could not speak with usual clearness and energy.—Several, not with us in the faith, felt the force of truth.

At Bedford, there was great interest to hear. The people offered to suspend their school, and give us the use of the school-house, and come out to hear. We had two meetings on the second day of the week, and two on the third, and the house was filled at each meeting. At one meeting while one was exhorting, and describing the glories of the soon expected kingdom, it was stated that *all* present wept, the poor sceptic not excepted. We were deprived of speaking to the people on account of poor health. Bro. Loughborough preached three times, and Bro. Cornell once. The brethren here are strong in faith, and awake. W.

ADMONITIONS TO PARENTS

BY A. A. DODGE.

I HAVE felt for some time, that I would try to point out to my brethren and sisters, who are parents, "the admonitions of the Lord," concerning their duty to their children.

I was led to look over that which had already been written on this subject, and I came to the conclusion it would suffice: yet, on account of the interest I feel, and the fears I entertain, by beholding the insensibility that has apparently stolen upon some, which has so pained my heart, I still am constrained to entreat my brethren and sisters, to look diligently into the word of the Lord, and see their duty to those whom God has intrusted to their care, to rear for heaven." Truly, what great and precious promises the Lord has made to his people respecting their children.

When God spake all these words,—the ten commandments, to ancient Israel, he had special care for "thy son," and "thy daughter," that they should "rest as well as thou;" and he, also, gave a commandment, specially for the children to obey. The people said, "we will hear it, and do it." "The Lord heard their voice," and he said, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!—Deut. v, 29.

Moses being instructed by the Lord, continued to exhort the people to "take heed" and keep their souls "diligently, lest they should forget, "Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee." "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. iv, 9, 10, 40; vi, 7-9; xi, 19, 20, 27. And a blessing, if they and their children would "obey the commandments of the Lord their God." And even if they should forget, and the curse come upon them, it was said, if they would return and obey the voice of the Lord their God, they and their children,—children which have not known anything, may hear, and learn,—"to observe to do, all the words of this law," "with all their heart, and with all their soul," then the Lord their God would have compassion. Deut. xxx, 2, 3; xxxi, 13; xxxii, 46; Psa. lxxviii, 5-11.

The little ones of ancient Israel, entered the promised land: and their enemies, and their little ones, were "utterly destroyed," and left none to remain! Deut. i, 39; ii, 34.

When "the days of David drew nigh that he should die," "he charged Solomon" to keep the commandments of the Lord, that he might continue his word, "saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." And when "the house of the Lord was finished," "the Lord appeared to Solomon, and said unto him, "If you shall at all turn from following me, you or your children, and will not keep my commandments and my statutes which I have set before you,"—"Then will I cut off Israel out of the land which I have given them. 1 Kings ii, 1-4; ix, 1, 6, 7; 2 Chron. i, 16; Psa. cxxii, 12. See also, 1 Sam. iii, 13; iv.

It would appear that the Jews understood this, for at the time when Jesus stood accused before Pilate they said, "let his blood be upon us and our children!" And when the daughters of Jerusalem followed Jesus, weeping, "he said, weep not for me, but for yourselves and your children!"

Notwithstanding the special care the Lord had for the children, and his oft repeated admonitions, and

those of his prophets; yet we find that this very people permitted a tradition to get among them, and the fifth commandment that was specially designed for the children, was transgressed, and Jesus rebuked them by saying, "Ye hypocrites! Thus have ye made the commandment of God of none effect by your tradition." "Full well ye reject the commandment of God that ye may keep your own tradition;" even the commandments of men! Matt. xv, 3-9; Mark vii, 7-13.

On the day of Pentecost, when the apostles testified concerning the gospel, the children again were remembered: "For," says Peter, "the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii, 39. And the conditions of this promise is obedience.—"Children, obey your parents in the Lord: for this is right;" "obey your parents in all things: for this is well pleasing unto the Lord." "Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee and thou mayest live long on the earth."—New earth, in the kingdom: exceeding great and precious promises! "Fathers, provoke not your children to anger, lest they be discouraged;" "but bring them up in the nurture and admonition of the Lord. Eph. vi, 1-4; Col. iii, 20, 21.

And in the last days perilous times shall come; and children shall be "disobedient to parents:" even when "the child shall behave himself proudly against the ancient," 2 Tim. iii, 2; Isa. iii, 5.

The mariner's greatest danger, when "in perils on the sea," is when the rocks and shoals are slightly covered over with water; and when nearing the haven, at which time a diligent watchfulness is needful. O how unconscious we may be of the dangers of these "perilous times," unless we watch and pray, and look diligently into the word of God: for they approach us in such disguised forms, that we may become almost ensnared ere we are aware! Satan will try to deceive us, [Matt. xxiv, 24; Rev. xii, 12,] and make us insensible to our dangers, and even he will try to deceive the parents, and make them insensible to the dangers that surround their children. The Lord wants to save the children, but Satan would try to destroy these young and tender "branches," [Psa. cxxviii, 3,] and by so doing, he will hinder the growth of the older "branches," by bringing upon them perplexity and trouble. John xv, 4-7. Satan will try to deceive the parents, in time of disobedience, and they will be left to believe that they love their children, when at the same time they hate them. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Prov. xiii, 24. Satan will try to deceive them as to their duty, (for it "grieveth the Enemy" for them to do their duty,) until it is too late; then it will bring shame, heaviness, and sorrow to thine heart. And the children will have none of God's grace to assist them to resist the Devil, and to overcome their evil tempers and dispositions, [Ecc. xxx, 12,] therefore they will be the lawful prey of the Enemy and die. Prov. xxiii, 13. Satan, to accomplish his purpose, will use the instrumentality of "a full access to wicked companions," and he will try to make the parents insensible to their evil influences. O "beware of thine own children:" Let them not go in a way wherein they may fall! "lest thou gnash thy teeth in the end!" O do be entreated to look at the "admonitions of the Lord," and from this raise a true standard that you may "love" your children, and not "hate" them by withholding chastisement in time of disobedience, even while there is hope. Prov. xix, 18. Watch carefully, and do your duty that you "may have joy of them in the end," and "have part of the inheritance among the brethren."

How important it is that the children of the "remnant," should comply with the conditions of this precious promise; by obeying their parents in the Lord in all things and willingly, not grievously; "For this is the love of God, that we keep his commandments: and his commandments are not grievous:" For it is said by the prophet, "If ye be willing and obedient, ye shall eat the good of the land." 1 John v, 3; Isa. i, 19.

I have often witnessed the murmur, and the unwillingness, and apparently "grievous" feelings, when the child has been requested by the parent to do an act of obedience. O how my heart has been pained; and how I have feared for that parent, and that child, when they have seemingly been insensible to their responsibilities.

I can say with Bro. Goodwin, "I feel an interest in the welfare of the children and am glad that they have a paper for themselves; but still for the children to be really benefited," certainly "the work must begin at home." Parents must realize the awful responsibility of "this important duty of governing their children, and subdue their wills and unholy tempers, and bring them where God can work for them." [See "Review and Herald" Vol. III, No. 7.]

When the children of God murmur and disobey, he, in love, administers chastisement. "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us; and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." "My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. See Prov. x, 17; xv, 10. "Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." Heb. xii, 5-11; Prov. iii, 11, 12; Deut. viii, 5. "As chastened and not killed;" "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Tim. v, 24. "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law." "As many as I love, I rebuke and chasten." 1 Cor. xi, 32; Job xxxiv, 31; v, 17; Isa. xciv, 12; Rev. iii, 19; Isa. xxvi, 16. "Like as a father pitieth his children, so the Lord pitieth them that fear him." And, He is more willing to "give the Holy Spirit to them that ask him," than earthly parents are "to give good gifts unto their children." And even of Jesus our Saviour, our merciful and faithful High Priest, it is said, "the chastisement of our peace was upon him!" Ps. ciii, 13; Luke xi, 13; Isa. liii, 5.

Paul exhorted and charged every one, as a father doth his children, that they should walk worthy of God, in love, and be followers of him as dear children: "Be not children in understanding: howbeit in malice be ye children." "Blessed are the peacemakers: for they shall be called the children of God." From the above Scriptures, we may all be instructed. Matt. v, 9; Mark ix, 50.

Duty of Parents to their Children in time of Disobedience.

"Train up a child in the way he should go; and when he is old, he will not depart from it." "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." "Chasten thy son while there is hope, and let not thy soul spare for his crying. Withhold not correction from the child: for if thou beatest him with the rod he shall not die.—Thou shalt beat him with a rod, and shalt deliver his soul from hell. The rod and reproof give wisdom, but a child left to himself bringeth his mother to

shame. Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul. Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him. Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. xxii, 6; xiii, 24; xix, 18; xxiii, 13, 14; xxix, 15, 17; xxii, 15, xx, 11. "Hast thou children? instruct them, and bow down their neck from their youth. He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end. He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance. For the Lord hath given the father honor over the children, and hath confirmed the authority of the mother over the sons. Whoso honoreth his father maketh an atonement for his sins. He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.—Indulge thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.—Laugh not with him, lest thou have sorrow with him, lest thou gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart. Chastise thy son, and hold him to labor, lest his lewd behaviour be an offence unto thee." Eccl. vii, 23; xxx, 1-13; iii, 2, 3. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. Prov. xvii, 2. See 1 Tim. iii, 4, 5,

The Saviour's love and care for the Children, and the Promises for them.

"And they brought young children to him, that he should touch them:—and put his hands on them and pray:—and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. And he took them in his arms, put his hands upon them, and blessed them. And he said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me."

"And when the chief priests and scribes saw the children crying in the temple, and saying, Hosanna to the son of David! they were sore displeased" (!)—"And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"—"Hid from the wise and prudent and revealed unto babes!" Matt. xxi, 15, 16.

He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." "Behold, I have graven thee upon the palms of my hands." "Thy children shall make haste:—"for I will contend with him that contendeth with thee, and I will save thy children." "And all thy children shall be taught of the Lord, and great shall be the peace of thy children. And in the New Earth the beasts shall be so harmless that a little child shall lead them." Isa. xl, 11; xlix, 15-25; liv, 13; xi, 6.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Deut. v. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people,"—"and I will glorify them, and they shall not be small." "And ye shall be my people, and I will be your God." "Yea, their children shall see it, and be glad; their heart shall rejoice in the Lord." "I will gather them; for I have redeemed them:" "and they shall live with their children, and turn again." Mal. iv, 4-6; Isa. xi, 11; Jer. xxx, 19-22; Zech. x, 7-9; Eze. xxxvii, 24-28. "For whatsoever things were written aforetime were written for our learning, that

we through patience and comfort of the scriptures might have hope. Rom. xv, 4.

The Lord has brought us down to the time of the third angel's message, ("the commandments of God, and the faith of Jesus,")—even "the second time to recover the remnant of his people,"—"both sons and daughters." Eze. xiv, 22. In this last message of mercy, is restored the fourth commandment;—to "prove them, whether they will walk in his law or no." And he would have "thy children walking in truth,"—even "present truth." 2 John, 4; 2 Tim. iii, 15. And now, as in aforetime, the Lord would have the parents "take heed," and "keep the commandments," and teach them diligently unto their children, for the fourth commandment includes "thy son" and "thy daughter."

As I write, a friend comes to my mind, who once kept the Sabbath and has given it up. She speaks of having great concern of mind about her children, at the time of her keeping the Sabbath. But now she can say she has not that burden! "Seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea iv, 6; See Job xxiii, 11, 12.

O what a comfort it will be to the parents to have their children enjoy the hope and blessing that is promised to the commandment-keepers. Rev. xxii, 14. If you would have the children be among those who "get the victory," "having the harps of God;" and join with them in singing "the song of the Lamb," O teach them even now to join with you in singing and praising God. It will please "their angels" and the Saviour; yet the Enemy may be sore displeased! Matt. xxi, 15, 16. Teach them to love, "be pitiful, be courteous," and kind to each other.—I know a little one, only four years old, who in the time of family prayer, often lisps out: "O Lord help us to do thy will and keep thy commandments. Help us to keep the Sabbath holy unto thee. O Lord help us to mind Pa and Ma. Help us to resist the devil that he may flee from us, draw nigh to God that he may draw nigh to us,—we ask it in the name of Jesus. Amen." And I do believe the Lord hears the little one when it prays.

Dear brethren and sisters, much depends upon you. It is in your power, by the help of the Lord, to win these little souls, whom God hath left in your care,— "and he that winneth souls is wise." See James i, 5; v, 20; Prov. xi, 30. O, what patience you will need in these "perilous times." Remember that "here is the patience of the saints." Don't forget the admonitions of the Lord, that you with your children may have part of the inheritance among the brethren, and live long on the New Earth. See Gen. xviii, 19.

Truly, (as Bro. Bates has said,) "With what energy and zeal should the parents who keep the commandments, grasp these precious promises for their dear children; and beseech God for help and strength from the Holy Sanctuary, to bring their children to him, before the great and terrible day of the Lord shall come. At which time their wicked children will be cut down before their eyes, if they have neglected to lead them to God."

And even at a time when "they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." When "destruction wasteth at noon-day: When "the man clothed with linen" shall go "forth" and "slay utterly old and young,"—little children, "but come not near any man upon whom is the mark; and begin at my Sanctuary." See Eze. ix; xiv, 13-21. Ps. xci.

Already, the anguish of soul felt by the mother of the child that apparently is irrecoverable, having no "ears to hear," cannot be described; and who can endure the future scenes, "to witness the plagues poured out upon their children, and realize it is because they have neglected their duty to them." Delay not to hearken to the admonitions of the Lord, even "while there is hope." Follow the example of Bro. Howland, with "little Henry." See Review and Herald, Vol. II, No. 5.

O bring the children, the little child, even the infants to Jesus by "strong and living faith,"—even like one of old, when he "cried out, saying, I beseech thee, look upon my son; for he is mine only child."

Jackson, Mich., 1853.

COMMUNICATIONS.

From Bro. Everts.

DEAR BRO. WHITE:—With some feelings of anxiety for the scattered, torn and poor flock, I address these few lines to you. O, how I am reminded of that scripture, that describes the flock of slaughter in this day, "Whose possessors slay them; and their own shepherds pity them not." Zech. xi, 5. Many, around, for a time, are affected seriously with the third angel's message, and the seventh day as the true Sabbath; but their own shepherds trample these precious truths under their feet, and cast the dust of tradition in their eyes; thus blinded, they lead them captive at their will, onward to the "slaughter."

On the third inst. sixth day, a dear brother came twenty miles to my house, inquiring after light on the third angel's message. He said, that he came up on the two former messages, and midnight cry, to 1844. He, like others, although deeply disappointed, believed that the Lord had led us to that period; and although he could not account for the disappointment, yet still, expected that light would come. He moved from Canada East soon after 1844, to the broken hills of the Mountains of Vermont, where he has taken none of the counsel-darkening advent papers—alone with his little family;—making the Bible his counsel and light—his past experience, his monitor; and God alone, his trust,—waiting for justification of his past hopes, and the salvation of God's true Israel—when, by chance, four or five numbers of the *Review*, (which were obtained by his neighbor while in Massachusetts on a visit) were put into his hand. With eagerness he read, saw and embraced the light, and he and his companion set out keeping the Sabbath. He saw my name in the paper, which led him to my house, where we had a blessed time in feasting on the word of God and prayer.

O, how clear the present truth makes his past experience. How freely flowed the tears of joy, while his full soul poured forth his deep grateful praise to God for light. I furnished him with our pamphlets and papers &c. He had heard no lectures, nor intimations of any of the present truth, except those papers, when he came to our house. Some others are taking an interest in our meetings of late. ELON EVERTS.
New Haven, Vt., June 11th, 1853.

From Bro. Byington.

DEAR BRO. WHITE:—Bro. Penoyer and myself attended meeting last Sabbath and First-day in Bangor where Bro. Lawrence resides, who has labored hard to keep the seed of truth alive in that place, and not without effect.

The church there, though small, have the truth at heart. They are building upon the rock of present truth and holiness, and I believe, will succeed. Six were baptized, all of them but one having recently been converted, under a conviction of the present truth, and were children of believing parents. Truth is mighty and will prevail. Our meeting was a good one. The ordinances were administered, and all felt that God, by his Spirit, was with us. There were some present, who for the first time, confessed the Sabbath truth, and who, I think, will soon keep it.

JOHN BYINGTON.

Buck's Bridge, N. Y., June 6th, 1853.

From Bro. Everett.

DEAR BRO. WHITE:—Since we came to this State, which was last October, we have not found any in this neighborhood who keep the Sabbath, and but few who look for the Second Advent near. We have been kindly treated, generally, and we have found some who have listened to the present truth, whom we hope will investigate it. But we have not been able to do but little yet. We trust the Lord has some jewels in this State, and we hope to labor some here if the Lord will. I am encouraged by the promise to the Philadelphia church: "Behold I have set before thee an open door, and no man can shut it." Rev. iii, 8.

There is a great emigration to this State, and we trust that God will have some laborers here in the present truth, and we pray him to send them in due season. If any of the brethren should come this way,

we invite them to call on us. We hope to have a little congregation of Sabbath-keepers to meet with us yet. But those who come must expect to suffer the privations of a New Country, which are very light, probably, compared with the *time of trouble* approaching.

In this present crisis, let us watch and pray, patiently keep the commandments of God and the faith of Jesus, and trust the promise: "I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth."

I am your brother in tribulation, and in hope of the kingdom,
SAMUEL EVERETT.
Iowa City, Iowa, May, 1853.

From Bro. Holt.

DEAR BRO. WHITE:—I have visited the brethren in several counties of central New York, of late, and find them holding fast the truth of God, and generally striving to overcome this world, to gain an inheritance which is incorruptible, undefiled, and that fadeth not away. The interest holds good, and in most places, an increase of interest, in the cause of present truth, is manifested. The Lord is blessing his Word to the honest in heart, wherever it is expounded; and the papers and pamphlets are doing much to remove prejudice, enlighten the sincere seeker after truth, and to comfort and strengthen the precious flock of God. The cause of truth is on the rise, and is constantly making inroads into the enemy's ranks, and taking out some precious souls to make them heirs of eternal life. Yet there seems to be a lack of spirituality in many that profess to be in all the present truth.—Brethren is it not so? Is it not our privilege to enjoy the Spirit of the truth, and be filled with it? We read in the scriptures, "Be ye filled with the Spirit." "Worship God in Spirit and in truth." Would it not be well to pray in earnest for it, until we obtain it? Our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than parents are to give good gifts to their children.

O, Lord save thy people from drowsiness in this perilous day, and give them the Spirit of the third angel's message, and a sense of the present time is the prayer of your unworthy brother,

G. W. HOLT.

Manlius, N. Y., June 6th, 1853.

From Bro. Sheffield.

DEAR BRO. WHITE:—I write to let you know that I wish the *Review* continued, which to me is a welcome messenger, bringing with it additional light in each number. To me it seems quite plain that no one receives the whole truth at once; at least I did not, and I am satisfied that I have not now got all the truth. I can plainly see that the path of the just is as a shining light, that shines more and more unto the perfect day. Truths that a short time since seemed involved in mystery, now appear simple, and easy to be understood. And it does appear strange to me that any one who professes to believe the Bible, should say that it cannot be understood. The difficulty seems to be all on this point, that the Bible does not mean what it says, which is almost universally taught, and people readily believe it. We are told in the Word of God, that the way is so plain that a way-faring man, though a fool, need not err therein. Now if we believe it to be as plain as stated by him who cannot lie, how can we say that it does not mean what it says, but something else. Then some may say it means one thing, and some another, thus making the Bible teach everything. But I believe just as it says, that to fear God and keep his commandments is the whole duty of man; and the fear of the Lord is the beginning of wisdom; and that the wise shall understand.

Some tell us that they do not want so much argument, but they want heart-felt religion. So do I; but I want to be able, as Peter says, to give a reason of the hope that is within me. I very much fear that if I hope for anything without a reason, my hope would prove vain. I want, also, a heart-felt religion, that will obey God from principle, whether the world oppose or not. I am determined to try and keep

God's commandments, and the testimony of Jesus, that I may have right to the tree of life. E. S. SHEFFIELD.

Fort Atkinson, Wis., May 25th, 1853.

From Bro. Warner.

DEAR BRO. WHITE:—I would inform you that I have most earnestly and heartily embraced the truth, as held forth by the *Review*, from the very plain manner in which the views and arguments of our Bro. J. Bates opens to us the scriptures, and clears away the cob-webs of early imbibed impressions, and vain "traditions of men." I feel to bless God that he has so far enabled me to come out from the world, and from mystic Babylon, as to endeavor to keep sacred, and holy, his appointed Sabbath-day, for man, and do most humbly pray that he would strengthen me in all needed gifts of faith and duty.

Yours with a humble trust in Jesus, in full faith of his soon coming in very person to his kingdom.

SAMUEL WARNER.

Providence, R. I., June 17th, 1853.

From Sister Cramer.

DEAR BRO. WHITE:—I feel grateful to God for the light that shines upon my pathway, and that my blessed Saviour has counted me worthy to suffer a little reproach for his name's sake. O, how sweet is the promise that if we suffer with him, we shall also reign with him.

Last First-day Bro. Lawrence met with us, and gave us a portion of meat in due season. Since that meeting I have been led to search my Bible more prayerfully, and I find there is a great deal contained in the faith of Jesus. I want to be sanctified by obeying the whole truth, so that I may be able to stand in the time of trouble, when there will be no Mediator. I believe that we are now in the sealing time, and soon the last servant of God will be sealed, and then shall the plagues be poured upon those that obey not God. I want to be found keeping all the commandments of God, so that I may have right to the tree of life, and may enter through the gates into the City.

O, how plain it looks that the Sabbath is a sign between God and his people, that it is the Lord that doth sanctify them. I rejoice that God has opened my eyes to behold wondrous things out of his law.

Yours, waiting for the Kingdom, MARGARET CRAMER.
Clinton, N. Y. June, 1853.

From Sister Jessup.

DEAR BRO. WHITE:—I write a few lines to inform you how the truth is prospering here. I am all alone in trying to keep all the commandments of God, and the testimony of Jesus.—There are no Sabbath-keepers very near here. We live in the woods, and I am very lonesome here. I am sorry, when I hear of your wants, and have nothing to give; but I hope the time will come that I can do something for the cause of truth; but we are poor in the things of this world, but I hope, rich in faith, and heirs of the kingdom. There are no meetings here, and I have not seen any of like precious faith for some time. The *Review* is, truly, meat in due season. I read it with pleasure, and I trust profit. It cheers my lonely heart to hear from the scattered flock.

I would say to all the dear brethren and sisters, go on in the Lord, and in the power of his might; gird on the whole armor of faith, that you may be able to stand in that great day of trouble, and be prepared for Christ's coming. I am truly a pilgrim and a stranger here. I should like to see some of the dear brethren and sisters once more. I am determined, by the help of God, to go on in his glorious cause, that I may have part in the first resurrection, and so meet all the dear saints in the kingdom.

Yours in the blessed hope, SARAH A. JESSUP.
Pine Creek, Mich., May 19th, 1853

From Sister Claffin.

DEAR BRO. WHITE:—I, for the first time, write a few lines, proffering my thanks for the *Review*. It has truly been a *Herald* of good news, and comfort to me ever since I received it. Not one of its pages has been left unread. I take much delight in reading the letters from dear brethren and sisters, most of whom, I never saw, but if faithful, I expect to see them in the kingdom.

We are passing through darkness, and trials at present, but we mean to hold on to the arm of faith, and not give up; for we know that we have the truth, and that will stand in the trying day. We are determined to go forward, let what will come, the grace of God assisting us, knowing that whom the Lord loveth he chasteneth; while our hearts are full of hope, that these clouds will soon pass over, and then the true light will shine upon us, in all its brilliancy again, and we shall be filled with life, light and liberty, and our hearts glow with true love to God and man.

How thankful I am that the Lord ever gave me a heart to believe the truth, which I never saw until I heard the third angel's message. It is a wonder the Lord gave me another opportunity of hearing the truth, after rejecting it in 1843.—He has been good to me, for which I mean to praise him.—When I started in this good cause, which is about a year since, I left all my friends, and put my whole trust in the Lord,

and he has now given me my companion, a son and sister to go with me in the present truth.

Yours in hope of the soon coming of the Saviour,

NANCY CLA FLIN.

Norfolk, N. Y., June 4th, 1853.

The Harbinger's rule of Duty.

"Give us one plain direct passage from either the Old or New Testament, without note or comment, that reads, that either a Jew or Gentile *Christian* is required to keep the Seventh day or Jewish Sabbath, and we will not only publish it, but keep the day."

This is the rule by which the *Harbinger* decides that it is not duty to keep the Sabbath. But let us see how this rule will work when applied to other commandments. For example: Give us one plain direct passage that reads, that either a Jew or Gentile *Christian* should not kill, or steal, or bear false witness. One such passage cannot be found, "either in the Old or New Testament." So he that adopts the above criterion, by which to decide what is duty, or rather is not duty, may absolve himself from rendering obedience to any requirement of the whole Bible. You may present him all the scripture you please to enforce any particular duty, (except suffering as a Christian), and he can reply: "And what does this proof amount to? Nothing but a *perversion* of the truth in a manner calculated to deceive the ignorant. Not a word is said or intimated about *Christians* in the texts quoted," but you would have us believe that Christians are meant! "Surely" you are "hard pressed for *Bible* evidence, and to supply the deficiency," you have "handled the word of God deceitfully!"

Can any one fail to see the sophistry of the above rule?—Our Saviour said "The Sabbath was made for man." We have never attempted to change these words, and say it was made for *Jews, Christians*, or any other class of men, exclusively, but we understand them to mean as they read; and if the *Harbinger* thinks he is not bound to keep it because he is a *Christian*, it is his part to prove to us, that Christians are not men.

R. F. COTTRELL.

Signs of the Times.

It is evident from the light gathered from prophetic Scriptures, and the signs of the times, that we are living in the last perilous days; and that the day of retribution is near. The Voice of Prophecy speaks in thunder tones to demonstrate the fact. The sun, moon and stars have declared it. The present condition of the world, political, moral, and ecclesiastical, proclaims it. And the working of Satan, with all power and signs and lying wonders, bespeak the great day of the Lord very near.

The angel of Rev. xiv, 6, 7, has flown through the midst of heaven, and borne on the breeze, to every nation, kindred, tongue and people, the good news of the everlasting kingdom near, with the solemn warning "the hour of his judgment is come." This was followed by the second angel, "saying, 'Babylon is fallen, is fallen,' and the midnight cry, proclaiming, 'Behold the Bridegroom cometh,' leaving a track behind us too plain to be denied by those who had a part in the work.

This we profess to believe. And more, that the third angel, with the solemn warning against worshipping the beast or image, and receiving his mark is now following on the track, with his banner unfurled to the breeze, and on it is seen in large characters, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Dear brethren, do we fully consider that we are hearing the last notes of warning that will ever fall upon mortal ear?—Do we realize that the great and sublime truths that we are hearing, will prove to us a savor of life unto life, or of death unto death? Do we let these truths sink down into our hearts and sanctify our affections?

Finally have we all the spirit of the present truth? A mere nominal profession, of the truth is not sufficient to save us. I am satisfied that there is a lack on this point. The mind is not all absorbed in this great subject that should claim all our affections. The cares of this world occupy too much space in our hearts, and crowd out truth, and leave the mind stupid in regard to the great events before us. The coming of the Lord is put too far off by too many that profess the present truth. I fear some will be overtaken unawares unless they awake soon, and get ready by putting on the whole armor of God, and get rid of the spirit of the world, and partake largely of the spirit of the third angel's message. Come, brethren, wake up a little while, and take a look at the thickening signs that speak your redemption nigh. The night is far spent; the day begins to dawn; the sun is nearly up; be encouraged to pursue your journey to the Celestial City, while the light of truth is shining on the way with such brilliant lustre. The pilgrims are about to leave this dreary wilderness, where they have so long journeyed, for a far better and a more healthful clime. Sell your poor farms in this barren waste, and buy one that is incorruptible and undefiled, and that fadeth not away, in the New Earth, where thorns and

brins will never grow,—where no blight nor scorching ray will ever come. No worn-out lungs, no weary limbs, no aching hearts in all that land. A land, indeed, to be desired above all lands! To that clime I am bound to go, and hope to meet you all to part no more. G. W. HOOR.

Manlius, N. Y. June 16th, 1853.

☞ We arrived at home the 21st, just as this No. was ready for the Press. Further accounts of our Western Tour will be given in our next. We now hope to hear from the scattered friends. We design to leave on our Eastern Tour in about eight weeks. Those who wish Conferences will please write soon. JAMES WHITE.

Spirit Manifestations.

THE world is running mad. The *Spirit Manifestations* form the most tremendous sign that the day of the Lord's wrath is just upon us.

Those who can send us reliable statements, in print or otherwise, relative to these manifestations will confer a favor by so doing. Let names and places be given if possible. We design taking up the subject, showing its connection with prophecy.

☞ We design publishing a supplement to our Hymn Book. Those who can furnish us with good hymns, original or select, will please send them immediately.

☞ MEETINGS on the Sabbath at No. 109 Monroe St., Rochester, N. Y.

Letters.

E. Goodwin, N. W. Rockwell, J. E. Heath, J. Bates, M. A. Couillard, L. Woodworth, H. Morgan, O. Davis, C. Bates, L. V. Maston, 2.

Receipts.

C. Dow, Bro. Harlow, M. Cramer, M. A. Carter, J. Sage, A. A. Marks, S. Allen, J. Alexander, L. Hall, A. Barton A. Fuller, D. Kellogg, C. Pangbourn, each \$1; S. Warner, F. Strong, S. Chaso, W. Holden, E. Clark, J. Cramer, each \$2.

Wm. Graham, \$10; H. Bingham, \$3.65; C. G. Cramer, \$1.75; J. Byington, \$1.50; R. Littlejohn, M. Richmond, each 50 cents; M. Harlow, A. Petrie, each 25 cents.

For Tracts.

R. Hicks, D. Myers, D. Orton, each \$1; J. Byington, \$1.80.

AGENTS.

The following is a list of Agents whose duty it shall be to forward the names and address (in plain writing) of all who should receive the *Review*; also, to give information of such to whom it should be discontinued. And to receive the free-will offerings of their Brethren and Sisters for the support of the *Review* and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

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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, Editor of the *Review and Herald*, Rochester, N. Y. (post-paid.)