

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. IV.

ROCHESTER, N. Y., THIRD-DAY, NOVEMBER 8, 1853.

No. 18.

A PRAYER FOR GUIDANCE.

Father! the skies are dark above me,
Before me lies a trackless waste—
Long thus hast thou seen good to prove me;
O God! to my deliverance haste!

I do not ask that thou shouldst lighten
The clouds impending o'er my way;
I only ask that thou wouldst brighten
Their darkness with one guiding ray.

I pray thee not to make less weary
The waste through which my pathway lies;
I would but see that path, though dreary,
And feel 'tis leading to the skies.

Guide me, my Father! if before me
The Angel of thy Presence go,
I will not shrink, though clouds are o'er me,
And round me gathered many a foe.

I seek thy aid—I ask direction—
Teach me to do what pleaseth thee;
I can bear toil, endure affliction,
Only thy leadings let me see.

Saviour! thou knowest that earth is dreary;
For thou hast trod its thorny maze;
Guide me through all its wanderings weary;
Keep me forever in thy ways.

O God, my God! make no delaying,
Haste thee to help me when I cry;
O let me hear thy Spirit saying,
"This is the way," the guide is nigh!

Guidance and strength! For these imploring
Jesus! my prayer ascends to thee;
Lead me through life, that I adoring,
May praise thee in eternity.

THE LAW OF GOD.

AN EXAMINATION OF THE TESTIMONY IN BOTH
TESTAMENTS.

BY J. H. WAGGONER.

(Continued from No. 15.)

We come now to a consideration of the fourth commandment.

4. *Remember the Sabbath-day to keep it holy*; six days shalt thou labor and do all thy work; but 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, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy 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. Before giving testimony on this point we would quote the following appropriate remarks from Bro. J. N. Andrews:

"In the absence of direct testimony either way, it is by no means certain that 'holy men of old' did not regard the Sabbath. We read of their reckoning time by weeks, and by sevens of days. Gen. xxix, 27, 28; viii, 10, 12. The reckoning of time by weeks is not derived from anything in nature, and can be traced to but one source, to wit: the six days' work of creation, and the rest of the Sabbath. It is not very likely that the work of creation should be remembered and commemorated, and the rest and sanctification of the holy Sabbath should be forgotten.

"But were it possible to show a violation of the Sabbatic institution in the Patriarchal age, it would no more destroy the sacred character of that institution, than a plain violation of the institution of marriage on the part of some of the Patriarchs affects the sacredness of the marriage institution.—

Mal. ii, 14, 15; Gen. ii, 21-24; Matt. xix, 4-8; Mark x, 6-8, compared with Gen. xvi; xxv, 6; xxix; xxx. Both of these institutions were made for man before the fall. Mark ii, 27; Gen. ii, 1-3; 1 Cor. xi, 12; Gen. ii, 18. Their sanctity is not derived from the Decalogue, but the fourth commandment guards the sacredness of one, the seventh, the other. Ex. xx, 8-11, 14."

Our examination thus far proves that the distinct precepts of the law were known before it was given on Mount Sinai; but the evidence in favor of the fourth commandment is more clear and positive than that adduced for any other; as this was not only known and observed, but its observance was enforced by the direct word of the Lord, before that event. Ex. xvi. In verses 22, 23, we find that a double amount of manna was gathered on the sixth day, and on that day Moses said, "Tomorrow is the rest of the holy Sabbath unto the Lord." Again, in verse 26, "Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none." When some went out to gather on that day the Lord said—"How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth-day the bread of two days." Verses 28, 29. When the Lord expressed his intention of giving them the manna, he declared the object thus: "That I may prove them whether they will walk in my law or no." Verse 4. This in connection with verse 28 proves that the observance of the seventh day as the Sabbath was the law of God before it was proclaimed on Mount Sinai. It is also called "the rest of the holy Sabbath unto the Lord," verse 23; how it came to be the "rest of the holy Sabbath" the commandment informs us: "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day." Thus it is not the Jews' nor ours, but Jehovah's rest-day. He then blessed and hallowed it—thus it became the *holy Sabbath*. This whole transaction took place before the fall of man. Gen. ii, 1-3; therefore, the Sabbath cannot be a type of anything in the plan of human redemption.—The types are declared to be "shadows of good things to come;" [Heb. x, i;] but who will admit that man's rest is the substance, and God's rest a mere shadow? The commandment points back to creation—not forward to redemption. The separate commandments of God's law being previously known, this must be included among them, for by this precept he was to prove their obedience to his law. Ex. xvi, 4, 28.

Notwithstanding this clear testimony from God's word, objections are urged because the observance of the Sabbath was not *commanded* when the Sabbath was made; but this objection may, also, be urged against the other precepts, which are acknowledged to be moral in their nature, and forever binding; and the tenth, which H. H. Dobbey, in his admirable argument on the law, says might be used "as a key to the whole, by showing that they extend to the heart," [Rom. vii, 7,] is not even mentioned as a known duty, or its violation noticed before its declaration on Mount Sinai.—And I must express my deep regret that Mr. Dobbey, while examining the six precepts on the second table, to show the essentiality of them all to the manifestation of our love to our neighbor, did not also severally examine the first four, and show their perfect adaptation to the development of love to God. As a whole he speaks of them as follows:

"As to the *First* part, is it not well to call on the creature to love, and reverence, and worship,

and obey his all-wise and kind Creator, Preserver, and Benefactor, to whom he owes life and breath and all things, and on whom he entirely depends? Must it not be right to love perfect excellence and goodness—to submit to perfect wisdom—to manifest gratitude for kindness? Must it not be right to worship God? and if so, right to worship him in the way which he may see fit to prescribe?—

And if all this be right, is it not of course right to require it? And if so, would it not therefore be wrong to dispense with it? Then this first part of the law cannot be excepted against."—*Future Punishment*, page 43.

We will now come directly to the consideration of the law of God as a whole, trusting that our examination will justify the declarations of the Psalmist, that God's "righteousness is an everlasting righteousness," and all his "testimonies are founded forever." Ps. cxix, 142, 152.

When God renewed, to Isaac, the promise of the land, [Gen. xxvi,] he said: I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Verses 3-5. We have already shown that not only Abraham, but mankind in general, before and after his day, had a knowledge of the same precepts which we now call *moral law*. But this testimony of God's own words to Isaac, is still more explicit, as the scriptures inform us that *all* God's holy commandments were observed by Abraham. In 1 Chron. xvi, 14-18, it is said: "He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his Covenant, the word which he commanded to a thousand generations; which he made with Abraham, and his oath unto Isaac." This can have no reference to the *promise* of the land to Abraham, as this is solely a "*covenant commanded*."—"And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." This *promise* of "the land of Canaan" cannot be the *covenant commanded*, or the *law*. A *promise* and a *command* are things essentially different. *Both* are embraced in the *Abrahamic Covenant*, according to this scripture, as is also shown in Gen. xxvi, 3-5, above quoted. Here the Lord says he will perform the oath which he swore to Abraham; viz., give to him and his seed the land, *because* Abraham kept his commandments—his laws; which, as we have seen is a covenant commanded to a thousand generations, "confirmed to Jacob for a law, and to Israel for an everlasting covenant."

We find in the Word of God many covenants as *promises* or *mutual agreements*; see Gen. ix, 8, 13; xvii, 7; Ex. xix, 3, 8; Deut. v, 2; 2 Sam. xxiii, 5; Ps. lxxxix, 3, 4; Jer. xxxi, 31-35; Heb. viii, 7-13; but only one covenant as a law or commandment; namely, that upon which the promise to Abraham was based. Every promise of a blessing must be based upon some condition or command; for God's gracious purposes are toward the righteous, (doers of right, 1 John iii, 7,) and it cannot be determined who are righteous and who are wicked, unless we have a law for a standard of judgment. Rom. iii, 20; 1 John iii, 4.—Whatever may be the opinions of men respecting this covenant commanded, the Word of God is safer and more satisfactory, and to this alone we appeal. In Deut. iv, 12, 13, Moses said to the children of Israel:

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice, And he declared unto you his covenant which he commanded you to perform, even ten commandments. Here is a manifest difference between-making, or framing a law, and confirming it. (See Webster.) Here we have a covenant of ten commandments confirmed to Jacob and Israel for an everlasting covenant, which Abraham kept and thereby secured the promises, the fourth of which guards the sanctity of the Sabbath. See, also, Ex. xxxiv, 28. We are also informed that God's holy covenant, which he confirmed to Israel, and wrote on two tables of stone, contained only ten precepts or commandments. In Deut. v, 22, it is said, "These words the Lord spake unto all your assembly, in the mount, out of the midst of the fire, of the clouds, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone, and delivered them unto me." Compare Ex. xx, 3-19; xxxi, 18; xxxiv, 28; Deut. iv, 12, 13; ix, 9-11. But many since that day have had indignation against the "holy covenant" and forsaken it, [Dan. xi, 30,] and to avoid its observance they endeavor to set aside the testimony of the holy men of old who have spoken in its favor. With many professed Bible students the writings of the Old Testament are a mere dead letter; they boast much of the New Testament without considering the relation it bears to the Old.—Such a feeling, I think, would never have obtained a place in their breasts had it not been fostered by their desire to avoid the fourth precept in God's law. How far this is just, we may judge from what is said of these writings in the New Testament. See Luke xxiv, 44; John v, 39, 46; 2 Pet. i, 21; Acts xvii, 2, 3; xviii, 28; 2 Tim. iii, 15-17. Mark well this last scripture: Paul can have had no reference here to the New Testament, but to those scriptures which Timothy had known "from a child." Much of the New Testament was written within a few years of the time when Paul wrote thus to Timothy; and some important parts, as the Gospel according to John, and the Book of Revelation were not written till many years after. He must, of course, have referred to the scriptures existing in the childhood of Timothy, (the Old Testament,) and declared they were able to make him "wise unto salvation through faith which is in Christ Jesus;" "given by inspiration of God—profitable—that the man of God may be perfect, thoroughly furnished unto all good works." Solomon received special wisdom from God, and he declared that to fear God and keep his commandments was the whole duty of man. These commandments, as we have seen, were ten in number. If God ever gave a law which was "perfect"—embracing in its requirements "the whole duty of man," reason would teach us that no change of dispensation could make any change in such a law. But if a change were effected, it must certainly be the result of a clear necessity—and such change and necessity must be made apparent to all who were amenable to the law in its first form. Now we would inquire, if, amid all the prophecies speaking of the Advent of the Messiah and his glorious ministration under the New Testament, any intimation is given of a change in the law of God, or the substitution of a new one? The law was perfect, and could not be better—consequently no such thing could be expected in the prophets, neither is it found in the New Testament. To satisfy the mind on this point, we will inquire, What relation do we, as Christians, sustain to the purposes of God as revealed in the Old Testament? To ascertain this, we must examine briefly the promises made to Abraham and David. And

I. PROMISES TO ABRAHAM.—God made a promise to Abraham to give to him and his seed the land; [Gen. xii, 7,] for an everlasting possession; [Chap. xvii, 8,] this inheritance he did not receive; [Acts vii, 2-5; Heb. xi, 13,] Christ is the seed to whom the promises were made; [Gal. iii, 16, 19,] we receive the inheritance by joint-heirship with him; [Rom. viii, 16, 17,] hence, they that are Christ's, are Abraham's seed, and heirs according to the promise. Gal. iii, 29. It has been shown

from scripture that Abraham kept God's holy covenant of ten commandments, and they who are faithful are blessed with him. Gal. iii, 9. But we are informed by the Saviour, that if we are Abraham's children we will do the works of Abraham. John viii, 39. Faith in Christ does not, as some argue, release us from the obligation to keep God's holy law, any more than it did Abraham. See John viii, 56; Rom. iv, 1-3, 21-24; Gal. v, 6; James ii, 17, 21, 22, 26. But whatever may be our birth or profession, if we do not the works of Abraham we are not his children. John viii, 44; Rev. iii, 9. We would here suggest a few inquiries for the consideration of those who acknowledge no obligation to any law existing previous to the coming of Christ: 1. To what dispensation do we look for our father in the faith? 2. Was Abraham, or any between him and Christ, saved by different means from what we are in this dispensation? See Gal. iii, 8; Heb. iii, 17-19; iv, 1, 2; xi, 39; 1 Cor. x, 1-4. 3. Do Christians have any law of which Abraham was ignorant? 4. Did Abraham have any law which was not revealed to Moses?

II. PROMISES TO DAVID.—God promised to David to establish his kingdom and throne forever. 1 Chron. xvii, 11-14; Ps. lxxxix, 3, 4, 20-36. In this last quotation there is a condition stated, the non-observance of which would result in the punishment of his children, or the temporary subversion of the kingdom; yet the Lord declares in verses 33-36, that his faithfulness shall not fail. Notwithstanding their disobedience and consequent punishment, he would perform his promise to David, and establish his throne forever. The condition is expressed in verses 30-32: "If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes." But the children of Israel did transgress the Law of God: "And the Lord said, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein, but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them; therefore thus saith the Lord of hosts, the God of Israel; Behold I will feed them, even this people, with wormwood, and give them water of gall to drink, I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them till I have consumed them." Jer. ix, 13-16. But God continued to call after them, and again told the Prophet: "And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants, the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened: Then will I make this house like Shiloh; and I will make this city a curse to all the nations of the earth." Jer. xxvi, 4-6.—Still they would not hear, and he testified against them: "They are not humbled, even unto this day, neither have they feared, nor walked in my laws, nor in my statutes, which I set before you and before your fathers." Jer. xiv, 10. Therefore he saith, "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my laws." Hos. viii, 1. In Matt. xxi, 33-43, the Saviour brings this matter before the Jews, in the parable of the husbandmen, who would not render to the householder the fruits of the vineyard, but beat and stoned his messengers, and finally killed his son, the heir, in order to seize the inheritance. His hearers passed sentence that the lord of the vineyard will destroy them and let it out to others who will render him the fruits in their seasons. He makes the application to them thus: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." What fruit was required of them? They were required to keep the commandments of God, which he had set before them and before their fathers. Is it not evident that the same fruit, or the keeping of the same law is required of that nation to whom it was given? Therefore he said—"Whosoever shall break

one of these least commandments, and shall teach men so, he shall be called the least (shall be in no esteem—Campbell,) in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5, 19. Here the consequences of keeping this law reach to the kingdom of heaven, and are not confined to the Jewish age or dispensation. Love to God, and obedience to his law, are the "fruits of the kingdom." The kingdom is "promised to them that love him; [Jas. ii, 5,] and "this is the love of God that we keep his commandments." 1 John v, 3. Thus we have the most conclusive evidence from the scriptures of truth, that the covenant that Abraham kept was the law of ten commandments written on the tables of stone, the perfect law confirmed to Israel, ratified by Christ in his teachings, and established by the faith of the gospel.

To those who say we are fallen from grace, or are under the curse, for keeping the ten commandments, we would propose the following questions: 1. If the Gentiles obtain the kingdom by bringing forth other fruits than those required of the Jews, where is it recorded in God's word? 2. If we are cursed for keeping the same law, that the Jews were cursed for transgressing, how is that fact reconciled with the character of God as given in Mal. iii, 6, and James ii, 17?

[To be continued.]

Divine Appointment of the Seventh Day.

BY J. W. MORTON.

[We give our readers this week another extract from the Tract of J. W. Morton, whose interesting experience was given in our last No.]

PROPOSITION.—That the seventh day of the week is the only weekly Sabbath of God's appointment.

First Reason.—My first reason for believing this proposition is, That the original Sabbath law, referred to in Genesis ii, 2, 3, and embodied in Exodus xx, 8-11, requires the sanctification of no other day.

Genesis ii, 2, 3.—"And on the seventh day (on day the seventh) God ended his work which he had made; and he rested on the seventh day (on day the seventh) from all his work which he had made. And God blessed the seventh day (the day the seventh,) and sanctified it: because that in it he had rested from all his work which God created and made."

Exodus xx, 8-11.—"Remember the Sabbath-day, (the day of the rest, or Sabbath,) to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day (day the seventh) is the Sabbath (rest) of the Lord thy God: in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy 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 (on day the seventh;) wherefore the Lord blessed the Sabbath-day (the day of the rest, or Sabbath,) and hallowed it."

The only object, direct or indirect, of this commandment, is "the day." What are we commanded to remember? "The day." What are we required to keep holy? "The day." What did the Lord bless and hallow? "The day." In what are we forbidden to work? In "the day." Now let us inquire—

1. What day? Not the day of Adam's fall; nor the day that Noah went into the ark; nor the day of the overthrow of Sodom; nor the day of the Exodus; nor the day of the Provocation; nor the day of the removal of the ark; nor the day of Christ's birth; nor the day of his crucifixion; nor the day of his resurrection; nor the day of his ascension; nor the day of judgment. It may be, and certainly is, proper, that we should remember all these; but we are not told to do so in this commandment. Neither is it some one day of the week, but no one in particular; for how could we remember "the day," that is no day in particular?—how could we keep holy "the day" that has not been specified?—and how could we say that God had blessed and hallowed "the day," that was no one day more than another? What day, then?—

God says, Remember *the Sabbath-day, or the day of the Sabbath*; keep holy *the day of the Sabbath*; the Lord blessed and hallowed *the day of the Sabbath*. He also says, *The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work*. This day, therefore, is "the seventh day," or "the day of the Sabbath."

2. What Sabbath? Not "a Sabbath," or any Sabbath that man may invent, or that God may hereafter keep; for that would be "some Sabbath," but no one in particular. Not some institution yet undetermined, that God may require man to observe weekly; for the command is not, "Remember the Sabbath institution," but "Remember the day of the Sabbath;" not, "Keep holy the Sabbath institution," but, "Keep holy the day of the Sabbath." The Lord did not bless and hallow "the Sabbath institution," but "the day of the Sabbath." We are not forbidden to do work in "the Sabbath institution," but in "the seventh day." In fact, the phrase "the Sabbath," in this commandment, means neither more nor less than "the rest." It is not here the name of any institution at all, though it is often thus used in other parts of the Bible. Hence, this Sabbath is "the Sabbath or rest of the Lord thy God."

3. Which day of the week is "the day of the Sabbath? No other than that day on which the Lord rested; for the command refers to God's Sabbath. On which day of the week did he rest?—"And he rested on the seventh day." Gen. ii, 2. Therefore, "the day of the Sabbath" is the same day of the week on which God rested from the work of creation; and as he rested on the seventh day of the first week, and on no other, the seventh and no other day of every other week must be the only "day of the Sabbath."

Let it be particularly observed, that God does not say, Remember the Sabbath, or, Remember the Sabbatic institution, though this is necessarily implied in the command; but, Remember "the day of the Sabbath"—the day on which I have ordained that the Sabbatic institution be observed. As if he had said, There is little danger, comparatively, that you will forget the fact of my having kept Sabbath; nor is it likely that you will altogether neglect to observe some day of rest from your arduous toils, for you will be driven to this by the ever returning demands of your exhausted bodies; but you are, and always will be, in especial danger of forgetting the proper day of the week for honoring me in my own institution. Satan, who takes infinite delight in all kinds of "will-worship," while he hates with a perfect hatred every act of strict obedience to my law, will do all he can to persuade you that some other day will do just as well, or even better. Remember, therefore, the day of my Sabbath, and keep the same day holy in every week; for—mark the reason—I myself have rested on the seventh day, and on that account I have blessed and sanctified that and no other day of the week, that you may observe it, and keep it holy, not because it is in itself better than any other day, but because I have blessed and sanctified it.

But you say that the phrase, the Sabbath-day, or the day of the Sabbath, does not mean any particular day, but "one day in seven," or some one of the days of the week. You alledge that the day of the Sabbath, like "the Pope of Rome," "the Emperor of Russia," or "the King of Denmark," is a generic term, alike applicable to all the members of the same class. The phrase, "the Emperor of Russia," you say, refers alike to Peter, to Alexander, and to Nicholas, though only one of them could be Emperor at any given time; so "the day of the Sabbath" refers alike to the seventh and to the first day of the week, though there never was but one Sabbath at any one time. This is a very ingenious and plausible method of evading the force of the Divine testimony; but, as the reasoning by which it is sustained appears to be entirely sophistical, I cannot but look upon the whole thing as a fabrication. I believe that any man, possessing the requisite qualifications, may become "Emperor of Russia," but deny that any day but one can be the day of God's Sabbath, inasmuch as God had never kept, at that time, but one Sabbath, and that occupied only one day. There is only one day of Amer-

ican Independence; only one day of the Resurrection of Christ; only one day of the birth of any one man; and only one day of Judgment. And why? Because American Independence was declared on but one day; Christ rose on but one day; the same man cannot be born on two different days; and God hath appointed only one day in which he will judge the world. Now, on the same principle, there can be but one "day of the Sabbath" of the Lord our God. If I should say that the day of Christ's Resurrection is not any particular day of the week, but only "one day in seven," you would not hesitate to call me a fool, while my ignorance would excite your deepest sympathy; but when you say that "the day of the Sabbath" does not mean that particular day on which the Lord's Sabbath occurred, but only "one day in seven," you expect me to receive your assertion as the infallible teaching of superior wisdom. I cannot, however, so receive it, for the following reasons:—

1. If God meant "one day in seven," he would have said so. His first and great design, in writing his law on tables of stone, was to be understood by his creatures; but, for more than two thousand years after he gave the law, no human being ever suspected that "the day of the Sabbath" meant anything else than the seventh day of the week, because it was commonly known that that day alone was in reality "the day of the Sabbath." Indeed, "this one-day-in-seven" doctrine is known to have been invented within a few hundred years, with the pious design of accounting for a change of Sabbath, without the necessity of repealing a portion of the moral law. It is a matter of great surprise, that those pious theologians, who first substituted "one day in seven" for "the day of the Sabbath," did not shudder at the thought of presuming to mend the language of the Holy Ghost. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. xii, 6. Brethren, are you prepared to enter into judgment, and answer for the liberties you have taken with God's word? In substituting the vague and indefinite expression, "one day in seven," for the definite and unequivocal terms, "the Sabbath day," and "the seventh day," you have as truly taken "away from the words of the prophecy of this book," as if you had blotted the fourth commandment from the Decalogue; while your leading object has been, to make way for the introduction for a new command that, for aught the Scriptures teach, it never entered into the heart of the Almighty to put into his law. "A faithful witness will not lie," and when the world asks, Which day of the seven hath God appointed to be the weekly Sabbath? God expects that you, as faithful witnesses, will not only "not lie," but that you will not equivocate, or give the gospel trumpet an uncertain sound. He does not expect that you will quote a text from the Acts of the Apostles, that says not a word about Sabbath-keeping, to prove that the fourth commandment enjoins the keeping holy of "one day in seven," but of "no day in particular."

2. God never blessed "one day in seven," without blessing a particular day. He either blessed some definite object, or nothing. You may say, indeed, without falsehood, that God blessed one day in seven; but if you mean that this act of blessing did not terminate on any particular day, you ought to know, that you are asserting what is naturally impossible. As well might you say of a band of robbers, that they had killed one man in seven, while in reality they had killed no man in particular. No, brethren, yourselves know very well, that God had not blessed and sanctified any day but the seventh of the seven, prior to the giving of the written law. You know that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says, that "the Lord blessed the Sabbath-day." Therefore the Sabbath-day must be a particular day of the week. Therefore "the Sabbath-day" is not "one day in seven," or an indefinite seventh part of the time. Therefore it is not "one day in seven" that we are required to remember, and keep holy, and in which we are forbidden to do any work; but "the seventh

day" of the week, which was then, is now, and will be till the end of time, "the day of the Sabbath" of the Lord our God.

3. No day of the week but the seventh was ever called the day of the Sabbath, either by God or man, till long since the death of the last inspired writer. Search both Testaments through and through, and you will find no other day called "the Sabbath," or even "a Sabbath," except the ceremonial sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "the Sabbath." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world till the rise of *Anti-Christ*, ever called the first day of the week "the Sabbath," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

But, farther; the first day of the week was not observed by any of the children of men as a Sabbath, for three hundred years after the birth of Christ. Do you ask proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?

I infer, therefore, that "the day of the Sabbath," or "the Sabbath-day," is the proper name of the seventh day of the week, as much so as "the day of Saturn;" and that to attach this proper name now to some other day of the week, and to affirm that God meant that other day, as much as he did the seventh, when he wrote the law on tables of stone, is as unreasonable as it is impious. If you say, that when God speaks of "the Sabbath-day," he means "one day in seven, but no day in particular," you are as far from the truth as if you said that, when he speaks of Moses, he does not mean any particular man, but some one of the Israelites. Moses was one of the Israelites, just as the Sabbath-day is one day in seven. But when God says Moses, he means Moses the son of Amram; and when he says the Sabbath-day, he means the seventh day of the week. You may give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicated of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it England, and then affirm that the late work of Mr. Macaulay, entitled "The History of England," is a veritable and authentic history of his newly-discovered empire. Which would you wonder at the most, the stupidity or the effrontery of that navigator?

I cannot close this chapter without reminding you that, in attempting to refute the above reasoning, the main thing you will have to show is, that the Sabbath-day, or the day of the Sabbath, is an indefinite or general expression, applicable alike to at least two different days of the week, and that it is used indefinitely in this commandment. If it has been proved, that the day of the Sabbath refers, and can refer, only to the seventh day of the week, then it is true, and will remain forever true, that the original Sabbath law requires the sanctification of no other day. This is the truth which I undertook to exhibit in this chapter, and is my first reason for believing the proposition under consideration.

Does the Law of the Sabbath Bind Us?

It is evident that laws may cease to be of force; that is, they may cease to be laws. When this occurs, it must be in one of the following ways:

The condition of a people may be so changed as to render their obedience to the law impracticable. In human governments such cases often arise, and the law, unless administered by tyrants, becomes a dead letter. No good government will inflict the penalty on the transgressor to whom obedience is impossible, even though the law remains on the statute-book. But the law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from mount Sinai, it was given to a people on a long journey, to whom were wanting many conveniences which we enjoy

for its careful observance. If this law was in its nature ever practicable, it is so now.

Some laws expire by limitation. Such are many of the laws of every country. Such were many of the laws given by Moses. They were in force until Christ, who was their end, came; and then they bound no longer. Thus the whole ceremonial law ceased to bind after the death of Christ, to which it was limited. But no limit was fixed to the observance of the fourth commandment, either when first given or afterwards.

A competent authority may repeal a law, and thus its obliging power may cease. Every free government affords numerous instances of the repeal of laws once useful, but no longer so. In a regular government, the repeal must be passed by the power which enacts the law. The great Law-giver of the world is God. He ordained the law of the Sabbath, and he has never repealed it. Is any evidence of such repeal found in Scripture?—If so, where is the book, the chapter, the verse containing it? All admit that the law was in force until Christ. Christ did not repeal it, for he says so, Matt. v, 17; nor did the apostles anywhere declare that it was repealed.

If this law, therefore, has ceased to bind, it must be in some way utterly unknown to us. It is still practicable; it has not expired by limitation; it has not been repealed.

THIS LAW IS A PART OF A CODE WHICH IS IN FORCE.

It may also be said that this law is in the middle of a code, all the rest of which is acknowledged to be binding; and why not this? Were the other precepts of this code spoken by God from Sinai, amid blackness and darkness, and tempest and terrors? So was this. Were the others written by the finger of God, on tables of stone? So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wings of the cherubim? So was this. No ceremonial or repealable law, given to the Jews, had these marks of honor put upon it. Did Christ say, "I came not to destroy, but to fulfill the law?" He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments? So did they keep this. Luke xxiii, 56.

THIS LAW ENACTED WITH GREAT CARE.

On the face of this law are found some things which prove that God, who gave it, regarded it as of great importance.

In the wording of it, a more full explanation of its true intent is given than in any other commandment. It is enacted both positively and negatively: positively, "Remember the Sabbath-day to keep it holy;" negatively, "In it thou shalt do no manner of work." No other precept of the decalogue is given in both of these forms, although every fair rule of interpreting them requires, that when they enjoin a duty, we should regard them as forbidding the contrary sin; and when they forbid a sin, we should regard them as enjoining the contrary duty. Yet in this command, but in no other, both forms are used.

This command is also introduced as no other is. The very first word of it is a solemn memento—"Remember." This word is not found elsewhere in the decalogue.

Moreover, this command not only addresses men in the singular, "Thou shalt," etc., but it goes farther, and tells who is thereby intended; namely, not only the head of the family, but also the son, the daughter, the man-servant, and the maid-servant, the cattle and the stranger. No such particularity is found in any other precept of either table of the law.

In this command God also reasons with us on the equity of his demands. He says, he gives us six days out of seven, as if he said, "I am no hard master; I do not act unreasonably. I give you ample time to do your necessary work. I give you six days; therefore, if you have any conscience, give me the seventh." For, says he, "It is mine—it is the Sabbath of the Lord your God." Surely, you will not deny to your God a right so equitable, a demand so fair.

It is also stated by God in the command itself, that he set us the example on the completion of creation. And shall we not follow such an example? If we ought to be holy because God is holy, if we ought to forgive our enemies because God forgives his enemies, we ought also to keep the Sabbath-day because God kept it. Teaching by example is the highest kind of instruction.

THE SABBATH GIVEN IN EDEN.

Nor did the Sabbath originate with Moses, or with any sinner. It was an ordinance in Eden.—When, for his sins, man was driven out of paradise, God permitted him to carry with him two institutions, established for his good before his fall.—Which of these institutions is the greatest mercy to our world, or which is the dearest to the heart of a good man, I will not undertake to say. One of them is *marriage*, the other *the Sabbath-day*.—If he is the enemy of virtue who would abolish the former, he cannot be the friend of God or man who would set aside the latter. By restoring marriage, as far as possible, to its original purity in Eden; that is, by confining it to the pairs and rendering it indissoluble, the Christian religion has incalculably advanced civilization, peace, and all the domestic virtues. By restoring the Sabbath, as near as possible, to its purity in Eden, that is, by the holy observance of all of it, man makes his nearest approach to primitive innocence and to future glory. There is no example of any community, large or small, ancient or modern, continuing virtuous or happy for a considerable time, if they slighted either marriage or the Sabbath-day.—*Amer. Tract*, No. 187.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, NOV. 8, 1853.

EASTERN TOUR.

WASHINGTON CONFERENCE.—This was the largest and best meeting ever held by Sabbath-keeping Advent believers in New Hampshire. We have met with the brethren in Washington three Autumns in succession. The first meeting was indeed one of trial.—There were errors to be corrected, and much for some, at least, of the brethren to learn, before the church could move in gospel order. A blow was there struck in favor of order, which has told for the cause; yet all have not made that advancement that they should. Our meeting at Washington one year since, proved a blessing to the cause, though there was a lack of freedom almost through the entire meeting. It was a great blessing to Bro. Stephen Smith, who had formerly been somewhat entangled in the snare of the doctrine of a spiritual Second Advent, and was not at that time entirely free from it. We were indeed glad to meet him at our last meeting full in the truth, and happy in hope. His wife and several of his children are with him in the faith and hope of the gospel. The straight forward, thorough course that our dear Bro. Smith has taken in leaving his former errors, and confessing his faults, has united him to the church in the strongest bonds of Christian fellowship.

There were, probably, one hundred brethren and sisters present at the meeting. Sabbath afternoon Bro. Andrews presented the subject of the Sanctuary in the clearest manner. Believers in the present truth were instructed and comforted, and others were strongly convicted that the position taken was correct. Our prayer and conference meetings were free and spirited. A large number of cheering testimonies were given at each social meeting; and sometimes it was difficult to find a place to close the exercise, there being others wishing to speak. We heard the testimony of some who have not recently met with the Sabbath-keepers at Washington. We hope they will see their way clear to fully embrace all of the third message, and give their whole influence in favor of the truth.

The use of the Christian meeting-house was kindly offered to us; and on First-day we occupied it. The

house was filled. The people listened to the word spoken with the best attention. God assisted his servants by his Holy Spirit as they spake in vindication of the true Sabbath. The place was solemn and glorious.

At the close of the afternoon lecture, the congregation assembled at the water where five were buried with Christ in baptism by Bro. Frederick Wheeler. The sacred ordinance was evidently owned of Heaven. The brethren and sisters were blest, and the people looked on with candor and solemnity. It was one of those sweet seasons, where peace reigns within, and Heaven shines all around. Second-day morning the mother of Bro. J. Stowell, at whose house the meeting was held, requested baptism. Her age is seventy-four years. We went to the small lake near the house, where Bro. Wheeler baptized her. She went calmly and firmly forward, and was blest in discharging this duty. She has formerly been almost silent upon the subject of religion, and was not favorably impressed with the former messages; but the force of the truth in the third message has deeply affected her at this advanced age, and she is led to follow the Lord in the ordinances of the gospel.

The good cause in New Hampshire is slowly but firmly advancing. It is a hard field of labor, yet there are a goodly number of warm friends of the Sabbath. The brethren are generally poor in this world's good, still they have done nobly in sustaining the cause.—Bro. Wheeler is a faithful, judicious laborer. About three years since he commenced preaching the present truth under very discouraging circumstances. He went out trusting in the Lord, and has had to labor with his hands but a small portion of the time since. His humble, careful, yet persevering course has secured the entire confidence of the church. Some others who have run much faster than Bro. Wheeler, and have (in the opinion of some) done much more, have run in vain, and in their haste have had a deathly influence on the cause. We heartily recommend Bro. Wheeler to the brethren in Maine, Massachusetts, or wherever he may travel. JAMES WHITE.
New Haven, Vt., Oct. 1853.

WHO WOULD NOT STRIVE TO HOLD FAST THEIR CROWN?

"BEHOLD I come quickly," says our Saviour; "hold fast that which thou hast, that no man take thy crown." There is a crown of righteousness, which the apostle says the Lord, the righteous Judge, will give him in that day, and not him only, "but all those who love his appearing." "He that overcometh" will receive that crown, and will be made "a pillar in the temple of God, and he shall go no more out." "The Lord will be his strength and song," and will become his "salvation," and will plant him in "a land flowing with milk and honey." On such, God will have "everlasting kindness," will have "mercy on them," and will "gather them as wheat into his garner."—Those that love the Lord will be "as the sun when he goeth forth in his might." They shall "shine forth as the sun in the kingdom of their Father." The "eternal God" will be their refuge, "and underneath are the everlasting arms." They "shall dwell in safety." They "shall inherit the earth and delight themselves in the abundance of peace." Because of them "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."—"The lame man shall leap as an hart, and the tongue of the dumb sing." And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." They will "arise and shine," their light being come, and the glory of the Lord being risen upon them; they "shall be delivered, every one that shall be found written in the book." "The Lord will be the refuge of his people." "The Lord will turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent: for they shall feed and lie down, and none to make them afraid. Sing, O daughter of Zion: shout, O

Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more." Unto those that fear the Lord, the sun of righteousness will "arise with healing in his wings;" and they "shall go forth and grow up as calves of the stall." "They will take the kingdom and possess the kingdom forever, even forever and ever." "They will be caught up in the clouds to meet the Lord in the air." They "shall rejoice" and "shall sing for joy of heart."—They will be "blessed and holy," and on them "the second death will have no power." "They shall be priests of God, and of Christ, and shall reign with him"—"heirs of God and joint-heirs with Christ."—"They shall have right to the tree of life, and shall enter in through the gates into the city," and "the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters." "They will go forth with joy, and be led forth with peace." God will make them an "eternal excellence." Their "sun will no more go down, neither will their moon withdraw itself;" and the "days" of their "mourning shall be ended." They "also shall be all righteous: they shall inherit the land forever."—The tabernacle of God will be with them, and they shall be his people, and God himself shall be with them, and be their God. "God shall wipe away all tears from their eyes; and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." God will give "reward unto his servants the prophets, and to the saints, and them that fear his name, small and great: and they will do his will "on earth as it is done in heaven."

Then mortality will be laid aside; they will no longer inhabit "natural bodies," "but spiritual bodies"—not etherial bodies, for our vile bodies will be changed into the likeness of Christ's glorified body; and we shall be like him, who was the "first fruits" of them that slept, and who told his disciples to handle him, for he was not a spirit; for a spirit had not flesh and bones as his spiritual body had. Then everything pertaining to decay being removed, the righteous will mount up on wings as eagles, they will run and not be weary, will walk and not faint." "O thou afflicted, tossed with the tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Isa. liv, 14.

"The blessing of God will be upon his people."—"He will put gladness in their hearts," and they "will lie down in peace." They will "shout for joy," because God defends them. They will be a little lower than the angels, and "crowned with glory and honor." Their "lines" will be fallen in "pleasant places," yea, they "will have a goodly heritage;" God will "choose their inheritance," the excellency of Jacob whom he loveth. Such will be the state and such the condition of those who hold fast, so that no man take their crown. With such promised joys to gain or lose, who can hesitate whether they will attempt to secure such a possession? Soon, ah soon, the day will come, when all efforts will be in vain; for when once the Master of the house has risen up and shut to the door, then those who stand without, will knock in vain for admittance. O be wise before it is forever too late.—*Word of Warning*, 1843.

The Sabbath and the Lord's day.

THE *Independent* notices at length a restored work of Hyppolitus, which throws much light upon the doctrines and practices of the early Christian Churches. The following extract shows what a distinction was formerly made between the Sabbath and Lord's

Day—a distinction which modern writers have labored hard to obliterate:—

The Sunday was, in those early days, no sombre or even Jewish day of ceremony. In the incessant toil of life among men who despised their faith, and scorned its Author, it came in sweetly and joyously as the day when the happiest of all events to them was consummated—the Resurrection of Christ. *It was in no way, either in its origin or in its mode of observance, confounded with the Jewish Sabbath.* "Keep the Sabbath," (i. e., Saturday,) says our old Book, (p. 76,) "and the Lord's Day Festival; because the former is the memorial of the Creation, and the latter of the Resurrection." "If any one of the Clergy be found to fast on the Lord's Day, or on the Sabbath Day, excepting one only, let him be deprived; but if he be one of the Laity, let him be suspended." P. 117. "Let the Servants work five days, (p. 94.) but the Sabbath and the Lord's Day let them have leisure for the Church, that they may be taught Piety in the service of God. On the Sabbath the Lord rested from all the work of Creation, which he had finished; the Lord's Day is a day of rest on account of the Resurrection of the Lord." "On the day of the Resurrection of the Lord, that is, the Lord's Day, assemble yourselves together, without fail, giving thanks to God, and praising him for those mercies he has bestowed upon you through Christ," &c. P. 76.—*Sabbath Recorder*.

Under the necessity of choosing.

It is a fact not to be disguised, that the Advent people are now under the absolute necessity of yielding one of two long cherished positions. They must yield the view that the earth is the Sanctuary, or they must deny the connection between the 70 weeks and the 2300 days. For it is evident that if the 70 weeks are the first 490 days of the 2300, then the 2300 days have expired. And if the 2300 days have expired, it is certain that the earth is not the Sanctuary; for no part of the earth has as yet been cleansed.

The question, Which shall we yield? is fairly before the mind, and every Advent believer is now placed where a choice cannot be avoided. Before either view is yielded it will be well to carefully consider each. If we deny the connection between the 70 weeks and 2300 days, we must adopt the following conclusions: 1. That the great period of 2300 days, which God gave for the benefit of his people cannot be understood, as there is no starting point from which to commence it. 2. That Gabriel is a fallen angel; for in Dan. viii, he was charged to make the prophet understand the vision, and at the close of the chapter it is testified that none understood it. Hence it follows that if Gabriel in Dan. ix, where he explains what he omitted to explain in chapter viii, was not acting in obedience to the divine mandate, "Make this man to understand the vision," he never obeyed that precept, but fell from the favor of God. The absurdity of these two conclusions may be seen at a glance, and yet it is equally evident that they are necessary conclusions if the connection between the eighth and ninth chapters of Daniel be denied.

In addition to the above we may remark that the argument of Bro. Miller in proof of the connection of these two periods, which is familiar to all Advent believers, remains unanswered, and is confessed to be unanswerable. We therefore conclude that the connection between these two periods cannot be set aside, or explained away.

As we cannot yield the connection between the 70 weeks and the 2300 days, we now inquire whether it is possible for us to give up the idea that the earth is the Sanctuary. Does the Bible call the earth the Sanctuary? The word Sanctuary occurs 146 times in the Bible, and it is not applied to the earth in a single instance. Hence so far from there being any impropriety in yielding the view that the earth is the Sanctuary, it is evident that there never was any propriety in calling it such.

We now ask which position shall be yielded?—The connection between the 70 weeks and the 2300

days, which is fortified by unanswerable argument? or the view that the earth is the Sanctuary, for which there is no argument at all? J. N. ANDREWS.

Christ's Coming "into" his Kingdom.

"Lord, remember me when thou comest into thy kingdom." From time immemorial as believed, this short and comprehensive prayer of the penitent thief has been received and repeated with much approbation and delight, by Christ's humble followers in all circumstances. And yet, may it not naturally be understood in a sense much more delightful to those who truly love, and are now looking for Christ's second appearing at hand? Probably, most of the saints, in the present age of forgetting this glorious event, have understood this coming of Christ, INTO his kingdom, to be only his going by death, on that same day, into Paradise, where the converted thief was also to be with him. But if this were only the meaning of the prayer, it would have been more naturally expressed, and readily understood, as follows, Lord, remember me when thou goest into thy kingdom. But the word is *comest*, and apparently signifies something different from goest. And why shall we not understand the petition just as it reads; and to ask for the whole infinite and eternal blessedness for soul and body, which Christ has promised all his saints, to be given them at his real coming, and coming into his appointed kingdom, at the resurrection of the dead, and judgment of the great day? Nothing short of this can ever satisfy the vast desires of the saints; and surely, in all their prayers for a heavenly inheritance, they should ask for a blessing no less than that of their promise through faith. Then, of course, this petition should be understood as asking for all that Christ has promised his saints, to be fulfilled at his coming quickly, to bring his "reward with him, at the resurrection of the just," when they are to be recompensed. Some of the facts showing this, may now be given.

1. It will be found to be a fact, on examining, that the divine promises generally, for a heavenly possession, include that which will forever satisfy both soul and body, and that the saints are never instructed to pray for heavenly blessedness, which does not include all this.

2. It is a scripture fact, that on Christ's coming again, he will actually come into possession of the whole kingdom, or kingdoms of the world; or into the kingdom, and dominion and greatness of the kingdom under the whole heaven; when his own kingdom, over all, shall be everlasting, and when, with his saints, he will forever reign in his kingdom, being then in this earth created anew and glorious, "from sea to sea, and from the river to the ends of the earth," or "from the rising of the sun to the going down of the same." Thus it would be more scriptural to pray, or speak of Christ's coming, than going into his promised inheritance or kingdom.

3. It is a fact, that the Lord's promises, made to comfort the saints, both in the Old and New Testaments, are frequently predicted on his coming again, but in no case on his going. His going from earth at his ascension, was rather considered as an event in itself so sorrowful, as to call for his repeated assurances of coming again quickly, or in a little while. Then why should not the converted thief, and all others of the saints, pray for the blessedness of Christ's soon coming into full and everlasting possession of his promised kingdom, under the whole heaven; rather than for a bare remembrance at his ascension, or going into heaven to complete the work of his mediation?

4. It is a fact, that in the last discourses of Christ, to comfort his afflicted saints at his soon expected departure, he did it by repeated assurances of his coming back again to them, to dwell with them and they with him; never again to leave, nor forsake them.—These promises, of course, were naturally uppermost in the minds of all who had just heard of such promises; so that in prayer, the thief and others wishing to inherit such promises, would naturally ask for the promised blessedness of his coming rather than for

any thing not promised, and specially at his then going to his intercessory work in heaven.—*Signs of the Times*, 1841.

COMMUNICATIONS.

From Bro. Frisbie.

DEAR BRO. WHITE:—We wish to offer a few thoughts on the two-horned beast. We once thought it had reference to protestant England, in its church and state; but on a more mature investigation of the subject, we see that that cannot be; because England is, no doubt, one of the horns of the ten-horned beast, that rose "up out of the sea," or "waters," which were "peoples, and multitudes, and nations, and tongues;" the old Roman empire including England.

Therefore this image beast which came "up out of the earth," where there were no multitudes of people, does most aptly fit the United States of America, as the earth, in contrast with the Roman kingdom, properly called the sea. We do not now think it is consistent to take a part of the beast to make an image to itself out of itself.

If the first beast was an independent government, consisting of the Roman church and state, so must the second, or two-horned beast, be an independent government of church and state; or, the state protecting the churches by law. But there are other distinct features about this beast, which make it quite certain that it was designed to symbolize America; such as,

1. Its two lamb-like horns not being crowned. As horns are symbols of governments or powers, so these two lamb-like horns, not crowned, would show them to be republican and not kingly.

2. "He spake as a dragon." The dragon-spirit is a persecuting, warlike spirit. Rev. xii, 10, 13, 17.—Therefore "free and bond," [Rev. xiii, 16,] or "slaves and souls of men," [Rev. xviii, 13,] are under the power of this two-horned beast; and where can there be found a more striking resemblance than in American bond slavery, fostered by Babylon and the States.

3. "He maketh fire, (electricity or lightning,) come down from heaven, (the clouds,) on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles," &c. Dr. Franklin, with his kite and key, first brought fire from heaven; and that, in America. Many wonders have been wrought by means of electricity, for the few past years, sanctioned by law as a science; from which has sprung the magnetic telegraph, which conveys thought hundreds of miles in a second. This, fifty years ago would have been thought impossible.

4. The two-horned beast, the leaders of protestantism and republicanism, will say to them that dwell on the earth, (the voters,) that they should make an image to the Papal beast, which had the wound by the sword and did live. Verse 14. And he, (the two-horned beast,) had power, (after those that dwell on the earth had voted him that power,) to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast, (or keep his institutions,) should be killed.

Can we believe that a free government, like this, will ever pass a decree to kill them that will not worship, or keep, an institution of Protestantism, or rather of Papacy, the beast? We unhesitatingly answer, that we believe that a government which will keep in abject slavery three millions of human beings, will not hesitate in the time of trouble, with its dragon voice, to make a decree to put to death all that will not worship, or obey, Sunday laws, instead of the Sabbath, and those shall neither buy nor sell who will not receive his mark.

We will suggest the idea here, inasmuch as the decree goes forth under the two-horned beast, which is most clearly shown to be this government; and as this government has no jurisdiction over other countries, and as this beast is to speak as a dragon, or make war with the remnant, or last end of the church, [Rev. xii, 17,] who are now being gathered under the third angel's message, [Rev. xiv, 9, 12,] that this 144000, the true Israel, which are to be redeemed from

the earth, from among men, [Rev. xiv, 3, 4,] are to be redeemed from America, mostly, the government that has come up out of the earth.

The Papal beast has made war upon the saints 1260 years; and then was the patience and faith of the saints, without the commandments. Rev. xiii, 7, 10. The old world have had their day of persecuting the saints; and now, here in America, is to be the patience of the saints, to endure the persecution of those who make war upon them that keep the commandments of God.

J. B. FRISBIE.

Battle Creek, Mich., Oct 22nd, 1853.

From Bro. Lawrence.

DEAR BRO. WHITE:—The cause of present truth is still rising in this section. Some in St. Lawrence and Franklin counties have confessed the truth since the late conference in St. Lawrence Co. The brethren in that region seem to realize the importance of Gospel order in all the churches professing present truth and, I think, will, as a whole, more fully submit to all the testimony of Jesus Christ as necessary for our prosperity as the peculiar people of the Lord.

I have recently spent some time with Bro. Edson who has visited the scattered flock in several towns, and spread the truth before the people in some new places. In Brandon, near where I live, Bro. Edson explained our present position, and six embraced the Sabbath and became interested in all the truth. In that place a Baptist Minister, by request of Sunday friends, presented the claims for Sunday as held by many, and attempted to enforce them by reference to the fourth commandment, stating that "The commandment does not read that God blessed and sanctified the seventh day;" and also added in his remarks that "God has not imparted a sanctity to a special period of the time." He also claimed a change from the seventh to the first day of the week by the apostles, and added, "He that tells us that the Pope changed the Sabbath will tell a lie. No man, except he is an ignoramus, will say that history shows a change later than the days of the apostles."

Thus an attempt was made to make void the commandment by mere assertions. However, the whole subject was considered and the truth presented by Bro. Edson the same day; as his appointment stood for the same place that afternoon. As little reference was had to the forenoon meeting as possible; yet the perpetuity of the law and Sabbath was shown, and objections answered to the satisfaction of friends, and the advancement of the cause; as many of the congregation admitted the arguments presented in the last meeting.

I remain a friend to the whole truth,

HORACE W. LAWRENCE.

Watson, N. Y., Oct. 25th, 1853.

From Bro. Harris.

DEAR BRO. WHITE:—I write a few lines to let you and the saints scattered abroad know how I get along. I have just been reading the *Review*, and found so much food that my soul is full. I don't know how to express my feelings of gratitude. The spirit of 1843, begins to arise in my breast. The commandments are shining so brilliantly, and God's claims are so just, that I feel like exclaiming with David of old, "O how love I thy law." I will praise the Lord for what he has done for me.

When I hear the Macedonian cry come from the South, North, East and West for help, and then see there is a willingness to hear the word of God, and after hearing to obey, I am led to say this is the work of the Lord.

O, my prayer is, Lord increase the work until the message shall go with a loud voice, and the saints all be engaged, proclaiming "the seventh day is the Sabbath of the Lord thy God."

I hear the cheering news of my brother and sister and their son-in-law embracing the whole truth. O, I feel to praise the Lord. By the grace of God I am determined to press my way on until I reach the city.

Yours in love,

Wm. HARRIS.

Port Byron, N. Y., 1853.

From Sister Ayres.

DEAR BRO. WHITE:—I feel it to be a great privilege to address a few lines to my dear brethren and sisters, many of whom we never expect to see until, if faithful, we meet around our Father's throne.

While on our journey here we called on some of our brethren and sisters who expressed a desire to hear from us. Their cheerful countenances and earnest prayers will long be remembered by us; and the thought that we soon shall meet where parting is unknown, causes us to lift up our heads and rejoice.—We are living in a place where there is very little of vital godliness, and where the light of truth is scarcely seen; though there are a few, like the noble Bereans, who are willing to search and see if these things are so.

Amidst the darkness we see a bright light and are trying to draw ourselves nearer to it; and we feel that our house has been like the house of Obbedom; that we and all that are in our house have been blest. Praise the Lord!

Our experience in the Advent doctrine has been short; but we believe as fast as we understand, and we are determined to make sure work for eternity, and never give up until we win the prize, and enter the glorious City. There are none here that love the glorious doctrine of our Saviour's soon coming; but I firmly believe it, and am growing stronger though we have no preaching, only the Bible and what we get from that valuable paper, the *Review*.

My whole soul feels like praising God that I was ever permitted, even in this eleventh hour, to hear the blessed, present truth, and that he gave me a heart to receive it. I can say with the Psalmist, of old, "O how love I thy law! it is my meditation all the day." I believe it is the commandments of God and the faith of Jesus that will draw the dividing line; and already do we see the division taking place; and the work will go on until every honest soul will see the truth, and come out and stand upon the commandments of God and the faith of Jesus.

I feel to praise God that the time is nearing, when all who do keep the commandments of God and the faith of Jesus, will enter through the pearly gates into the holy city, and have right to the tree of life which is in the midst of the Paradise of God. Add to all this, that our heavenly Father shall himself wipe away all tears from our eyes, and then there will be no more sorrow nor crying, nor pain, nor death! O praise the Lord for the hope of being there. I feel that there are no charms on earth, strong enough to bind me down; but I mean to be ready when Christ comes.

Your Sister, striving for the Kingdom,

CORNELIA AYRES.

Shiloh, Cumberland Co., N. J., Oct. 1853.

From Bro. & Sr. Beero.

DEAR BRO. WHITE:—We are still holding fast to the truth, and endeavoring to learn the doctrines of the Bible as fast as we can. We take great pleasure in searching the Word of God, in which there are such hidden stores of knowledge, and we rejoice in the prospect of the soon coming of Christ; when the saints' blessed hope will be realized. Our confidence in the truth of our position grows stronger every day, as the fulfillment of prophecy unfolds itself to our view, and as we see the message of the third angel rising, and beginning to go with power. We trust we feel the importance of living in all holy conversation and godliness, while we are looking for and hastening unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. 2 Peter iii, 11, 12.

When we look back upon our past lives, and see the ignorance we were in, in regard to the doctrines of the Bible, and the persecuting spirit we possessed, we feel that great praise and adoration are due to our God for bringing us to the marvelous light of the gospel. We never before have felt that longing after holiness of heart, and that desire for entire consecration that we have since we embraced the present

truth. May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us all perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen. Heb. xiii, 20, 21.

It is painful to witness the perfidiousness of the course taken by those who oppose the "Sabbath of the Lord." We will here give you the outlines of a sermon delivered here in the evening following last First-day, on the subject of the Sabbath, by the Rev. John Patchin, graduate from Oberlin College, Ohio. His starting point was, "The will of God should be the great Rule of our lives." We think you may judge of the confidence he placed in the Bible, in proving the change of the Sabbath from the seventh day to the first day of the week, from the fact that he brought much history, but forgot to bring his Bible. He went on to say that if the Sabbath has been changed, it is the will of God, and if we have satisfactory evidence that the First day is the Sabbath, no matter, said he, how we get the evidence, whether by revelation, or history, it is sufficient to prove that the Sabbath has been changed. He next proceeded to show the error that Bro. Andrews had fallen into, on page 4 of "the Refutation of the claims of Sunday-keeping;" (for that work had been handed to him some two months previous, by the writer;) in concluding that the three principles there laid down, were all that was necessary to disprove the authority for the change of the Sabbath. He volunteers to correct the error by adding a fourth principle, viz., (I will give his own words,) "that it was necessary that God should give us evidence of it being his will to change the Sabbath. He now inquires for scripture evidence in favor of the first day being the Sabbath, and quotes Col. ii, 16, and objects to the ground taken, "that it could not mean the seventh day on account of its being in the plural number," and quotes Matt. xii, 1, 2, 5, 8, 10-12, and Luke vi, 2, to prove that both numbers are applied to the seventh day.—This point established, he proceeds to show that "sabbath days" in the text must mean the seventh day, from the fact that the holy day there mentioned included all the Jewish feast days, and that the word, Sabbaths, when mentioned in the New Testament, always meant the seventh day; but we think it probable that he had not read Lev. xxiii, and Hosea ii, 11, or he certainly could have seen differently. We were obliged to smile when we saw the two positions taken by him right in succession. The first was that the Sabbath was a shadow of things to come, and that it was to be observed no longer than until Christ, who is the body, should nail it to the cross, (for no other ground can be taken by those who say that the "sabbath-days" in Col. ii, 16, refer to the Lord's Sabbath.) The second position was that "the Sabbath is a type of the Christian's Rest" and he quoted Heb. iv, 4, to sustain it. His next point is, that in the days of the apostles, the seventh day was called the Sabbath, and the first day, the Lord's day, and quotes largely from history, showing that the early Christians kept the first day; also, Rev. i, 10, to prove this position.

He next asserts that the Sabbath was a Jewish institution, and quotes Rom. xiv, 1-5, to prove it. He next quotes Barnabas' epistle in favor of the first day, but does not mention what Eusebius, Dr. Milnor, and Mosheim, say with respect to it. He next quotes from Eusebius to show that Christ changed the Sabbath, and that the Jews rejected it. He next declares that there is no evidence whatever in any writer, that the first Christians did not keep the first day. Lastly, he asserts that the Apostle told the Corinthians to take up a collection on the first day, [1 Cor. xvi, 2,] and then quotes 1 Cor. xi, 2, to show that Paul had ordained it. Now in summing up, we see that this learned Divine in undertaking to prove the change of the Sabbath, has taken four different positions, each antagonistic to the other three: first, the Sabbath

has been changed; and quotes history to prove that it was the will of the Lord; second, that the Sabbath was abolished at the cross; and quotes Col. ii, 16, to prove that; third, the Sabbath is a type of the Christian's rest; and quotes Heb. iv, 4, to prove that; fourth, it is a Jewish institution, and we may keep it or let it alone, just as we see fit; and quotes Rom. xiv, 1-5, to prove that: Well did Isaiah say, "The leaders of this people cause them to err, and they that are led of them are destroyed." Isa. ix, 16.—This is the first time we ever knew or heard of an educated man undertaking to prove the will of the Lord by history instead of the Word of the Lord. "In vain do they worship me, teaching for doctrines the commandments of men." Mark vii, 7.

Yours in hope,

J. B. & CHARLOTTE S. BEZZO.

Franciscoville, Mich., Oct. 30th, 1853.

From Bro. Warren.

DEAR BRO. WHITE:—It is with great pleasure that I, for the first time, write, to acknowledge the reception of your valuable paper, and contribute my mite for its support. It comes to our family, a welcome messenger—a messenger of truth.

I have for many years been a subscriber and reader of the *Morning Star*; but as it does not publish all the truth of God, respecting the coming kingdom, the keeping of all his holy commandments, and the present truth, I am induced to search the *Review and Herald*; and I can say that I find many things in it, comforting and reviving to my spirit. It rejoices me when I read letters from brethren and sisters of like precious faith, who are trying to keep all the commandments of God, and the faith of Jesus.

I commenced keeping the seventh day as the Lord's Sabbath on the third of Sept. last. Truly, brethren and sisters, the Lord has opened my eyes to see that this is the Sabbath, and the only Sabbath of the Lord our God. Q how true it is that we ought to "obey God rather than man."

One year ago there was only one here who was keeping the seventh-day Sabbath, now our number is over fifteen. The Lord, who is our leader, has sent us help from abroad.

Bro. Frisbie is now with us, and our souls are strengthened and encouraged while he deals out to us the plain, simple truths of the gospel. Our enemies are dealing out their vile and obscene epithets against the seventh-day advocates; but none of these things move us; for we are founded on the rock, and the gates of hell shall not prevail against us. We need not wonder in the least that the devil rages and is mad; for his time is short. He hath but a little while to try and vex God's dear, scattered remnant. I believe without a doubt, that we are living in the last days, and I mean, for one, to have my lamp trimmed and burning, that I may be ready to meet my blessed Master when he shall come. O may we all, who profess the present truth, live at the foot of the cross, in the vale of humility, breathing out the prayer of faith, so that if persecution await us, we may be prepared for it.

Yours in the faith of the Gospel,

SAMUEL B. WARREN.

Battle Creek, Mich., Oct. 31st, 1853.

From Bro. Edson and Lawrence.

DEAR BRO. WHITE:—We spent last Sabbath in Copenhagen, and found a few, including Bro. Harvey Goodenough, that love the present truth, and do not embrace the spiritual views of others in that vicinity. We visited Martinsburgh on First-day, in company with the friends from Copenhagen where the First-day friends gave us their chapel and appointment for the afternoon and evening, which was improved by showing our present position as connected with our past Advent experience. We trust the friends there will soon lose their honest fears by the reading of our publications, and a close examination of the whole subject.

In our visit to Watson, the present week, we were gratified with a short acquaintance with some of the seventh-day Baptist friends of that place. They man-

ifested their willingness to hear the truth by coming out through mud and snow to attend our two evening meetings. They desire a further acquaintance with our views of present truth.

HIRAM EDSON

HORACE W. LAWRENCE.

Lorain, N. Y., Oct. 28th, 1853.

From Bro. Kellogg.

DEAR BRO. WHITE:—When I look at the past, and see God's dealings with me, in bringing me from the gross darkness that I was in, into the glorious light and liberty of the present truth, I feel to praise his holy name. I do indeed feel to rejoice in the present truth. It seems to me that if we really have the present truth in us, its sanctifying influence will be seen in our lives. It will cause us to confess and forsake all our errors, and make us pure. We read in 1 John iii, 2, 3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." I am endeavoring to purify myself and striving to overcome, so that when he shall appear I may be like him. I mean to be holy in all manner of conversation, as required in 1 Pet. i, 15, 16:—"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

Yours in hope, MERRITT G. KELLOGG.

Jackson, Mich., Oct. 23d, 1853.

Extracts of Letters.

A SISTER writes from Lincklaen, N. Y., Oct. 1853: "I have been thinking much of late of the words of the Saviour, in Luke xxi, 33-36: 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'

"My heart has been pained while I have looked around me, and seen some who profess the present truth laying up treasures on the earth, instead of obeying the injunction of Christ: 'Sell that ye have and give alms.' Do we realize as we ought the importance of having all on the altar, and denying ourselves of every carnal gratification to advance the cause of truth? If there ever was a people who should be cut loose from the world, be free from pride, and have self all crucified, it is we who are believing the last message of mercy. They expect to see us exert a holy influence, and live like pilgrims and strangers on the earth. Let us be careful lest the honest stumble over our example.

"That the Lord may help us to feel the importance of being in all things like our Master, and, finally, that we may be accounted worthy to stand with him on Mount Zion is my prayer."

BRO. M. L. DEAN writes from Ulysses, Potter Co. Pa., Oct. 23d, 1853:—"The church here has been greatly encouraged and strengthened, the Summer past, by the faithful and efficient labors of Bro. Wm. S. Ingraham. Six, at least, have left the seventh-day Baptist denomination, and are now 'looking for that blessed hope,' and the glorious appearing of the Saviour. Others are searching for the truth. The cause has been gradually gaining here, ever since Bro. Edson and Andrews first came with the third angel's message. 'The Lord has done great things for us whereof we are glad.'"

BRO. Frederic H. Corwin writes from West Ogden, Lenawee Co., Mich. Oct. 1853:—"I am situated in the center of the town of Ogden, seven miles from Blissfield, and twelve from Adrian, where I should

be pleased to entertain any ministering brethren who may call on me. But it is not a very promising field of labor. Myself and wife are alone here, endeavoring to keep the commandments."

THE REVIEW AND HERALD.
ROCHESTER, THIRD-DAY, NOV. 8, 1853.

Letter from Bro. Waggoner.

DEAR BRO. WHITE:—While at Detroit, a few days since, I had conversation with Elder J. V. Himes. in which he stated that believers in the third angel's message did not keep the Sabbath according to their profession. I answered, that as far as I was acquainted with them they endeavored to keep it "according to the commandment," and the comment of our Saviour thereon. He said that was not the case in the East, especially in Vermont. That on conference occasions, &c., they traveled from twenty to forty miles on the Sabbath to attend the meetings; and when not absent from home, they cut their wood, &c., on that day, and generally made it a day of visiting, after the manner in which many nominal Sunday-keepers observe that day.

Now I have several reasons for laying this matter before you. 1. Elder Himes' position as a public man and minister gives importance to any statement he may make of this kind. 2. You have just been in Vermont, and other Eastern States, and of course know whether these things are so. 3. If these statements are true it is of importance that they be attended to immediately. I am truly surprised that an accusation of this kind should be brought against any of the brethren East, as I supposed they generally had the Spirit of the message, and if they had, their consciences would never allow them to desecrate the holy Sabbath in such a manner. As such statements may be made in many parts of the West, I wish you would, at your earliest convenience, let me know how the Sabbath is regarded in the East, and especially in Vermont. Information given soon, will reach me at Kingsbury, Laporte Co. Ind., as I shall probably go there in a few days.

Yours for the truth. J. H. WAGGONER.

Jackson, Mich., Oct. 27th, 1853.

P. S. I sent word to Eld. Himes by Bro. Cornell that I considered it duty to inquire into these things. He made no objection, nor offered any explanation, so that I do not consider the above statements strictly private, though made in private conversation.

J. H. W.

Note to Brother Waggoner.

DEAR BROTHER:—For the sake of the cause of truth, which in many places suffers in consequence of false reports, repeated by such men as Elder J. V. Himes, we give this brief note. Having just returned from Vermont, as the Review is going to press, we have not time to answer your kind letter at length in this number; but at some future time it shall be more fully noticed.

We will, however, briefly state that Sabbath-keepers in Vermont and other eastern states usually commence their conferences on the evening following the sixth day, so that they assemble on the Sixth-day and not on the Sabbath. We have held conferences in Vermont, four Autumns in succession, and know this to be the general practice.

The Sabbath should be kept holy; and we are certain that its real friends would gladly receive correction if they should be found faulty in its observance. That Sabbath-keepers in Vermont cut their wood on the Sabbath, and are in the habit of visiting on that day, we know to be untrue; and those who are acquainted with their course, know better than to make such assertions. That there may be individuals who fail to observe the Sabbath as strictly as they should, among professed Sabbath-keepers, we do not deny; though we know of none who are guilty of doing these things charged upon Sabbath-keepers in Vermont by Elder J. V. Himes.

Many of our brethren in Vermont have been Elder Himes' warmest friends; and as they look to the

past, and there see his untiring zeal in the Advent cause, they can but respect him. They have not forgotten slanders and reproaches that were heaped upon him for boldly defending the truth of God; and in the cruel "secret workings" of later years, as his character has been assailed by some of his professed Advent friends, they have felt to sympathize with him in his trials. Certainly, Elder J. V. Himes is not, or should not be, the man to engage in this mean work of slander. From him we might hope better things. But much to his dishonor as a Christian and Minister of Jesus Christ, he is guilty of reporting in the East as well as in the West, that which is untrue respecting Sabbath-keepers. Bro. Elon Everts of New Haven, Vt., states that in a recent interview, Elder Himes told him, among other things, that Bro. S. W. Rhodes "has been and is deep in spiritual wifery." We would not charge Elder Himes with making falsehoods respecting those who keep the fourth commandment; but his industry in reporting them, evinces his love for them, when made.

We believe all these reports to be untrue, gotten up by the father of lies with a design to bring the truth of God into disrepute. Those who have read the Review know the stand we have taken against spiritualizing views in all their forms. We have spoken out plainly against fanaticism. And if we knew that there were those among us who are guilty of those things reported by Elder Himes, we would not only withdraw our fellowship from them, but would warn others against their influence.

We hope that our brethren in Vermont and elsewhere will speak out plainly, and inform us if there are those, fellowshipped by the body, who chop wood on the Lord's Sabbath, or make that a visiting day. Or if they know of any grounds for the report that Bro. Rhodes or any other person, fellowshipped by the body of Sabbath-keepers, is guilty of the things reported of him, let them speak out. We want to know it if any of these things exist among us.

And we would further say to our readers who may hear these reports from Elder Himes or others, you will do us a kindness to inform us immediately, whenever you may hear such reports. That some have embraced the Sabbath whose principles were not pure, is true; but they have either confessed and forsaken their errors, or have been disfellowshipped by the body. Be it known unto all men that God is "purifying unto himself a peculiar people zealous of good works."

We hope, dear brother, that these false reports will not stumble any of our dear friends in the West.—We think that these things will be overruled for good, and finally be a means of opening the eyes of the candid, and furthering the cause of truth. More hereafter.

JAMES WHITE.

Appointments.

PROVIDENCE permitting, I will hold meetings with the Brethren at Stowe, Vt., Nov. 12th. JOSEPH BAKER.

PROVIDENCE permitting, I will hold meetings with the Brethren at Bangor, N. Y., Sabbath, Nov. 12th; Brandon, the 13th; Potsdam, the 19th, and 20th. A. S. HURCHINS.

To Correspondents.

A. S. HURCHINS.—The Review has been sent to John Mc Neal, Sheffield, Vt.

BRO. FIELDS.—We sent you a box of Books, worth about \$60 a few weeks since. Have you received it?

We shall send back Nos. of the Review to new subscribers only when they request them.

As our paper is made ready for the press Fifth-day, all articles for insertion received later than that, will be omitted till the following week.

BRO. BATES returned from the West Oct. 27th, and left Rochester for the Oswego meeting the 28th. His Post Office address will be Fairhaven, Mass.

The meetings in Boston, are removed from No. 25, Castle St., and for the present will be continued once in two weeks at the house of Bro. Paul Folsom, Somerville, commencing Nov. 12th.

BRO. WM. S. INGRAHAM'S Post-Office address is Moreland, N. Y.

Letters.

M. G. Kellogg, S. T. Cranston 2, R. S. Johnson, M. L. Gates, J. H. Waggoner.

Receipts.

F. H. Corwin, D. Baldwin, H. Hopkins, D. Kellogg, J. N. Loughborough, J. Maltby, I. Rathbun, R. H. Brown, J. Warner, E. Roberts, S. B. Warren, J. M. McLellan, J. Heald, D. Farnsworth, M. E. Gleason, L. Harrington, Sr. Hall, J. Metcalf, E. Gorham, H. W. Dodge, Wm. Farnsworth, J. Allen, T. Wilkinson, J. H. Grandy, W. Whitford, J. Burroughs, P. Alden, A. L. Burwell, A. Barton, Wm. R. Pettengill, R. D. Ryder, D. S. Gardner, S. R. Nichols, A. S. Stevens, P. R. Stevens, H. N. Stevens, F. J. Stevens, each \$1.
R. Cochran, L. Hastings, H. P. Wakefield, B. G. Jones, S. Smith, S. Bunnell, N. Chase, C. Comoy, L. Tarbell, J. G. Smith, N. Mead, S. Dunklee, J. Hart, H. Gardner, E. P. Burditt, E. A. Hopkins, Wm. Carpenter, J. Davis, each \$2.
M. L. Dean, G. Swan, M. Gates, E. R. Davis, each \$0.50.— A friend, \$0.80. Wm. Chapman, \$4. O. Nichols, J. Barrows, each \$5.— \$165.53 behind on the Review.

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.

AGENTS.

- | | |
|--|--|
| MAINE.
N. N. Lunt, Portland.
S. W. Flanders, Canaan.
Cyprian Stevens, Paris.
S. Howland, Topsham.
W. T. Hanniford, Orrington.
Wm. Bryant, Wilton.
NEW HAMPSHIRE.
J. Stowell, Washington.
S. Bunnell, Claremont.
MASSACHUSETTS.
O. Nichols, Dorchester.
O. Davis, N. Fairhaven.
L. Paine, Ware.
Wm. Saxby, Springfield.
VERMONT.
R. Loveland, Johnson.
H. Bingham, Morris-town.
S. H. Peck, Wolcott.
Lewis Bean, Hardwick.
H. A. Churchill, Stowe.
E. P. Butler, Waterbury.
Josiah Hart, Northfield.
R. G. Lockwood, Waitsfield.
W. Morse, East Bethel.
L. Titus, E. Charlestown.
Alonzo Lee, Derby Line.
E. Everts, Vergennes.
H. Gardner, Panton. | CONNECTICUT.
E. L. Chamberlain, Middletown.
A. Beiden, Kensington.
NEW YORK.
W. S. Ingraham, Bath.
A. Ross, Caughdenoy.
David Upson, Moreland.
R. F. Cottrell, Mill Cross.
John Wager, Orangeport.
L. Carpenter, Oswego.
A. H. Robinson, Sandy Creek.
E. A. Poole, Lincklaen.
J. A. Loughhead, Elmira.
John Hamilton, Fredonia.
MICHIGAN.
Albert Avery, Locke.
J. P. Kellogg, Tyrone.
Ira Gardner, Vergennes.
David Hewett, Battle Creek.
C. S. Glover, Sycam.
A. B. Pearsall, Grand Rapids.
A. A. Dodge, Jackson.
Wm. M. Smith, "
PENNSYLVANIA.
M. L. Dean, Ulysses.
RHODE ISLAND.
Ransom Hicks, Providence. |
|--|--|

Publications.

- The Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent.
- Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.
- A Refutation of the Claims of Sunday keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.
- The Sabbath by "Elihu"—16 pages—price 1 cent—postage 1 cent.
- Volume I, II and III of the Review, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III.
- Youth's Instructor, Vol. I, in paper covers—price 25 cents.
- Signs of the Times—124 pages—price 8 cents—postage 2 cents.
- Our collection of Advent and Sabbath Hymns, with the Supplement bound with it—144 pages—price 30 cents—postage 5 cents.
- Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents.
- THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2. It can be had of Otis Nichols, Dorchester, Mass., or at this Office. It can be sent by Mail without rollers for the same price.

THE REVIEW AND HERALD
IS PUBLISHED WEEKLY

At South St. Paul Street, Stone's Block,
No. 23, Third Floor.

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

TERMS.—We make no charges. Those who wish to pay only the cost of one copy of the Review and Herald, (as some do,) may pay \$1 per Volume of Twenty-six numbers. Canada subscribers, \$1.13, where the postage has to be prepaid.

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.)