THE REVIEW AND HERALD.

VOI. V.

ROCHESTER, N. Y., THIRD-DAY, JANUARY 31, 1854.

No. 2.

THE REVIEW AND HERALD.

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A. The Scripture tells us to bring the offerings to the Church, [Matt. xxi, 17; Luke x, 16], and to hold fast the traditions of the apostles. 2 Thess. iv, 15; But the Scripture does not in particular mention this change of the Sabbath, but only speaks of the first day of the week; [Rev. i, 10; ] but he does not tell us what day this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2] orders that on the first day of the week the Corinthians should lay in store what they designed to bestow in charity on the faithful in Judea; first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinances of the church. And therefore those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason, since Sundays, and holy-days all stand upon the same foundation, viz., the ordinance of the church.

Q. What was the reason why the weekly Sabbath was changed to the first day of the week?

A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday, so that the observation of the first day should be the Sabbath of our Lord, and to be kept holy:—Catholic Christian Instruction.

If further testimony is needed listen to the following:

Q. What does God ordain by this commandment?

A. He ordains that we sanctify, in a special manner, this day, on which he rested from the labor of creation.

Q. What is this day of rest?

A. The seventh day of the week, or Saturday, for he employed six days in creation, and rested on the seventh. Gen. ii, 2; Heb. iv, 1, 4.

Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

A. During the old law, Saturday was the day sanctified; but the church instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for the first day of the week, since we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

Q. Had the church power to make such a change?

A. Certainly, since, of all the church, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the Divine assent to, this change: even the bitterest enemies of God's church admit and adopt it.

Q. Why did the church make this change?

A. Because Christ rose from the dead upon Sunday, and rested from the great work of redemption; and benediction was pronounced on the apostles and on the church.—Catechism of the Christian Religion.

This testimony shows conclusively that the fourth commandment, which the New Testament has never changed, has been corrupted by the Romish church. It was from Rome, as we may here see, that Protestant learned to say that the Sabbath was changed because redemption was greater than creation. Here we mention the subject for special consideration.

1. Those who are now paying religious respect to the first day of the week, may possibly be led to examine the reasons for this course, by the following

significant fact: The church of Rome undertakes to prove purgatory by the Bible; but acknowledges that Sunday-keeping cannot be proved by it, as she instituted that herself. These, therefore, who despise the Lord's Sabbath, and in its stead honor the sabbath of the Romish church, virtually acknowledge that the authority of that church is above the authority of God, and sufficient to change his times and laws. Here is her statement respecting purgatory:

"The word of God... seventh day to be the Sabbath of our Lord, and to be kept holy:—Catholic Christian Instruction, page 146.

Hear the Catholic church once more, while she continues to purgatory:—This testimony shows conclusively that the fourth commandment, which the New Testament has never changed, has been corrupted by the Romish church. It was from Rome, as we may here see, that Protestants learned to say that the Sabbath was changed because redemption was greater than creation. Here we mention the subject for special consideration.

2. But perhaps the fathers, as they are called, may throw a new light on the authority of the church of Rome, and the eternity of purgatory. Here we mention the subject for special consideration.

We have before examined the main pillars on which the first-day Sabbath rests; and it is perfectly apparent that there is not a single pillar of divine authority for the observance of that day. Hence, its advocates must observe the Sabbath of the Lord, or they must resort to the tradition of the Fathers for proof of its change. The history of the change will be given in its place. But we now ask, what right had the elders of the Christian church to change the fourth commandment, any more than the elders of the Jewish church had to change the fifth?

The Papists pretended that they had a tradition handed down from Moses, which authorized them to change the fifth commandment. The Papist and Protestant Doctors of Divinity pretend that they have a tradition handed down from Christ and the apostles, authorizing them to change the fourth. But if Christ rebuked the Pharisees for holding a tradition, how much more is the keeping of a Sunday, and the doing away of the Sabbath, to be condemned? And the abuse goes hand in hand with the doctrine of purgatory. — An Advocate, or Treatise of Thirty Controversies.

But let us ask, shall we not be more cautious in giving credence to such facts as the above open your eyes! Have you any better authority for Sunday-keeping than Roman tradition? What think you of that prophecy which foretells that the Pope should speak great words against God, and think to change times and laws? Isa. viii, 14-16; He who styles her head, "Lord God the Pope," has here openly testified, that without any authority from Scripture, she has changed the commandments of God. She also declares, that her two children, Purgatory and Sunday-keeping, the former is the most important personage. Cannot that mother judge impartially between two such darlings?

Yes! There shall cease the painful strife—

The healing fruit is given;

And sin and death forever flee,

Yes! There shall cease the painful strife—

The healing fruit is given;

By adverse winds be driven,

There from the blooming Tree of Life,

And sin and death forever flee,

Our hearts with anguish riven,

And howling tempests round us rave,

And sorrow far be driven;

There are no tears in Heaven.

WHAT

AND SABBATH HERALD.
Thus the sabbath was established. The Sabbath of the Lord shall sweep away the refuge of lies, [Isa. xxviii., 17; Rev. xxv., 21] how many of the arguments for Sunday-keeping will be left! The Bible thoroughly compels the keeping of the seventh day—now, therefore, it is not a good work; for the Scriptures furnish nothing in its favor. Why should you be ready of heart to believe what God has never spoken by any of his servants? Thus saith the Lord. "The seventh day is the Sabbath of the Lord thy God;" "Remember the Sabbath-day to keep it holy!"

**ALL THINGS ARE YOURS.**

A Brother sends us the following excellent communication, written by H. L. W. He knows not what paper he took it from.

*Poor in this world—rich in faith—heir of every thing. This sentence contains an epitome of Christian experience from the earliest ages to the present day; it is the result of the power of the Holy Spirit, and the dawning of great and precious promises are his; fellowship of the saints is his; the bliss of expectation and the expectation of bliss; the joys of hope and the possession of holiness; all these and more, are his, even in this dark and stormy world.*

But, this, however, is the forstaste, not the fruition; this is the trial, not the reward; this is the warfare, not the victory; this is the labor, not the rest; this is the poverty, not the riches; this is the earnest, not the inheritance; this is the gloom, not the glory; this is the darkness, or, at best, the dim twilight, instead of the glory of the perfect and unchangeable kingdom.

There is, notwithstanding the gloom and sorrow that gather here, a brighter and lovelier scene before us. Beyond the dark night of weeping, comes forth the bright morning of joy; beyond the valley of sighs, is the mountain of singing; beyond the endurance of tribulation, the fight of faith, and the patience of hope, is the pilgrim's journey, the servant's reward, the victor's palm and the conqueror's crown.

There is the New Earth in its unmarred beauty—in its unblemished glory—in its unattained purity. In the New Earth shall be recorded the grand dominion 'of our Lord and of his Christ.' There is the first throne of Messias, established in righteousness and truth. There, too, is the King of kings, in his 'power and great glory,' 'ruling over all.' Beyond all this, far outstrips the shining of the 'morning without clouds.'

There is the 'Jeweled City,' with its radiant glory and dazzling splendor—its polished battlements and golden streets; there is the pure river with its bright waters and verdant banks; there is the living tree with its monthly fruits and healing balm; and there is joy and blessedness untold, unfeigned, unutterable.

No wonder, then, that one who 'walked by faith,' who looked 'not on the things that are seen,' who had 'an unsearchable thing in his heart,' who had 'hated the unsearchable thing with the heart,' who had, in constant and blissful possession, 'Salvation with eternal glory,'—while reviewing the saints' possessions, while seeing how much was compre
headed, and how little was left out, while grazing on the crowns of glory, on the diadems of beauty, on the crowns of righteousness, on the glory of the glorified, on the resurrections, and on the starry inheritance, while their hearts throbbed and their bosom swelled with struggling emotions, should explain with all the confidence of living faith, "All things are yours!"

REVEREND.

This word is found once in the Bible, and only applied to the name of the Lord—(Ps. cxxi, 9)—"Holy and reverend is his name."

And does not this mean some who apply to themselves the names of the Most High?

Though ministers, or elders, or any other officers in the church, or in the state, should be honored and respected according to their station and worth, yet I would most respectfully and most earnestly request all Protestants to leave this species of idolatry entirely to those who love to worship "His Holiness" the Pope of Rome, their "Right Reverence and God," with other such "names of blasphemy!"

If our New Testament was filled up with the Rev. Dr. Matthew, the Rev. Dr. Mark, the Rev. Luke the Evangelist, the Rev. Peter, the Rev. Paul, the Rev. Titus, etc., as full as all religious books and newspapers are, I would not object to giving such "fattening tiles unto man." See Joh. xxi, 22, 23.

If, as the blessed Saviour refused to be called a "Good Master," because that title belonged only to God, (Mark x, 17,) and if one who showed many things to John, said to him, "See thou do it not;" when John was about to worship him, (Rev. xix, 9,) then ought not every minister or elder to refuse to be called Reverend, because that title belongs only to God?

Would it not be as well and proper, for religious, civil, and social persons, who are supposed to be endowed with the light of the Holy Spirit, to reject the ancient idolatry, and insert Eld., when speaking of religious ministers? As for myself, I should think it as right, and as proper, to bow down and pray to any man as to call him Reverend.—S. R. C.

Second Coming of Christ.

There is no subject that is more calculated to in- spiré the heart of God's people with joy, than that of the Second Coming of the Saviour of the world, the Lord Jesus Christ. And not only is it a subject upon which the lovers of Christ at the present day desire to dwell, but in examining the Word of God, we learn that the prophet, apostles, and the early Christians, dwelt upon this theme with pleasing anticipations. And, hence, we must look up to the Spirit of the Bible for light, and the Spirit of the Bible to enable us to see what he meant when he said he would come in glory, and "to behold the dominion of his kingdom." (Luke xvi, 20.)

Paul, when he wrote to Timothy, declared that that day, i.e., the resurrection, he should receive a crown of righteousness, which the Lord, the righteous Judge, would give him. And John, while looking forward to the glorious morn, when Christ would come to be glorified in his saints, and admired by all those that love him, cried, "Blessed and highly beloved be he that hath part therein, and the city which comes down from thrones, the new Jerusalem, which comes down from God out of heaven."

Christians were willing to suffer persecution and death, knowing that if they suffered with him, they would also reign with him, at his appearing in his kingdom.

If the prophets, apostles, and the early Christians were enabled to rejoice while looking forward to the long promised period, when the Tabernacle of God would be with men, and tears, sorrow, pain and death should be felt and feared no more, ought not we who are living on the eve of eternity, to lift up our heads and rejoice, knowing that the day of our redemption draweth nigh?—Selections.

E. M. JR.

BoTH SIDES.

In one of the September Nos. of the Review, we gave a letter from E. Miller, Jr., to F. Cottrell, and Bro. C.'s reply, that both sides of the question might be seen. We give the following, and the reply, on this last page, for the same object. "Those who have the truth can afford to be fair," while those who have not the truth in their possession, ought to let their enemies market them, and let their enemies make theirIP promises.-Ed.

From E. MILLER, JR.

FRIEND COTTRELL:—Although unavoidable hindered for so long a time from noticing your kind reply to my note in Review of Sept. 13th, and even now the too busy period of the year has not enabled me to prepare this reply, as all along has been my intention, to call your attention to it again: hoping to be instrumental in bringing you to a clear point of view, and making their promises empty.—Ed.

A. F. MILLER, JR.

Friends and Editors:—I have seen with great interest, the great interest, I mean, that your corres- pondents and myself have felt, in relation to the question of the Ten Commandments, and the other themes that are connected with that subject. It appears to me to be not only idolatry, but also unchristianism, to refuse to be called a "Christian," when John was about to worship him, (Rev. xxii, 8,) and to say that he was a "good Christian," when speaking of religious ministers. You spoke of "We desire to be called a "Christian," because that title belonged only to the Son of God, (Mark x, 17,) and if one who showed many things to John, said to him, "See thou do it not." When John was about to worship him, (Rev. xix, 9,) then ought not every minister or elder to refuse to be called Reverend, because that title belongs only to God?

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1. God has one standard of right and wrong for the human family which has no reference to the laws of Moses or of any other code of commandments. What is right today was right 2000 years before it was given, and the Sabbath was under obligation to love it as a gift of God, and in so doing honor the Giver. The tree of knowledge was under obligation to love it as a gift of God, and in so doing honor the Giver.

2. Supposing man had not sinned, would 4000 years,—or, if you will, a thousand years,—have brought forth different things from the original one? The difficulty seems to be this: you take man already a sinner, and make the law different at different times, corresponding to his different degrees of light on the plan of redemption. In other words, you make no distinction between the commandments of God, which prove man a sinner, and the faith of Jesus, which offers him pardon. Disease and medicine are two things.

3. James does not call the precept, Thou shalt love thy neighbor as thyself, the royal law; but would have that law fulfilled in a manner to accord with this scripture. That is, he would not have them go to do two positive, and eight negative duties, and leave their next door neighbor to starve and freeze, while their own covetous selves had plenty of the bread of life.

4. Does the prohibition of eating of a certain tree differ from the others? No: he had a God, and was under obligation to reverence and obey him; he had a wife, and he was under obligation to love her as himself, and of consequence to care for her comfort. But it is claimed that the clause, Till all be fulfilled, limits the law to that period; that Christ fulfilled and abolished the Sabbath. Whatever you may say about the other nine precepts, the Sabbath existed before man sinned; and when it was made, it was made for man.

5. How many precepts are there in "the law of faith," and the "law of the spirit of life in Christ Jesus"? What distinguishes them from the faith of Jesus? Does the phrase, perfect liberty, imply a liberty to break one of the precepts of that ancient law, which David said was perfect converting grace? If you say, that in the first commandment, we are to love God with all the heart, and that in the second, we are to love our neighbor as ourselves, then the commandments are the same. He says, these commandments, which must refer to a code then existing. Now go to Luke vi, 17. And is it easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven? The law here mentioned is, most evidently, the law of the spirit of life in Christ Jesus. If there never was a time when it was right to destroy, the law or the prophets. I am not come to destroy, but to fulfill. And it is perfectly reasonable to suppose a law which gave the commandments to be fulfilled, by keeping its precepts; and does keeping the precepts, with love and courtesy, qualify men for the kingdom of heaven, or shall, includes everybody, and extends down through all the kingdom of God.

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The Editor of the Harbinger is respectfully informed, if by the expression of E. M., Jr., in this No., to give the following Reply with it.

Reply to E. Miller Jr.

FRIEND MILLER:—If you are striving to keep the commandments of God and the faith of Jesus, I can heartily lend you God speed; for these two consistencies of religion are the only means whereby men professing christianity have apostatized from, and corrupted both, still the remnant will be found upon the same platform when Jesus appears for their deliverance. Now if you will show clearly the dividing line between the commandments of God and the faith of Jesus, without making any use of the ten commandments, which you think have ceased of obligation, I will admit that you know whereof you affirm. Will you undertake it? If there are, in your own mind, definitely two things which you are striving to keep, you can doubtless tell where they are separate. If you believe that the Ten Commandments are a test of character, you should be able to give a reason of the hope that is in you, with meekness and fear.

And now I will proceed to notice several points in your letter, and, to avoid quotations, will refer to them by figures.

1. God has one standard of right and wrong for the human family which has no reference to the laws of Moses or of any other code of commandments. Whatever you may say about the other nine precepts, the Sabbath existed before man sinned; and when it was made, it was made for man.

2. Supposing man had not sinned, would 4000 years,—or, if you will, a thousand years,—have brought forth different things from the original one? The difficulty seems to be this: you take man already a sinner, and make the law different at different times, corresponding to his different degrees of light on the plan of redemption. In other words, you make no distinction between the commandments of God, which prove man a sinner, and the faith of Jesus, which offers him pardon. Disease and medicine are two things.

3. James does not call the precept, Thou shalt love thy neighbor as thyself, the royal law; but would have that law fulfilled in a manner to accord with this scripture. That is, he would not have them go to do two positive, and eight negative duties, and leave their next door neighbor to starve and freeze, while their own covetous selves had plenty of the bread of life.

4. Does the prohibition of eating of a certain tree differ from the others? No: he had a God, and was under obligation to reverence and obey him; he had a wife, and he was under obligation to love her as himself, and of consequence to care for her comfort. But it is claimed that the clause, Till all be fulfilled, limits the law to that period; that Christ fulfilled and abolished the Sabbath. Whatever you may say about the other nine precepts, the Sabbath existed before man sinned; and when it was made, it was made for man.

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It is absurd in the extreme to suppose that Jesus made this solemn and important declaration concerning a law which he knew would cease of obligation within four years. Equally absurd to think that he spoke of the Levitical law, and which, in fact, did not exist in the form of commandments. He came not to destroy the law; he did not do it.

If David, when he said, How love I thy law? and Paul, when he declared, in the law of God after the肉身 of Christ, I once knew the ten commandments, what law did they mean? Do you say, the balance of the legalit law? If David and James, in speaking of a perfect law, do not mean that law which Jehovah spake with his own voice, and wrote upon stones in a form which doth not exist? Some law that had never been published to the world, and of which David, certainly, knew nothing?

7. I will now look at the metaphor of Rom. vii.

If you were discussing the life and death question, you would admit no infinences, drawn from parables, and metaphors, to weight against the plain and positive declarations of the word of God. Bear this rule in mind while I examine your inference from this text.

In the figure, the woman is bound by the law to her husband, so long as he liveth. Not so long as the law liveth. There is nothing said about the law dying; but if her husband be dead, she is free from that law. Not because the law is dead, but her husband is dead. The law remains as it was before, but it is no more binding upon her unless she be married to another man. Then, in making the application, does the Apostle say that the law is dead, as you infer? By no means; but he tells his brethren, Ye are become dead to the law—the law is still holy and good, verse 12, but it does not condemn you, because your former husband, master, and lord is dead.

I agree with you that the law here spoken of is the ten commandments; which is proved by the precept quoted, Thou shalt not covet. Paul had not known himself a sinner, but by this law. In verse 12, he acknowledges that this law and the commandment which condemned him, are holy, just and good, in the present tense. In verse 14 he says the law is spiritual, and in verse 22 he says, I delight in the law of God after the inward man. "If you can find two laws in these passages, you have a system of grammar with which I am unacquainted."

But there is another law mentioned towards the close of this chapter, and I would suggest that it is the law of Christ, because I sought to be dead—the only thing that stands in the way of our being freed from the condemnation of a holy law by means of the crucified body of Christ, being married to another, even to him who is raised from the dead. Verse 20. It is the law in the members, warring against the law of God, which is approved of the mind, and bringing the person into captivity to the law of sin, and consequently to the law of death, the wages of sin. What is sin? Transgression of the ten commandments; for Paul had not known himself a sinner, had the law been minus the tenth precept, he had led a life so exemplary, he was not conscious of having broken any other. But sin against this commandment slew him. Verse 11. The good, unblamable sinner, he was not to blame, it harmed him, but for sin. Verse 12. Now if he can become dead and buried with Christ, he will be freed from sin. The law cannot touch him now; for he is not under the law, but under favor. Now shall sin be transgressed the law because he is not under the law, but under favor? Of course, it is impossible for him to sin again to be the servant of sin. The former master or husband will revive, and the same law will condemn. Chap. vi. 1-16.

Now, friend Miller, if there is in you a law warning against any thing you do, or against anything written in the tables of the mind, you are indeed in captivity—in bondage to a cruel husband. In that case, the best advice I can give you is to crucify the old man with his deeds; become dead indeed to sin, and put on the new man; be married to him who is raised from the dead, and bring forth fruit unto God. Then you can say with the Apostle, There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

In conclusion I wish to address a few words to the "inward man," for that delights in the law of God. You can see how we can be freed from a good, holy, unabolished law; that (sin) wherein we were held, being dead by the body of Christ, who suffered the penalty of sin to save us, not from obedience to his Father's law, but from our sins. You can also see that the law of ten commandments is the only real code mentioned in this connection; the law of sin and death, and the law of the Spirit of life having no more precepts than the law of gravitation. The ten commandments then are spiritual, holy, just, and good.

Your inference from 2 Cor. iii. is equally baseless. I have not examined that chapter because it has so frequently discussed our publications, to which I would refer you for an answer. The Bible nowhere declares that the law of God, or one of its precepts is abolished; on the contrary, Jesus Christ, our only hope of salvation, has affirmed it stronger than the stars of the universe. What a fearful position then you occupy, while you assert, upon groundless inferences, that the whole code has ceased of obligation. If this is the case with the "whole code," it is the case with each of its precepts. But your inward man tells you that nine precepts, at least, of that law were abolished. Why should that precept which requires especial honor to our Parent and Creator be labeled "Jewish" and thrown aside? The Law-giver knew where to place it; and then if he had wished it removed, he could have told plainly, and not left us to infer, from metaphorical expressions, that the whole ten were abolished to get rid of the one. Is this wisdom from above? Is it not rather from the carnal mind, which is not subject to the law of God, neither indeed can that law be professed? But by this law you can say with David, All his commandments are sure; THEY STAND FAST FOREVER AND EVER. Ps. cxii. Come, taste of the sweetness of obedience.

Your's, striving to keep the ten commandments of God, and every requirement of the faith or gospel, given by Jesus and his apostles.

R. F. COTTRELL


Rules for Home Education.

1. From your children's earliest infancy instill the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean what you say.


4. If you tell a little child to do something, show him how to do it, and see that it is done.

5. Always punish your children for willfully disobeying your commands, but never punish them in anger.

6. Never punish your children. They can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the neglect of the fault to be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under like circumstances if another.
But thanks be to God, we have a Tabernacle to which we may look, and beauty and strength are there. The Lord send us help from the Sanctuary, and strengthen us out of Zion. Amen.

3. Those that dwell in heaven are blasphemed. Jesus and the holy angels dwell there. Jesus is our High Priest, and the only mediator between God and men. To err in cutting men to confound on earth, to gain their intercroctions in their behalf, has blasphemed the Minister of the Sanctuary in heaven. Angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation. The Holy Spirit says by David, The angel of the Lord encamps round about them that fear him, and delivers them. Is not this the one who infers that the spirits of the dead are our guardian spirits, blasphemying against the true ministering spirits,—"they that dwell in heaven," and consequently against God? The Catholics pray to Mary and the "saints," and others talk of the dead—those who were so weak as to fall by heaven," and consequently against God? The Catholics pray to Mary and the "saints," and others talk of the dead—those who were so weak as to fall by heaven.

A CHURCH IN THE AIR.

Once wandering through the land of dreams, Is search of something new,

A church,—I saw a Sabbath more—

My curious notion drew;

And thinking I should see the mode The Christian world took there,

I entered just in time to hear

The closing hymn and prayer.

The church was rich without display;

From gorgeous colors free;

Through sanctified glass the light of heaven Was shining brightly there;

And rich and poor sat side by side;

I saw no cushioned pew,

Whose doors the meanest of To share her book with one whose robes

So scanty were and mean,

Nor could I

Beamed on the maiden's face.

And well, thought I, the church of God

Was most apparent there.

I ceased—for every head was bowed

To share her book with one whose robes

So scanty were and mean,

And here no fashionable airs,

To please a critic's ear;

Nor could I

Beamed on the maiden's face.

And while I pondered in my mind,

Was most apparent there.

I heard and could not silence keep,

"Thrice happy souls!" I cried,

"How precious was the word;

Their strengthened souls had

And marvelled at the words they used,

Ye softening dews, ye tender showers descend!

The Minister's Might in God.

A minister has no ground to hope for fruits from his exertions until in himself he has no hope; until he has learned to put no faith in the point and energy of sentences; until he feels that a man may be mighty to compel the attention, and mighty to regulate the imagination, and mighty to influence the heart, and not mighty to the pulling down of strong holds.
He subsequently speaks of the beast as he saw him in vision, without any reference to the order, or the time in which the events would occur.

Now, I believe the scarlet-colored beast, and the white beast, in his judgment, symbolize the last phase which Papacy will present after the deadly wound is healed. This woman is analogous to the Papal part of the wild beast. The ten horns of these beasts, together with those of the dragon, the fourth beast of Dan. vii, and the ten toes of the image, (Rev. xiii. 1.) are the ten kingdoms into which the Western Empire of Rome was broken, between A. D. 533 and 483.

The deadly wound consisted in the separation of Papacy from a beast with ten horns. The ten horns represent ten kingdoms. The ten kingdoms the civil power, or life of the beast. Now, if the division of the power of the beast into ten horns constituted the deadly wound, then their re-union would be a healing of the deadly wound. This re-union, or alliance of Papacy with the original ten kingdoms, is shadowed forth by a woman riding (in alliance with) a scarlet-colored beast, having seven heads and ten horns. Rev. xvii. 3.

We are emphatically told that the ten horns of this beast are ten kings who have received no kingdoms as yet. Verse 10. These must be kings who shall be appointed (doubtless by Absolutists, after the new reigning kings, of the ten kingdoms, shall have been deposed by their Republican subjects, and the Republican armies,) by the combined forces of Absolutists to reign over the original ten kingdoms; for the image to have but ten toes, the fourth beast of Daniel but ten horns, when Christ comes. To have twenty kingdoms in the dominion of the Papal beast would destroy the harmony of prophecy in reference to that power. But the following view is natural and easy, and in harmony with all the prophecies. These ten kings who have received no kingdoms as yet, will be appointed to reign over the original ten kingdoms; and when they receive their kingdoms, they will agree, and give their power and strength unto the beast. Rev. xiii. 4, 7. They are the ten horns. See verses 12 and 17. "These have one mind and shall give their power and strength unto the beast, (Papacy,) and shall be given unto him to sit upon the throne of the beast. See verses 3, 12, 17.) verse 8. "These have one mind and shall give their power and strength unto the beast: for God hath put it into their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the time of the end, is fulfilled; then shall the king of the south come into the land of the West to divide it (the Western Empire of Rome,) and to take the ten kings (Rev. xvii, 7, 12, 17.) come to their end, is analogous to the destruction of the ten toes of the image. Compare Rev. xvii, 14, with Dan. ii, 34, 35, 44, 45.

Metamorphos, Fund de Lis Cob., Wis., Dec. 18th, 1883.

From Bro. Abbey.

Dear Bro. White,—We are still striving to do our best. We are striving to keep the commandments of the Father and of the Son, Fear not; years of more value than many sparrows. He(Notification) has come, and his voice is heard through the whole earth. Yes, his sheep hear his voice, and follow him; and a stranger they will not follow; and he guide them unto the sheepfold of life; and none is able to pluck them out of his hand.

Let us cast our care on him; for he careth for us: he will surely bring us off victorious, if we believe and obey him.

I am now at Bro. Jarvis’s in Melbourne, C. E. He and his family join with me in saying: May peace, love and truth, be multiplied to you all.

Still hoping to overcome, that we may inherit all things.

Melbourne, C. E., Jan. 15th, 1884.

From Sister Bridget.

Dear Brethren and Sisters,—Not having the privilege often to meet with those who, it is evident, are the Salt of the earth, I write a few lines to the readers of the Review.

Brethren, can we for a moment doubt that we are living in the time alluded to by our Saviour when he said, " Behold the solemn judgment of God is coming, and with me to give every man according as his work shall be." Do we not see in every thing around us a fulfillment of these words? Is it not a truth that I hardly know how any one can fail to see? Do we not see that the multitude have willingly closed their ears to the reproof of God, and have walked in the shadow of death, rather than in the shadow of the Lord. I praise the Lord that there are many who are opening their eyes; and that God is at work in different parts of his moral vineyard. The dear children of God that have been scattered in a dark and cloudy place, are now being united under the third angel’s message. Yes, his sheep hear his voice, and follow him; and a stranger they will not follow; and he guide them unto the sheepfold of life; and none is able to pluck them out of his hand.

Are we storing fourfold for all the injuries I have inflicted. Her funeral was attended on the 11th, Aug. 9th, aged nine years, eight months and twelve days, after an illness of four days, with extreme suffering.

She had manifestly an interest in the truth, and a love for the Sabbath, and for those who observed it. Her funeral was attended on the 11th, by Bro. W. Morse, who spoke on the occasion from 2 Thess. iv, 14. "Even so also them that sleep in Jesus will awake in his likeness, and be changed."

From Rev. Co., the love of the truth, I trust they will be faithfully circulated by the brethren.

Yours in hope of the soon coming kingdom.

WM. CAMP.

Chester, Vt., Jan. 9th, 1884.

From Dear Brother and only daughter, Fanny Ellen Camp, sweetly fell asleep in Jesus, Aug. 9th, aged nine years, eight months and twelve days, after an illness of four days, with the utmost suffering.

She had manifestly an interest in the truth, and a love for the Sabbath, and for those who observed it. Her funeral was attended on the 11th, by Bro. W. Morse, who spoke on the occasion from 2 Thess. iv, 14. "Even so also them that sleep in Jesus will God bring with him." Her death was very sudden and unexpected; and while we mourn the loss of one we much love and believe we have lost, yet we believe we have gained. If I am like those who move the arm of God. Who he once said, " Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," is for us, and who shall be against us. "And the beast was astonished, and all the peoples of the earth, and all the kings of the earth, were assembled and sat on the beast. Rev. xvi. 13, 14.

Hammondport, N. Y., Jan. 15th, 1884.

From Bro. Hilt.

Dear Bro. White,—We shall hereby say, that the truth is gaining ground, though slowly, in this part of the State. The brethren are growing stronger in the truth, and feel the importance of union and church order. The truth is opening into new places for the truth to be presented.

In Van Buren, I found some who love the Lord, and are very much interested in the truth. In Peter- boro we hold several meetings at Bro. Hostler’s, who has recently begun to obey God in the observance of the Sabbath. I have been much pleased and intri- cated with the truthfulness of our position, and intended to obey. Some are investigating, and wish to believe. In Steep Rock there are several who are soon to begin the Sabbath of the Bible, instead of Pope’s day. (Sunday.)

A. W. FREDERICK.

Williston, Vt., Jan. 9th, 1884.

From Sister E.Ryan.

Dear Bro. White,—We are still striving to do our best. We are striving to keep the commandments of God and the testimony of Jesus. We are greatly encouraged as we hear of the wonderful things which are being done in different parts of the State. The dear children of God that have been scattered in a dark and cloudy place, are now being united under the third angel’s mes- sage. Yes, his sheep hear his voice, and follow him; and a stranger they will not follow; and he guide them unto the sheepfold of life; and none is able to pluck them out of his hand.

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From Sister E. Ryan.
THE REVIEW AND HERALD RICHMOND, THIRD-DAY, JAN. 31, 1854.

We are sometimes brought into a trying place in this way—Beloved brethren write out their views, relating mostly to unfulfilled prophecy, and wish them published. We stand in doubt of their views of future events, and hesitate to publish them, fearing the result. And while we wait to consider, pray over the matter, and ask advice of the Committee, we are aware that those in favor of the views in question are in danger of being tempted, and tried with us. Now we love you all, brethren, and wish to serve and please you; but we had rather dispense you all, than Him whom we supremely love, and endeavor to serve. God bless you, and give you all, patience, and may he give us wisdom to do right in the discharge of our duty.

NEW TRACTS. Review of Objections to the Seventh-day Sabbath—16 pages. This is the candid review of the objections of Eld. D. I. R., which appeared in the last Review, with extracts from Morton's Vindication of the True Sabbath. This is an excellent little work to circulate.

The First day of the week is not the Sabbath or Lord's Day. This contains the most important part of our 52 page Tract, with the same title. It is published in this size that it may be sent with other 16 page tracts at the low rate of postage of 12 ounces for six cents. We can send our 16 page tracts in packages of 50, and pay the postage, for 50 cents.

SABBATH and ADVENT MISCELLANY. This is one of our small Tracts bound in paper covers—12 cents—postage 1 cent.

Appointments.

PROVIDENCE, we will hold meetings at Oswego, N. Y., Feb. 4th and 5th; Lorain, the 7th, at 1 and 6 o'clock, and, now, at 11 o'clock, near Bro. Ira Abey's in Brooklyn the 11th and 12th inclusive, where Bros. Smalley may appoint, the 18th and 19th. It is expected that Bro. S. W. Babcock will attend those meetings with us. We shall take with us a quantity of publications, and send the Sabbath postage if sent by Mail.

BRO. B. H. BROWN.

We are happy to hear from our dear brother again; and that his faith is growing stronger in many important truths connected with the third message. He must excuse us for taking up the following paragraphs from his kind letter, dated, Beloit, Wis., Jan. 20th.

You will feel interested to know what progress I am making in the present truth; and I am sorry that in their anxiety to prove their points beyond belief, they throw in much Scripture as proof texts, which have no bearing on the subject. Whenever this is the case, it serves to weaken the evidence rather than strengthen it. Especially when it is clear that Scripture is misconqued. Opponents will not fail to hold up such texts, to their strong prejudices against the truth, while they fail entirely, to see the argument.

THE SABBATH—"Suppose," said one who was corresponding with us on the Sabbath subject, "I had only hard at work all the week, and had earned seven shillings; and suppose I met a man in need, and gave him what that would have cost me seven shillings, and gave that money to a stranger, who were very kind to me, and the man ought to be very thankful." "Well suppose he was then to turn round, each $1,75. L. O. Stowell, B. Darling, S. Chase, each $50. E. Goodwin, (M. Brudage, D. R. Wood, a Friend, J. W. Stew-

TELL US WHERE TO SEND THE REVIEW.

"I sympathize deeply with you in your work of publishing the Review, and wish I were able to do more for you than I can, to help sustain it. It is truly a welcome messenger, and the devout and able documents which come from the hands of many of our brethren, are like 'Angels visits.' Yet I often think of the holy hour of temptation, when they were being controverted, they throw in much Scripture as proof texts, which have no bearing on the subject. Whenever this is the case, it serves to weaken the evidence rather than strengthen it. Especially when it is clear that Scripture is misconqued. Opponents will not fail to hold up such texts, to their strong prejudices against the truth, while they fail entirely, to see the argument.

"Here I am, an isolated individual, with no one around me of like precious faith, with which I can sympathize, in this hour of temptation. But in the Lord will put my trust, and steer for the Kingdom of his dear Son."

John Tillson writes from Milan, 0., Jan. 1854. 1854. 12th, WE

"I ought not, and will not trouble you farther with my own trials, for I am aware that you have as many of your own as you can well bear. We are sure, however, that all these things will work for our good, if we love God and keep his commandments.—And some of our brethren have written us.

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