

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

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EARTHLY TREASURES.

Oh why do we love this world so well,
Where temptation and sin and sorrow dwell?
Why wish for a home where the shadows lie,
Like the darkening clouds on a wintry sky?

We seek and strive and toil in vain,
For the treasured wealth of unhallowed gain;
And forfeit a crown of undying worth,
For the false and decaying things of earth.

Oh what are earth's fairest, fading toys,
To the brightening bloom of immortal joys?
Or the richest boon this world can give,
To the priceless gift of a Saviour's love?

Then, brother, away from the false delight
Of pleasures that charm but to bring a blight!
Oh turn from the flattering smiles here given,
To the noble unending joys of heaven!

Let us lay up our treasures where moth and rust
Can never corrupt or betray our trust,
And the thief comes not with a stealthy tread,
To bear our gems from the hand of God.

Love of God.

Reason profoundly; send conjecture forth;
Let fancy fly; stoop down; ascend; all length,
All breadth explore; all moral, all divine;
Ask prudence, justice, mercy ask, and might;
Weigh good with evil, balance right with wrong;
With virtue vice compare—hatred with love;
God's holiness, God's justice, and God's truth,
Deliberately and cautiously compare
With sinful, wicked, vile, rebellious man,
And see if thou can'st punish sin, and let
Mankind go free. Thou fail'st—be not surpriz'd,
I had thee search in vain. Eternal love—
Harp lift thy voice on high—Eternal love,
Eternal, sovereign love, and sovereign grace,
Wisdom, and power, and mercy infinite,
Devised the wondrous plan—devised, achieved;
And in achieving made the marvel more.
Attend, ye heavens! ye heaven of heavens, attend!
Attend, and wonder! wonder evermore!
When man had fallen, rebelled, insulted God;
Was most polluted, yet most madly proud;
Indebted infinitely, yet most poor;
Captive to sin, yet unwilling to be bound;
To God's incensed justice and hot wrath
Exposed; due victim of eternal death
And utter wo—Harp lift thy voice on high!
Ye everlasting Hills!—ye angels bow!
Bow ye redeemed of men! God was made flesh,
And dwelt with man on earth! the Son of God,
Only begotten, and well beloved, between
Men and his Father's justice interposed;
Put human nature on; His wrath sustained;
And in their name suffered, obeyed, and died,
Making his soul an offering for sin;
Just for unjust and innocence for guilt,
By doing, suffering, dying unconstrained,
Save by omnipotence of boundless grace,
Complete atonement made to God appeased;
Made honorable his insulted law,
Turning the wrath aside from pardoned man.
Thus Truth with Mercy met, and Righteousness,
Stooping from highest heaven, embraced fair Peace
That walked the earth in fellowship with Love.
[Pollok.]

THE THREE ANGELS OF

REV. XIV, 6-12.

BY J. N. ANDREWS.

[Continued.]

THE THIRD ANGEL.



"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This is the most solemn warning that the Bible contains. As the pen of inspiration has recorded this language for our instruction, it will be wise for us to listen and obey. It is certain that the record of our world's history presents no testimony that this message has been heard in the past. And the fact that the first and second angels of this series have been proved to belong to the present generation, most clearly establishes the point that this message does not belong to past ages. Said J. V. Himes in 1847:

"But the fourteenth chapter [of Rev.] presents an astounding cry, yet to be made, as a warning to mankind in that hour of strong temptation. Verses 9-11. A denunciation of wrath so dreadful, cannot be found in the book of God, besides this. Does it not imply a strong temptation, to require so terrific an admonition?—*Facts on Romanism*, p. 112.

The work of the two-horned beast in performing miracles, and causing those that dwell upon the earth, by means of those miracles, to form an image to the beast which all men must worship, certainly pertains to the future. The third angel's message is a warning to prepare the church for this fearful scene. In proof of this fact we place the prophecy respecting the two-horned beast, and the warning of the third angel in contrast.

THE TWO-HORNED BEAST.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of the men, and deceiveth them by the means of those miracles which he had power to do

THE THIRD ANGEL.

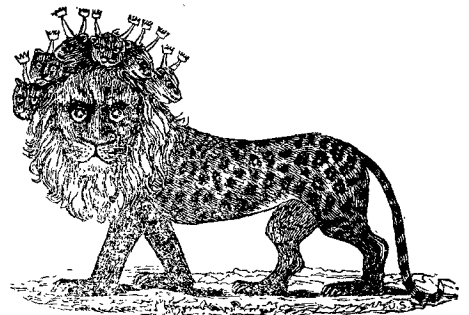
"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night,

in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had 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 should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Chap. xiii, 11-17.

A comparison of these scriptures, shows us what an hour of temptation and anguish there is yet before us. If men worship the beast and his image, they will receive of the wine of the wrath of God; and if they refuse, it is at the peril of their lives. This doubtless refers to the time when all that dwell upon the earth shall worship the beast, whose name are not written in the book of life. Chap. xiii, 8.

That we may understand the cause of this fearful warning against the worship of the beast and his image, and the reception of his mark, it is necessary that we should examine the testimony respecting the beast and also the two-horned beast that caused the image to be made to the first beast. What then is the beast?

This question may be answered by referring to Rev. xiii, 1-10. When Daniel in his vision of the seventh chapter, was shown the various empires that should successively bear rule over the earth, they were represented under the symbols of beasts arising from the sea. Three of these having passed away, it is proper that the fourth of the series, only, should be shown to John. The beast with ten horns, described by Daniel, is also seen by John to ascend



out of the sea. In him are blended the marks of all the preceding beasts—the body of the leopard, the feet of the bear, and the mouth of the lion. Dan. vii, 4-6. The beast is evidently the Papal form of the fourth empire; for it receives its power and seat from the dragon, Imperial Rome. Verse 2. In proof of this, we present the following evidence as arranged by brother Litch. He is showing the identity of the Papal power in Dan. vii, with the beast of Rev. xiii, 1-10.

"1. The little horn was to be a blasphemous power. 'He shall speak great words against the Most High.' Dan. vii, 25. So, also, was the beast of Rev. xiii, 6, to do the same. 'He opened his mouth in blasphemy against God.'

"2. The little horn 'made war with the saint

and prevailed against them.' Dan. vii, 21. Thus the beast of Rev. xiii, 7, was also 'to make war with the saints, and to overcome them.'

"3. The little horn had 'a mouth that spake very great things.' Dan. vii, 8, 20. So, likewise, there was given the beast of Rev. xiii, 5, 'a mouth speaking great things and blasphemies.'

"4. Power was given the little horn of Dan. vii, 25, 'until a time, times, and the dividing of time.' To the beast, also, power was given 'to continue forty and two months.' Rev. xiii, 5.

"5. The dominion of the little horn was to be taken away at the termination of that specified period. The beast of Rev. xiii, 10, who led into captivity and put to death with the sword so many of the saints, was himself to be led into captivity and be killed with the sword, at the end of the forty and two months.

"With these points of similarity in the two emblems, the little horn and the beast, who can doubt their identity?" *Restitution*, pp. 119, 120.

"The dragon [Imperial Rome] gave unto the beast [Papal Rome] his power, and his seat, and great authority." We have before proved that the city of Rome was the seat of the dragon, which is here represented as transferred to the beast. It is well known that the seat of empire was by the emperor Constantine removed from Rome to Constantinople. And that Rome itself, at a later period, was given to the Popes by the emperor Justinian.

The seven heads are seven forms of civil power which successively bear rule. These seven heads belong alike to the dragon of Chap. xii, the beast of Chap. xiii, and that of Chap. xvii. This shows conclusively that the dragon and these two beasts are symbols of the same power under different heads. For there are not three sets of seven heads, but it is evident that the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another. Chap. xvii, 9, 10. It appears that the dragon of Chap. xii, and the beast of Chap. xiii, and that of Chap. xvii, each represent some one or more of the seven heads; yet as each is seen with the seven heads, they must each in a certain sense extend over all the period covered by the three symbols. For there are not 21 heads. The proper period of each seems to be this: the dragon before the 1260 years; the beast of Chap. xiii, during that period, and the beast of Chap. xvii, since the deadly wound and captivity at the close of that period.

The ten horns are the ten kingdoms of the fourth empire. They are distinct from the seven heads and hence the ten kingdoms are not to be counted as one of the heads as some have done. The horns are cotemporary, that is, all reign at the same time; while the heads are successive, but one existing at a time. It seems that John in Chap. xiii, 1-10, goes twice over the history of the beast; once in verses 1-3, and again in verses 4-10. We now inquire respecting the time when the beast received its deadly wound. That this event took place at the close of the 1260 years, and not before the commencement of that period, or during its continuance, we think evident from the following facts:

1. A head wounded before that period would not be a head of the beast, but a head of the dragon. The prophecy does not relate to the wounding of a head of the dragon to make way for the rise of the beast, as some suppose, but to the wounding of a head of the beast.

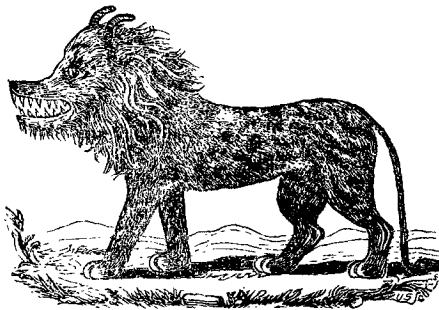
2. Nor could it take place during the 1260 years; for it is said that the beast receives his power and seat from this dragon, and that from that time he was to have power for 1260 years, so that he should be able to overcome the saints, and should have power over all kindreds and tongues and nations. This 1260 years rule began with the act of the dragon in giving his seat, the city of Rome, unto the beast, 538, and ended in 1798, when the city of Rome was taken from the beast, and his power was wrested from him. During this period, therefore, the deadly wound and overthrow of the beast could not take place.

3. The time when the beast received this deadly wound seems to be clearly marked in verse 10. It is there stated that he that leadeth into captivity and killeth with the sword, must be led into captiv-

ity and killed with the sword. That is, the Papal power which had thus acted for 1260 years, must at the close of that period of triumph be thus used. Such were the facts in 1798. So that John goes over the history of the beast twice. First in verses 1-3, ending with the deadly wound; and the second time in verses 4-10, ending with the beast's being led into captivity and slain. This is the event predicted in Dan. vii, 26: "they shall take away his dominion."

The month given to the beast speaking great words and blasphemies, evidently signifies the same as the month of the little horn of Dan. vii, which should speak great words against the Most High, and think to change times and laws. It is the Papacy, claiming infallibility and to be the Vicar of God upon earth. That this prophecy has been fulfilled in the most wonderful manner, and that the 1260 years of Papal triumph expired about the close of the last century, cannot be denied. The Papal power was then subverted, and the seat of the dragon wrested from him. We believe however, that verse 8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," has never yet been fully accomplished. It is certain that the time never yet was that all except true Christians, worshiped the beast. But this time is yet to be witnessed in the fulfillment of the prophecy respecting the two-horned beast. We expect this in the hour of temptation that shall come on all the world to try them that dwell upon the earth. It is in view of this scene that the third angel utters his voice of warning. The beast of Rev. xiii, 1-10, though wounded with a deadly wound was to recover from that wound, and must, according to Rev. xix, 19, 20; Dan. vii, 7-11, continue till the battle of the great day of God Almighty, after which he is to be cast into the lake of fire.

THE TWO-HORNED BEAST.



It is the two-horned beast that is to cause the world to worship the first beast and to form an image to that beast which all must worship on pain of death. We have shown that it is the two-horned beast which is to cause the fearful scene respecting which the third angel utters his voice of solemn warning. It is therefore evident that if we would understand this warning, we must carefully examine the prophecy respecting the two-horned beast. What power then is symbolized by this beast with two horns like a lamb? Several answers have been returned to this question. We will briefly notice them.

1. In 1842 Josiah Litch advanced the view that Napoleon was the two-horned beast. But in 1848 he renounced this view, assigning as his reason for this, the fact that Napoleon did not impose a mark upon any as the sign of their allegiance to the beast, but granted free toleration to all religions. To the foregoing reason we may add another. This two-horned beast is identical with the false prophet. Compare Rev. xiii, 14, 15 with Chap. xix, 20. From the comparison it is evident that the two-horned beast is to act an important part in the battle of the great day of God Almighty, yet before us. But Napoleon long since passed from the stage of action; hence it is certain that he is not the subject of this prophecy.

2. Others contend that the two-horned beast is England and Wales; while others still, contend that it is England and Scotland. But in either case they might as well have four horns as two; viz., England, Scotland, Ireland and Wales. But it is certain that

the British empire never yet deceived men by the miracle of bringing down fire from heaven; and that it never by means of such miracles caused those that dwell upon the earth to make an image to the beast which all should worship on pain of death. No one can point out such a miracle on the part of that empire, or indeed of any other in our world's past history. But such miracles must be performed before the image is made which all must worship. Hence this prophecy respecting the image and its worship has not been fulfilled in the past.

Another important fact is this. Those who claim that England has caused the dwellers upon the earth to worship this image to the beast on pain of death, refer back some three centuries in the past for the fulfillment of the prophecy. The third angel warns men of the scene described in Rev. xiii, 14, 15. Now if that was fulfilled three centuries since, it is certain that the third angel's message must have been given at that time. We have proved that the first angel's proclamation belongs to the last generation of the human family. But if the foregoing view of the two-horned beast is correct it follows that the third angel's message was given some hundred years before that of the first!

But besides the lack of fitness in this application there is one fact which is of itself a sufficient refutation of the whole matter. It is this: England is one of the ten kingdoms represented by the ten horns of the first beast of Chap. xiii, and consequently cannot constitute a distinct beast with two horns. For the two-horned beast which arises about the time of the deadly wound of the first beast, is from the time of its rise cotemporary with that ten-horned beast. So that the two-horned beast and the ten-horned beast are two distinct powers. Hence one of the ten horns of the first beast, cannot constitute a cotemporary two-horned beast. And this fact equally disproves the view that France or any other of the ten kingdoms of the fourth empire is the two-horned beast.

3. The "Holy Alliance" of the great powers of Europe, which was formed some forty years since, has been supposed by some to be the subject of the prophecy respecting the two-horned beast. And England and Russia, as being the most important members of this alliance, have been represented as the two horns of this beast. But neither the Russian bear nor the British lion is very much "like a lamb." But that holy alliance is now perfectly dissolved, and England and Russia, the supposed horns of the beast, are now engaged in deadly warfare. Hence this view of the two-horned beast is false.

4. Others have recently explained the two-horned beast as the Russian empire; the two horns being Russia and Poland. And the image which the two-horned beast was to form, they represent as the holy alliance, to which reference has already been made. We think this the most unreasonable view of the subject that has ever been presented. For Poland is a feeble, conquered province, and a kingdom in name only. While Russia is a gigantic power bearing complete sway over the province of Poland. Russia should therefore be represented as an exceeding great horn, while Poland, which has no real existence as a kingdom, cannot deserve to be represented as a horn of any kind. Besides this, Russia has never performed any of the wonders noted in this prophecy. The bringing down fire from heaven preceded the making of the image, and was the cause of its being made by the dwellers upon the earth. If the holy alliance was that image, then all these wonders must be in the past; for that alliance has now crumbled to atoms. But as the predicted wonders have not been seen, it follows that this view is false and absurd.

5. The view has also been put forth that the eastern Roman empire constituted this two-horned beast; its two horns being, first, the Roman power, and second, the Mahometan power, or Turkish empire, that was erected upon the ruins of the eastern Roman empire in 1453. Thus making the two horns successive, and also making the second pluck up the first. And this view further represents the first beast as the civil power of the western empire as embodied in the ten kingdoms; while the Papacy is called the image of that beast, set up by the eastern empire. It also represents the Papacy as the mouth which was given to the ten horned beast

speaking blasphemies. So that we are to look to the eastern empire as a power that caused all the world to worship the western empire, and that did, through the bringing down of fire from heaven, and other miracles, cause the image to be made to the first beast.

To this view of the two-horned beast we object for the following reasons:

1. The eastern empire is, by this view, represented as causing all the world to worship the ten kingdoms of the western empire, which is false in point of fact.

2. The eastern empire existed before the rise of the first of the ten kingdoms; so that the ten kingdoms are not the first beast, if the eastern empire is the two-horned beast.

3. Those who hold this view, teach that the two-horned beast began its existence when Constantine removed the seat of empire from Rome to Constantinople, A. D. 324. They also teach that Constantine and his successors were the seventh head of the dragon; and that this seventh head of the dragon was the head of the *beast* that was wounded unto death. This view therefore effectually confounds the two-horned beast with the seventh head of the dragon, and confounds the seventh head of the dragon with the beast which received the deadly wound. It also represents the conversion of Constantine and his accession to the empire as putting an end to the dragonic period, and at the same time represents Constantine and his successors as the seventh head of the dragon! Further, those who teach thus, represent that the wounding of the head was by the rise of the ten kingdoms of the western empire. A very singular fulfillment of the wounding of the beast unto death! For these ten kingdoms are made out to be the beast which receives the deadly wound, and yet they teach that the deadly wound was given unto the dragon by the rise of this beast! But the rise of the ten kingdoms did not inflict a deadly wound upon the imperial head of the dragon; for it was able to continue 1000 years after the rise of the ten kingdoms! And it is certainly very absurd to first apply all the heads to the dragon without reserving a single one for the beast, and then say that the beast who had no head at all, had one of his heads wounded unto death! And this deadly wound of the beast, was, after all, *nothing more than the rise of the beast himself* from the sea! This is simply reversing the prophecy, and making the ten-horned beast the one that *inflicts* the deadly wound, and not the one which *receives* it.

4. The two-horned beast makes an image unto the beast that had the wound by a sword and did live. The view under consideration represents that the two-horned beast is the same as the seventh head of the dragon; and it also as we have seen makes the seventh head of the dragon, the beast that was wounded unto death. So that if the two-horned beast makes an image unto the beast which had the wound by a sword and did live, it must be understood that it makes an image unto itself. This is a manifest absurdity, yet it is a necessary conclusion from the views which we are examining.

5. If the Papacy is the image to the beast, as represented by this view, then it must be shown that the eastern empire formed this image in consequence of bringing down fire from heaven, and other wonders which it was to perform in the sight of them that dwell upon the earth. If we show that such was not the case we shall have fully disproved the view in question. Those who apply the two-horned beast to the eastern Roman empire, and the image of the beast to the Papacy, attempt to show that this prophecy respecting the bringing down of fire from heaven, refers to a destructive agent in use in the eastern empire, called "Greek fire." But that this is not the subject of this prophecy appears from the following facts: 1. This fire was not brought down from heaven upon the earth in the sight of men. 2. It was not a miracle, but it was the skillful preparation of a distinguished chemist; the secret of which is now lost. And it may be added that the eastern empire never performed any miracle whatever. 3. But the most decisive fact is this: The bringing down of fire from heaven was the cause of the image's being made. But the Greek fire was not invented until about 130 years after Papacy the

supposed image was set up. The Papacy as has been shown many times was set up about 538, while the Greek fire was not invented until 688.

"Greek fire was invented in the seventh century. When the Arabs besieged Constantinople in 668, the Greek architect, Callinicus of Heliopolis, deserted from the Caliphs to the Greeks, and took with him a composition, which by its wonderful effects, struck terror into the enemy and forced them to take flight."—*Encyclopedia Americana*.

Then it is an undeniable fact that this supposed bringing down of fire from heaven did not take place until long after the Papacy was set up. This is most conclusive proof that the view which we have been examining is false. And it is not only true that the "Greek fire" had nothing to do with the formation of the image, but that it had nothing to do with sustaining it. No one will claim that the eastern empire caused the world to worship the image of the beast by any such means. On the contrary, if the Turks are one of the two horns all that the eastern empire did by means of the Greek fire was to keep the second *lamb-like* horn, the *Turks*, from rising as soon as they otherwise would.

6. If the Papacy is the mouth of the first beast, [see Rev. xiii, 5,] as is admitted by those who teach that the two-horned beast is a symbol of the eastern empire, it is absurd to make it also the image to the first beast. For it cannot be both the image to the beast, and the mouth of the beast also.

7. The two-horned beast is said to become the false prophet, when the eastern empire was conquered by the Turks. But how can this be true when the false prophet is represented as working miracles in connection with the beast or Papal power? The Mahometan power has never wrought miracles, but had it wrought many miracles, it would have wrought none of them to strengthen the Papal power. Rev. xix, 20.

8. It is self-evident that the third angel's warning relates to the acts of the two-horned beast. Now if the acts of the two-horned beast are rightly located by this view in the sixth century, and the second angel's proclamation which according to this view belongs to the sixteenth century is rightly located there, it follows that the third angel must utter his voice of warning 1000 years before the second! That is, the third angel relates to the events of the sixth century, while the second relates to those of the sixteenth! It is true that those who hold the view of the two-horned beast which we have been examining, understand that the third angel makes his proclamation later than the second, which they think belonged to the sixteenth century. But it is well known that the eastern empire was subverted before the sixteenth century, so that if that power was the two-horned beast, the third angel's message must have been given prior to the second, our opponents themselves being judges.

Those who hold the view that has been here examined, think that the rise of the ten kingdoms is what the prophecy relates to, which speaks of the dragon giving his power and seat unto the beast. But we think it manifest that the act of the dragon in giving his power and seat unto the beast, must relate to a voluntary act, and not to the conquest of one power by another. In the act of the eastern empire in giving the ancient seat of the empire to the Papal power, we may see a perfect fulfillment of the prophecy. It is confounding this act with that of the two-horned beast in making the image to the beast, that leads to all the mistakes on this subject. It necessarily confounds the dragon with the two-horned beast, and makes the beast which all that dwell upon the earth, whose names are not written in the book of life shall yet worship, to be nothing but the civil power of the ten kingdoms of the western empire!

We have now presented some of the most important reasons for rejecting the various views of the two-horned beast, referred to above. It is proper that we should now inquire respecting the true application of this important symbol. We think that most conclusive reasons have been offered to show that the two-horned beast is not the eastern Roman empire; that it is not Russia, not France, not England; and, indeed, that it is not any one of the ten kingdoms of the western empire. We have already

seen that the fourth beast of Daniel, which in its Papal form is the same as the beast which received the deadly wound, of which John speaks, does not give his place to another beast, but continues until the judgment, when he is to be cast into the fiery flame. Dan. vii, 11; Rev. xix, 20. Hence it is certain that the *location* of the two-horned beast is not in the ten kingdoms of the fourth beast. We cannot take one of the horns of the fourth beast and with it constitute another beast, or the horns of another.

The two-horned beast is "another beast" besides the ten-horned beast. It is not the first beast healed of his deadly wound, for the work of the two-horned beast is in the sight of that beast. Rev. xiii, 14. It would indeed be a surprising change if the ten horns were to be plucked up, and in their stead two other horns should arise. Yet such is a necessary conclusion if the two-horned beast is but another form of the first beast. Hence we conclude that the two-horned beast is another and distinct power.

It is, however, from the time of its rise, a power contemporary with the beast whose deadly wound was healed. It acts in the sight of the first beast in performing its wonders.

The manner of its rise is not to be overlooked. The four beasts of Daniel, of which series John's first beast constituted the fourth, are all seen to rise out of the sea in consequence of the striving of the winds. Dan. vii, 2, 3; Rev. xiii, 1. They arose by overturning the powers that preceded them, by means of general war. Winds denoting war or strife among men, and waters or sea denoting people, nations, &c. Rev. vii, 1-3; xvii, 15. But this power arises in a peaceful, or lamb-like manner from the earth. For it does not arise by the strife of the winds upon the sea, that is by the overthrow of other nations and empires, but it arises where no other beast exists, and acts its part in the presence of its predecessors. This shows that it must arise from a new and previously unoccupied territory.

When was this power to arise? Not prior to the first beast, certainly. Not at the same time; for then there would be no propriety in designating either as the first beast. It is said that it shall exercise all the power of the first beast before him. Then we may look for it to come on the stage of action about the close of the first beast's dominion, at the end of the 1260 years. Again, it is to cause the world to worship the first beast whose deadly wound was healed, which shows that its period of action is this side 1798.

J. Litch says:—"The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast. . . . If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. See Rev. xix, 20."—*Restitution*, pp. 131, 133.

Mr. Wesley in his notes on Rev. xiii, says of the two-horned beast:

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

On the 15th verse speaking of anti-christ, he says: "It seems his last and most cruel persecution is to come. This persecution, the reverse of that preceded it, will as we may gather from many scriptures, fall on the outward court worshippers, the formal Christian. It is probable that few real Christians shall perish by it; on the contrary, those who watch and pray always shall be accounted worthy to escape all these things, and stand before the Son of man."

One fact of interest may be noticed here. The course of empire beginning with the first great empire near the garden of Eden has been ever tending westward. Thus the seat of the Babylonian and Persian empires was in Asia. The seat of the Grecian and Roman empires was in Europe. The Roman empire, in its divided state as represented by the ten horns, occupies all the remaining territory west to the Atlantic ocean. Hence we still look westward for the rise of the power described in this prophecy.

Bishop Berkely in his celebrated poem on America, written more than 100 years since, seemed to foresee something of the greatness of this power, and he most forcibly describes its connection with its predecessors:

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall end the drama with the day;
Time's noblest offspring is the last."

By "the four first" acts, the Bishop doubtless referred to the four great empires of the prophet Daniel. The fifth with which the scene closes, is the power that has arisen this side the Atlantic. As the four powers of the eastern continent were not to be succeeded by a fifth, we understand that the power represented by the beast with two horns, which arises in the last days of the fourth beast, must be located in America. This lamb-like power, the noblest and the last offspring of time, must also in its dramatic character prove itself the basest. As we have said the two-horned beast does not arise by overthrowing its predecessor. And it is worthy of notice that the ten kingdoms of the fourth empire were all complete long before the discovery of America. And the war of the revolution was not for the purpose of overthrowing one of the ten kingdoms of the fourth empire, but it was to maintain the just rights of the American people.

This power is evidently the last one with which the people of God are connected; for the message of the third angel which immediately precedes the view of Jesus on the white cloud, pertains almost entirely to the action of the two-horned beast. Compare Rev. xiv, 9-11; xiii, 11-18. And it is a fact which ought not to be overlooked, that those powers with which the people of God are connected, are the only ones noted in prophecy. It is also plain that the march of civilization and of Christianity, like the course of the natural sun, has ever been westward. And it is evident that the territory of this last power is to be the field of the angels' messages, the land where the crowning truths of the gospel, ere it finishes its course, are to be brought out.

The rise of each of the great powers has been gradual. For a series of years they were preparing for the stations which they afterward assumed, but they begin to be represented in prophecy, at the time when they are prepared to act their part in the great drama. We come now to trace the rise of an empire which has come up in the sight of the first beast; a power still further on toward the setting sun, with the history of which the great circuit of empire will be accomplished, for the boundary of the vast Pacific has been reached.

A short time before the Reformation in the days of Martin Luther, a new continent was discovered. The rise of the reformers brought out a large class who were determined to worship God according to the dictates of their own conscience. They desired a greater measure of civil and religious freedom; hence they with many others fled to the wilds of America and laid the foundation of a new empire. They did not establish their power by overturning another power, but they planted themselves in an uncultivated waste, and laid the foundation of a new government. The preceding powers had arisen through the strife of the winds on the great sea, but this power arises out of the earth. That is, the first powers arose through the action of wars in overturning and subverting other nations, to be in turn overturned and subverted by their successors, but this power appears to arise from the earth in a peaceful manner. It comes up in the sight of the first beast like the settlement and growth of a new country. "The Dublin Nation" thus notices the progress and the power of this republic:

"In the east there is arising a colossal center called the Russian Empire. With a civilized head and front, it has the sinews of a huge barbaric body. There one man's brain moves 70,000,000. There all the traditions of the people are of aggression and conquest in the west. There but two ranks are distinguishable, serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg.

"In the west an opposing and still more wonderful American empire is emerging. We Islanders have no conception of the extraordinary events which, amid the silence of the earth, are daily adding to the power and pride of this gigantic nation. Within three years, territories more extensive than these three kingdoms, France and Italy put together, have been quietly, and in almost 'matter of course' fashion annexed to the Union.

"In seventy years seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail

brings news of the organization of three more great States about to be joined to the thirty. Minnesota in the north-west; Deseret in the south-west, and California on the shores of the Pacific. These three States will cover an area equal to one half the European continent.

"Nor is this a mere addition on the map. It is not piling barren Pelion upon uncultivated Ossa. It is an actual conquest of new strength and resources. Already has Minnesota its capital—St. Paul, which has its journals, churches, schools, parties, interests and speculations. The Mormon founders of Deseret are doing what the Puritans did in Massachusetts two centuries ago—taking care to possess themselves of the best lands and waters in their new State. Instead of becoming a lawless horde of adventurers, the settlers in California are founding cities, electing delegates, magistrates, sheriffs, and Congressmen, as methodically and as intently as if they trod the beaten paths of life on the Atlantic shore of the continent.

"And with this increase of territory, there is a commensurate increase of industry in the Older States. The census of 1850 about to be taken in the United States, will show a growth of numbers, territory, and industry entirely unexampled in human history. Let the 'gray powers of the old world' look to it—let the statesmen of France, Germany, and Russia, read the census carefully though it should startle them. Let despotism count every man of these millions as a mortal enemy, and every acre of that vast commonwealth as an inheritance of mankind mortgaged to the cause of freedom. America is as grand a field for human enterprise as when the ships of Columbus first neared the shores of Guanahana."

The progress of our own country since its first settlement, has indeed been wonderful. We trace its rise from the time of its settlement by those who fled from the oppression of the fourth empire, onward till it assumes its station among the great powers of earth, a little previous to the end of the 1260 years. Its territory has increased more than ten-fold since that period, by the addition of the vast territories of Louisiana, Florida, Texas, New Mexico and California, and the extension of an undisputed title to Oregon. Thus extending its dominion to the vast Pacific. A few facts from the census of 1852, as compared with that of 1792, may be of value in estimating the growth of this power.

	1792.	1852.
Population of U. States,	3,000,000,	22,000,000.
" Boston,	18,000,	130,000.
" Philadelphia,	42,000,	407,000.
" N. Y. City,	20,000,	515,000.
U. States Imports,	\$31,000,000,	\$178,000,000.
" Exports,	\$26,000,000,	\$151,000,000.
Sq. Miles Territory,	300,000,	3,000,000.
Miles of Rail Road,	—	8,500.
" Telegraph,	—	12,000.
No. of Post Offices,	200,	21,000.
Amount of Postage,	\$100,000,	\$5,000,000.

[To be Continued.]

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
ROCHESTER, THIRD-DAY MARCH 20, 1855

WHAT ARE YOU DOING?

WHAT are you doing, brother, to advance the cause of Bible truth? Perhaps you have thought that about all that was required of you, was to keep the Sabbath, and attend to the common forms of religious duties, and deal honestly with all men. These are all very good, as far as they go; but are only a small part of the Christian's whole duty, as set forth in the Scriptures of truth. "Ye are the light of the world," says Christ. Darkness covers "the earth and gross darkness the people;" and Bible Christians, standing forth in all the brilliancy of truth, are the world's only true light. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 14-16.

Brother, What are you doing? You have cast off the misty creeds and fables of men, and have the light of Bible truth. But are you letting it so shine before men, that they may see your good works, and glorify God? Or, are you buried up with the cares of this life, and the spirit of the world, bending your energies of body and mind to advance your farming, mechanical, or other interests, while your neighbors, and the community around you are left to grope their way in the dense darkness of error's night? The clear light of Bible truth has shown into your mind. This inestimable treasure has been brought to your door, and has been freely offered to you. You have wisely chosen it, and have rejoiced in it. It has had a sanctifying influence over your mind, and has ele-

vated your thoughts and feelings to things above. It has shown to you the Judgment near, and a lost world rushing on to speedy ruin. All this has tended to wean your affections from this world, and lead you to lay yourself and all you have on the altar, and prepare to abide the day of His coming. But what are you now doing? Do you realize the condition of those around you, and a world in ruin, exposed to the deceptive errors of this time, and the wrath of God just in the future? Are you awake, and ready to make any sacrifice, that they may be led from error to truth, and to Christ? Or are you slumbering, while they hasten blindfolded to death without hearing your warning voice, or seeing one ray of light from you? "Ye are the light of the world." Sinners, in or out of the nominal church, have a right to expect light from you, and claim it at your hand, and if you neglect your duty, their blood will be upon you. O, brother, What are you doing?

Again, the manner of letting the light we have shine, should be particularly noticed. The Master says, "Let your light SO shine before men that they may see your GOOD WORKS." We are sorry to say of some who embrace Bible truth, that they let their light so shine before men that they, seeing their bad works, become disgusted and prejudiced against the truth. What a pity that such men should get between the servants of God and the people.

Others have but a small portion of the Christian armor on; are quite easy because they keep the Sabbath, believe in immortality alone through Christ, and talk about the third angel's message, and the Lord's coming. They profess much faith, but have but little or no corresponding works. Their primary object for which they put forth almost their entire energies, is to promote worldly interests. Theirs is a dead faith.

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God: thou doest well: the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect." James ii, 17-22.

We venture the truthful assertion that a man will show by his works all the faith he has. "I will show thee my faith by my works." To believe there is one God, is, so far, well doing: the "devils believe" this "and tremble." One may believe in the existence of God, Christ, and a coming Judgment; he may hold scriptural views of the law of God, immortality alone through Christ, and the saint's inheritance, yet if he has not corresponding works, his faith is dead, or, rather, he has no true faith. Abraham, the friend of God, and father of the faithful, is set forth as the true pattern of faith. By faith he obeyed, and went forth, not knowing whither, and sojourned in a strange country, dwelling in tabernacles with Isaac and Jacob. He looked to the city which hath foundations as a permanent residence. Behold him bending his footsteps to one of the mountains of the land of Moriah, with his beloved Isaac, his only son. Relying fully on the promise of God, he staggered not. It was for him to believe and obey, and leave the consequences with God, and thus perfect his faith. Then it was for God to take care of his promise, and deliver. Who "will be blest with faithful Abraham?" Answer. Those who "are of faith."

Dear brother, Will dead faith save you in the day of wrath? Will it shelter you when the seven last plagues, in which is filled up the wrath of God, shall be poured out? Will it be sufficient when the trumpet sounds and the faithful are changed to immortality? Beware! Will your influence in community tell for the truth, while you talk of the last message and the immortal kingdom at hand, and at the same time act as if the old world in its present form was to be your eternal home? O, beware! If you occu-

By a position-like this, you stand in the way of sinners and hinder the work of God.

But when you begin to act out your faith, then your testimony will have an edge, and the people will regard you, at least, as honest, and will begin to feel that there is something in the doctrines you profess. Words alone are cheap, and pass away upon the breeze; but when you show the people your faith by your works, then there will be weight and power to your testimony.

All are not called to labor in word and doctrine; all are not capable of setting forth the reasons of our faith in public or private: yet all, by a holy life and works which correspond with faith in present truth can speak to the hearts of those about them in language more powerful than that uttered by the tongue. O, God, in mercy raise up a host of such preachers!

There is a work for all to do. You, who are not called to leave your homes, and go to preach to hearts as hard as steel, can help those who are called to this work by your prayers, your words of sympathy, and with "those things needful to the body." If you really believe them to be the servants of God, preaching the truth, you will gladly divide with them for their support. But if your faith is a dead faith, you will probably say to them, after they have labored in your community awhile, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body." James ii, 16.

A great work can be accomplished in the circulation of Tracts. A few scriptural sermons will do but little to establish people on the truth, unless the interest is backed up with the clear expositions of Bible truth contained in our Tracts. But very little permanent good can be done without them. Dear brethren, they have been prepared with great care, and are offered to you at cost for you to circulate. Do you see your friends and neighbors bewildered with the no law and no Sabbath heresy? we call your attention to our works on the Law and the Sabbath, by Brn. Waggoner, Andrews and others. Put these in their hands and it may save some of them. Do you see them bewitched with Spiritualism, or sinking in the mire of Universalism and Infidelity? the clear expositions of divine truth set forth in the works, the Atonement, and Man not Immortal, by Brn. Stephenson and Hall, will save them, if they will read, believe and obey. When you have set these before them, then, and not till then, will your duty in this respect be done. The unbelief of sinners, in or out of the nominal church, is no excuse for you to fold your arms, and do nothing. It was as necessary for Noah to preach a coming flood, as if the whole world had believed. It has been more necessary to make vigilant efforts in preaching the gospel the past 1800 years, than if all men had willingly received it. The fact that only a very few will hear, believe and obey, forms the strongest reason for the greater effort to rescue the few. Some get quite discouraged because a very few sermons and a few dollars' worth of Tracts do not convert a score. They seem to act as though the salvation of a soul was worth but a few dollars! What if it would cost a large estate and the labor of one's life to save one from ruin? that soul to ever live and shine eternally in the crown of glory, would ten thousand times repay the effort put forth for his salvation. We inquire again, Brother, what are you doing? For Christ's sake, who died for you, and now lives to intercede for you, for your own sake, who soon will meet your works in judgment, and for the sake of your fellow men, who are bound with you to the judgment, Awake to duty—to what the suffering cause of truth demands of you at this time.

THE EXTRA.

It may be our duty to get out another, as we had not room to say all we wished in the one recently sent out. We regret the necessity for so doing, but facts must appear. Let the brethren remember and send in statements as requested in the "Extra." We have good reason to believe that that sheet has relieved many minds, and has accomplished much good. Bro. J. M. Stephenson says:—

"On our arrival at Bro. Boutelle's yesterday afternoon, I saw for the first time the *Review and Herald Extra*, also Nos. 22 and 23 of the *Review*. With the *Extra* I am well pleased. It cannot fail of doing much good in Wisconsin. I hope the brethren and sisters, east, west, north, south, will comply with your request, and send in their testimonials.

"My sympathies are all with the *Review*. It is that paper or none with me. I cannot affiliate the spirit or doctrines of the *Messenger of Error*. They are rushing headlong, and I fear heedlessly, into the most egregious errors in doctrine, exposition of prophecy, etc. I believe the *Review* has the truth in the main.

"I have positively engaged to meet Bro. Hall at Meadville, Pa., by the 20th of this month—probably by the 15th inst. Providence permitting—and should duty be plain, I will accompany him to Rochester. I wish to do the will of the Lord in all things. "*Aztalan, March 1st, 1855.*"

THE REVIEW WEEKLY.

There is a sufficient amount of good matter to fill the *Review* weekly, and there are hands, (who observe the Sabbath, who have learned the trade in the *Review* Office,) sufficient to do the work. And, certainly, all will agree that the cause, and the condition of the scattered ones who cannot meet with those of like precious faith, require a weekly paper.

We have stated that with 4000 paying subscribers, the *Review* could be published weekly at \$1 per year. We say so still. This price was stated for the *Review* with the expectation that its professed friends would all promptly pay for their own paper. In this we have been much disappointed. We hoped at the close of the year, we should have nearly or quite 4000 subscribers. There has been, and still is, a steady increase; but as many have neglected to pay, and the increase of subscribers has been only a few hundreds, we have been obliged to issue semi-monthly. In setting the *Review* so low, we have doubtless erred, though we thought it would speak well for the cause.

Many who profess the truth have not felt the importance of co-operating with us in this effort. The condition of the Office, our own feeble health, and sickness, and death in the family have been definitely stated, yet many of our readers have disregarded these things; and it cannot be expected that we should put much dependence on such in the future.

It is now expected that there will soon be a gathering of preachers and other brethren in this State, when the condition of the Office will be considered, and the terms of the *Review* decided. It is desirable that all interested should have a voice in this important matter, as far as possible; therefore the friends of the *Review* are requested to express their opinion. We will here suggest a plan for the brethren to adopt, amend, or reject and suggest another. It is this:—

1. Let the terms of the *Review* be \$1 in advance for a volume of twenty-six numbers.
2. To the poor for 50 cts. a volume in advance.
3. To preachers, widows, the aged and infirm, who are the Lord's worthy poor, free; but to be paid at 50 cts. a volume by donations from the liberal.

We are confident that with this plan the *Review* can be sustained weekly. But it may be said that this plan would cripple the circulation of the *Review*. We answer that all Sabbath-keepers who really desire the weekly visits of the *Review*, can pay the sum stated, or can report themselves as belonging to the free list. If they have not sufficient interest to do this, they probably have not enough to read the *Review*, and it would be useless to send it to them.

For those who wish to investigate, we have prepared Tracts. It is our Tracts, rather than the *Review* that should first be put into the hands of those who wish to learn the reasons of our faith and hope, then let them take the *Review*. If they are not then prepared to pay in advance for the *Review*, let them have it free for three months, then to pay from the time they commenced taking it, and become permanent subscribers, or have their names erased from our books.

We hope that the friends of the *Review* will attentively consider the plan above stated, and respond immediately by letter.

CAUSE IN MICHIGAN.

For the encouragement of the scattered flock I wish to say, that the interest to hear on the present truth in this State has increased more than one half within a year. The Macedonian calls are so numerous we know not which way to go first. In company with Bro. A. A. Dodge I visited several communities, and in every place we were made welcome, and requested to give a reason of our hope. In one place they had heard of our tent-meetings, and had selected a good place to pitch the tent. On our tour we found three families of Seventh-day Baptists in one neighborhood. They had lived there eighteen years and had not heard a single discourse on the Bible Sabbath. They heard our testimony gladly. While giving lectures in this place we were earnestly solicited to speak in three different neighborhoods. We accepted the call from the village. The large Methodist meeting-house was obtained, and last evening, being only our second lecture, the house was filled almost to its utmost capacity.

Let the friends of truth be encouraged; for the Spirit of the Lord is moving upon the minds of the people mightily. The Lord is about to do a great work. O let us wait with patience for salvation. Your fellow-laborer in the last work.

M. E. CORNELL.

March 2d, 1855.

P.S. Let those who wish tent-meetings in their vicinity in Mich., give notice immediately, that we may know where to commence. The expense of each meeting will be from \$5 to \$15, according to the distance from the last meeting, and the length of time spent. Letters can be directed to me at *Battle Creek, Mich.*, until further notice appears in *Review*. I would say to the friends, there are \$23 behind on the Michigan tent. I hope the brother who kindly lent us this money, after giving \$15 towards paying for the tent, (and freely gave the use of his team and wagon, and also his son, whose time was worth from \$12 to \$15 per month last season,) will have patience with us a little longer. Perhaps some of the Lord's stewards will soon remove our anxiety, and set us free in this matter. Come, friends, let us wake right up, and take hold of the work in earnest. By your help and the blessing of God we may be able to do a great work with the tent the coming season. If we have "knowledge," let us have it with appropriate zeal. "O, be engaged, be engaged, ye dying sons of men." M. E. C.

From Bro. Frisbie.

DEAR BRO. WHITE:—It was by request of dear brethren that I have consented to extract from some Protestant writings, that I have in my possession, on Sunday-keeping, and so arrange it that the mother and her daughters may be fairly seen in their perfect Babylon on this one point.

I feel something urging me to go, go, nothing doubting, into new places. I find good liberty in new places which greatly encourages me on. I have just returned from a new place, in company with Bro. Sloan, some ten miles from the Capital, where there was a good interest. Three families decided on keeping the Sabbath; children and all, over twenty; and most of the community appeared to be convinced of the truth. Sinners wept. There is great power in the present truth, when set home to honest hearts by the Holy Spirit.

The message is rising in Michigan. I have just heard from Hastings, Grand Rapids, Vergennes and Locke. As near as I can learn the brethren are coming up to the help of the Lord. The Lord appears to be opening the way before us more than usual. There is more of an ear to hear. I find in going into new places and conversing with individuals, very often they have been talking about something like the present truth.

We are prospering in the divine life in Battle Creek. Love and union appear to be prevailing more and more. Our motto is, if we have ought against our brother, go right to him, and tell him in love and child-like meekness; so as to shut out the enemy, evil surmising, &c. At Bedford the brethren are getting along well. There is a coming up and gaining new strength.

The brethren have thought best, inasmuch as the cause is now prospering here and all around us, to build a cheap, but convenient Meeting-house for Sabbath worship, and conferences. Also that we may have a place for preaching. We have the timber here, and part of the lumber, and will put it up as soon as it shall be warm enough. We have been troubled for a house to hold a congregation.

J. B. FRISBIE.

Battle Creek, March 5th, 1855.

EXTRACTS.

"And he (the little horn, Papacy) shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. vii, 25.

These must be the laws of the Most High, as this power speaks great words against the most High, and how could he do it more effectually than to change the laws of the Most High, which we find he thought to do, and claims that he has done, as we shall see; and Protestants have helped them, and the laws of the land have sanctioned the same, notwithstanding the Lord says, "I change not;" also, "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. lxxxix, 34. "All his commandments are sure: they stand fast for ever and ever, and are done in truth and uprightness." Ps. cxi, 7, 8.

ROMAN CATHOLIC.

"Question. What is the third commandment?"

Ans. Remember that thou keepest holy the Sabbath-day.

Q. When began the Sabbath to be kept?"

A. From the very creation of the world: for then God "blessed it, and rested on it, from all his works." Gen. ii, 2.

Q. Why was the Jewish Sabbath changed into the Sunday?"

A. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday: works not inferior to the creation of the world.

Q. By whom was it changed?"

A. By the Governors of the church, &c.

Q. How prove you that the church hath power to command feasts and holidays?"

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; &c.—*Douay Catechism*, pp. 57, 58.

Mark well the claim of the old Mother Church.

PROTESTANT EPISCOPAL CHURCH.

"Fourth commandment.—Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God, &c.

"Remarks.—The Sabbath was observed by the Jews before the giving of the law from Mount Sinai, [Ex. xvi, 23,] and probably had been from the days of Noah; and hence the command begins, *Remember*, &c., as if it had been a thing previously known, but liable to be forgotten. The day is now changed from the seventh to the first, in commemoration of our Lord's resurrection; but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church, under the guidance of the apostles."—*Explanation of the Church Catechism*, p. 8.

Mark—No scriptural direction for the change.

THE WESTMINSTER ASSEMBLY'S SHORTER CATECHISM.

Q. Which is the fourth commandment?"

A. The fourth commandment is. 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, &c.

Q. What is required in the fourth commandment?"

A. The fourth commandment requireth the keeping holy to God set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.

Q. Which day of the seven hath God appointed to be the weekly Sabbath?"

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath."

Mark—God hath appointed the first day of the week for the Christian Sabbath.

FREE-WILL BAPTIST.

"The Sabbath—This is a seventh part of time, which from the creation of the world, God has set apart for a day of sacred rest and holy service. It was included in the ten commandments written on tables of stone, and given to Moses on Mount Sinai. Nature itself teaches the necessity of its observance. Its obligation is taught both in the Old and New Testaments, and is to continue with that of the other commandments till the end of time. As the law of the Sabbath was first given to the whole world, it requires all men, on this day, to refrain from servile labor, and devote themselves entirely to the service of the God that made them.

"Note—From the creation of the world, the seventh day of the week was observed as the Sabbath. But, since the resurrection of Christ, the first day of the week has been kept instead of the seventh. It

is inferred from the following, that this change was made by Christ or his apostles;" &c.—*Treatise on Free Will-Baptist Faith*, pp. 76, 77.

Mark—"It is inferred" or the inference is that Christ or the apostles changed the day they do not know which for the want of proof.

DECLARATIONS OF FAITH OF THE BAPTIST STATE CONVENTION OF MICHIGAN, SEPT. 14, 1842.

"Art. xiii. Of the Christian Sabbath. That the first day of the week is the Lord's Day, Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that Rest which remaineth for the people of God."

Then is quoted Acts xx, 7, where Paul broke bread on the first day. Gen. ii, 3. The seventh day God blessed. Col. ii, 16, 17. Sabbath days a shadow and nailed to the cross or abolished. Mark ii, 27. Christ is Lord of the Sabbath-day. John xx, 19, where Christ appeared to his disciples on the even of the first day. 1 Cor. xvi, 1, 2, where Paul told them to lay by in store on the first day. Ex. xx, 8. Remember the Sabbath day to keep it holy. Ps. cxviii, 24. This is the day which the Lord hath made. Isa. lviii, 13, 14. If thou turn away thy foot from the Sabbath, &c. rs. cxviii, 15. The voice of rejoicing and salvation is in the tabernacles of the righteous. Heb. x, 24, 25. Not forsaking the assembling of ourselves together as the manner of some is, &c. Acts xi, 26, where the disciples were first called Christians. Acts xiii, 44. And the next Sabbath-day, came almost the whole city together to hear the word of God. Heb. iv, 3-11. There remaineth therefore a rest to the people of God.

Mark—If a Christian Sunday is not established by this jargon of contradictory quotations, we know not how it can be proved by the Baptists; for they have made all kinds of quotations to change, abolish, establish, to build up, and tare down, for the first-day, for the seventh-day, and for no day. Perhaps this was one of their best efforts at this convention upon this troublesome question that their Seventh-day Baptist brethren had worried them with so long.

ARTICLES OF RELIGION OF THE METHODIST CHURCH.

"Article V. The sufficiency of the Holy Scriptures for salvation.

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

Article VI. No Christian whatsoever is free from the obedience of the commandments which are called moral."

Mark—If the Methodist cannot "read therein, nor prove thereby" that the first day of the week is the Sabbath, then they are under no divine requirement to keep it; therefore, inasmuch as the moral laws are binding, they are under obligation both by articles of their religion and by the Bible to keep the holy Sabbath of the Lord our God as recorded in the fourth commandment of the decalogue, to be consistent with themselves. Where is it taught in the Scriptures that Sunday is the Sabbath! Ans. Nowhere.

"Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the sun; and this name together with those of the other days of the week has been continued to our times."—*Union Bible Dictionary for Sunday Schools*.

"It is also called *Sunday* from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred." *Douay Cat.* p. 143.

Mark—Here are both Protestants and Catholics agreeing in the heathen origin of Sunday, the day on which the heathens worshiped the sun, and held the day sacred on that account. It should be well known that Sunday is never found in the Bible for the very good reason that it is a heathen and not a Christian name.

NAMES OF THE DAYS.

1. Sunday from the sun. 2. Monday from the moon. 3. Tuesday from Tuisco the Roman Mars. 4. Wednesday from Woden the god of battles. 5. Thursday from Furanos or Danish Thor, the god of winds and weather. 6. Friday from Friga, or Venus, who was sometimes worshiped as the goddess of peace and plenty. 7. Saturday from Sator, the God of freedom, or from the planet Saturn.

Now let us sum up the whole matter on this Sunday subject, and see how it looks.

1. The Roman Catholics claim that they changed the Sabbath from the seventh to the first day of the

week—the heathen Sunday. With this agrees the prophecy of Daniel vii, 25. There cannot be a doubt but this is the plain truth in the matter, for the so-called Christian Sabbath.

2. The Protestant Episcopal Church says, "We meet with no scriptural direction for the change."

3. The Westminster Assembly's Catechism says, "God appointed the first day of the week to continue to the end of the world, which is the Christian Sabbath."

4. The Free-Will Baptist Faith says, "It is Inferred that this change was made by Christ or the apostles."

5. The Close-Communion Baptists talk all ways to suit the times: there appears to be no real settled principles in their denomination. Undoubtedly this is a ruse to avoid their Seventh-day Baptist brethren.

6. The Methodist Articles teach that the moral law is binding on Christians; and the moral law teaches that "the seventh day is the Sabbath of the Lord our God." And inasmuch as they cannot read Sunday keeping in the Bible, nor prove it thereby, to be consistent they ought to keep God's holy Sabbath, but do not. Their Catechism (No. 2) does teach the fourth commandment without note or comment.

7. And last of all, the Sunday School Union Bible Dictionary, published by Protestants, tells us that it "was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the sun, and this name has been continued to our times." With this agree the Catholics, that "the old Roman (heathen) denomination held this day sacred to the sun."

Question: Who did change the Sabbath from the seventh to the first day of the week? for it is agreed on all sides that the day has been changed; still this is not the subject of dispute with the learned of our day; but how came the day changed and who effected it? This is the disputed point that we want the honest to answer before God, to whom we must all give account. We see what a Babel of confusion there is on this subject among Protestant writers. Their views are contradictory and confused, while their reasons are various and childish. Is not this sufficient to show to a positive certainty that there is no divine authority for the change, and that the original Sabbath should be kept.

J. B. FRISBIE.

THE EXHIBITION.

HEarken, my friends and neighbors, a moment to my I have an invitation, I give it unto all— [call— A splendid exhibition is shortly to begin; I'll give you a description, and urge you to come in.

Almost six thousand seasons, with unexampled cost, This feast has been preparing—there has no time been lost,

'Twill shortly now be ready, O then do not delay, Be sure to gain admittance, and O, apply to day!

A theatercapacious—twelve thousand furlongssquare, Stands on its twelve foundations of precious jewels fair; Their colors, bright and sparkling of variegated hue Pour forth a glow of splendor to the astonished view,

Twelve gates of pearl unbroken, the spacious sides adorn,

Twelve beauteous angels waiting, resplendent as the morn—

The ceiling is of jasper, the floor of purest gold— O, be prepared to view it, its glory can't be told.

The scene that's to be acted all other scenes excels, The number of the actors no human tongue can tell, Kings, princes, priests and prophets, and if you ask their dress, 'Tis white as snow in Salmon, the robe of righteousness.

The music is most charming, the song is ever new, The choir will all be able to sound the notes most true; The whole will be directed by nature's great I AM— It is a sacred drama, The Marriage of the Lamb.

No indolent spectators within those walls appear; For those who gain admittance will all be actors there; The guests will join in chorus, to swell the rapturous song, And all the heirs of glory the anthem will prolong.

Ask you of the conditions on which to have a share? The King makes free provisions, and all are welcome there,

But they must keep his precepts, believe his gracious word, And ever be most loyal to him their sovereign Lord—

OBITUARY.

I wish to say to the dear brethren and sisters that sister Louisa M. Bates, the wife of William Bates, sleeps in Jesus. She died of consumption, Jan. 17th, 1855, in the 29th year of her age. She embraced the truth one year ago last November, and was baptized last March when Bro. Joseph Bates labored among us. She was a firm believer in the third angel's message. Before she died she told her friends to weep not for her, for it was but a little while that she should sleep in the land, before they should meet again, clothed with immortality, to suffer no more. She left a companion and brother and sisters to mourn her loss, yet they sorrow not as those having no hope. They would be glad to have some one of the preaching brethren come and preach a funeral discourse.

H. S. GIDDINGS.

Green Vale, Ill., March 5th, 1855.

COMMUNICATIONS.

From Bro. Cramer.

DEAR BRO. WHITE:—I feel it duty to let you know where we stand in relation to the truth. We are decided in the opinion that truth will cut its way through error, and accomplish the end for which the Lord has sent it. I have been here about two weeks. The people in this place have no light upon present truth, except the little opportunity I have had in reading to them and distributing tracts. I board with a deacon of the Episcopal Methodist Church. He and his wife and a few others have an ear to hear. Will the Lord open the way for some brother to come this way and on to West Milton, and labor a while? I think it would result in much good. Let nothing discourage you.

Dear brother, the Messenger of Error, feigned to be the "Messenger of Truth," has no influence over any that I know, excepting one family in Saratoga Co. The word of the Lord abideth for ever, and will prevail, and so will his people. Thanks to his ever blessed name for the third angel's message that unites and binds the people of God as with a three fold cord that is not easily broken by those who dissent from us. Still the trying circumstances which you are placed under do call forth the sympathy, prayers and efforts of the church. But, brethren, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." I Peter iv, 12, 13. We are satisfied that you are reproached for the name of Christ and his cause. Let us be patient, my brethren, unto all men, for of a truth it is certain that the coming of the Lord draweth near. We pity those poor souls who oppose themselves against the work of God.

O I feel and see the necessity more and more from day to day of living and acting upon the humbling principle of the third angel's message. I feel the necessity of having more grace to enable me to stand against the fiery darts of the wicked, that there be no risings of self, but submit the keeping of my soul to God as unto a faithful Creator in well-doing.

Yours hoping I may be counted worthy to be gathered into the kingdom with the remnant when the Lord shall come.

I. D. CRAMER.

Lasselsville, Fulton Co., N. Y., March 4th, 1855.

From Sister McLellan.

DEAR BRO. WHITE:—I feel to praise God for his goodness to me in bringing me out of darkness into his glorious light. My Bible is a new book to me because I can understand it better and take more comfort in reading it. I love God. I love his glorious cause, and feel willing to suffer for the sake of Jesus who suffered and died that I might have eternal life. I am striving to overcome all selfishness and sin; for I read in the precious word that none but those with pure hearts and clean hands shall be able to stand when the Lord, the blessed Saviour shall descend in the clouds of heaven taking vengeance on those who know him not. O let us have our lamps trimmed and burning. As we believe we have got the light, may we let it shine to those around us. Let us all set a double watch over ourselves and all we say, that we be not a stumbling block to any precious soul around us.

I feel the need of more patience, more love, more meekness, more humbleness of heart, in a word. I want to be more like my dear Redeemer, for he is our pattern, and we must be like him if we would dwell with him in his kingdom. We have blessed promises left on record: Jesus says, if we keep all his [the Father's] commandments, we may ask any thing of the Father in his name and it shall be done unto us.

I believe with all my heart we have got the truth.

This is the only thing in which I find true happiness. I would not exchange the hope I have of soon seeing Jesus and being for ever in his presence for thousands of world's like this. The Lord has promised the widow and orphans protection if they obey him and live in obedience to his word.

The little band in Hastings is rising. The Lord is working for us and with us, we meet twice a week and the Lord has verified his promise to us.

LOUISA McLELLAN.

Hastings, Mich., 1855.

From Bro. Barr.

DEAR BRO. WHITE:—I wish to say for the encouragement of those who love the cause of present truth, that the Lord in mercy has caused his truth to triumph of late in this place.

Within the last four weeks twelve have decided to enter into life by keeping the commandments. Others are investigating the subject with a good degree of interest. The Lord help them to make the right decision.

Some that have recently embraced the truth have never before made an effort to secure for themselves the blessing of eternal life. May the Lord enable them to endure to the end and be saved.

Much interest is felt for friends in different parts of the country, that the light of the present truth may be extended to them, and some effort put forth for its accomplishment.

May the Lord abundantly bless all of his dear saints, and give them a mind to work while the day lasts.

Yours in hope of eternal life.

E. L. BARR.

East Pittsfield, Feb. 27th, 1855.

From Sister Scripture.

DEAR BRO. WHITE:—I wish to let those who are pilgrims and strangers here know that I am on the road to mount Zion, striving to keep all the commandments of God and the faith of Jesus. That I may have right to the tree of life and enter in through the gates into the city; for I believe they will soon be opened that the righteous nation that keepeth the truth may enter in. I often ask myself, Shall I be there? I believe all will be that are found faithful, and I am determined by the grace of God, to gird on the whole armor, that I may be able to stand in the day of the fierce anger of the Lord.

It is nearly three years since I first heard the sound of the present truth; and when I look back on my past life I wonder how I have been so careless and indifferent when there is so much to be done. I am here alone, no one to keep the Sabbath but myself and husband, yet I am not discouraged for I know on whom I have believed. O that the Lord would deliver me from lukewarmness in this fearful day, and help me to keep humble that I may be able to do all my duty. I often wish for the privilege of meeting with those of like precious faith, but this I do not expect at present. All the meeting I have is the *Review* which comes to me a welcome messenger of truth. The cheering letters from the brethren and sisters cause my heart to rejoice when I hear what the Lord is doing in different parts of the vineyard, in bringing souls to see the truth of his law.

I have often been impressed to write, but have delayed, hoping that I should be able to do something for the cause of truth but at present all I can do is to pray, Lord, save thy people, and give not thy heritage to reproach. O that the Lord would give me a double portion of the Spirit of Elijah, that I may be able to do all his will. NANCY A. SCRIPTURE.

Essex Co. N. Y.

From Sister Chaffee.

DEAR BRO. WHITE:—I feel it my duty to add my testimony to the truth. I do rejoice when the welcome return of your paper greets us. It is like bread to the hungry, and water to the thirsty. It is over a year since a few in this place first tried to keep all the commandments of God. We have sustained the prayer meeting though few in number, to worship the God of heaven, and he meets with us and that to bless.

The opposers of the seventh day Sabbath are on every hand. They say that we shall soon be ashamed to keep Saturday for the Sabbath, but to me the Sabbath is more precious now than when I first began to keep it. I receive courage and strength by reading letters from the brethren and sisters scattered abroad, and am determined by the grace of God to have my garments unspotted from the world, that I may have right to the tree of life and enter in through the gates into the New Jerusalem.

Yours, with the hope of a glorious immortality at the appearing of Christ.

ELIZA CHAFFEE.

Ordino, Feb. 23d, 1855.

From Bro. Stillman.

DEAR BRO. WHITE:—I wish to say to you and to all of the dear saints scattered abroad, that it is still my determination to try to keep the commandments of God and the faith of Jesus. In John xv, 11, Christ says, "If ye keep my commandments ye shall abide in my love." This world looks dark and dreary, but the night is far spent, the day is at hand, let us therefore seek to have on the whole armor, that we may be enabled to stand. I want to be an inhabitant of that better land where no one will say, I am sick, where there will be no more separation of friends we hold near and dear. There the parting hand will never be taken.

I have in a little season 'past lost many friends, among whom was a much loved mother; but I believe she is now sleeping in Jesus, and those that sleep in Jesus will God bring with him. Yes, praise the Lord, the graves will give up their dead, and the saints put on immortality. Seeing then these things will come to pass, what manner of persons ought we to be in all holy conversation and godliness. It is a great thing to be right in all things, to watch over all of our ways and words, to be patient under all circumstances, and to have that love that if we were required to, we can lay down our life for a brother. I have no sympathy with those who are trying to injure those who have borne the burden and heat of the day. May the Lord help us to shun the devices of Satan, that we may be enabled to escape the things that are coming upon those that love not the Lord. Soon he that shall come will come and will not tarry, and if any draw back he will have no pleasure in them. Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need. The Lord will not forsake those who put their trust in him and keep his commandments. Soon, if we faint not, God will wipe away all tears from our eyes, and there will be no more sorrow nor sighing, neither shall there be any more pain, for the former things will have passed away. He that overcometh shall inherit all things. I wish to say to all of God's dear children,

Now live in peace and holy fear,

In love strive to excel,

For Christ our King will soon appear,

So brethren all farewell.

Yours in love, hoping to overcome.

LEONARD STILLMAN.

Elksburgh, N. Y., March 5th, 1855.

From Bro. Jackson.

DEAR BRO. WHITE:—We are still trying to keep the commandments of God and the faith of Jesus, and are trying to overcome everything that is displeasing in the sight of the Lord. We are living in a dark corner, and our family are the only Sabbath or commandment keepers in this place. We many times feel very lonely, yet we feel that the Lord is with us. We have not seen any of the ministering brethren since last Spring. We know not what we should do without the *Review*. We are often encouraged in reading the strong Bible arguments and cheering letters from our dear brethren and sisters. We feel to put our whole trust in the Lord, knowing that he careth for those who try to do his will.

S. JACKSON.

Corunna, Feb. 1855.

Extracts of Letters.

Bro. Jesse Dorcas writes from Fremont, Ohio, Feb. 25th, 1855:—"I am rejoiced to be able to say to you, that we have the addition in our neighborhood, of one more family to the commandment-keeping company, and, as I think, honestly converted to the truth of the third angel's message; and it is my earnest prayer that they may continue faithful to the end. We have opposition here of most every kind. For instance: one man, a noisy class leader required of me to prove that the day commonly called Saturday, is the seventh day. Well, said I to him, in order to begin, you must admit, and firmly believe that the Bible is a book of divine inspiration. 'O!' exclaimed he, 'I can prove any thing I am a mind to from the Bible.' He continues, 'I can prove from it that it is right for you to steal.' I said to him that I would not bring such a charge against the Bible for my right hand. Still he persisted. . . .

Well, said I to him, if you allow that any thing may be proved from the Bible, you will not deny me the right to say that the seventh day, and the Sabbath, may be.

So far as I have heard objections to this glorious truth, they are about of the foregoing shallow character."

Dr. S. J. Gardner writes from Alton, Mich., Feb. 23d, 1855:—"There seems to be a better prospect of

the truth's spreading and taking root than has been for some time. There seems to be an inquiring mind among the people to know whether these things are so. Spiritualism is progressing very fast in this place; but the brethren stand firm, and take a decided stand against it, and show from the Bible that it is the work of Satan; which serves to open their eyes. We hope to stand united with all the true believers of the present truth."

Sr. M. E. Haskell writes:—"Permit me to express my sincere sympathy with both you and yours under the extremely trying circumstances in which you have been placed. For our dear Bro. Andrews also do we feel equally to sympathize. I could but weep when I read the piece entitled "The Office," in your last. That you should have been called to endure such hardships, and make such sacrifices for the promulgation of these glorious truths, made our hearts ache. God grant that you may neither fall martyrs to the cause, or be compelled to relinquish your post for lack of needful aid."

THE REVIEW AND HERALD.
ROCHESTER, THIRD-DAY, MAR. 20, 1856.

NEW WORKS.

"THE THREE ANGELS OF REV. XIV, 6-12," by J. N. Andrews. A portion of this Work has been published in the REVIEW. The cause has long suffered for a Work of this kind. We are happy to inform our readers that it will be ready for delivery in about one week. It will contain five engravings, and probably 132 pages, neatly put up in paper covers. If this shall be the size, the price will be \$9 per 100, 12 1/2 cts. a copy.

"HYMNS FOR THOSE WHO KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS." This is the title of our New Hymn Book, which will probably be ready for delivery from the 10th to the 20th of April. It will probably contain 336 pages, instead of 320, as we have before stated; and about 75 pieces of music, instead of 50, as before stated.

The Hymns contained on the first 171 pages, are arranged under the following subjects:—Public Worship—Holy Scriptures—The Law of God—The Sabbath—Repentance—Faith—Baptism—The Lord's Supper—The Sleep of the Saints—First Resurrection—Second Advent—Waiting for Christ—The Judgment—The Kingdom of God—Christian Fellowship—Christian Holiness—Christian Warfare—Watchfulness and Prayer—Family Devotions.

The remainder is Miscellaneous, with a piece of music commencing with nearly every left-hand page, while the right-hand page contains a hymn, or hymns, of the same meter, appropriate to the same.

Bro. J. N. Loughborough says:—"I have examined 224 pp. of the New Hymn Book, and judge, from the perusal I have given it, that the Hymns are such as the remnant may sing in the Spirit. The Music is what is needed to promote order and harmony in singing. The arrangement of Hymns under different and appropriate subjects I consider excellent."

It has been a work of great labor and care to compile this Book; and we have felt that we were engaged in a very important work, as singing is an important part of the worship of God, and has a powerful influence in moulding the character and spirit of worship. It has been our object to select and prepare those Hymns which express Bible sentiments; hymns of real merit, and spirit, and at the same time reject those which have a tendency to irreverence, and lightness. We have no expectation that the Book will fully suit all. A few have expressed their disapproval of inserting music, while a score to one such have urged us to insert it. We have done in this matter what we thought was our duty, and commend the Book to the Church of God, humbly hoping that it may be blessed of Heaven to their present and eternal good.

The binding of the New Hymn Book will be plain, neat and firm. Price 62 1/2 cts. single copy.—Postage 3 cts.—twelve copies, \$6; \$47 per 100.

A Suggestion.

As the Brethren in all parts of the field will want the Hymn Book, and the work on the angel's messages as soon as they are completed, we would suggest that each Church, or brethren in certain localities, raise the means and obtain a quantity of these Books, and other works, to be sent to them as common freight, or by Express. In this case the cost of transportation will be trifling compared with Mail postage, and there will be a discount made of at least 25 per cent from retail prices. We shall be happy to pay those who have kindly let us have money, all or a part in books. It will take the book-binder five or six weeks to bind as many of the Hymn Books as will be immediately called for. Those who send their orders with the money first, will be served first, after we have supplied those who have first given us the use of their money to publish the book with.

We would also say that we have full sets of all the back Vols. of the REVIEW and INSTRUCTOR, which we offer at the following low prices, as we need the pay for them.

REVIEW. Vols. 1 & 2, in paper covers, each 20 cts. Vols. 3, 4 & 5, 35 cts. each. Vols. 2 & 3, bound together in board,

leather backs, 85 cts. Vols. 4 & 5, bound together in board, &c., \$1.

INSTRUCTOR. Vols. 1 & 2, in paper covers, 15 cts. single; 30 cts. both bound together. In board, &c., both together, 50 cts. The retail prices on these back Volumes will be about 50 per cent more, yet we will send any quantity of them with the other books, as above suggested, at these prices.

SELVIN. S. M.

But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home.

Soon shall our doubts and fears,
All yield to thy control;
Thy tender mercies shall illumine
The midnight of the soul.

Teach us in every state,
To make thy will our own;
And when the joys of sense depart,
To live by faith alone.

FOREIGN NEWS.

The principal fact is that the British Ministry has changed again within ten days from its formation. Mr. Gladstone, the Chancellor of the Exchequer, Sidney Herbert, the Home Secretary, and Sir James Graham, the Chief Lord of the Admiralty, having resigned.

It is noticeable that in the Parliamentary explanations the members of the Government express hopes, confident hopes, that the pending negotiations will lead to an honorable peace. Nevertheless, none of the nations relax in their war activity.

The Emperor of the French seems determined to proceed to the Crimea, to see, in person, what is going on; and no doubt would, if he could, time his visit so as to be present at the fall of Sevastopol. England and Austria have advised him to stay at home. His absence, it is said, would not, in any case, exceed thirty days.

Russia has declared war on Sardinia. It is stated, but on the faith of obscure correspondence, that Tuscany has joined the Western Alliance. Naples has not.

On the 17th February the Russians, who, under Gen. Liprandi, had been for some time collecting around Eupatoria, attacked the Turks with a strong force. Omer Pasha, who had arrived by sea from Varna a few days before, took the command of the Turks in person, and, after four hours' fighting, the Russians drew off to a distance of four miles. By next mail, we shall, doubtless, have details of the action. In the meantime, the following are the telegraphic dispatches that brought the intelligence to France and England:

"Bucharest, Feb. 23.—A messenger who left Eupatoria on the 17th February, and performed the journey from Varna to Bucharest in twenty-six hours, brings the following dispatch from your correspondent at Eupatoria: 'Feb. 17.—The Russians attacked Eupatoria this morning. They were commanded by Liprandi, and their numbers were 20,000 infantry and 6,000 cavalry. They commenced the attack an hour before daybreak, and had with them seventy guns. The conflict lasted three hours. The assault was signally repulsed. The steamers threw shells among the assailants. The Russians have 500 men hors de combat, the Turks 150. Omer Pasha commanded in person. Selim Pasha, the Egyptian, was killed. Vast masses of cavalry and artillery are now assembled around Eupatoria.'

"Before Sevastopol, February 18.—A force, said to be 40,000 Russians, with a large number of guns, attacked Eupatoria at daybreak on the 17th, and was repulsed with loss by Omer Pasha. The Turkish loss is said to be considerable, but Selim Pasha, commanding the Egyptian brigade, was killed. The British men-of-war, under the Hon. Capt. Hastings, covered both flanks with great effect.

The action terminated at 10 A. M., when the Russians retreated a few miles."

There is nothing whatever new from the Danube. Lord Raglan is said to have resigned, to avoid recall. The Earl of Lucan and other officers have been invited to resign. Very inclement weather had caused suffering among the poor in England, and riots had occurred at Liverpool and London.

It is now expected that Brn. Hall and Stephenson of Wisconsin will visit this State the first of April, when it will be proper to have two or three Conferences in the State. Those Churches wishing Conferences will please send in requests in season to give notice in next REVIEW.

We are now calculating to leave the Office for several months, and if health will permit, attend Conferences in this State; and about the first of May start with private carriage for New England, and hold meetings by the way at Oswego, Lorain, Potsdam and Champlain. We should be happy to join the Vt. Tent, in Northern New York, and follow on with it through Vt. and N. H., on our way to Mass. and Me.—Ed.

Business.

Dr. J. MIRACLE:—We have received both the letters of which you speak. The one dated Feb. 16th, contained \$1, which you will find receipted in No. 24. The paper has been sent to your address regularly.

CHAS. DREW:—We remember receiving \$2 from you at the time you state, but cannot find it receipted. It is now credited in this No. Thank you for the correction.

J. B. FRISBIE:—It is not now possible for us to tell whether we did, or did not, receive \$5 from you last Summer. We have designed to receipt in the REVIEW, or credit on our book, all money sent to this Office, unless it was sent in for books, to be immediately sent by Mail, or otherwise.

S. DUNCKLEE:—It is received. Those for whose benefit it was sent, return most grateful thanks.

H. S. GIDDINGS:—There was two per cent discount on the money you sent.

AGENTS.

MAINE. N. N. Lunt, Portland. S. W. Flanders, Canaan. Cyprian Stevens, Paris. S. Howland, Topham. W. T. Hanniford, Orrington. Wm. Bryant, Wilton. C. Dingley, E. Pittsfield.	NEW YORK. J. Byington, Buck's Bridge. A. Ross, Caughdenoy. David Upson, Moreland. R. F. Cottrell, Mill Grove. John Wager, Orangeport. L. Carpenter, Oswego. A. H. Robinson, Sandy Creek. E. A. Poole, Lincklaen. J. A. Loughhead, Elmira. John Hamilton, Fredonia.
NEW HAMPSHIRE. J. Stowell, Washington. S. Bunnel, Claremont.	PENNSYLVANIA. M. L. Dean, Ulysses. J. H. Haggie, Alleghany. C. H. Barrows, Port Alleghany. A. Southwick, Snehport.
VERMONT. R. Loveland, Johnson. H. Bingham, Morris-town. S. H. Peck, Wolcott. Lewis Bean, Hardwick. Edwin Churchill, Stowe. E. P. Butler, Waterbury. Josiah Hart, Northfield. R. G. Lockwood, Waitsfield. Jesse Barrows, Irasburg. Alonzo Lee, Derby Line. E. Everts, Vergennes. H. Gardner, Panton. S. Willey, Wheelock.	MICHIGAN. Albert Avery, Locke. Ira Gardner, Vergennes. David Hewett, Battle Creek. C. S. Glover, Sylvan. A. B. Pearsall, Grand Rapids. Wm. M. Smith, Jackson. A. C. Murton, Delhi. J. M. McLellan, Hastings.
CONNECTICUT. E. L. Chamberlain, Md'town. A. Belden, Kensington.	OHIO. J. B. Sweet, Milan. WISCONSIN. E. S. Shaffield, Koskonong. P. Hall, Rosendale. CANADA EAST. B. Hills, Melbourne.

Letters.

H. Smiley, E. L. Derby, J. Miracle, C. Drew, N. Guider, M. E. Cornell, H. Barringer.

Receipts.

J. Jackson, R. Griggs, E. Perry, J. McCausland, J. Dudley, C. Dingley, J. W. Smith, E. Potter, E. B. Potter, A. Lamb, A. G. Smith, E. Pennel, H. Young, D. Richmond, (for L. S. McClure,) T. Moore, P. S. Thurston, E. Walker, L. Thomas, R. Hopkins, R. D. T. Barnes, S. W. Flanders, O. Bailey, (for O. B.) R. Loveland, (for H. P.) E. Emory, P. Tolson, R. Hancock, Sr., H. Page, J. Beatty, C. Vandyke, P. Robinson, S. Bunnel, M. Hall, L. B. Stowell, Sr. Bryant, J. Chamberlain, D. Langworthy, T. W. Potter, (for R. B.) S. A. Snyder, each \$1.

C. Drew, S. Brigham, J. Deming Jr., B. S. Brooks, R. Seymour, J. Aldrich, Wm. Bryant, S. Wood, T. P. Lewis, H. Main, J. B. Hall, C. T. Fox, each \$2. J. W. Learned, L. O. Stowell, each \$3. C. Chase \$3.75. D. W. Cartwright, A. Hoff, each \$1.50. A. Friend \$0.50. D. C. Elmer \$0.25.—\$79.57 behind on the REVIEW.

To raise \$500 to relieve the Office.

A. C. Babcock, E. Potter, L. Stillman, T. Finch, each \$1. J. D. Cramer, J. Aldrich, each \$2. S. Bunnel \$4. S. Marlett \$5. J. M. Avery \$3.50. J. G. Snyder \$1.25. T. M. Lovry \$0.50. J. Stryker \$0.39. J. Stillman \$0.25.—Amount \$272.11.

Receipts for the Extra-Expense—\$30.

J. Bates, J. Aldrich, T. Finch, each \$1. F. Handy, S. H. Peck, each \$0.25.—\$9.75 behind.

For J. N. A.—L. Sullaway, A. G. Smith, I. Edmunds, T. T. Moore, C. Chase, F. M. Cottrell, D. W. Cartwright, Wm. Bryant, Sr. Bryant, J. B. Hall, each \$1. J. M. Lindsay, Wm. Dawson, each \$2. C. Brown \$3. Sr. A. Z. Pond \$0.60. H. S. Giddings, Wm. Bates, C. Bates, each \$5.

For Tent in New York.

S. Woodhall, \$3.
E. Goodwin, \$10.