

# 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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### God and Prayer.

THERE is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts  
When sinks the beam of light.

There is an arm that never tires  
When human strength gives way;  
There is a love which never fails  
When earthly loves decay.

That eye is fixed on seraph throngs;  
That ear is fixed on angels' songs;  
That arm upholds the world on high;  
That love is thrown beyond the sky.

But there's a power which man can wield,  
When mortal aid is vain,  
That eye, that arm, that love to reach,  
That listening ear to gain;  
That power is prayer, which soars on high,  
And feeds on bliss beyond the sky.

### THE JEWS' RETURN.

BY J. B. COOK.

THE following thoughts on the subject of the Jews' return, embrace several points not usually, if at all, noticed. They seem to me, *important*:

We may reach the subject of the Jews' return—through the analogy of nature, and the plain declarations of Holy Scripture. We may thus reach "the root of the matter." Through the first principles of nature and grace, we may obtain a conclusion which will stand; but a conclusion that does not harmonize with the rudiments of our holy religion, cannot be worthy of reliance, because not true.

We know that the natural laws, governing matter, extend to all matter. The law of gravity, for instance, governing one portion of the earth's surface, governs *all other* like portions, for the same reason, and for a like necessity.

If some convulsion of nature should throw off a portion of matter, beyond the earth's attraction, it might come within the attractive sphere of some other orb, and with that orb, it might travel on through trackless space; but it could never again exist, or move, within the earth's orbit, without being first restored to the action of the original law, from which it was wrested—the law which once bound it in harmonious movement, with the other matter of our globe.

There are primary moral laws, based on and growing out of our relations as accountable creatures to God and each other. These laws are, supreme confidence in, and love to God, and a subordinate love to every fellow creature with whom we associate, equal to that which we cherish for ourselves. By a moral conclusion, a portion of the intelligent creation may be thrown off, beyond the controlling law of love, which is essential to the harmony and happiness of an holy Universe, as gravity is to the continued union of the particles composing earth. The portion thus thrown off, cannot be restored, but by

bringing each and every individual of it, back to the ruling influence of the original moral laws—faith and affection. The unhallowed, unnatural power that alienates sinful creatures from Jehovah, must be broken or they will proceed toward "the blackness of darkness forever." They must, from the necessity of the case, be *brought back*, under the sweet, divine law of love and reliance, or they cannot exist under the government of God, in harmony with his affectionate, obedient subjects. The redeemed of earth will think and feel, speak and act in perfect and eternal harmony with all righteousness. They will love the Supreme Being supremely, subordinate beings they will love subordinately, according to their several grades, or spheres of existence. The divine brotherhood is one, into which no mortal can be brought, or bound, without bowing, unhesitatingly and perpetually, in every fibre of his being, to the divine law of love and confidence.

The means ordained to bring fallen men into this blessed brotherhood, is the Gospel of Christ. It is "the power of God unto salvation, to every one who believeth." It is the powerful means, which he employs to restore men to the power of the original laws. They are absolutely essential to a holy universe. Thus Abraham was elevated and sustained above the mass of mankind. Gal. iii, 7, 9. He believed the gospel; he loved its Author. Faith, and holy affection became the leading elements of his moral being. Of his eight sons, only one enjoyed the distinction, conferred by "the promise." His children, after the flesh—his mere natural descendants, float down the stream of time, age after age, and constitute no part of the Israel of God. These children of the Father of the Faithful, may be compared to the old loose bark of a walnut tree, which falls off and constitutes no part of the whole. Year after year, a mass thus peels off, and is never more a component part of the tree. Just so in the history of Israel, we find the illustration verified in their several successive generations. Elijah was cheered, amid the apostasies around him, to learn that there were 7000 who were in "the good olive tree." All the rest peeled off, to perish.

The Apostle said, in his day, that there was "a remnant according to the election of grace." This election of grace, conveys the idea of sovereignty in human salvation; but the election is both wise, and worthy of God. It is his choice, through mere favor, of all believers, constituting them his people—his household—the children of promise. They are all those who may be attracted, by Jesus, and his cross. Such, and such alone are His.

The reason for faith and affection is thus apparent. The necessity for these features of moral character in Abraham, and the seven thousand,—in Paul and the remnant according to the election of grace, is as imperious now, in relation to every descendant of Abraham, as to the Gentiles; for no man, nor angel of God, can live in harmony with the Divine government, without perfect and perpetual submission to the primary laws which are alike adapted to all intelligences, in all parts of the Divine dominion. It is in this respect that there is "no respect of persons with God." All must bend to the same eternal law of holy beings, or never share their blessedness.

Seeing that the "gospel (alone) is the power of God to salvation, to the Jews first, and also to the Gentiles"—then when Jesus comes, every one who loves Him, will not be "accursed." 1 Cor. xvi, 22. This restoration by faith—the revival of faith and love must take place before He comes. This seems plainly typified in the old Covenant with Israel. They were all brought out from Egypt into the Di-

vine presence at Sinai, and there the Covenant was established. Why shall not "all Israel," be brought back to the required trust and love, before our Lord shall (at his coming to "raise up the tribes of Jacob and restore the preserved of Israel") make a New Covenant with them? The prophecy and promise of God relative to the New Covenant, both embrace "all Israel." Does it not follow that all of Abraham's posterity, and all others who are not, by the attractive power of Divine mercy, in the gospel of Christ, drawn within the sweet, heavenly law of love and confidence, must be left like Esau, with "no place of repentance?" Can they be the Israel with whom the New Covenant shall be established? Is not the New Covenant a confirmation of Israel in the love, the virtue or piety, to which they had been wooed and won by the Saviour's attraction? Will not their affection be from that point, perpetuated by the bands of everlasting confidence? Jehovah will be their God, and they shall be his acknowledged people. The cross being the attracting, restoring power, do we not perceive the greatest propriety, in the Divinely revealed purpose to the New Covenant, with all these drawn within the governing power of the divine law of love, "at the end of the age?" After ancient Israel had terminated their bondage in Egypt, Jehovah publicly entered into covenant with them—avouching them to be a peculiar people unto himself, above all people. So at the end of the world, the end of this dispensation, will not Israel's King and Lord establish with him an "everlasting Covenant?" Will he not declare them His, before the universe, and bring them to his throne by the sweet bonds of everlasting love and confidence! So much for the primary laws, which we can but briefly touch.

Next, we notice the first principles of revelation, relative to the restoration, or return of Israel.

#### 1. NATIONAL BLESSINGS ARE CONDITIONAL.

Do not start. Let us look at this point. In order to secure your confidence, I will admit my full belief in the promises made to Israel, Judah and Jerusalem. My only desire is to reach the loftiness of these promised glories, by the way of unquestionable truth. The movements of the mind are in one respect like those of the body, a step at a time. To see that the principle on which Jehovah administers His government over the nations, is stated correctly, read Jer. xviii, 9, 10. "And at what instant, I shall speak concerning a nation or concerning a kingdom, to build and to plant, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said, that I would benefit them." Thus far, the history of the world, Jew and Gentile, evinces the truth of this announcement by the prophet of God. Deut. xxviii, 1-15. All blessings are promised on condition of obedience, all imagined curses are denounced on them, in case of disobedience, till they "should be destroyed."

The Jewish nation has most signally failed to obey God; consequently the nation has forfeited the promises made them in their national capacity. It is true, however, that Israel and Judah shall be restored; but not in defiance of this primary law of God's government. We must not make God contradict God! We can get an intelligible idea of these promises, from the scriptures, without supposing that Jehovah will forget this absolute declaration, the principle on which he has always acted.

2. The house of Israel to be restored, embraces, "all the seed"—"the whole house of Jacob," and not merely a portion of them. All the fullness of the covenant favors, shall be poured around them, at their restoration; therefore Israel needs be all there.

The ISRAEL OF HISTORY, includes only the posterity of Jacob who may be alive, at the time contemplated, because history records the actions of living agents. The history of the Jews, given us in the Old Testament, does not relate to those who were unborn; to those who might live in after ages; nor to those who had lived. It relates to those THEN on the stage of life. But the ISRAEL OF PROMISE includes all who come within the scope of its merciful provisions, of all ages, down to the final restoration. "In the Lord shall ALL THE SEED of Israel be justified and shall glory;" Isa. xlv, 25; lix, 20; Rom. xi, 26.

3. "The tribes of Jacob" to be raised up, and "the preserver of Israel to be restored," are to be raised up and restored by Jesus. This merciful purpose of the God of Abraham, is not to be accomplished by a general Providence. It is to be done by a determinately revealed agency, by Jesus Christ; Isa. xlix, 6; John vi, 37, 45; Mark xiii, 26, 27; Gen. xlix, 10; 2 Thes. ii, 1; 1 Thess. iv, 13, 18; Dan. xii, 1; Eze. xxxiii; xxxiv; Joel iii, 16, 21; Jer. 23d and 33d chapters.

4. The gathering includes the resurrection at the second advent. The above passages prove this. "He will swallow up death in victory; and the REBUKE OF HIS PEOPLE shall be taken from off all the earth—and it shall be said in that day, Lo, this is our God, we have waited for Him. We will be glad and rejoice in his salvation." Isa. xxv, 8, 9. This text is applied to the resurrection in 1 Cor. xv, 51, 56. The resurrection was the hope of the promise made of God to the fathers. Acts xxvi, 6, 7. The hope of Israel. Acts xxviii, 20. The hope of the apostle Paul. Acts xxiii, 6. If this be so, then no one can correctly apply the promises merely to the national Jews' restoration.

5. This "hope of the promise," is not applied to any, save those who sustain the character of Israel. It does not apply to mere natural descendants, for "THE JUST shall live by faith." "The righteousness of God without the law, is manifest, being witnessed by the law and the prophets—Rom. iii, 21. "THE CHILDREN OF PROMISE are counted for the seed; Rom. ix, 6, 8; Gen. xxi, 14; xxv, 5, 6. The proper name, Israel, must comprehend all the descendants of Jacob, who like him, have had "POWER WITH GOD, AND HAVE PREVAILED." These come with the hope of promise. These are "accounted for the seed," all the rest peel off from "the good olive tree," like Ishmael and Esau, to perish.

6. To apply the term Israel and Judah to the natural descendants now living, we must leave out "the just"—"the election of grace," now resting in "hope of the promise made of God unto the fathers;" therefore that CANNOT be the true application of the term. Rom. iv, 11, 13; Gal. iii, 26, 29. All of Abraham's believing children, must be included in "the seed." They are "heirs according to the promise."

The theory which clearly conflicts with the above, or like plain, positive, first principles of revelation, cannot be true. Jehovah's servant to raise up the tribes of Jacob, is the "righteous branch" of David. It is Jesus. Jer. xxxiii, 15; Luke i, 33. Judah shall be saved, and Jerusalem dwell safely.

The gist of the whole matter seems to be this. In the promised gathering and glory of Israel, national, as well as personal identity will be preserved. Abraham and the patriarchs individually will be personally present, because they were personally subjects of "the promise." Israel and Judah collectively, will be there, because they are in their collective capacity, subjects of "the promise," as we read of the Patriarchs, Abraham Isaac and Jacob, who are to be individually seen in the kingdom of God; so we read of the nations of them that are saved in the restitution. Israel is the prominent one in the promise, and in the prophecy of this blessed state.

Mark this! All the seed of Israel are to be justified and glory in the Lord. The children of the promise alone, are counted for the seed of Abraham. Now, how can we avoid applying the proper name Israel, to all the children of promise? It must apply to some one class or people, in distinction from all others. Why then, when speaking of the nations of the saved does it not apply primarily and properly, to the believing descendants of the friend of God?

Thus it is applied in Rom. ix, 6, 8. To them the glorious things spoken of Zion the city of God, primarily belong. They will inhabit that Jerusalem which will constitute the throne of Jehovah. Those who were Levites, will there officiate as we learn in Jer. xxxiii, 21, 26. That will be in the better, the heavenly country. Heb. xi, 12, 16. Believing Gentiles will be fellow-citizens of Zion with the saints. All the nations of the saved, will walk in the light, of this habitation of the Holy One; but identity, personal and national will be preserved.

No mortal can wrest Abraham from his promised seat, no more than Jesus from his throne. Abraham himself must fill it, or divine faithfulness will fail—the pillars of his throne fall! For the same reason, Israel in contradistinction from other nations of the saved, must inherit his promises. Those, like Isaac, who are the children of promise, are, in the purpose of Jehovah, counted for the seed.

Thus may we believe that the promises will be fulfilled, according to the true import of both the Old and New Testaments. Why need we so apply the promises to Israel in the Old Testament, as to contradict those in the New? Or so understand those in the New Testament, as to abolish those found in the Old? The terms Israel and Judah, are proper names, designating the subjects of a special divine Providence and promise. To them the promises will be fulfilled in their true import, embracing all Israel. Ephraim will not envy Judah, nor Judah vex Ephraim. Peace and praise will be abroad; happiness, holiness and heaven will reign.

If this be the right application of the scriptures, we will not seek the lost ten tribes to find Israel, nor the scattered Jews, to find Judah. The children of the flesh are not the children of God, nor of promise. This first principle of the oracles of God is not only asserted in the New Testament, but it is fully established in the fact that only one of Abraham's own eight sons, was counted for the seed.

Thus we avoid the necessity of contradicting the plain declaration that national blessings are conditional. We need not deny that if the unbelieving and disobedient Jews are, as a nation, blessed as if they were the people of God, it would be in apparently direct violation of Jer. xviii, 9, 10, and other scriptures already quoted. If thou wilt not hearken to the voice of the Lord thy God, to observe to do all his statutes, then, all these curses shall come on thee, in the family, field and city. Deut. xx, viii, 15. Now seeing the Jewish people fall in THIS age, as they have in other ages, should God especially bless them? He would do just contrary to this expressed purpose.

These remarks do not apply to those characterised as Israel, the children of promise. They are of faith, and must be blessed with faithful Abraham. According to the same promise made to the Patriarch, and for the same reason they will be absolutely, unconditionally and eternally blessed. With them the New Covenant will be formally, gloriously established in the second advent. When he shall gather together the remnant according to the election of grace. For the Redeemer shall come to Zion, and to them that turn from transgression in Jacob. So, all Israel shall be saved. The reason is given; for the gifts and calling of God, are without repentance, or change of purpose. He has never wavered in his purpose, to pour the full blessings of his covenant of promise on the whole of the promised seed—the house of Israel. He has not repented that He let Ishmael depart with Hagar the symbol of old Jerusalem—nor that he let Zimran and Jokshan, and Medan and Midian and Ishbak and Shuah all go Eastward toward the East country—nor that he chose Isaac, and his believing posterity to be the children of promise. His gift or calling was to let all who treat the birthright as did Esau, from the good olive tree, peel off and perish. It is to take all, who love the blessings of promise as did Jacob—all who have power with God, and prevail, and enroll them as the church of the first born—as the chosen, the called and the faithful. Amen.

On these the blessings of the covenant concentrate. To them the Divine gifts and calling are unchangeable, He will say when the earth casts out the dead, Come my people enter into thy chambers, and shut thy doors about thee for a little moment, till the indignation be overpast, for, behold, the Lord

cometh out of his place to punish the inhabitants of the earth for their iniquity. This divine visitation in judgment and mercy, will be, saith God, to Israel, according to the days of thy coming out of Egypt, I will shew unto him marvelous things. The nations shall see and be confounded at all their might. The weak shall be as David, and David as an angel of God; thus the nations will be afraid of the Lord our God, and shall fear because of Israel. Thus said the prophet of Jehovah, thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn to our fathers from the days of old. Micah vii, 15, 20.

This scriptural view is adapted to dissipate the prevailing notion that we shall be spirits, or ghostly, in the resurrection. Abraham, Isaac and Jacob, and all indicated by the proper name, Israel, will be there. Matter of fact persons, not lost in the living mass of "the General Assembly and church of the first born;" but each, with perfect and perpetual identity, filling the place for which natural and moral endowment, and Divine discipline, may have qualified them. All the promises belonging to Israel and Judah, will to them, be eternally verified. Jerusalem shall dwell safely under the dominion of David their prince, Jehovah will be their God and they will be his people. The blessings in reserve for the Gentile believer must be learned definitely from those promises, or prophecies, which name them distinctly. The vague notion that they will all be mixed up like a dish of chowder so that no soul can tell who is who, or what is what, should be given to the winds. The scriptural view must be cherished, if we would as commanded, grow in knowledge and in grace.

This view of perfect identity, enables us to understand what is revealed, as to the agency of both the just and the unjust amid the scenes of final judgment. Each class will act their part; each will act fearfully or gloriously in their proper characters, the nations will see God's favors to Israel, and to all the righteous. The righteous will see when the wicked are destroyed. Thus it was at the deluge—in the judgment on Egypt, and also on Jerusalem.

One word on time. The world was warned of impending judgment at the period when the wise and worthy of this and other countries believed prophetic periods would end. God by his Providence concurred to give the warning most marvelously. Now we have had several periods of definite expectation—the watches, the writing out of the vision, going forth of a people who believed, tarrying, midnight cry, dispersion of the virgin band, and their subsequent exclusion from access to the community, and the closing up of most hearts as well a houses to this crowning event of revelation, and thus the snare set for all them that dwell on the earth, at least we have had events just like those, and we must be marvelously sceptical, who do not recognize God's providence, fulfilling his word, amid the closing scenes of prophecy.

To look for and love the Saviour's glorious appearing—to wait, watch, pray and groan for redemption, is to come up on ground occupied by holy men of old. The awful grandeur, the terrible splendor of the day of God, cannot be lightly regarded except by the profane. Those who watch the events of Providence, in the light of revelation, and see what scripture has been fulfilled in the advent movement, giving out the truth in its season, and striving to be ready to stand before the Son of Man, live as they are required by their coming Judge to live. Such will not incur Jesus' withering frown. Of all the thoughtless myriads of earth, they will rejoice to open to Him immediately, and say, Lo, this is our God, we have waited for Him, we will be glad and rejoice in his salvation. Amen.

P. S. One objection has reached my ear. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Certainly, Abraham is the father of many nations; but it does not touch the fact that Israel and Judah are proper names, and apply to a class of people exclusive of all others, viz., the believing descendants of Jacob and Judah. Rom. ii, 28; ix, 6-8. In Rom. iv, 17, Abraham is a father to believers of other nations than the Jews, even many nations. Israel must certainly be one of them. Rom. xi, 25, 26.—Voice of Truth, Nov., 1846.

## The Jewish and the Christian Sabbath.

WE have often had occasion to refer to the most remarkable distinction made by our First-day brethren between the character of the institutions observed by us respectively as weekly Sabbaths. And now again we refer to it, in view of an article in a recent number of the *New York Chronicle*, which has the following sentence: "It includes only those who keep Saturday, or the Jewish Sabbath, rather than Sunday, or the Christian Sabbath, called Seventh-day Baptists," &c. We will not complain of the distinction which our neighbor draws between the Sabbaths which in the observance distinguish us, but we suggest the propriety of calling things by their right names. If we must have such a distinction as *Jewish* for the seventh day, let us have *Pagan* or *Papal* prefixed to Sunday, to denote its origin; then we shall have the Jewish Sabbath and the Pagan Sabbath, and we insist that the one is as consistent as the other; for it is just as true that First-day Christians observe the Pagan Sunday (*Dies Solis*) as their Sabbath, as that the Seventh-day Christians observe the Jewish Seventh-day Sabbath; and the stigma would be practically no more severe in reference to the editors of the *Chronicle*, should we say of them, that they observe the Pagan Sunday, than that which is sought to be inflicted upon us by the use of the term Jewish Sabbath.

We have often complained of the injury so commonly inflicted upon our cause by the use of the descriptive epithet referred to. We say descriptive, because we are aware that the use of it is sometimes sought to be justified from an alleged necessity, as though an intelligible distinction could not be expressed without the terms *Jewish* and *Christian*. But something is nevertheless involved in this distinction, which it would be well to look at for a moment.

We are to understand, of course, that there is nothing Jewish in the Sunday festival. Well, then, are we to infer that it is all Christian? Let us look at it in this light. To be purely Christian, it must be an institution of the Christian church. It must have been made for the church, adapted to the wants of the church, to the principles of the church, and not to the heathens, or unbelievers, or the profane; for if its sphere be extended beyond the limits of the church, it may apply to all mankind, and then it ceases to be strictly Christian. It is claimed to be Christian by its observers, as the Lord's Supper is a Christian institution. If the claim be just, then only Christians may keep it, or if any others do presume to keep it, they only secure to themselves damnation, as in its kindred institution. What right, then, have ministers, or others, to charge unbelievers with the sin of Sabbath-breaking? For the Christian Sabbath is made for the church, as it is said, as a memorial of Christ's resurrection, and not for infidels, who have no part in the thing signified. Will it be insisted, then, that the Sunday is the Christian Sabbath?

Let us look again. Where is the law of a weekly Sabbath for the Christian church? Was it instituted by Christ? If so, where is the law to be found? Those who keep the "Christian" Sabbath must of course discard the claims of the Jewish Seventh-day Sabbath, or they would not be consistent. The Jewish Sabbath is alluded to in the fourth commandment; it must not be honored by Christians, however, for then they would become Jewish. Again, if the seventh day be Jewish, and the first day be Christian, what day shall those have who are neither Jews nor Christians? If they have no law, then are they not transgressors; they can break no Sabbath, for to them there is no Sabbath law! Poor souls, why should they be so imposed upon as to be made to yield obedience to a law to which they are under no obligation? It would not be difficult to follow out this idea, and show the utter inconsistency of the Jewish and Christian Sabbath, for there is neither of them recognized in the Bible. There is but one weekly Sabbath, and that was made for man; it is man's Sabbath, and all men are under its penal force when violated, as well as its salutary influence when observed. The distinction of Jewish and Christian, then, has no more force law than the Mohammedan Friday. God's Sabbath is over all, and for all, and it was and is and ever will be *de facto* the seventh day, for so the law reads, and Christ himself said not a jot or tittle of the law shall fail. o. r. a.—[*Sab. Recorder*].

GIVING:—Serving God with our little is the way to make it more; and we must never think that wasted with which God is honored.

The man who does most has the least time to talk about what he does.

## The Romish Creed.

The following Romish Creed is a selection from an extract taken from a discourse delivered a few years since, before an Orange Lodge in Ireland, and published in the Protestant Vindicator. The object of the discourse was to show the blasphemy and wickedness of the Romish Church; comparing their corrupt principles with the true principles of the gospel; in confirmation of which, the following Romish Creed was presented as the principles of the Romish Faith, and are summed up in the following articles, which were found in the pocket of Priest Murphy, who was killed in the battle of Arklow, 1798.

"When we assemble we cross ourselves, saying, we acknowledge these our articles in the presence of Christ's Vicar, the Lord God the Pope, and in the presence of the Holy Primates, Bishops, Monks, Priors, and Priests.

1. "We acknowledge that they can make vice virtue, and virtue vice, according to their pleasure. They all fall flat on their faces, beginning the articles in this manner, and speaking to the Host, we acknowledge it according to our great father the Pope's mind. We must all fall down before the great effigy of our Lord God Almighty.

2. "We all acknowledge the supremacy of the holy Father the Lord God the Pope, and that he is Peter's lawful successor in the Chair.

3. "We acknowledge that holy Peter has the keys of heaven, and will receive all those who acknowledge his supremacy.

4. "We are bound to believe no salvation out of our holy Church.

5. "We are bound to believe that the holy massacre was lawful, and lawfully put into execution, against Protestants, and likewise we are to continue the same, provided with the safety of our lives.

6. "We are bound to curse, ring the bells, and put out the candles, four times a year against heretics.

7. "We are bound to believe a heretic can never be saved, unless he is a partaker of that holy sacrament, Extreme Unction.

8. "We are bound to believe that those who elope from our holy religion, go into the power of the Devil, whom heretics follow.

9. "We are bound not to keep our oaths with heretics, though bound by the most sacred ties; for say our holy fathers, they have followed damnation, and Luther and Calvin.

10. "We are bound not to believe their oaths, for their principles are damnation.

11. "We are bound to drive heretics with fire sword, faggot and confusion, (out of the land,) as our Fathers say if their heresies prevail we shall become their slaves—O, dear father, keep us from that—(here the holy water is shaken, and they say, Hail Mary, three times.)

12. "We are bound to absolve, without money or price those who imbrue their hands in the blood of a heretic.

13. "We are bound to believe that Christ's Vicar, the Lord God the Pope, can absolve all men, heretics excepted, and those given to all clergymen under inspection to do the like.

14. "We are to believe all the articles our holy religion commands.

15. "We are bound to believe the Virgin Mary has more power in heaven than any other Angel.

16. "We are bound to pray to the holy angels, that they pray for us.

17. "We are bound to believe in the holy cross, holy spittle, holy water, holy earth, holy bones, holy people, and beads, and that they are to be used on certain occasions.

18. "We are bound to celebrate the holy Mass in Latin, having ourselves clothed in holy vestments and shirt, and bearing the holy cross on our shoulders, signifying we are Christ's.

19. "We are bound to believe every time Mass is celebrating there is an expiatory sacrifice for the living and the dead.

20. "We are bound to believe there are four places in Purgatory, viz:—Limbus Infantum, Limbus Patrum, Meadows of Ease, and Purgatory.

21. "We are bound to believe that Christ was three days in Limbus Patrum, where the souls of the holy fathers go till they get to holy Peter.

22. "We are bound to believe that the souls of children unbaptized go to Limbus Infantum, until original sin is well paid away by the help of holy Masses said for them.

23. "We know that the souls of Christians go to Purgatory, and remain there till we pray them out of it, that they may have power to walk the Meadows of Ease with safety, till it pleases holy Peter to open for them, where no heretic shall ever enter.

24. "We are bound to keep Lent according to our Clergy's pleasure, and to maintain the works of supererogation.

25. "We acknowledge the Lake in the North to be holy, called Lough Derg.

26. "We are bound to pray to no other saint on that day, only to whom it is dedicated.

27. "We must baptize bells, consecrate chapels; and no man enter the holy office of Priest only he who is known to be a man.

28. "We maintain seven sacraments essential to salvation, viz: Baptism, Eucharist, Penance, Extreme Unction, Holy Orders, Confirmation, and Matrimony.

29. "We maintain that we can transubstantiate the bread and wine into the real body and blood of Christ.

30. "We believe that heretics eat their kind of sacrament to their eternal damnation.

31. "We believe that Christ is everywhere, but particularly in our Church.

32. "We maintain that we cannot marry any heretic woman, without being in danger of judgment.

33. "We maintain that heretics know neither the will of the Prophets nor of Christ.

34. "We maintain and acknowledge that the Rosary of Saint Bridget is to be said once a week.

35. "And lastly, that our holy church can never err. I shall also add to these the second article of the Romish Church.

"I believe in a multitude of intercessors and mediators between God and man, such as the holy martyrs of Old; the saints of the Church of Rome; the Angels and Archangels, but more especially our Lord Jesus Christ and his mother the Virgin Mary, the queen of heaven. I believe that I am bound to honor the saints, pray to them, and venerate their images, and bow to them; but more particularly to invoke most fervently the Virgin Mary, to whom are due glory and honor for evermore."

## Prayer.

No sooner is the child born, than he breathes; no sooner is Paul converted, than, behold! he prays.

O incomparable privilege! to be allowed to pour our complaints into the ear of God, cast our cares over on him, plead the performance of the promise, and devolve the burden of our sorrows and necessities over on his sympathy and all-sufficiency! The prayer of faith has won more numerous and more noble victories than all the mighty conquerors since war was taught among the nations. Prayer is the furnishing of all the other pieces of the spiritual armor, and as it were the muster-master of all the graces. It is the key of heaven; Elijah prayed, and it was locked; again he prayed, and it was opened. It is the terror of hell, which will put up with any thing but prayer—the ambassador of the renewed soul—the trumpet of faith—the support of the weak—the employ of the expectant of glory—and the daily exercise of the Christian. It is like a pulley that draws the soul up to heaven; and, like a golden pipe, plunges into that river that proceeds out of the throne of God and the Lamb, and conveys the blessing down into the soul below. When Job prayed, God turned his captivity; when Jacob wrestled in prayer, he obtained the blessing; when Elijah and Solomon prayed, the fire fell and consumed the sacrifice; when Paul and Barnabas prayed and sang praises, the prison was shaken, the doors opened, and every one's bands loosed; and while the church prayed for Peter, an angel set him at liberty. By all which it appears, that God will be inquired after by prayer, and will work wonders for the humble supplicants.

This is the time that God will talk with men in a special manner—the audience-hour of the great King, when the court of Heaven receives and answers the petitions of the saints. And many times have the souls of God's people been enlarged beyond measure, while they have, Jacob like, been wrestling for the blessing, weeping and making supplication to God. Then Heaven has been pleased to pour in his joys in the soul, so fully, that they hardly could contain; their old bottles being like to burst asunder with the new wine of God.

Flowery expressions, and a fine style; a multitude of words, and many petitions; or any thing that may seem the wisdom of man more than the power of God—is not the prayer that shall be heard by Him, who regards one earnest wish, and sincere request, before all the oratory of the schools. We should search ourselves before prayer, and know what sin is least subdued, what duty is most neglected, what grace is most decayed, that we may pray with understanding. Again, we should summon our attention in the time of prayer, that we may speak as to God; and we should look to God after prayer for an answer, and wait on him who is both able and willing to supply all our need, spiritual and temporal, according to his riches in glory by Christ Jesus.—*Sol. Sweetened.*

## THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAY 29, 1856.

## Cause in Michigan.

SABBATH, May 12th, we met with the church in Jackson, and presented some of the evidences that the second advent is near, even at the doors. The testimony was received by this church. They are awake to, and aware of, the evil tendencies of those views which put off the coming of the Lord. In the evening following First-day we met for social meeting, and to break bread. There was a spirit of labor for the church, and some who had been bound in unbelief were set free, and were filled with peace, joy, hope and faith. It was a glorious meeting. The Lord help them to hope on, have faith and press onward to the prize.

Sabbath and First-day, May 19th and 20th, we joined our faithful Bro. Cornell in the Tent-meeting at Sylvan. A very few Brn. came in from other places. We had very fine weather, and a good meeting. There is a general lack of spirituality, which was felt somewhat at this meeting; but we trust the scattered saints were revived and strengthened. The congregation on First-day was good and attentive. Notwithstanding the friends of disorder have tried to prejudice the people against us, and have disgraced the holy cause of truth, yet we never had a better hearing in Sylvan than at this meeting. We were glad to hear the Post Master, who is also a meroliant in the place, say that he should keep the next Sabbath. The Lord bless him and his, and may they walk in all the ordinances and commandments of the Lord's house blameless.

May 22d, in company with Bro. Cornell we held three meetings with the friends in Tyrone. Here the Methodists have been having a great time. Have held meetings for three weeks, and have said much to crush the brethren, and prejudice the people. We were indeed disappointed to see so many out to hear under such circumstances, at this season of the year. Our meetings were excellent, and the truth spoken went home to the heart. We told those who have recently become serious under Methodist influence, that we would not lay a straw in their way; that we wished them to press on, and seek and search for the whole truth, and take the Bible as their only rule of faith and duty. We feel much attached to the dear friends in Tyrone, who received us and treated us with the kindest attention, and then helped us on our way after a godly sort.

The good cause in Michigan is firm and prosperous. The Lord is with his people and gives them victory in the truth. Our next Tent-meeting is in this place, Sabbath and First-day, the 26th and 27th. My health gradually improves, and my spirit is getting perfectly free while freed from the cares of the Office, and mingling with the Lord's faithful, scattered ones. O how sweet rest will be when the saints are all gathered home. Till then, brethren, let us toil on in the work to which God has called us.

JAMES WHITE.

Rochester, Mich., May 24th, 1856.

## "WE WALK BY FAITH."

"We walk by faith, not by sight," is the declaration of the Apostle. Thus the veil is raised and we are permitted to behold at once the secret of the Christian's life. From the days of Abel to the present, we have seen the people of God a peculiar people, shunning the broad road in which the world travels, disregarding the things of time and sense, moving in a different channel from the gay and heedless throng of sinners, in poverty and persecution always the same, overlooking the present, and resting on some glorious hope in the future. Here we find the secret motive which prompted their peculiar lives—they walked by faith, not by sight. They looked not at the things which are seen which are temporal, but at the things which are not seen which are eternal; and while contemplating the objects of their faith, we hear them burst forth in exclamations like these: Says Enoch, "Behold the Lord cometh with ten thousands of his saints." Jude 14. Says David, "O how great is thy goodness which thou hast laid up for them that fear thee." Ps. xxxi, 19. And again he exclaims, "Glorious things are spoken of thee, O city of God."

Ps. lxxxvii, 3. Says Isaiah, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Chap. li, 11. And again, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Chap. lxiv, 4. And Paul entering into the same spirit thus quotes the words of the Prophet: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii, 9.

We walk by faith not by sight. Nor is this the rule of the christian's life for one age only, but for all ages. No sooner do we behold man by transgression sinking into the abyss of mortality, losing right to the tree of life, and wandering from the gate of Paradise, than the promise is given that the woman's seed shall bruise the serpent's head. The great plan of Salvation begins to be unfolded, and the eye of faith is permitted to look forward to the time, when the Second Adam shall raise his children again from the abyss into which they have fallen, shall lead them back through the gates of Paradise, shall find again the tree of life, and grant them a double restoration to all its glories. Till that day arrives, it remains the leading object of our faith. It is no less so to us than it was to the patriarchs of old. Did Abraham look for a city which hath foundations, whose builder and maker is God? So do we. Were the ancient worthies pilgrims and strangers on the earth? So are we. Did they look for a better country, even a heavenly? So do we. Between their hope and ours there is this difference only: They beheld the promises afar off, and were persuaded of them; while we behold them near at hand; for now God's salvation is near to come and his righteousness to be revealed. Isa. lvi, 1. But why did they consent to be thus pilgrims and strangers on the earth? Why did they endure tortures, and trials of cruel mockings and scourgings, of bonds and imprisonment? Why were they stoned and sawn asunder, tempted and slain with the sword, wandering about in sheepskins and goatskins, destitute, afflicted, tormented, not accepting deliverance? It was that they might obtain a better resurrection; for they walked by faith, not by sight. Heb. xi. What then shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? shall death, or life, or angels, or principalities, or powers, or things present, or things to come, or height, or depth, or any other creature? for with Paul we are to consider that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal."

We walk by faith, not by sight. This is our consolation in the darkest hours. It lets into our souls the light of the future world when the darkness of this becomes impenetrable. It points us to the joys and glories of the life which is to be revealed, when the sorrows of that which now is, press too heavily upon us. It brings to view the rest that remains for the people of God, when we are ready to faint by the toils of the way. And when, if we were dependent on outward appearances alone, for our encouragement, our hope would sink into entire oblivion, it animates us with new life and energy by bidding us remember the things that God in his eternal purpose of mercy and truth has reserved in store for those that love him.

We walk by faith, not by sight, is our answer to the doubt-suggesting Tempter, the allurements of the world and the mockeries of the wicked. Faith, says the Apostle, is the substance of things hoped for and

the evidence of things not seen. We walk as seeing things which we do not see, but which God has promised, and we therefore believe.

The world may spread before us its most enticing allurements, it may raise in our ears its sweetest siren songs; but faith hears in the near future, that universal song of Jubilee, in which every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them shall be heard, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts shall say, Amen. And the four and twenty elders shall fall down and worship him that liveth for ever and ever; [Rev. v, 13, 14;] and earnestly longing to participate in that, she is contented to shut her ears to the present and patiently wait for the coming day.

Since then we walk by faith, not by sight, what is our duty? Says the Apostle, We are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Rom. viii, 24. Our duty then is to act out our faith, waiting patiently for its accomplishment looking unto Christ who is its author and finisher. "Here is the patience of the saints," says the Revelator; and our Saviour has told us, "In your patience possess ye your souls." And if the vision should seem to tarry, and the prophecies be tardy of fulfillment, and the deceiver of our souls should endeavor to make the duty of watching monotonous, wearisome and useless, then it is ours to remember that we walk by faith and not by sight, and that the great storm is surely though silently approaching. It is only the scoffers and the blind that say that all things continue as they were, and demand a promise of his coming. So must we hold ourselves waiting and watching, with our loins girded with truth, till that day comes—and behold it is not far distant—when we shall no longer walk by faith alone; when our prayer shall be turned to praise and our faith to sight.

U. S.

## Lingering.

DEAR BRO. WHITE:—I have been reading a little work entitled, Home Truths; and as it may help some lingering soul to wake up to a sense of duty, I will give an extract from it as it might benefit some of the readers of the Review.

"Gen. xix, 16. He lingered. Who is this man that lingered? Lot, the nephew of faithful Abraham. And when did he linger? The very morning that Sodom was to be destroyed. See 2 Pet. ii, 6. And where did he linger? Within the walls of Sodom itself. And before whom did he linger? Under the eyes of the two angels who were sent to bring him out of the city. See Rev. xiv, 6-12; xviii, 1-4. Reader, the words are solemn, and full of food for thought. Who knows but they are the very words your soul requires. The voice of the Lord Jesus commands you to remember Lot's wife. Luke xvii, 32. Let me try to show you, 1st., what Lot was himself. 2d., what the text already quoted tells you of him.

1st., what was Lot? This is a most important point. If I leave it unnoticed I shall perhaps miss that class of professing Christians I want especially to benefit. You would perhaps say after reading this paper, Ah, Lot was a poor dark creature, an unconverted man, a child of this world, no wonder he lingered; but mark now what I say: Lot was nothing of the kind. Lot was a true believer, a real child of God, a justified soul, a righteous man. Has any of you grace in your heart? So also had Lot. Has any of you a hope of salvation? So also had Lot. Is any of you a new creature? So also was Lot. Is any of you a traveler in the narrow way which leads unto life? So was Lot. Do not think that this is only my private opinion, a mere arbitrary fancy of my own, a notion unsupported by Scripture. Do not suppose I want you to believe it, merely be-

cause I say it! The Holy Ghost has placed the matter beyond controversy by calling him *just* and righteous, [2 Pet. ii, 7, 8,] and has given us evidence of the grace that was in him.

One evidence is that he lived in a wicked place, seeing and hearing *evil all around him*, [2 Pet. ii, 8,] and yet was not wicked himself. Now to be a Daniel in Babylon, an Obadiah in Ahab's house, an Abijah in Jeroboam's family, a saint in Nero's court, and a righteous man in Sodom, a man must have the grace of God.

Another evidence is that he vexed his soul with the unlawful deeds he beheld around him. 2 Pet. ii, 8. He was wounded, grieved, pained and hurt at the sight of sin. This was feeling like holy David who says, I beheld the transgressors and was grieved because they kept not thy word. Rivers of waters run down mine eyes because they keep not thy law. Ps. cxix. 136, 158. Nothing will account for this but the grace of God.

Another evidence is that he vexed his soul from day to day, with the unlawful deeds he saw. 2 Pet. ii, 8. He did not at length become *cool and lukewarm* about sin as many do. Familiarity and habit did not take off the *fine edge* of his feelings as too often is the case. Many a man is shocked and startled at the first sight of wickedness, and yet becomes at last so accustomed to see it that he views it with comparative unconcern. This is especially the case with those who live in great cities; but it was not so with Lot; and this is a great mark of the reality of his grace. Such an one was Lot, a just and righteous man a man sealed and stamped as an heir of Heaven by the Holy Ghost.

2d. Let us pass on to the second thing I spoke of: What does the text already quoted tell us about Lot's behaviour. The words are wonderful and astounding: He *lingered*; and the more you consider the time and circumstances, the more wonderful you will think them. See Luke xvii, 28-30. Lot knew the awful condition of the city in which he stood. The cry of its abomination had waxen great before the Lord; [Gen. xix, 13,] and yet he *lingered*. Lot knew the fearful judgment coming down on all within its walls: the angels had said plainly, The Lord hath sent us to destroy it; [Gen. xix, 13,] and yet he *lingered*. Lot knew that God was a God that would not lie, and when he said a thing, would surely do it. He could hardly be Abraham's nephew, and live long with him, and not be aware of this; and yet he *lingered*. Lot believed there was danger; for he went to his sons-in-law and warned them to flee. Up, he said, get you out of this place; for the Lord will destroy this city; [Gen. xix, 14,] and yet he *lingered*. Lot saw the angels of God standing by, waiting for him and his family to go forth; and yet he *lingered*.

Lot heard the voice of those ministers of wrath ringing in his ears to hasten him: Arise, lest thou be consumed in the iniquity of the city; [Gen. xix, 15,] and yet he *lingered*. He was slow when he should have been quick; backward, when he should have been forward; trifling, when he should have been hastening; loitering, when he should have been hurrying; cold, when he should have been hot.

It is passing strange, it seems almost incredible, it appears too wonderful to be true; but the Spirit writes it down for our learning, and so it was. And yet, reader, there are many of the Lord Jesus Christ's people *very like Lot*. Mark well what I say. I repeat it, there may be no mistake about my meaning: I have shown you that Lot *lingered*. I say that there are many christian men and christian women in this day, *very like Lot*! There are many real children of God who appear to know far more than they live up to, and see far more than they practice, and yet continue in this state for many years; wonderful that they go no farther! They believe in heaven, and yet seem faintly to long for it. They love the Lord, the Lord Jesus, but the work they do for him is small. They hate the Devil, but they often appear to tempt him to come to them. They know the time is short, but they live as if it were long. They know they have a battle to fight, yet a man

might think they were at peace. They know they have a race to run, yet they often look like people sitting still. They know the judge is at the door, and there is wrath to come, and yet they appear half asleep! Astonishing that they should be what they are, and yet be nothing more! And what shall we say of these people. They often puzzle godly folks and relations. They often cause great anxiety; they often give rise to great doubts and searchings of heart; but they may be classed under one sweeping description: they are all brethren and sisters of Lot—they *linger*. These are they who get into their heads false ideas of *charity*, as they call it. They would fain *please every body* and *suit every body*, but they forget they ought first to be sure that they please God. These are they who dread *sacrifices*, and *shrink from self-denial*. They spend their lives in trying to make the gate more wide and the cross more light; but they never succeed. These are they who are *always* trying to *keep in* with the world. They are ingenious in discovering reasons for not *separating* decidedly, and in framing plausible excuses for attending questionable amusements. One day you are told of their attending a Bible reading; the next day perhaps you hear of their going to a ball.

They are constantly laboring to persuade themselves that to mix a *little* with worldly people on their own ground does good yet in their case. It is very clear that they do no good and only get harm. These are they who cannot find it in their heart to quarrel with their besetting sin, whether it be sloth, ill temper, pride, selfishness, impatience or what it may. They allow it to remain a tolerably quiet and undisturbed tenant of their hearts. They say it is their health and their constitutions and their temperments, and their trials and *their way*; their father or mother, or grandmother was so before themselves, and they are sure they cannot help it; but all, all, all, may be summed up in one single sentence—they *linger*. Ah! reader, if you are a lingering soul you are not happy. A *lingerer's* conscience forbids him to enjoy inward peace. Perhaps at one time you did run well, but you have left your first love. You have never felt the same comfort since; and you never will till you return to your first works. Like Peter when the Lord Jesus was taken prisoner, you are following the Lord afar off, and like him you will not find the way pleasant, but hard.

Come and look at Lot; come and mark Lot's history; come and consider Lot's *lingering*, and be wise. Reader, I give you good counsel this day: do not turn from it; do not be angry with me for plain speaking. You live in days when a *lingering, Lot-like religion* abounds. The stream of profession is far broader than it once was, but far less deep in many places. A certain kind of christianity is fashionable now: to belong to some party in the church, and show a zeal for its interests; to talk about the leading controversies of the day; to buy popular religious books as fast as they come out: they no longer make a person singular; they require little or no sacrifice; they entail no cross.

I bid you give diligence to make your calling and election sure. I bid you not to be slothful, and not to be careless, not to be content with a small measure of grace, not to be satisfied with being a little better than the world: I solemnly warn you not to attempt doing what never can be done: I mean to *serve Christ*, and yet *keep in with the world*. I call upon you, and beseech you; I charge you, and exhort you, by all your hopes of heaven, and desires of glory, *Do not be a lingering soul!*

Would you know what the TIMES DEMAND? the *shaking of nations*? the *uprooting of ancient things*? the *overturning of kingdoms*? the *stir and restlessness of men's minds*? These all say, Christian, *do not linger!* Would you be found ready for Christ at his second coming? your loins girded? your lamps burning? yourself bold and prepared to meet him? *Then do not linger!* Would you be useful to those around you? would you draw men from sin to Christ? and make your master's cause beauti-

ful in their eyes? *Then do not linger!* Would you help your children and relations towards heaven and make them say, We will go with you? *Then do not linger!* Would you have a great crown in the day of Christ's appearing and not be the least and smallest star in glory, and not find yourself the last and lowest in the kingdom of God? *Then do not linger!* Oh! let none of us *linger*. Time does not judgment does not, the Devil does not, the world does not; neither let the children of God *linger*. Reader, remember the souls of others, as well as your own. If at any time you see any brother or sister *lingering*, try to awaken, try to rouse them, try to stir them up; for these days are as they were when Lot *lingered*. Luke xvii, 28, 30."

REMARKS:—As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them *all*. Even *thus* shall it be in the day when the Son of man is revealed. Luke xvii, 28, 30.

Reader, these words are full of meaning. They convey to us an idea of the awful state in which the world will be found when the Son of man shall come, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; [2 Thess. i, 8,] which gospel cries out, Separation. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you and ye shall be my sons and daughters saith the Lord Almighty. 2 Cor. vi. 17, 18. Here is a plain, thus saith the Lord, and a precious and cheering promise, to him that comes out from the world and the polluted temples of babylon. [Rev. xiv, 8; xvii, 2, 4,] to walk in all the commandments and ordinances of the Lord blameless, to be received as sons and daughters. Who would not obey the call, Come out of her, to be a son or daughter of God and to be an heir of God, and a joint heir with Jesus Christ. Rom. viii, 17; Gal. ii, 29.

J. M. McLELLAN.

Hastings, Barry Co., Mich., May, 1855.

#### THE LAST WORK OF THE TRUE CHURCH

BY M. E. CORNELL.

Bind up the testimony: seal the law among my disciples."

#### CHAPTER VII.

IN the preceding chapters we have noticed several points in the testimony of Jesus which are strangely perverted and wrested from their true meaning. But there is yet one departure from a plain and positive precept of Christ, which we have hitherto left unnoticed; and as we would "bring all the tithes into the store-house," it becomes our duty (as far as possible within these limits) to plead in behalf of one of the plainest precepts of the New Testament: one which has always been disregarded by nearly all Protestant christendom. It is found in Christ's sermon on the Mount. Matt. v, 33, 34. "Again ye have heard that it hath been said by them of old time thou shalt not *forswear* thyself; but shalt perform unto the Lord thine oaths. But I say unto you, *SWEAR NOT AT ALL*," &c. Many suppose that this precept simply forbids common profanity among the wicked who take God's name in vain; but we shall see by examination that this idea is erroneous. Jesus first directs our minds to the precept that once existed, that a man should not forswear himself, but perform his oaths, &c. This will lead us to inquire, (1.) What does the term *forswear* signify? Webster says to forswear one's self, is to swear falsely: Jesus intimates that it was once lawful to swear, but the oath must be performed. By reference to the Scriptures we learn that such was the fact. See Deut. vi, 13. "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name."

Here is a positive command to swear by God's name; but we find it qualified by Lev. xix, 12,

"And ye shall not swear by my name *falsely*." We have the same in Num. xxx, 1, 2. "And Moses spake unto the heads of the tribes concerning the children of Israel saying. This is the thing which the Lord hath commanded: If a man vow a vow unto the Lord or *swear* an oath, to bind his soul with a *bond*, he shall not break his word, he shall do according to all that proceedeth out of his mouth." By this quotation we understand that it was lawful anciently for a man to swear or bind himself with a bond; but the law required the performance of the oath; and this seems to have been the only prohibition in the matter.

This prepares us to understand what is comprehended in the precept, "swear not." Notice the *negative* manner in which it is introduced: "*But I say unto you, Swear not at all.*" This precept prohibits doing what men were once permitted to do; viz., To swear and perform." Webster defines it as follows: (1.) "To affirm or utter a solemn declaration with an appeal to God for the truth of what is affirmed. (2.) To promise upon oath." And he says, "This seems to have been the primitive use of *swear*; that is, to *affirm*."

This conclusion of Mr. Webster, is no doubt drawn from the Scriptures; for those already quoted teach that to *swear* is to bind with an oath to perform; to solemnly bind to perform; giving a pledge; therefore the command to swear not by heaven or earth is against using these as a pledge. First, men are forbidden to swear at all; and then four things are specified by which men shall not swear.

A principle is laid down or a reason is given as follows: 1. A man shall not confirm anything by pledging heaven, *for* (reason given) it is God's throne. 2. Neither the earth; *for* it is his footstool. 3. Nor by Jerusalem; *for* it is the city of the great King. 4. Neither by his head; *for* he cannot make one hair white or black. Man has no right to swear by, or offer as a pledge his interest in heaven, earth or Jerusalem; for these belong to God and are sacred to him. And to swear by his own head would be to swear by his *life*, which is also sacred.

A man has no right to pledge his own life for the performance of any thing; but how often we hear even professors of religion, while boasting of their abilities, &c., say, "If this or that is not thus and so," or "If I do not thus and so, I will give you my head for a foot-ball." The foot-ball is knocked about on the ground with a club; hence if a man were to give his head for a foot-ball, he must cause it to be severed from his body, which would of course be literally giving his own life. If a man is so weak and utterly powerless that he cannot make one hair white or black, he surely cannot restore his own life; hence he has no right to swear by his head.

In the above specifications, reasons are given why men shall not swear by certain things; but the precept forbids *swearing* by any thing which exists. *Swear not at all.* After informing men what they shall not say, Jesus establishes a precedent, or gives a rule to govern them in regard to pledging or agreeing to perform any thing. It is as follows: "But let your communication be yea, yea: nay, nay: *for whatsoever* is more than these cometh of evil."

This prohibits any thing beyond a simple statement: no pledge is to be given more than a simple promise: no consideration, either earthly or heavenly, is to be offered (beyond a mere promise) for the performance of any object. Some suppose that Jesus only prohibits swearing by what he specified; but that this idea is erroneous is evident from the epistle of James, chap. v, 12. All must concede that this chapter is prophetic of the last days, the patient waiting time of the saints; therefore we seize upon its instruction as of special importance at the present time. After exhorting to patience, &c., he says, "But above all things, my brethren, swear not: neither by heaven, neither by earth, neither by *any other oath*; but let your yea be yea; and your nay nay; lest ye fall into condemnation." No one can fail to

see the stress laid upon this precept by the Apostle, "*above all things.*" This language excludes all possibility of any plausible claim that this subject is unimportant. The expression, "Neither by any other oath," shows that any ceremony whatever that amounts to an oath, is forbidden.

We inquire, therefore, what the term, oath, signifies? Webster defines it as follows: "A solemn *affirmation* or declaration made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath, implies that the person imprecates his vengeance and renounces his favor, if the declaration is false; or if the declaration is a promise, the person invokes the vengeance of God if he should fail to fulfill it. A false oath is called perjury."

According to Webster, then, the principle involved in an oath is a consideration of *loss* if the *affirmation* be false. Hence *affirmation* under the pains and penalties of perjury is forbidden: because there is a consideration of loss: a certain amount of money, or liberty is at stake.

Webster defines perjury as follows: "The act or crime of willfully making a *false oath*, when lawfully administered."

Perjury being a false oath, to affirm under its pains and penalties, is equivalent to an oath; and the law thus regards it; and any one can see that the same principle is involved. We cannot suppose that Jesus, or the apostle James, had reference to any particular form of oath; but the principle of oath-taking in general, which (as we have already seen) is for men to bind themselves to tell the truth, by some important consideration of loss: pledging in some manner a forfeiture if they witness falsely. To affirm by any object is to stake that object as a pledge or forfeiture. To affirm by the penalties of perjury is to pledge one's own liberty.

For a man to affirm by his *liberty* is not an oath of so great magnitude as to affirm by his *life*, simply because the "curse," or consideration of loss, is not so great. An appeal to the Scriptures will settle this point. In Acts xxv, 12, we read: "And when it was day, certain of the Jews banded together, and bound themselves under a *curse*, (or with an oath of execration, margin.) saying, that they would neither eat nor drink till they had killed Paul."

That this *binding under a curse* (penalty) was an oath, is evident not only from the marginal reading, but also from the testimony of Paul's nephew; [see verse 21;] . . . "for there lie in wait for him of them more than forty men, which have bound themselves with an *oath*," &c. From this it is evident that *binding* "under a curse," and "with an oath" are the same. In this instance *life* was at stake. This was a more solemn oath than to pledge liberty or gold. Nothing is dearer than life. In verse 14, the conspirators against Paul speak as follows: "We have bound ourselves under a *great curse* (oath) that we will eat nothing until we have slain Paul." From the foregoing we conclude that to affirm under any penalty is an oath. We have instances of the followers of Christ affirming, but not under any penalty. Rhoda affirmed that Peter was before the gate. Acts xii, 15. Paul affirmed that Jesus was alive. Acts xxv, 19. Paul instructed Titus to affirm constantly that believers should maintain good works. Titus iii, 8.

These affirmations were all according to the rule which Jesus had laid down. In every case it was a simple statement of yea, yea: or *it is so*, without pledging money, liberty or life. To affirm under the penalties of perjury, is *more* than yea, yea: nay, nay: and therefore "cometh of evil." Brethren, beware!

But some brother may object and say, We may not raise our hands to the words, "You do solemnly swear," &c., but we may affirm. This was the way the Quakers reasoned; and to satisfy their consciences a provision was made in the law. For their sake the law-makers invented a new *form* of oath, involving the same principle. Now brother, let us compare the two ceremonies, and see which is the strongest. Come and let us reason together.

(1.)

"You do solemnly *swear* in the presence of God,

that the evidence you shall give shall be the truth, &c. So help you God."

(2.)

"You do solemnly *affirm* under the pains and penalties of perjury that the evidence you shall give shall be the truth," &c.

Now if there is any difference in these two forms of oath the latter is the most solemn; because the penalty is referred to in the ceremony. The words, "in the presence of God," and "so help you God," are perfectly harmless, unless their use in oath-taking be a violation of the third commandment. The man that affirms does it in the presence of God, although it is not expressed; and the words, "so help you God" do not make the oath any stronger, simply because they do not express the least consideration of loss. When it is once settled that it is the penalty that makes the oath, all will be clear and plain. Where there is no forfeiture either expressed or implied, the ceremony (whatever it may be) is not an oath. The term *swear* cannot be used with any propriety except in an oath. It is the mere name of a principle; and substituting *affirm* does not in the least alter that principle; hence the oath of *affirmation* would be the same as any other oath if under the same penalty.

We have the following from Bouvier's Dictionary of Law, Vol. 2, p. 251. "Oaths are taken in various forms," &c. After speaking of an oath by the words, "You do solemnly swear," &c., he says, "In another form of *attestation* commonly called *affirmation*, the officer repeats, "You do solemnly and sincerely declare and affirm," &c., and adds, "The oath however may be varied in any other *form* in order to conform to the religious opinions of the person who takes it."

Here is an explanation by a standard author. Mark: he says, "The *oath* may be varied in any form to suit the religious opinions of the person who takes it." The Quaker's conscience is satisfied by having the oath *varied* so as to make it the "oath of affirmation." But can an oath be varied to suit the religious opinions of the *remnant* who are binding up the testimony, and to whom the epistle of James is directed? We answer it is impossible to vary an oath so as to conform to the rule which Jesus has laid down. The oaths of the remnant cannot be varied, because Jesus has forbidden such oaths coming into existence. "*Swear not at all!*" The instant a man brings an oath into existence, that very instant he *swears*.

The testimony of Jesus does not forbid any particular form of oath, but *all* oaths of *whatever* form. Any form of ceremony that involves a penalty, is an oath. The form may be varied a thousand times, and yet the principle involved be the same. It is swearing by the penalty, (forfeiture,) whatever it may be.

But should any brother still say that the principle is not the same in all ceremonies where it is by a penalty, that a man may *affirm* (swear) by the pains and penalties of perjury and yet it is *nothing*; let such an one be corrected by the testimony of Jesus. See Matt. xxiii, 16-23. "Wo unto you ye blind guides, which say, whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple he is a debtor. Ye fools and blind! for whether is greater, the gold, or the temple that sanctifieth the gold. And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is *guilty*, (margin, debtor or bound.) Ye fools and blind; *for* whether is greater, the gift, or the altar that sanctifieth the gift? Who-so therefore shall swear by the altar, sweareth by it and all the things thereon. And whoso sweareth by the temple, sweareth by it and by him that dwelleth therein. And he that shall swear by heaven sweareth by the throne of God, and by him that sitteth thereon."

Jesus here teaches that a man is just as much bound when he has sworn by the altar as by the gift that is on the altar; and the reason he gives is that the gift is no greater than the altar upon which the gift is offered. The gift and the altar, the temple and the gold, are alike important. How vain was the

reasoning of the Pharisees, and yet their saying that a man was not bound when he swore by the altar or temple was no greater an inconsistency than it is for a man now to say that to affirm under (by) the pains and penalties of perjury, is not swearing, because the term "swear" is not used in the ceremony. Let it be remembered that the original word now translated *swear* represents a principle, and that principle is *being put under extra bonds to tell the truth*. All men are bound to speak the truth, as far as a moral principle will bind men. And there is no virtue in a man's speaking the truth merely because he is bound by an oath to do it. And the system of oath-taking in this dispensation, involves the principle that the precept, "Thou shalt not bear false witness," &c., written upon the hearts of men, is not sufficient to deter them from speaking falsehoods.

Of the extent of the violation of this precept, swear not, it is hardly necessary to speak at length. Every officer in the United States, from the President down to the pettiest officer in a common-school district are obliged to take an oath. Editors cannot collect their subscriptions, without swearing that they have published the paper. No difference if the court and every man in the village knows that he is the publisher of said paper; the law will not be satisfied without an oath. In the State of Michigan the law requires that every man, liable to taxation, shall make a statement of his taxable property, and then swear or affirm that the statement is correct. The fine for neglecting to comply with this law is \$25. For two years past the churches in Michigan as a general thing have refused to comply with the law. But our faith in regard to oath taking has been explained to the collectors, and the brethren have been pardoned with only one exception. Bro. J. P. Kellogg, then residing in Livingston County was compelled to pay the fine. But the town soon became ashamed of it and voted the money back. One brother in Wisconsin was summoned as juror, and upon refusing to take an oath in any form, because he respected the testimony of Jesus, was discharged. Lawyers everywhere admit that any form of ceremony which will satisfy the law is in reality an oath.

Religious men of almost all denominations have violated this precept without scruple. A plainer or more definite precept is not found in all the teachings of Christ, and yet with the Bible in hand learned ministers and commentators have totally neglected it. Like the fourth commandment it has been spiritualized and wrested from its true meaning, and thus explained away. They have claimed that it forbids the violation of the third commandment, "Thou shalt not take the name of the Lord thy God in vain," &c. If this is the intent of our Saviour's precept, we must conclude that it was once lawful to profane God's name; because it is an exact *negative* to the former precept, "Thou shalt swear by my name and perform," &c. The subject which the Saviour introduces is the system of swearing and performing, which we have clearly established to have been lawful in the typical dispensation. We have also seen that the ancient swearing was the principle of *binding with a bond*; hence the precept, "Swear (be bound) not at all" is so plain that there is no excuse for its violation.

In conclusion we would say to the remnant, Bring all the tithes into the storehouse. You have engaged in the work of restoring paths to dwell in, and consider the sealing of the law very important. I beseech you neglect not to bind up the testimony. The law *only* is not a sufficient shield against all the errors of this time, hence we are directed also to the testimony. Then my brethren *above all things*, SWEAR NOT, LEST YE FALL INTO CONDEMNATION.

The law and testimony composes our shield, our test and perfect detector. With these we are able to detect false ways, and shun the legions of fables, which are to lead the world captive in the last days.

Those that heed the warning of our text, and keep the law and testimony perfectly, will not fall into condemnation. They will shun the worship of the beast and his image, the mark and number of his name. When the dragon's fire is kindled to a flame,

they will realize a mighty deliverance; be sheltered from the seven last plagues, and sing the song of Moses and the Lamb on mount Zion.

In view of an eternal life of glory in the kingdom of God; saved from sin and all its consequences; we beseech you dear fellow mortals to heed the warning voice, of the last message of mercy to poor fallen man. Despise not this warning. Its last notes will soon die away, and then will

"Stern justice lift the avenging sword  
To slay the mockers of God's word."

O then improve the present; for yet a little while and the voice of sweet mercy will be heard no more. Fear not the reproach or revilings of men, but be willing to suffer persecution. Be wise and sacrifice all for glory and do it now. Let the signs of the times admonish you to make no delay. The days are evil; therefore redeem the time. The present in mercy is given us, and as the poet says,

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime.  
Hark! the waking up of nations  
Gog and magog to the fray,  
Hark! what soundeth? is creation  
Groaning for its latter day?"

And now patient reader, I must bid you farewell. If you will keep the Law and Testimony unto the end, I shall expect to meet you in the kingdom of God. May this be our happy lot. Amen.

OBITUARY.

I would inform the brethren of the death of our beloved brother John C. Below of this place. He died of palsy, on the 9th inst., in the seventieth year of his age, leaving a widow and an only child, a daughter, to mourn his loss, but not as those who have no hope. Sister Below has an only surviving son by a former husband.

Bro. Below was a Prussian by birth, and brought up in the Lutheran church. The former part of his life was spent upon the seas. Leaving that occupation, he bought a farm, married a Sabbath-keeper, and for a few years, two Sabbaths were observed in the family. A little more than three years ago he embraced the Sabbath under the preaching of the third angel's message, and soon after was baptized and united with the little church in this place. Though not, in word and in tongue, of so strong faith and ardent zeal as some, yet he was constant in his attendance at our meetings, faithful in the discharge of his duties there, and free in the use of means to publish abroad the truth. While he went in and out among us, for some time, his failing powers, of body and of mind, admonished him that his stay with us was short, and he frequently expressed this presentiment together with his earnest desire that he might be ready. We trust that God heard his prayers, and that he sleeps in Jesus.

"Asleep in Jesus! Blessed sleep,  
From which none ever wake to weep."

R. F. COTTRELL.

Mill Grove, May 30th, 1855.

DIED at the residence of his son-in-law, J. H. Cottrell, near Mill Grove, Erie Co., N. Y., on the 1st inst., of the palsy, Philander Corsett, in the 84th year of his age. Also, on the 4th inst., of inflammation on the lungs, Mrs. Lucy Corsett, wife of Philander Corsett, in the 69th year of her age.

COMMUNICATIONS.

From Bro. & Sr. Robinson.

DEAR BRETHREN AND SISTERS:—We have long felt that perhaps it was our duty to communicate through the *Review* a few words by the way of encouragement, remembering that we have oft times ourselves been cheered and much encouraged by your letters to strive by the grace of God to overcome. We feel to participate with you in all your joys and sorrows. The enemy of all righteousness is busily engaged here, as elsewhere, manifesting by his assiduity that his time is short. Let us, brethren and sisters, rejoice that we are counted worthy to suffer persecution for Christ's sake: knowing that if we suffer with him and endure firmly to the end we shall reign with him in that glorious kingdom prepared for the children of God.

Brethren and sisters, are any of you getting weary on your journey to the celestial city? are any sighing for the fruits in the land of bondage? look not back, we are well able to go up and possess that heavenly country. There is a rich reward for those who endure unto the end. Hear the Saviour's cheer-

ing words: Fear not little flock; for it is your Father's good pleasure to give you the kingdom.

When we contemplate the glorious prospect and the many precious promises that the Christian has presented to him in God's word, we are surprised that so many are content with the corroding joys of this life; but we are more surprised that any who have had a foretaste of those true joys, could ever exchange them for the husks and vanities of earth. The truth is a jewel that few possess; but how bright it shines when freed from the rubbish and dross of this polluted world; and how pure should those be who profess to own this jewel.

We are looking forward with joyful anticipations to the time when we shall be delivered from this sin-polluted world. The truth is still precious to us. As we meet from Sabbath to Sabbath, our faith grows stronger in the Lord, and the Scriptures of divine truth, which are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. We feel thankful to God that we have been led by his Spirit to see present truth. We thank him that he has given us willing hearts to come out and separate ourselves from the world, and try to keep his holy commandments. We thank him that he has given us a place with his dear children who are trying to overcome everything that is wrong in the sight of a holy God, and it is our prayer that we may have more strength to overcome every besetting sin, and live with an eye single to the glory of God.

Dearly beloved, we can sympathize with you in your trials and temptations, and we entreat you to be faithful a little while longer; for deliverance is at hand. May we all prove faithful unto the end, and at last receive the promise, even eternal life, is the prayer of your unworthy brother and sister.

PHREMAN ROBINSON.  
POLLY ROBINSON.

Collin Center, N. Y.

From Bro. Gould.

DEAR BRO. WHITE:—I am still trying to overcome, and my prayer is that I may be sanctified through the truth.

I accidentally took up a religious periodical the other day, (*The Morning Star*), in which a writer in giving an account of a revival, says that some 25 or 30 persons have been converted and many added to the church in that place, (Mich.) and the good work has been going on until within a few days past, since a Millerite has been holding forth that there is no such thing as eternal punishment, and that the doctrines preached here before are false; and then he winds up by saying that it was too much like the doctrine preached to Adam and Eve in the garden.

The question now arises, What was the first false teaching that Adam and Eve heard after God had placed them in the garden and commanded them what trees to eat and what not to eat? We are taught that the Devil is a liar; and the Son of God was manifest to destroy the works of the Devil. The first lie he ever told mankind was in preaching the doctrine that "thou shalt not surely die;" a falsehood which has caused all the sin and sorrow, pain and death that has ever been felt by mortals here. Blindness in part has happened to Israel, says Paul; and if the blind lead the blind they will both fall into the ditch. I would exclaim like Peter, that we have not followed cunningly devised fables, but have a more sure word of prophecy, and we do well to take heed thereunto as unto a light that shines in a dark place.

Yours in love of the truth.

FRANCIS GOULD.

Randolph, Vt., May 5th, 1855.

From Bro. Pangburn.

DEAR BRO. WHITE:—I would say to you and to the brethren scattered abroad that I am yet striving by the grace of God, to keep all his commandments and the faith of Jesus. It has been three years this present month, since I embraced the glorious doctrine of the third angel's message. I can truly say that the *Review* has always been a welcome messenger to me. By circulating the *Review* and a few pamphlets that I brought with me from N. Y. State, one year ago, it has been the means of calling some out of Babylon, who are now striving to purify themselves by obeying the truth, that it may be said of them, Here are they that keep the commandments of God and the faith of Jesus. They are rejoicing in the truth and are praying to the Lord to send some laborer this way to labor awhile with us. I think much good might be done.

Our little band numbers eleven who never have heard a discourse on the subject. We meet together every Sabbath, and the Lord is with us in very deed.

We often meet with vile opposers and they tell us that the law is done away in Christ; but let us hear Paul on that point: "Do we then make void the law through faith? God forbid: yea we establish the law." Rom. iii, 31. And again, we are told that all his commandments are sure, they stand fast forever and ever, and are done in truth and uprightness. Ps. cxi, 7, 8. But he that turneth away his ear from hearing the law even his prayer shall be abomination. Prov. xxviii, 9.

But amidst all the opposition I feel steadfast and immovable. I feel that I am founded upon the rock. I feel like doubling my diligence. Brethren let us wake up to this great and glorious cause. What we find for our hands to do let us do it with our might, that we have something to give to the cause, and to those dear brethren that go out to preach the word. I am poor in this world's goods, but I trust rich in faith. I would say to the traveling brethren, if convenient, to call on us. We live thirty miles from Chicago, on the Rock Island rail-road.

C. PANGBURN.

Mokena, Ill., May 14th, 1855.

From Bro. Bates.

DEAR BRO. WHITE:—I have thought that some of our publications might possibly prove a blessing if sent to some of the foreign missionary stations, especially to the Sandwich islands, where so many thousands of our seamen are, in certain seasons of the year harboring and recruiting for the whaling seasons. I learn that there are sometimes from three to four hundred of our seaman in their hospitals at a time, sick and disabled. From this district there are between three and four hundred ships carrying over 10,000 men in the whale fishery. More than one half of these are at those islands three or four times during their voyage.

Many of these ships are now fitting from this and other ports of the Union, and books could be sent by them now almost every week. Perhaps some of our Brn. may feel a willingness to aid you in doing something in this way. In the first angel's message much was said and done about sending Advent publications to foreign stations. Possibly some good may be done by sending forth some under the third angel's message. Once in a while an honest soul may be found wandering over the ocean, as well as over the land. I have been thinking about sending a few of our books and papers to some of these islands on the ocean.

I am glad Bro. Hewitt was well cared for among his friends, they will not lose their reward: he was a worthy brother. We are all well as usual here: the church free and united.

Yours in love.

JOSEPH BATES.

Fairhaven, Mass., May 13th, 1855.

From Sister Chapman.

DEAR BRO. WHITE:—It rejoices our hearts to hear from the brethren and sisters who are keeping the commandments of God and the faith of Jesus. Dear brethren and sisters, be strong in the Lord and in the power of his might: we shall soon reap if we faint not. A few more days and he that shall come will come and will not tarry. The signs our Saviour gave of his second coming are fulfilled and he is even at the door. O let us rejoice knowing that our redemption draweth nigh. Let us be faithful a little longer. Our Lord said, In the world ye shall have tribulation, but be of good cheer. I have overcome the world. If the Lord is for us who can be against us? He that spared not his own Son, but delivered him up for us all, will he not with him freely give us all things? We have nothing to fear: if we are faithful unto the end we shall receive a crown of life that fadeth not away.

We have not heard a lecture since Bro. Waggoner was here a year ago last December. We should be glad if some of our traveling brethren would come this way. Our trust is in the Lord and he will never leave nor forsake those who put their trust in him. O let us rely on his promises, being assured that none of them can fail.

Your sister in the Lord.

E. CHAPMAN.

Alden, May, 1855.

From Sister Mills.

DEAR BRO. WHITE:—I feel it my duty to add my testimony to the truth. It is now nearly a year since I commenced keeping the holy Sabbath. My brother, with whom I live, first spoke about our keeping the first day of the week instead of the true Sabbath. I had always been brought up to keep the first day, and thought it right: having never searched for myself; but, praise to my Redeemer, he has opened my eyes to see the truth. I am very weak and surrounded by many temptations. There is but one other family here that keeps the Sabbath; we therefore have to set a double guard against the hour of temptation.

I have been receiving the *Review* for a few weeks past, and have derived much light and strength therefrom. I like to hear from the brethren and sisters scattered abroad. It keeps our hope and courage good to walk the narrow path to life everlasting. I am quite interested in the third angel's message which I believe is the last we shall ever hear. May the Lord help and keep us in this time.

Yours in patient waiting for our Lord's sure return.

SUSAN A. MILLS.

Penfield, 1855.

From Bro. Merry.

DEAR BRO. WHITE:—I agree with Brn. Stephenson and Hall in getting a tent for Wisconsin. We are destitute of a meeting-house to hear the pure word of God unadulterated. I hope that the tent will be the means of calling God's people out of Babylon to worship God and to keep his commandments. I send enclosed \$— for the Wisconsin tent. I hope that all the brethren here will cast in their mite into the treasury of the Lord, and maintain the pure word of the Lord by sustaining the preaching brethren and the *Review* which is the only comfort we have to put us in mind of the signs of the times, and by which we hear from all the true churches of which we hope that we are members. May our names be written in the Lamb's book of life is the prayer of your unworthy brother in the Lord.

WM. MERRY.

Melomen, Fond du Lac Co., Wis., May 12th, 1855.

#### "Inventors of Evil Things."

[The following is taken from the *N. Y. Journal of Commerce*.]

**Implements of Destruction.** Every few days some new invention is announced, the chief merit of which is its extraordinary ability to destroy human life. Men are earnestly endeavoring to discover the best possible means for slaughtering each other.

At Baltimore, an improvement in artillery is exhibited, called "Shaw & Ames' Patent Revolving Battery." It consists of a brass cylinder, revolving horizontally, and containing any number of chambers, with a stationary barrel. It is loaded, primed, fired and swabbed, all with one simple movement of a break, which was repeated *eighty times in one minute*. The whole operation can be performed by one man.

At Boston, the 6th inst., an experienced trial was made with a breech-loading carbine patented by Col. J. D. Green, which was discharged fifteen times at a target 175 yards distant, but one ball missing the mark. At 200 yards, 26 shots hit, out of thirty. The carbine weighs only seven pounds, and can easily be discharged ten times per minute.

In this city a new "revolving rifle" has been exhibited, which is claimed to possess many advantages over Colt's invention. It contains eight barrels, in separate pieces, to be detached from the gun before loading. Two or more sets of barrels may be used in connection with the firing apparatus, and can easily be carried in the pocket. By using three sets, twenty-four balls can be fired in a minute.

#### "Earthquakes in Divers Places."

**Another Earthquake at Broussa.** Broussa, April 11. Yesterday evening shortly before 8 o'clock, two or three violent shocks of an earthquake were felt here, and caused universal terror among the inhabitants. Every one called to mind the fearful scenes which had occurred hardly a month since, and was struck with the apprehension of the coming calamity, unhappily only too fully realized. In five minutes from that time every public monument and building in Broussa was a heap of ruins.

Complete details of the catastrophe are still wanting; but it may be said, in brief, that the city is destroyed—fire having devoured what relic the earthquake had left. Among other noble monuments that have perished is the magnificent mosque of Oulou-Djami, the pride of the city. Two minarets of this edifice were overthrown in the former earthquake, and cupola cracked. It is now wrecked from top to bottom, leaving nothing but a pile of crumbled stones, amidst which the celebrated *turbes* of the first Sultan are buried.

All the other mosques have experienced a like fate. No stone-built house in Broussa has resisted the terrible shocks. Enormous masses of earth and rock were detached from the flanks of the mountain, above the upper streets of the place, and rolled down upon the Jew's quarter, whose destruction they completed.

As to the wooden houses, which escaped with less damage from the earthquake, they have been destroyed almost totally by a conflagration. The flames broke forth at many points simultaneously, about nine o'clock, and are still raging. The scene is awful. The Bazar, and the whole quarter of the city around it, presents nothing but heaps of smouldering ashes. The European quarter has suffered least. The houses of the Franks are built in the plain, and have, in many instances, withstood the shock. But what misery is around us on every side! If the Government does not afford assistance promptly and energetically, hundreds of families who are left destitute of food, shelter or clothing, must perish miserably.

**Noon.** The conflagration still rages; the night has been fearful. Shocks of earthquake have not ceased to be felt, and are still recurring. More than 150 have been counted, of greater or less violence. The population seem paralysed with terror, and are plunged into a state of indescribable stupor. The number of victims it is impossible to reckon. Who, indeed, can give an account of them?

News has arrived that the village of Tikindji, situated about a league from Broussa, has been totally destroyed. Several hamlets and farm-houses in the vicinity are also reported to have been wrecked by the convulsion.

Two shocks of an earthquake were felt at Cairo, at the mouth of the Ohio, on the night of the 30th ult. A vibratory motion was sensibly felt, and a rumbling sound heard.

#### FOREIGN NEWS.

On Saturday (Apr. 28) one Pianori, a Roman residing at Paris, by trade a shoemaker, deliberately fired a pistol upon the French Emperor and missed him. The Emperor has at last finally given up his visit to the Crimea—the campaign being irretrievably lost. Sevastopol has held out against the bombardment with scarcely any injury, and the prospects of the allied army grow desperate. You may in future read your articles on any arrival of European news with *The Anglo-French army not yet taken*, instead of *Sevastopol not yet taken*. Accordingly we hear again of a re-assembling of the Vienna Conference, of Prussian mediation, and of a peace dishonorable to England and France. Napoleon's lease of power cannot be of long duration. He is a European Santa Anna, and his prestige is fading.

Broussa, the early capital and the burial-place of the Ottoman Sultans, severely visited by an earthquake in the beginning of the year, has been entirely destroyed by the recent recurrence of the calamity. A few shocks sufficed to overthrow the magnificent mosques which were the pride of the Turks; and the fact that the mausoleums of the triumphant Sultans, or Othman, Osman, Bayazed and Achmet, are now in ruins by the hands of Allah, (God,) has impressed the Turks with sinister apprehensions about their future. They take the earthquakes of Broussa, for a bad omen, foretelling their downfall and the end of their rule.

The Russians suffer much from diseases; in the hospital on the northern side, there were 1720 sick in February, of whom only 247 are put down as wounded.

When Gen. Osten-Sacken—who among the Russian soldiers has the reputation of being a sorcerer—ordered the garrison to take the oath of allegiance to Czar Alexander II, the officers sent a deputation to him requesting permission to take one more oath, viz.: Rather to die under the ruins of Sevastopol than to surrender. The Russian soldiers and especially the officers, are full of patriotism, and inspired by religious fanaticism, ready for any sacrifice.

The English keep their bull-dog fighting spirit, but the officers are tired of the tedious service and would sell out if they could. They have no confidence in Lord Raglan, and no hope of taking the fortress. It is altogether impossible ever to guess how the Allies can get out of the scrape in which they got by the "celebrated" flank march to Balaklava, which ruined the prestige of England, and may destroy not only two armies, but even the throne of the Napoleon dynasty.

Still the English Government does not seem to be aware of the impending crisis, while the public at large feel uneasy and lose confidence not only in the present Administration, but altogether in the aristocratic system of Government. Tomorrow (May 5) a batch of influential men of the middle classes, merchants and bankers, meet at the London Tavern to consider the state of the country. *This is the first scene of an approaching revolution.*

#### APPOINTMENTS.

PROVIDENCE permitting there will be a conference in Catlin Center, N. Y., June 9th and 10th. D. URSON.

#### Tent Meetings.

PROVIDENCE permitting, 4 Tent-meeting will be held in Mill Grove, Sabbath and First-day, June 2d and 3d.

J. N. LOUGHBOROUGH.

As the brethren at Mill Grove are mostly poor as to this world's goods, those brethren who come from other places would do well to bring some provisions with them, and aid a little if possible in bearing the expenses of the meeting.

J. N. L.

There will be a Tent-meeting in Oswego, June 16th and 17th. Lorain, June 23d and 24th.

Brethren who attend the meeting in Oswego will bring provisions with them. J. N. LOUGHBOROUGH.

#### Business.

I. D. CRAMER.—The receipt in No. 25 is yours—a slight typographical error.

H. H. TRASK.—We do not know the Address which you inquire.

S. W. FLANDERS.—We have a G. Burton, Pittsfield, Me, on our books, to whom we have for some time regularly sent both *REVIEW* and *INSTRUCTOR*. We now change the name to S. G. Burton. Is this right?

WM. MERRY.—We have not received your letter containing \$2.

J. CRAMER.—There was but \$1 in your letter.

H. GARDNER.—We have received but one letter lately from C. W. Sperry, and that contained no money and nothing of the business of which you speak. That is why it has not been attended to.

E. S. SHEFFIELD.—Your letter contained \$5, but you did not tell us how to credit only \$4.

BOOKS SENT.—E. Potter, J. Bates, (by express,) H. H. Trask, C. Pangburn, Eliza Chaffee, J. W. Stewart, (by express,) R. Loveland.

The P. O. Address of G. W. Holt is Milan, Ohio.

The P. O. Address of J. N. Andrews is Paris, Me.

#### Letters.

J. N. Andrews.

#### Receipts.

M. R. Miles, G. Hoxsey, A. Voorus, M. D. Winchel, Wm. C. Peck, C. Pangburn, (for E. P. W.) Geo. N. Marshall, J. Authouse, S. G. Burton, A. G. Carter, J. P. Lewis, S. Albro, J. Cramer, C. Lawton, J. W. Stewart, F. Pierce, R. Littlejohn, each \$1. C. Bigelow, R. Miles, L. Freeto, each \$2. S. Rodgers Jr., \$1.75. R. Loveland, \$1.30. E. S. Sheffield, D. H. Hilton, each \$0.50 — \$68.58 behind on *REVIEW*.

FOR TENT IN N. Y.—E. Potter, M. Demerest, J. Demerest, each \$1. I. D. Cramer, \$2. A Friend, \$3.

FOR TENT IN WIS.—R. Littlejohn, \$1. Wm. Merry, J. W. Stewart, each \$5.

FOR J. N. A.—I. D. Cramer, C. M. Lunger, each \$1.