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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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NO REST.

Oh no! I cannot rest to-day,
There's work—there's work to do!
Work for the willing heart and hand,
Life's fleeting period through;
I must not loiter—must not sleep,
Save in the friendly night,
Which hideth with her mantling shade,
The labors of the light.

Oh no! I cannot rest to-day;
The human heart and mind,
In many a dark and sterile spot,
Is groping, halt and blind;
And there are burdens to be borne,
And fetters to be broke,
And trees of evil to be hewn down,
With many a tedious stroke.

Oh no! I cannot rest to-day,
The foes are all around;
And some concealed in ambush lay,
And some dispute the ground.
Then let us gird the harness on,
To wrestle or to toil,
Assured the laborer yet shall reap
A timely, generous spoil.

What! shall the Almighty hand prepare
A world-broad ripened field,
And we, who live and move thereon,
The sickle shun to wield?
Then labor—labor every day,
Forgetting selfish sorrow,
This harvest hour alone is ours,
The storm may come to-morrow.

From the Wesleyan.

THE DECALOGUE.

MR. EDITOR:—With your consent and approval, I will give through the columns of your paper a synopsis of a series of discourses on the Decalogue, delivered on the afternoons of several successive Sabbaths to my congregation in Cleveland.

INTRODUCTION.—The ten commandments were written by God on two tables of stone, and given to Moses at the time of that memorable interview which he had with Jehovah on Mount Sinai.—They are not ten separate, unconnected principles or laws, but ten parts or divisions of the one great law which runs through the Bible and given to us by Christ in a still briefer compass. "Thou shalt love the Lord," &c. The first four of these, written upon the first table, define the immediate duties which man owes to God; the remaining six, on the second table, define the duties which man owes to his fellow.

In regard to the Old Testament Scripture containing the laws given to the Israelites and through them to us, there are several errors prevailing among men against which Christians should be fully guarded. Some of them I will here notice.

1st. It is said that "in many things, the Old Testament conflicts both in letter and spirit with the New; that the one encourages and justifies slavery, war, polygamy, revenge and their kindred evils, while the other forbids these iniquities; that the New Testament presents a much purer morality than the Old." This idea is unvarnished infidelity, and tends to destroy man's faith in the Bible as the word of God; and as will appear by a careful reading of the Scriptures, is absolutely false. The same God is the Author of the Old and New Testament. The same Holy Spirit which guided the pen of Matthew and John, inspired Moses and Isaiah. The same principles of infinite benevolence which are so prominent in the writings of Paul and John are manifest in those of David and Jeremiah. As God is immutable and changeth not, so the

truth of God is everlasting and changeth not.—Any real or apparent differences in God's dealings with men or nations are readily accounted for from the fact that guilt is measured by the degree of light enjoyed, and that Jehovah has not usually brought forth any great moral truth until men have been prepared to receive that truth. In the New Testament there is a fuller and clearer exhibition of the truth than the Old; yet there is no contravening of any great principle or law previously given. The fact that God did not rebuke evils which prevailed at one period, as he did those evils at another period, does not argue that God at the former time connived at the sins of men, but rather that men had not a clear perception of the evil. The times of this ignorance God winked at, but now he commandeth all men every where to repent.

If you examine either the moral, the judicial or the ceremonial laws of the Bible, you will find that the great law of love and truth runs through the whole. The moral is the perpetual, unchangeable rule of right and wrong; the violation of which under any dispensation is sin; harmonizing most fully with the teachings of Christ, or rather forming the basis on which all Christ's instructions are placed. We admire the golden rule given by Christ, "All things whatsoever ye would," &c., but it ought to be borne in mind that He himself tells us, "This is the law and the prophets." In the declaration we have Christ's testimony to the genuineness and authenticity of the Old Testament Scriptures.

Professing christians as well as infidels, have tried to prove that the Bible sanctions slavery and war, and polygamy; the latter making this an argument for the destruction of the Bible, and the former excusing it by telling us the law was intended for a dispensation dark and severe in its character, and requiring therefore a state of things not tolerated under the milder and more peaceful dispensation of the Gospel. Both are wrong and start from false premises. The Bible no where lends its high and solemn sanction to any form of moral evil.

The judicial law also including all those statutes by which justice was administered, stands and will stand the great defender of the rights of mankind. In proportion as the laws of nations have been formed after those given by Moses, have they given security to life, liberty and property. To say that the law of God given for the judicial government of Israel, gave license express or implied to do any thing inconsistent with the moral law, is to say that God authorized the commission of sin, and then passed a sentence of eternal retribution against the man who should do what he sanctions.

The ceremonial law also, though now canceled by the blood of Christ and nailed to the cross, partook of the same high, moral character, teaching under figures, types and shadows, the great truths which were necessary to bring men to the Saviour. The direct object of the forms and ceremonies of worship, was to make men more perfectly acquainted with Jesus, and to show them how a holy God would justify the rebellious. Thus then from the beginning to the end, the Bible forms a most perfect and harmonious system of divine truth, teaching man's obligations to an infinitely holy and perfect God, and his duties to his fellow-man.

2d. Again it is argued that "the Decalogue belongs to the legal order of things, and in its requirements and sanctions has been superceded by the Gospel:" upon this I observe:

1st. That no part of the moral law or ten commandments has ever been or ever can be set aside. The whole of the law composed of each and every part is binding on men of every age and every country through all time. The Saviour resolves the first table into what he denominates the first commandment. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." The very nature of this command is such as that a covenant which would annul it—which would bring salvation and free men from obedience to it, would be a curse and not a blessing. The same is true of the second table which Christ calls the second commandment. "Thou shalt love thy neighbor as thyself." This carries with it a perpetual obligation.

2d. So far is the moral law from being abolished by the atonement, it has attained an infinitely greater power and higher obligation upon men, seeing that the atonement itself was made to sustain, magnify and make it honorable.

3d. The imperfection of man by which it is said he is rendered unable to obey, can furnish no excuse for imperfect obedience, or wanton violation, since the Holy Ghost has been given that man might be renewed, sanctified and fitted for obedience.

APPLICATION.—In the unchanging character of the law of God we learn,

1st. God's mercy endureth forever.

2d. The infinite fullness there is in Christ through whom the whole family of man though infinitely guilty, may obtain free pardon. The same rich veins of love which were opened by God's infinite mercy to save Israel of old, still course through a Saviour's body, and bear to all who receive Christ, a healing portion for every ill, and bliss and joy, inconceivable. Will you accept him and live?

From the Bible Examiner.

AN EXHORTATION.

In every important investigation of Christian doctrine there exists a danger of having our attention so fully occupied by the arguments sustaining a position that we forget the important results and practical inferences which are to be deduced from the doctrines when established.

The investigation of the doctrine of Life through Christ alone, is no exception to this general rule. Some men had always rather argue than exhort. They had rather strive than pray. They had rather preach than practice the truth, and apparently rather convert one man to their peculiar opinions than a score of men from the ways of sin to the paths of peace.

This is not right. Doctrines are of no use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another. To preach the truth is one thing, but to do it for the sole object of saving perishing men requires a zeal, and faith, and love, which but few possess. Lord increase the number.

Brethren, how is it with us? Do we realize these things? Do we tell the truth as if we felt in our hearts? Do we labor warning every man and teaching every man that we may present every man perfect in Christ Jesus?

How is it, reader? Do you feel as you ought that he that converteth a sinner shall save a soul from DEATH? Then let your earnest endeavors for the salvation of men prove to all, that your faith is something more than a mere mockery—an idle phantom—a vain imagination.

Recollect also that the cause of truth, the honor of God, and the welfare of souls demands that you labor to disseminate this truth. It will not do to remain silent. We are not allowed the privilege of being inactive. We are not permitted to retain even the name of Christians among some who reject the gospel doctrines of life and immortality as revealed in the Scriptures. We are cast out. We are misrepresented and traduced. There is only one course to take. *We must prepare for it.*—The investigation must proceed and the public must understand that this matter is not disposed of by a curse, or dismissed from notice in silent contempt. This subject must be thoroughly canvassed, and if theologians wish to make head against it, they must become better acquainted with this controversy than they have been heretofore.

It must be the purpose of believers to urge the matter upon public consideration, not roughly and unkindly, but in the spirit and temper of Him who did not "strive" or "cry," but yet who did not "fail" or become "discouraged."

We need an unflinching purpose to do God's will—an entire devotedness to his cause—a profound conviction that we are not to judge men or to fear their judgment—a spirit of sacrifice and a disposition to cast ourselves entirely upon God's truth, thus becoming identified with it and dead indeed unto the world and alive to God and his cause.

Above all let us so live that men seeing our good works may glorify our Father in heaven. Let not truth be wounded in the house of its friends by unkind and unchristian conduct. While you maintain a readiness to give to every one that asketh of you a reason of the hope that is within you, let it be "with meekness and fear," and let Christian patience characterize all your communications with those who may oppose themselves to the truth as it is in Christ Jesus. "In meekness instructing them that oppose themselves" is as much a dictate of sound sense as of sound doctrine. Let not your neglect to make a practical application of the subjects under consideration, give countenance to the idea that these are only "opinions," having no practical bearing upon earthly life—no living energy when applied to the events of this world as compared with that which is to come.

Remember that the "broad" road "leadeth to destruction," and can you be indifferent to the melancholy fact, that "many there be that go in thereat?" Have you no word of warning, of exhortation, of entreaty, to offer to them? Can you say to-day, or before the judgment seat of Christ, I am pure from the blood of all men? Remember the slumbering multitudes discern not the approaching sword; and shall you fail to give them warning? then shall God require at your hand their blood.

Remember he that winneth souls is wise. Will you be thus wise? Around you are those who may shine for ever as the brightness of the firmament. O, will you suffer them to go down to the "blackness of darkness for ever," and yet neglect to turn their eyes away to the glad rising of the eternal morning, and the resplendent glories of perpetual day?

O, let these considerations excite us to laborious, constant, and energetic effort in the cause of God. Let us baptize our souls in the Love of God. Let us keep ourselves in it praying always in the Holy Ghost. Let us fight the good fight of faith and lay hold on eternal life.

A little while and we must meet our Judge.—Are we ready? Have we warned those around us as we should? Have we sought for glory, and honor, and immortality, with the ardor worthy of such a matchless prize? If so let us patiently continue in the pursuit of the crown before us, but if not let us gird up our loins, shake the slumber from our souls, forsake our sin and worldliness, and strive with all our powers to gain eternal life.

Plymouth, Mass., Nov. 23d, 1853.

H. L. H.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 7, 8.

TOBACCO.

But tobacco has a moral history which has never yet been written; nor do I flatter myself that I am competent to write it, but I will do what I can to make a beginning.

Religion, for its full development, demands all our mental powers. We have already seen that this drug impairs them. It accordingly must follow, that, in proportion to their derangement, will be the defect of their action; so that, in this sense, it may be said with truth, that the person that uses tobacco, cannot be as good a Christian as he could be without it.

The ceaseless action of this stimulant upon the nerves, not only excites but irritates them. From this arises the fretfulness and peevishness of many persons, which they set down to the credit of nervous irritability; as though this, like some hereditary disease, owed its origin to some cause beyond their control. It is true, the peevishness and irritability of such persons arise from nervous affections; but that affection is not, as the coroners sometimes say of the death, the cause of which they are called to determine, "By the visitation of God;" the affliction of these people is not "by the visitation of God," but it arises from the gratification of their own vitiated appetites, it is the result of their own self-poisoning.

Of this there is a certain degree of consciousness with most persons who use the "weed;" hence all, or nearly all of them have some malady which can only be cured by it, some ailment which it most astonishingly relieves, while the true reason, in nine hundred and ninety-nine cases in a thousand is, the person loves its effects. The disease is the pretense, the appetite is the fact. The disease is the excuse for the appetite or the habit, and is used to lull the moral sense. You seldom meet a person addicted to the habit of tobacco, who does not find it necessary to excuse him or herself for it. To my mind, this is a clear indication that such persons feel that they are doing something wrong. What is that wrong? It is not slander, theft, arson or murder; it does not appear so much a wrong against society, and yet, in the estimation of such persons, an excuse is needed. But the inquiry still presses us, why? Why, because there is something within which is constantly whispering, you are wrong. With such a man, in his meditations on the subject of his duty to himself, his neighbors, and his God, his tobacco will somehow always get between him and his best views on these subjects; while his happiness is greatly diminished by the vivid impression that his indulgence is wrong. He goes to his closet and prays for help to deny himself and take up every cross, and he has a vision of tobacco. He kneels at the altar to pray for some poor penitent, he exhorts the trembling sinner to renounce everything, to yield all for religion, to give up property, children, wife, and even his own life; he tells him that religion is better than all, that for it he should count everything as "dung and dross that he might win Christ"—he opens his mouth to pray for his poor stricken brother, when conscience, seeing that he is taken in his own argument, as in secret; cries to his soul, in a voice that startles him, "where is your TOBACCO!" And this sense of self-indulgence constantly erippled the powers of the Christian. It disarms him at the "throne of grace"—it destroys his confidence before God. When asking for purity of heart, or any other blessing from God, his confidence is lessened by what he feels of the weight of this outward pollution. When pleading for mental and moral discipline, he is at once confounded by the inquiry: "If you have not the moral courage to meet and vanquish a needless self-indulgence, a mere claim upon your appetite, how can you expect to succeed in matters claiming the highest efforts of the mind?—matters which sometimes demand resolutions, equal to the sacrifice of a right eye, or a right hand?" In this way, the victim of this drug is met at every step: his darling habit has first weakened him, making him nearly powerless, and then it stands over him like Bunyan's "Giant Despair," a huge tormentor. He is affected with debility, irritability, excitability, and a

great host of inabilities, with all these consequences. He may have the sympathy of his friends—they may commiserate his case, they call him unfortunate, they say something about a "mysterious Providence"—but after all, he is half maddened by the impression, distinct as any conscience ever made, and from which he finds it impossible to rid himself; that, instead of such kindness and commiseration, he deserves their reproach. For, what they term a misfortune is the result of his own deliberate, voluntary act, done in the face of light, and of clear and biting convictions—tobacco, darling tobacco, has done it all! He feels just as any man under the circumstances must feel—degraded and mean before man and his Maker. He loathes himself, and is without self-respect or self-confidence.

Let him abandon the habit for a little time, and he feels worse and worse; and as in the case with the poor drunkard, so with the victim of tobacco, he feels an almost irresistible drawing toward the tyrant which has so long held him captive. In a word, he has the delirium tremens, and feels that his only relief from the torturing vision of his brain, will be to sell himself, soul and body, to this imperious appetite. Under such an influence, what person can enjoy religion as well with as without it?—Selected.

Communication from Bro. Hewett.

[BROTHER HEWETT has put into our hands a lengthy communication, in which he says many good things. From it we take the following.]

Gathering with Jesus.

"He that is not with me is against me, and he that gathereth is not with me scattereth abroad." Matt. xii, 30. By this we plainly see that there is a time when Jesus will be gathering in one, and others will be engaged in this same blessed work of gathering with him. "To every purpose which is under heaven there is a time and season." Eccl. iii, 1. Said Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Gen. xlix, 10.

We understand that names among God's people anciently were significant of the character of the individual. Thus Shiloh, peace, abundance, peace-maker with God, quiet, in peace, safe, happy. God is the great creator, and his Son, Jesus (Saviour) the express image of his person, is our peace. [Eph. ii, 14.] our peace-maker with God. Says the Son of God, "Blessed are the peace-makers, for they shall be called the children of God." Matt. v, 9. Then if we are peace-makers, we are gathering with Jesus; and unless we are gathering with him, we are scattering abroad, contrary to the word and work of God, and Jesus will have to say of us, as he did to the first house of Israel, when he wept over them, and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered you as a hen gathereth her chickens under her wings." Here let me learn. "Ask now the fowls of the air, and they shall tell thee." Job, xii, 7. The hen seeing the approach of danger, gives the alarm to her scattered brood, and they run or fly for their lives, and make haste to get under her wings. She perils her own life, she endures the storm of heaven upon her own body to save her precious charge. Who will not learn from this humble lesson to gather with Jesus and abide under the shadow of his wings. Ps. xvii, 8.

"Keep me as the apple of the eye. Hide me under the shadow of thy wings." Now we would ask every soul to look at this figure, viz., "keep me as the apple of the eye." What is there that we are more careful to keep than the ball or apple of the eye? This is part of one of the prayers of David, made in the Holy Ghost. Do we pray like this? yes, rather, do we live it out by doing unto others as we would they should do unto us? Now if we truly love our brother, our neighbor, as we do ourself, the same earnest desire for their well-being will be felt as we feel for ourselves, "Doth not wisdom cry, and understanding put forth her voice?" Well what does she say? "Unto you, O man, I call, and my voice is unto the sons of

men." Prov. i, 4. "All the words of my mouth are in righteousness." What is righteousness? "For ever O Lord, thy word is settled in heaven." Ps. cxix, 89. "My tongue shall speak of thy word, for all thy commandments are righteousness." Ps. cxix, 172. But say some, Jesus abolished those commandments. But the same old guide says: "Hearken unto me ye that follow after righteousness, ye that seek the Lord, look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged; look unto Abraham your father, [“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise. Gal. iii, 29.] and unto Sarah that bare you.” Why look to Abraham? For “I called him alone, and blessed him, and increased him.” But Lord, why did you do this to Abraham? “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” Gen. xxvi, 5. “For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. Hearken unto me my people, and give ear unto me O my nation, for a law shall proceed (future) from me and I will make my judgments to rest for a light of the people.

My righteousness is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.” Isa. li, 1-8. So we see that God commanded that his law shall not be abolished.

Again, says wisdom, “My son keep my words, and lay up my commandments with thee. Keep my commandments and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart.” Now we have seen that God loves them that love him, and keep his word, and he will keep them as the apple of the eye. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. iii, 10. “The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.” 2 Pet. ii, 9. “Whoso keepeth the commandment, shall feel no evil thing; and a wise man’s heart discerneth both time and judgment.” Eccl. viii, 5. “He that keepeth the commandment, keepeth his own soul; but he that despiseth his ways shall die.”

Under the law of Moses, the law of types, which God directed Moses to write, we find on all great and important occasions, the trumpet gave a certain sound, and all Israel were gathered to the sanctuary of God, where he held communion with his people, and directed them. See Ex. xxv, 22. And God has commanded us, by the mouth of his holy prophets, to remember that law of types, when we see the day approaching that shall burn as an oven, when all the wicked will be destroyed, root and branch. Mal. iv. And why remember it then? The reason is made perfectly clear by Paul’s letter to the Hebrews, where he teaches that that Sanctuary was a figure of the one in heaven, of which the Lord Jesus is minister, and great high priest. Now if the New Testament testimony is the testament of the Lord and Saviour Jesus Christ, and as such, has been sent to all nations for the obedience of faith, if it is such, and we have received it as such, then we have set to our seal that God is true. John iii, 33. Do we receive the Lord Jesus as the only one by whom we can be saved? If we do, our only salvation depends on our obedience to

him. Said the voice from heaven, “hear ye him.” And we have in plain words from the mouth of the Son of God, what will come to us if we hear and obey his sayings. See Matt. vii, 24-29. “And the word whom ye hear is not mine, but the Father’s that sent me.” John xiv, 24. Now if we have received Jesus’ testimony, we have also set to our seal that God is true. Here is a rule by which we can examine ourselves.

In the typical Sanctuary were two trumpets made of one piece of silver, kept and blown by the priests. A certain sound gave notice to the people to prepare for the event, whatever it might be. Just so here; a certain sound has been given, and is still being given. Spirit of prophecy said, in making the vision plain, “the dream is certain, and the interpretation is sure.” The Lord is gathering and searching out his sheep on every mountain and hill where they have been scattered in the dark and cloudy day. His sheep hear his voice, and they follow him, and he gives unto them eternal life. O, he is the good Shepherd, he owns, having bought them with his blood; laid down his precious life for them, then he ascended up, and entered the heavenly Sanctuary, from thence his voice is heard. A gathering sound through the third angel, till we all are gathered into the unity of the faith, and are made one in Jesus Christ. Now how is this being done? It is not by power, nor by might; but by the Spirit of the Lord of hosts. And in order to be gathered with Jesus, we must have our hearts right in the sight of God, that the Holy Spirit may descend upon us and do its office, viz., reprove us of all our sins, and secure a resting place in the heart and abide with us for ever.

The sign by which Jesus was known of John, was that the Holy Spirit, descended upon him; and rested upon him. Nothing is prayed for so much, perhaps, as the Spirit of God; but we receive not, because we ask amiss, to consume upon our lusts. We love what we call a blessing; but, alas, when the reproof comes in to cleanse our hearts, and purify us so that the Spirit can dwell in us for ever; there is no rest for it, no more than there was for Noah’s dove.

O that we may all see, that when we refuse to suffer the Comforter, whom the Father sends in Jesus name, to do the work assigned it by God, we deny Jesus and inasmuch as we deny the name of Jesus, we have not the Father. “He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet’s reward.” What is the reward of a prophet? They will be rewarded with Abraham, Isaac and Jacob, in God’s everlasting kingdom. Luke xiii, 28. “And he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man’s reward.” What is a righteous man’s reward? Then shall the righteous shine forth in the kingdom of God. Then shall he say to the righteous: “Come ye blessed of my Father, inherit the kingdom,” &c. Matt. xxv, 34-37. Even Balaam, who saw these things, cried out concerning the righteous, “Let my last end be like his.”

But some say, you are self-righteous. Well we do not mean to be self-righteous, like the Pharisee. Luke xviii, 9-14. Jesus spake this parable unto certain that trusted in themselves, that they were righteous, and despised others. There were certain that were great sticklers for God’s law, that when Jesus reproved them, were offended. They had not even the first principle of the law of God, the love of God, and were destitute of the second great principle, love thy neighbor as thyself. Jesus was then acting the part of a neighbor to them, in every sense of the word, like the good Samaritan. See Luke x, 33. Said he, who of the three was neighbor to him that fell among thieves? Suppose he that showed mercy, was the answer. Said Jesus, go thou and do likewise. Now Jesus was doing the work of a neighbor, and they hated him, and thereby broke the law, and were guilty of all. Our profession, like theirs, may be high as heaven, but without truth, in the spirit of love and meekness, we are like sounding brass or the tinkling

cymbal. Self-righteousness and the doctrines and commandments of men we are leaving for ever.

May God help us to look unto Jesus, who kept all his Father’s commandments, and to walk even as he walked. He perfectly kept them, and in honor of that law, his blood was spilt. Blessed be God for ever. Hence he that turns and breaks the holy commandment, after receiving and tasting the heavenly gift, treads under foot the Son of God, which is crucifying him afresh. O. HEWETT.

Spiritual Mediums.

The following texts will show what the Bible teaches in regard to spiritual mediums.

In Ex. xxii, 18, God says: “Thou shalt not suffer a witch to live.”

In Lev. xx, 6, it is written: “The soul that turneth after such as have familiar spirits, and wizards, to go a whoring after them, I will even set my face against that soul, and I will cut him off from among his people.”

In Deut. xviii, 9-12, the Lord says: “When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee.”

These passages show the fact that a class of persons such as are named, have existed.

Witches were persons who professed that they had familiar spirits of the invisible world, with whom they were in communication, and through whom they were able to exercise supernatural knowledge and power.

There are nine different kinds of divination mentioned in Scripture. One of these is, by consulting spirits to foretell future events. It is known by the name Python. They were all, however, condemned, as involving an idolatrous departure from the true God.

Necromancy means *divining by means of the dead*. They professed the art of raising up the ghosts of deceased persons, to get information from them. Those who practised the art, were, by the law of God, to be put to death. (See Lev. xx, 27.)

The Scriptures teach us that God is the only true God; that the revelation of invisible and future things in his word is worthy of all honor; and those who profess, by means of familiar spirits, or by calling up the departed spirits of men, to gain information, and those who seek them as mediums of such knowledge, are an abomination to the Lord, and are seduced from their allegiance to the only, true God, and from suitable veneration for his word.

It makes no difference whether the profession is justified by the facts or not. It makes no difference whether it be done professedly, by means of a league with the powers of darkness, or by science, *the whole is unlawful and abomination in the sight of God*.

He has placed a barrier between us and the spirit world, which, even if we could, we attempt to pass at our peril. Under the Levitical dispensation, it was punishable with death. Under the present dispensation, it will receive its appropriate punishment, not by legal statute, but by the hand of God, through the physical laws that govern the universe. No man can violate the laws of heaven, physical or moral, with impunity. DR. LYND.

Despise not Prophecies.--1 Thess. v, 20.

The study of unfulfilled prophecy is by many condemned as unwise and dangerous. In so doing, however, they condemn what God approves, for the study of prophecy is enforced by *precept*.—“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” It is stimulated by example,

"of which salvation the prophets have inquired and searched diligently who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—And it is encouraged by promise—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Having thus precept, example, and promise, why should any hesitate to study diligently the Volume of Prophecy? Secret things, indeed, belong unto the Lord, but what he has revealed is no longer secret. We must not be wise above what is written, but we ought to be wise up to what is written, and especially when so much is written about these latter times in which we live.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos iii, 7.

The secret of the Lord is with them that fear him and he will shew them his covenant.—Ps. xxv. 14.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, DEC. 13, 1863.

THE SEVENTH-DAY SABBATH.

"REMEMBER THE SABBATH-DAY TO KEEP IT HOLY."

A REQUEST!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

THE FIRST DAY OF THE WEEK.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

ANOTHER REQUEST!

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the REVIEW.

GOSPEL ORDER.

"For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv, 33.

It is the opinion of the mass of professors of religion, that human creeds are indispensable to the maintenance of gospel order. They seem to think that without creeds all would be confusion in the church. But what is the real condition of the churches with all their creeds to aid them? They are in a condition but little less than perfect confusion. And is it not a fact that creed-making has produced the Babel confusion now existing among them? If it has, and it is evidently a clear case, then why talk of a human creed being indispensable to the maintenance of gospel order?

Look at any one of the religious sects, and you will see divisions of the most unhappy character. And it is a common thing to see members of the same church divided in sentiment and in feelings; and discord and confusion existing among them. It is evident, therefore, that human creeds do fail to accomplish the work for which men plead their necessity. Then as they are not sufficient to secure unity, purity, and order in the church, why plead for them? Why not discard them, and at once cast these things which do not answer the end for which they are made to the moles and to the bats?

"But," says one, "is the church of Christ to be left without a rule of faith?" We answer, that she is provided with a creed that is sufficient. "All scripture is given by inspiration of God, and is 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." 2 Tim. iii, 16, 17.

Let us look at the character of this creed. It is "given by inspiration of God," therefore it is perfect.

It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." How full!—How complete is this creed! Why need the church have more than this? Then see its object. "That the man of God may be perfect." With it, he is "thoroughly furnished unto all good works." Then let the church of Christ take the Bible for their only creed, believe its plain teaching, obey its injunctions, and for them it will accomplish the very work for which it was designed. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv, 10, 11.

We go for order and strict discipline in the church of Christ. And while we reject all human creeds, or platforms, which have failed to effect the order set forth in the gospel, we take the Bible, the perfect rule of faith and practice, given by inspiration of God. This shall be our platform on which to stand, our creed and discipline. This will not fail to accomplish the work "whereto it was sent." It came from above. It has its origin in the councils of heaven.—Its author is the God of "peace" and order; while the strange confusion of man-made creeds spring from this world, and have their origin in the brains of poor erring mortals. "As the heavens are higher than the earth," so is our creed, which is the word of God, higher in perfection and real worth than all human creeds.

We have no idea that it is a small thing to arrive at, and preserve gospel order in the church; yet the work must be, and will be accomplished. If the friends of Christ, the friends of truth and good order, act well their part, the Lord will help, and work gloriously among us. It will be a work of labor, of care and mental suffering to those who are called to take the watch-care of the flock, who watch for souls as those who must give an account. Such have awful responsibilities resting upon them. O, who is sufficient for these things!

That there may be union and order in the church, it is of the highest importance that those who go forth as religious teachers should be in perfect union; union of sentiment and of action. The reverse would produce division and confusion among the precious flock. He who enters upon the work of the gospel ministry, must be called of God, a man of experience, a holy man of God.

In our next we will speak upon the calling, qualifications and duties of a gospel minister.

Confession of Faults.

Says the Apostle, "Confess your faults one to another." James v, 16. Errors and faults among professed Christians are generally the result of pride; therefore the best way to remove the cause is to enter heartily upon the pride-destroying work of confession. This is the gospel plan. But those who are overtaken in faults and errors, that wound the precious cause, and grieve the Holy Spirit, should feel deeply. It is no small thing for a professed friend of truth to dishonor the cause of Christ, and wound the feelings of hundreds of devoted souls, to whom the cause is dearer than their own life. It is no small thing thus to incur the frown of God, and grieve our only Intercessor. And O, may Heaven grant that the careless soul may realize what it is to grieve away the Holy Spirit. God is more willing to give his Spirit to his humble followers than parents are to bestow gifts upon their children. But it is a tender Spirit. It will not dwell with pride, and self-righteousness; nor with those who disregard its reproofs and teachings. No one would dare to insult God, or his Son Jesus, were they brought to stand before them; but the Holy Spirit is often slighted, insulted, and its teachings rejected by professed followers of truth. Poor little proud self rushes on carelessly,

and disregards and resists the Holy Ghost! What madness! What a sin in the sight of God. Take care, careless soul, how you treat the Holy Ghost. "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." Matt. xii, 32.

Confessions should be deep-felt and thorough.—They should cover the whole ground of the offence. Then the church can feel to forgive from the heart. But those who have repeatedly erred, should not expect the church at once to put perfect confidence in their judgment, even if the confession seemed to be thorough. A little time will prove whether the work is genuine. If it is, it will be seen by the meekness, and godly walk of the one who has confessed his faults. One good mark is a willingness to live a life of confession and repentance. Such a mark is sure to endear the person to the church, and restore them fully to the confidence of their brethren. Such ones will always be as much (if not more) beloved than if they had never been overtaken in fault. A very bad mark in some who pretend to confess, is a disposition to confess very sparingly, and if their faults are of necessity referred to, they become irritated. "Why, I confessed that," says the poor soul, "why do you bring it up again?" Pride is not subdued in such.—The work is too superficial.

For the sake of the cause of truth, and for their own soul's sake, we rejoice to see the erring confess. There are some cases where it seems necessary that the confession should be quite public; but it is unpleasant to give place to confessions in the limited columns of the REVIEW. It is indeed a pity that the friends of Christ cannot, or, rather, do not, so live that such unpleasant matters may be avoided. It is in our hearts to help those who feel that they need help, and to forgive any mortal who may in any way have injured us. We speak these things only because they are true, and vastly important.

Statements of Elder J. V. Himes.

IN THE REVIEW OF Nov. 8th, we published a letter from Bro. J. H. Waggoner, in which he speaks of conversation with Eld. Himes at Detroit, Mich., a few days previous, at which time Eld. Himes told him that "believers in the third angel's message did not keep the Sabbath according to their profession." "That on conference occasions," "especially in Vermont," they traveled from twenty to forty miles on the Sabbath to attend meetings; and when not absent from home, they cut their wood, &c., on that day, and generally made it a day of visiting, after the manner in which many nominal Sunday-keepers observe that day."

We addressed a note to Bro. Waggoner on the subject in that number of the REVIEW, with the intention of answering his letter more fully. We have waited to hear from brethren in the East relative to these things reported by Eld. Himes. We now give the following from Bro. E. P. Butler, of Waterbury, Vt.

DEAR BRO. WHITE:—In consequence of the reports made by Elder J. V. Himes to Bro. Waggoner, and Bro. Everts, which reports say, as published in the REVIEW of Nov. 8th, that believers in the third angel's message did not keep the Sabbath according to their profession; that in Vermont they travel from twenty to forty miles on Conference occasions on the Sabbath; that when at home they cut their wood on that day, and generally make it a day of visiting; I would say, (as you have called upon the brethren in Vermont to speak out plainly, and give information on this subject), that my place of residence is near the center of the State of Vermont, and as the State is but about one hundred miles in width, I have occasionally visited most of the brethren through the entire width of the State, and am acquainted with the brethren generally fifty miles to the north and fifty miles to the south of where I reside. And I think that one hundred miles square through the center of the State will embrace most of the believers in

the third angel's message. Situated as I am, I know not but my opportunities for learning the truth relative to these charges are as good as any brother's in the State.

Your remarks relative to the brethren's meeting together the day previous to the commencement of the Sabbath on conference occasions, is correct. This has been the case as far as I have any knowledge where conferences have been appointed, and the brethren came from any considerable distance. We have been more or less in the habit of going from town to town on the Sabbath; as these towns are six miles square we frequently travel from five to ten miles to meet our brethren. I think if Elder Himes had been in the habit of riding after a team of his own, as we are accustomed to, he would not have made the statement that we rode from twenty to forty miles to attend meetings on the Sabbath. The brethren of Vermont do feel that there is great importance attached to keeping the seventh day holy. We would therefore cheerfully invite Elder Himes, and all who see us in danger of transgressing the fourth commandment, to admonish us.

As to the charge of chopping wood when at home on the Sabbath, I have not heard, to my recollection, of a case of the kind among all the Sabbath-keepers who are in fellowship with the body. One case where an individual is said to have cut wood and cleaned clocks on the Sabbath, the person has not certainly for a year professed to be with us.

If any thing can be said to clear Elder Himes from falsehood in making the declaration that believers in the third angel's message generally made the Sabbath a day of visiting, I would gladly do it. I would say that some apology might be made if possible, that Sabbath-keepers often get together on that day to worship God where there is but few of them; but have never heard of any Sabbath-keepers visiting their neighbors generally, much less that the body of Sabbath-keepers are in the habit of visiting.

As to the assertion that Bro. S. W. Rhodes has been, and is now deep in spiritual wifery, I never heard of anything of the kind until Bro. Everts informed me that Elder Himes charged him with it. Of the many reports and accusations put in circulation in Vermont, against believers in the third angel's message, Bro. Rhodes has had to bear his share, as he has occasionally been in the State. We have often heard of his being harsh, severe and uncharitable, and sometimes abusive to his opponents; but must confess that the charge filed against Bro. Rhodes, by Elder Himes is unlike what we have taken to be his character.

We would in all good feeling call upon Elder Himes for his evidence of the truth of these charges. We wish him to call the names of individuals. If the charges will stand against the body, they may be sustained against individuals. We hope no degree of delicacy will prevent plainness on this subject, that we may find where these Sabbath-breakers are, and where those are who hold to "spiritual wifery." Certain it is that these charges preferred against us will do us no good unless they enable us to find the transgressors. We hope if these sins have not passed under his immediate view, but if he has relied upon his friends in Vermont for information, he will not for this excuse himself, but will mention the names of his informants, that we may inquire of them; for we who believe in the third angel's message, here, even in Vermont, do desire to search out all our sins that we may get rid of them. We want the truth that we may be sanctified through the truth. "Thy word is truth." Nothing else will satisfy us but light from the word of God. We do verily believe that when the third angel ceases sounding, mercy to hypocrites and sinners is gone forever.

E. P. BUTLER.

Waterbury, Vt., Dec. 1st, 1853.

A True Solace.

WHEN the shadow of this world is deep, and the heart is sad through unspoken grief, it is a solace to know that Jesus is near. When wasting care makes

life a burden, and heavy thoughts oppress the spirit, how priceless is the truth that we shall soon be changed, and caught up to be for ever with the Lord. When we are hopelessly separated from those we love, and the chill of worldly friendship surrounds us, how inspiring is the expectation of the return of Him whom our soul loveth. When the sleep of death enchains the lovely and the cherished, and the tomb answereth not the wail of the mourner, how sweet is the voice from heaven, "Behold I am the resurrection and the life, and I come quickly." Yes, the precious promise of the immediate coming of Jesus is the true and only solace of these degenerate times, and the balm for every wound. It is the hidden spring of peace within many a weary breast, and supports the trembling feet of those who are ready to perish through oppression and woe. There is no path so dreary, no cup so bitter, and no cell so dark with despair, but that this glory can illuminate and sweeten with a joy unspeakable. Who then among the weary children of earth will not hail such a hope? Who will not exult in such a prospect, and lift up the head and rejoice, because redemption draweth nigh? —*Mid. Cry*, 1844.

Distinction between the Sabbath of the Lord and the sabbaths of the Jews.

BY WILLIAM MILLER.

[THE following remarks are from the pen of Wm. Miller. Bro. M. was an advocate of the change of the Sabbath, though he took this for granted, without attempting to show any divine precept in its favor. But his views respecting the perpetuity of the Lord's Sabbath and its distinction from the sabbaths of the Jews are none the less truthful for that.]

"I say, and I believe I am supported by the Bible, that the moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And through them the law, oracles and testimony, have been handed down to us: see Paul's clear reasoning in Rom. ii, iii, iv, on that point. Then, says the objector, we are under the same obligation to keep the sabbaths of weeks, months and years, that the Jews were. No, sir; you will observe that these were not included in the decalogue; they were attachments, added by reason of transgression, until the seed should come, to whom the promise of one eternal day, or Sabbath of rest, was made. "Therefore there remaineth a keeping of a Sabbath to the people of God." Only one kind of Sabbath was given to Adam, and one only remains for us. See Hosea ii, 11. "I will cause all her mirth to cease, her feast days, her new-moons, and her sabbaths, and all her solemn feasts." All the Jewish sabbaths did cease, when Christ nailed them to his cross. Col. ii, 14-17. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." These were properly called Jewish sabbaths. Hosea says, "her sabbaths." But the Sabbath of which we are speaking, God calls "my Sabbath." Here is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come, and are limited in Christ."—*Miller's Life and Views*, pages 161, 162.

"Neither on the Sabbath-day." Because it was to be kept as a day of rest, and no servile work was to be done on that day, nor would it be right for them to travel on that day. Christ has in this place sanctioned the Sabbath, and clearly shows us our duty, to let no trivial circumstance cause us to break the law of the Sabbath. Yet how many, who profess to believe in Christ, at this present day, make it a point to visit, travel, and feast on this day! What a false hearted profession must that person make who can thus treat with contempt the moral law of God, and despise the precepts of the Lord Jesus! We may

here learn our obligation to remember the Sabbath-day to keep it holy." *Exposition of Matt. xxiv*, p. 18. *Sec. Ad. Library*, Vol. I.

Influence of the Sabbath upon true Religion.

1. Its ministrations are the most effectual of all agencies in setting and keeping before the minds of men, that grand, essential element of all piety, the character of the living and true God.

2. By separating a portion of time to sacred uses, it furnishes ample opportunity for that contemplation of Divine truth, and that public and private worship of God, which is so much needed by men, and which most effectually promotes the cause of true religion.

3. The holy Sabbath itself, as an institution of God, is a constantly recurring symbol of the divine authority, and by its regular return impresses a sense of that authority on the minds of men, and thus keeps in view the character and government of God.

4. Clear apprehension of the will and claims of God are indispensable to the nourishment of true piety in the soul. The Sabbath furnishes it by its services, which constantly press on men's attention the duties they owe to their Maker.

5. The Sabbath furnishes constant and abundant fuel for the fire of piety in the heart, by the great variety of religious instructions it provides, such as those from the pulpit, in the family circle, in the Sabbath School; and the opportunity it gives for the study of the holy Scriptures, and other religious works.

6. The Sabbath, by its sacred stillness and repose, shadows forth the eternal rest of heaven, and powerfully attracts the thoughts of men to that blessed world, and thus aids the soul in its preparation for it.

7. No fact is better established than that a faithful and conscientious observer of the Sabbath has always been accompanied by a flourishing state of piety, and the spirit of sincere and heartfelt devotion to God.

8. On the other hand, it is no less true, that with a declining regard for the Sabbath, there has always been a decline in the spirit and power of vital piety; the withered and decaying graces of Christianity showing that one of the grand agencies of their nourishment and strength has been taken away. A Sabbath-breaking community has always been characterized by mournful violations of other of the laws of God, and is most obviously a stranger to the spirit and power of true piety.

9. Multitudes of the most distinguished saints have recorded their experience of the well kept Sabbath's powerful influence in sustaining the life and the vigor of piety in their minds, affirming that laxness, or fidelity to Sabbath obligations, has depressed or raised the tone of religious emotion in the soul.

10. That the Sabbath powerfully sustains the cause of vital piety, appears from the fact that all who are enemies to such piety, are hostile to the Sabbath, and spare no pains to level in the dust that holy institution, because of its power to sustain and promote true religion; just as dear to us as are the interests of pure and undefiled religion in our world, so dear should be the holy Sabbath of the Lord. Vital godliness lives and flourishes with the honored Sabbath; languishes and dies with the disregarded day of the Lord.—*Boston Traveler*.

THE ADVENT, THE NEXT PROPHETIC EVENT

BY S. BLISS.

THIS IS SHOWN

1. From the fulfillment of the prophecies.

"THEY are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." 1 Cor. x, 11, 12.

1. History informs us that Babylon, Media-Per-sia, Grecia and Rome, the four universal empires, symbolized by the gold, silver, brass and iron, of Nebuchadnezzar's image, [Dan. ii.] have successively arisen as predicted; so that we are now at the very toes of the image, which symbolize the divided state

of the Roman empire, in the days of which, the God of heaven will set up a kingdom, symbolized by the stone smiting the image on its feet, and dashing it to pieces, and which will destroy all those kingdoms and stand forever.

2. History not only shows a fulfillment of the predictions of these great kingdoms, which are also symbolized in the 7th of Daniel by four beasts,—a lion, bear, leopard, and nondescript beast, but also the fulfillment of the more minute predictions in that chapter respecting them; the division of the Grecian empire into four kingdoms, and the division of the Roman into ten, with the coming up of the Papal horn among the ten, which subdued three of them, and has continued its time: so that we only wait for the judgment to sit, when these kingdoms will be given to the burning flame, and the saints of the Most High will take the kingdom, to possess the kingdom forever and ever.

3. History shows the fulfillment of the same events predicted in the 8th of Daniel; so that we are only waiting for the exceeding great horn to be broken without hand.

4. History shows a fulfillment of all the events to precede the judgment predicted in the 11th and 12th of Daniel; so that we only look for the standing up of Michael, the time of trouble, the resurrection of the dead, and the glory which is to follow.

5. History shows the fulfillment of all the events predicted in the 24th of Matt. to precede the sign of the Son of man in heaven; so that we only wait for Christ to come, as the lightning shining from the east even unto the west.

6. History shows the fulfillment of the events predicted by St. Paul, in 2 Thess. ii, to transpire before that day—the falling away, and the revelation of that wicked one; so that we only wait for the Man of sin to be destroyed by the brightness of Christ's coming.

7. We find, by the historical fulfillment of the events predicted in Rev. i, ii and iii, that we are living in the Laodicean state of the church, which is to be spewed out of the mouth.

8. We find by the historical fulfillment of the events predicted in Rev. viii v, and vi, that we are living under the sixth seal, at the close of which, the wicked will call upon the rocks and mountains to fall upon them, to hide them from the wrath of the Lamb.

9. We learn by the historical fulfillment of the events predicted in Rev. viii, ix, x, and xi, that we are at the close of the sounding of the sixth trumpet, when the seventh is to sound quickly; and when it shall begin to sound, the kingdoms of this world will become the kingdom of our Lord, and of his Christ.

10. We find by the historical fulfillment of the events predicted in Rev. xii, xiii, and xiv, that we only wait for the angels to reap the harvest of the earth, and to cast the wicked into the great wine-press of the wrath of God.

12. We learn by the fulfillment of all the discursive prophecies but those which have reference to the scenes of the last day and the glory to follow, that the Advent of Christ is the next expected event.

11. THE SIGNS OF THE TIMES ADMONISH US THAT THE LORD IS AT THE VERY DOORS.

"But can ye not discern the signs of the times?" Matt. xvi, 3.

1. The gospel of the kingdom is now being preached in all the world; which was to be a witness to all nations that the end should then be. See Matt. xxiv, 14.

2. Many are running to and fro, and knowledge respecting the end is being increased, as was predicted it should be at the time of the end. Daniel xii, 4.

3. The increase of riches, and hooping up treasure together, which was to be done "for the last days." James v, 1-3.

4. The unwillingness to hear sound doctrine, and the substitution of fables. 2 Tim. iv, 1-4.

5. The multiplicity of scoffers, who walk after their own lusts, and say, Where is the promise of his coming? 2 Peter iii, 3, 4.

6. The perilous time spoken of in 2 Tim. iii, 1-7.

7. The departing from the faith, predicted by Paul, 1 Tim. iv, 1-3.

8. The multiplicity of false teachers who make merchandise of the gospel. 2 Pet. ii, 1-3.

9. The abundance of mockers who walk after their own ungodly lusts. Jude iv, 19.

10. The universal cry of peace and safety. 1 Thess. v, 2, 3.

11. The prevalence of wickedness, so that it is indeed as it was in Sodom and before the flood. Luke xvii, 26-29.

12. The absence of faith that Christ will ever make his personal appearance. Luke xviii, 8.

13. The wonders seen by this generation in the heavens and in the earth, blood and fire and pillars of smoke. Joel ii, 30.

14. The darkening of the sun May 19th, 1780, and of the moon the night following. Matt. xxiv, 29.—Rev. vi, 12.

15. The falling of the stars, Nov. 13, 1833, as a fig-tree casteth its untimely figs, when shaken of a mighty wind. Matt. xxiv, 29. Rev. vi, 13. * * *

Advent Tract, No. IV, PUBLISHED IN 1843.

ENDURANCE.

"He that endureth to the end shall be saved."

SEEMING that there are many of our dear brethren and sisters who, in keeping the commandments of God, have to endure a great deal of opposition and persecution; I thought to say a few words to such, by way of encouragement. Brethren, we are confident that we are living in the time when the kingdom of God is about to appear, and we desire to inherit it; but do we expect to find the way in which we are to walk, in order to gain admittance into this kingdom, a smooth way, without any briars or thorns in it? If we do, we will find our mistake; for "we must through much tribulation enter into the kingdom of God;" [Acts xiv, 22;] and if we think we shall enter the kingdom without tribulation, we need not expect to be of that great number which John saw stand before the throne and before the Lamb, clothed with white robes, and palms in their hands; for "these are they which came out of great tribulation," &c. Rev. vii, 14. Do we think that merely to believe that we ought to keep all the commandments will secure for us an inheritance in this kingdom?

Let us see what our Lord says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix, 23. What is it to follow Christ? When is one person said to be following in the footsteps of another? Is it not when he does the same works that the other did? Christ testifies that he kept his Father's commandments; [John xv, 10;] and if we would follow him, we also must keep the commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous. 1 John v, 3.

Again our Lord says, "He that taketh not his cross, and followeth after me, is not worthy of me." John x, 38. And the apostle James says, "Though a man say he hath faith, and have not works, it doth not profit: faith cannot save him." Again faith without works is dead. James ii, 14, 17, 26. Thus we see that though we believe in keeping the Sabbath, yet we must keep it whether we are persecuted for so doing or not; otherwise our faith is dead and cannot save us. Do we expect to become heirs of the kingdom, by violating God's holy commandments, for the sake of keeping peace in our house? I tell you nay! "Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." "If any man come to me, and hate not his father and mother, and wife, and children, yes, and his own life also, he cannot be my disciple." Matt. x, 34-37; Luke xiv, 26. He rowe are taught that we must, (if need be,) forsake all, even our nearest friends, for the sake of following after Christ.

Brethren, do we prize the inheritance of the saints so highly that we are prepared to make such a sacrifice as is here required of us? If we do not, let me tell you, we are not Christ's disciples. Do we suppose that to keep the the commandments for a while, and then when persecution and oppression rage, to turn back, is going to secure this blessed inheritance for us? If we do, we will find our calculations to come very far short. Paul says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. vi, 4-6; x, 26, 27, 38, 39. Peter says, "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. ii, 20, 21. May the Lord help us to persevere unto the end. Says Jesus, "Be thou faithful unto death and I will give thee a crown of life." Rev. ii, 10. "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." Rev. iii, 11. Brethren, if we turn from the "holy commandment," we are sure to lose our crown, and some one else will take it.

Let us now see what we can find to encourage us to suffer patiently while on our pilgrimage in the enemy's land. There are very many promises that are precious to the true child of God. The Lord help us to lay hold of them with full assurance of faith.—Matt. v, 10-12. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Rom. viii, 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

2 Cor. iv, 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

2 Tim. ii, 12. "If we suffer, we shall also reign with him." 1 Pet. iv, 12, 13. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

Matt. x, 22. "But he that endureth to the end shall be saved." 1 Pet. iii, 14. "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."

Luke xviii, 29, 30. "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

By looking at these few promises contained in the Bible, we see that there are great inducements held out to encourage us. Our blessed Lord has gone to prepare a place for us, and he says, "If I go and prepare a place for you, I will come again and receive you unto myself: that where I am there ye may be also." John xiv, 3. O heart-cheering promise!—Jesus is coming for us. Yes, soon we expect to see

him coming in the clouds of heaven, with all his holy angels. Then the sleeping saints will burst the bars of death, and come forth in immortal youth. Then the living righteous will be changed in the twinkling of an eye, from mortal to immortality, and all shine forth as the stars of heaven. Then will we be free from all care and pain, suffering and anguish, oppression and persecution. Then will we have no more temptation. Then will we no more have to mingle in society with those who hate God, and despise his law. Then will our hearts no more be pained at seeing the holy Sabbath of the Lord desecrated; for "it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 23. Then shall we meet all those who died in faith, not having received the promises. Then shall we meet all those millions that were slain for the word of God, and for the testimony which they held. And above all, then shall we see the lovely Jesus, him who was once a man of sorrows, and acquainted with grief, him who bore our sins upon Mount Calvary, who died to redeem us from the power of the grave. Then shall we walk the golden streets of the New Jerusalem, and eat the fruit of the tree of life.—Do we realize how soon all these joys are to be participated in by those that endure to the end? I fully believe that within a very short time the third angel's message is to go with a loud cry, when the 144,000 will be sealed. Then will come the bitter persecution; then the plagues. The Lord help us to do his commandments, that we may be prepared to stand in the time of trouble, and finally to stand on Mount Zion with the Lamb. J. B. Bezzeo.

Francisville, Mich., Nov. 22d, 1853.

"Light is sown for the Righteous."
Ps. cxviii, 11.

No one will contend that the light here mentioned by the Psalmist, is that light which God created at the beginning to form a part of the day; for the wicked enjoy that light as well as the righteous.—But the light that is sown for the righteous is withheld from the wicked, because they are "the children of darkness," and not the "children of light." Hear Solomon's testimony on this point: "But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble." Prov. iv, 18, 19. The light that is sown for the righteous is that which enables the true child of God to understand the sayings and teachings of our Blessed Master, and unfolds to us those prophecies which show that Christ is soon coming to receive, and bless his chosen ones with an everlasting salvation.

Says the opposer, "No man knoweth the day nor the hour," &c. We would invite such to come out of the darkness of the world, and receive the light of truth in their hearts, and then they will be able to understand the context as well as the text they are so ready to quote. Says the Apostle in 1 Thess. v, 4, 5, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. We are all the children of light, and the children of the day: we are not of the night, nor of darkness." "Ye are the light of the world. A city that is set on an hill cannot be hid." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v, 14, 16.

"But the path of the just is as the shining light." How is it as a shining light? Ans.—because Christ declares, [John viii, 12,] "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Christ has marked out the path for his followers, his light shines upon that pathway; and so long as his humble followers walk therein, and keep their eyes fixed on Him from whom the light proceeds, so long will it point the way to life and immortality. But when their eyes are turned upon the darkness of the world, they turn aside from the way—darkness enshrouds them, and they stumble and fall.

Brethren, let us keep our eyes fixed on Christ, that our bodies may be full of light. Let us be careful to keep in the narrow way, that is to grow brighter and brighter, and finally lead us to the bright day of redemption. We soon shall pass Time's last way-mark. Oh, may God help us to be so faithful, that when the Golden City heaves in view, we may enter its pearly gates—clap glad hands, and "shout our sufferings o'er."

L. V. MASTEN.

Rochester, N. Y., Dec 7th, 1853.

Letter from Brother Wyman.

[We have received a letter from this brother, and would say that in view of his past course, the brethren assembled at Rochester, Nov. 20th, chose Brn. Orton, of this city, Arnold, of Volney, and Lampson, of Clarkson, to prepare a letter of admonition for him. This they did. The letter was then read, and it was the unanimous expression of the meeting that it should be sent to Bro Wyman. The following is his reply sent to us for publication.]

DEAR BRO. WHITE:—I will now improve the first leisure moments after receiving the letter from the committee, to address you, and the church in Rochester. I would say that I feel very thankful for the kind spirit that you have manifested towards unworthy me, after having grieved the Spirit of God, and bringing a reproach and a wound upon his suffering cause, and bringing a burden upon you and the household. I confess that I am guilty of these wrongs.—I frankly acknowledge that I have been exerting an influence that has been decidedly wrong, (supposing that I was doing the will of God.) I now see that I have been far out of the way, and have rendered myself unworthy of your confidence, and the confidence of the church. I am heartily sorry for the wrong that I have done, and would repent in dust and ashes before God, and humbly ask you to forgive me, and those that I have influenced against you. I am sorry for the trials that I have brought upon his people.—And while I realize what I have done I can hardly forgive myself. IRA WYMAN.

Barre, N. Y.

Letter from Sister Shimper.

[We have received a letter of confession from Sr. Shimper. It is certainly just that this should be published, also the statement of the council which we give, as this council has previously given a statement in the Review, that Christian fellowship was withdrawn from Sr. Shimper. Here is her statement:—]

I can now freely say, that my accompanying Bro. Washington Morse, as he went to teach the truths of the third angel's message was wrong. Also, I now see, that it was my privilege, as well as duty, to have submitted to the voice of the church, though my own mind was not clear, and thus have left the responsibility with them. This, I now consider gospel order. Further, I now believe that our great subtle Foe took advantage of a deep sense of the momentous time in which we live, the all-important truths connected with the last message of mercy, and the preciousness of souls, for whom Christ died, and caused me to mistake the true path of duty, which I most humbly and heartily deplore before God and man. I regret it, deeply regret it, and earnestly solicit the prayers of God's people, that it may be overruled for the good and final salvation of those who have been affected by it. For myself, I yet hope to feel, that, though the chastening of the Lord for the present is grievous, it yieldeth the peaceable fruits of righteousness, and with the remnant to be permitted to stand even on Mount Zion with the Lamb.

Yours in trial, F. M. SHIMPER.
East Bethel, Vt., Nov. 29th, 1853.

Statement of the Council.

ACCORDING to previous appointment a majority of the Council (which were called to sit on the trial on the part of the Church occasioned by Bro. W. Morse and Sr. F. M. Shimper traveling together as published in the Review of July 7th, 1853,) met together at Bro. W. Morse's in Royalton, Vt., Nov. 25th, and

heard the confession of Sr. F. M. Shimper which was full and satisfactory, and have conversed with Bro. Israel and Sr. Irena Camp who had previously made their confession in the Review, which the Council deemed satisfactory, and all that has ever been required of them. We therefore hope Bro. and Sr. Camp, and Sr. Shimper, will be restored to the confidence of their brethren as though the trial mentioned had not existed.

E. P. BUTLER.
JOSIAH HART.
R. LOCKWOOD.
R. G. LOCKWOOD.

Waterbury, Vt., Dec. 1st, 1853.

COMMUNICATIONS.

From Bro. Hutchins.

DEAR BRO. WHITE:—On my way to Rochester, I held meetings at the following places in this State. At Brandon in the evenings of Nov. 9th and 10th.—It was truly a matter of comfort and satisfaction to learn what the Lord had done for the brethren there within a few months. In company with Bro. Sperry I visited this place last August, at which time there was not a Sabbath-keeper in the town. Now there are ten rejoicing in the holy Sabbath; and still conviction is fastening deep upon the minds of others.

The brethren at B. have met with strong and continued opposition. The claims for Sunday-keeping have been presented and urged by ministers and their doctrine has seemed to be gladly embraced by many. But with this attempt to scatter error and darkness among commandment-keepers, and to lay the truth low, the enemy could not rest satisfied. Another position must be assumed. I found there a teacher who presents the claims for keeping holy the seventh-day, believing it to be (as he says) the only sanctified time, and the only day to be observed as the Sabbath. With the position before his hearers, that the "seventh day is the Sabbath," he next attempts to prove that the seventh day comes on the first day. (Sunday.) Though I had a personal interview with this man, yet I could not learn from him on what his evidences were based for preaching that Sunday is the seventh day. He said at some future time he would give me his views; but was not prepared then to do it. None can fail to see that if this position be tenable, that those who have been teaching the observance of the first day of the week to commemorate Christ's resurrection, should be recalled to present the same evidences in favor of keeping Monday which is the true first day, if Sunday is the true seventh day. Truly error has many mouths, and proclaims a multitude of poisonous and conflicting sentiments, while truth speaks one and the same thing.

Sabbath, Nov. 12th, I met with the brethren in Bangor. Our meeting was one of profit to us all.—On the evening of the 13th, I lectured to a large congregation at Fort Jackson. One sister has been keeping the Sabbath there for some months, and still feels strong in the truth. In the evenings of the 16th and 17th, I lectured at Norfolk.

Sabbath and First-day, 19th and 20th, met with the dear brethren in conference at Potsdam. In this meeting, in answer to earnest and fervent prayer, both in the meeting and between the hours of worship, the deep searching, and melting Spirit of the Lord rested down upon us, and a glorious and triumphant victory was obtained by the dear saints.—One young brother, a member of the Methodist Church, and an honest seeker for the truth, there fully resolved to take the Bible as the rule of his action, and keep all the commandments of God. I felt a deep anxiety that this dear brother should embrace the whole truth, and I expect he will. O may God guide him safely on through all the trials and conflicts of life, and may we be permitted to meet again beneath the cloudless sky of a blessed eternity.

Our Conference at Lorain on the 26th and 27th, resulted in much good to the dear brethren there. We have seldom enjoyed greater freedom in presenting the truth than I did on First-day. On the evening

of the 29th, I met with the brethren at Oswego. A few were present to hear, who listened with attention to the word spoken. On the evening of the 30th, I met with a few brethren and friends at Hannibal, and spoke to them on the commandments of God.

I remain fully resolved to go to heaven by the way of the cross. O the reward that awaits the faithful servant, looks glorious to me.

A. S. HUTCHINS.

Rochester, N. Y., Dec. 4th, 1853.

From Bro. Waggoner.

DEAR BRO. WHITE:—In company with Bro. Case I left Jackson, Mich., on the first day of the present month, and arrived at Salem, Ind., on the 3d. We found the brethren at Salem in trying circumstances; but we had liberty in presenting the word, we trust to the lasting benefit of some. We remained there, till the 20th inst. During our stay, ten were baptized—all firm and united in the present truth. Others, I think, will be ready to go forward in this ordinance as soon as opportunity offers. At Bristol, Elkhart Co., I parted with Bro. Case—he going north to Van Buren Co., Mich. Bro. Case is fully determined to continue in the good work, and find an entrance into the kingdom of God. I stopped at Kingsbury, Ind., and had a short, but very pleasant visit with Bro. Catlin. Bro. C. is firm in the truth, and wishes to be remembered by the brethren in his lonely situation. I also called on Bro. G. R. Clarke in Chicago, and I trust our visit was profitable, as it was mutually agreeable. In regard to the cause where I have been, I wish to say, that in outward appearances it is not prospering as in months past—conversions to the faith are not so frequent; yet in all the churches there is an increasing desire for holiness, and a determination to cast off the weights and remove the stumbling blocks. This is truly a cause for rejoicing, for when his children are living humble, and separating themselves from impurity, then God will work with and for them. I pray that the spirit of self-examination may increase and abound, till we shall all be purified unto Christ, a peculiar people, zealous of good works.

By letter received from Brn. Hall and Stephenson, I learn that God has been blessing their labors since I parted with them. My prayer is that we may all walk by faith and not by sight, and never be discouraged by what we may see, but always encouraged by what is promised.

Yours in love, J. H. WAGGONER.

Alden, Ill., Nov. 27th, 1853.

THE church at Alden, McHenry Co. Ill., consider it their duty to make a statement of their action in the case of Bro. Wm. A. Raymond, in order that the cause of God be not reproached. They deem it necessary to withdraw fellowship from him for the following considerations:—By his injudicious and unchristian course he has brought a reproach upon the cause of Christ. He has refused to remove the causes of offence, after having promised so to do. He has accused the church of injustice and abuse in their labors with him, after having confessed the wrongs with which he was charged, and acquiesced in the action of the church; and he has aggravated his offences by taking counsel with those not in the present truth, endeavoring to enlist their sympathies in his behalf, to the prejudice of the church, and the injury of the cause of truth in the community.—Deeply feeling the necessity of obedience to the words of the Apostle, [2 Thess. iii, 14, 15,] "If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother," they withdraw their fellowship from him, until he shall, by a godly life, remove these offences; and they pray that God may grant him repentance unto salvation. Done by order of, and in behalf of the church, at Alden, Nov. 27th, 1853.

• Attest.

J. H. WAGGONER.

From Bro. Myers.

DEAR BRO. WHITE:—I am truly thankful for this opportunity of communicating a few lines to my dear brethren and sisters in the Lord.

Says the Saviour, They that do the will of my Father which is in Heaven, the same is my brother and sister and mother. By this expression is plainly designated the true disciples of the meek and lowly Jesus. Then we see that it is not those who profess, but those who possess the Spirit of Christ, and do the will or commandments of God the Father. Again, it is not all that say Lord, Lord, that shall enter into the kingdom of Heaven; but they that do the will of my Father which is in Heaven.

Says the true Shepherd and Bishop of our souls: 'I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.'

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

The Lord is adding to our number of such we trust as shall be saved. Brethren and sisters let us be faithful, and contend earnestly for the faith once delivered to the saints. Let us fight the good fight of faith, and lay hold upon the hope set before us, and endure unto the end; for he who is our life will soon appear without sin unto salvation to them that look for him.

He which testifieth these things saith surely I come quickly. Amen, even so come Lord Jesus.

Yours in hope of the soon coming kingdom,

HARVEY MYERS.

Hebron, Jeff. Co., Wis., Dec. 1853.

From Bro. Hitchcock.

DEAR BRO. WHITE:—I write a few lines to testify of my belief in the perpetuity of God's law, which the Apostle called holy, just and good, and to which our Saviour referred, when he said: "Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Christ did keep the moral law, and therefore became a perfect Saviour; fulfilled the ritual law, and nailed it to his cross. At the expiration of the 2300 days, commenced the cleansing of the sanctuary, by opening the door of, and entering, the Most Holy Place; around which door the little remnant will cluster, and with deep contrition of heart watch every event, keeping all the commandments of God, that through faith in the final atonement, the blessing of the Great High Priest may rest upon them, when he leaves the Sanctuary, and their sins be put upon the head of the scape-goat, and borne away, which fulfills the type.

Four or five years since I was firm in the belief of a Temporal Millennium. When I heard Bro. R. V. Lyon upon the Second Advent, and found that the close of the 2300 days, as rehearsed by him, was near the time which I had for the commencement of the Millennium, it led me to search more closely the word of prophecy; and by so doing, I found to my satisfaction, testimony and evidence that the coming of Christ was at the door. A goodly number in the same region believed, and run well for a time; but, at length, forsook the assembling of themselves together till our meetings were thinly attended. In this situation Brn. Baker, Wyman and Ingraham found us, and presented the third angel's message. About that time our much loved Bro. Wheeler visited here, and quite a number of us embraced the message.

My family have now moved to Savoy. We are alone here in the faith of the present truth. Brethren, pray for us that our faith fail not. I believe that time is short, and our deliverance is near. It is my determination to obey God, by keeping all his commandments, and having an eye continually upon that

beautiful kingdom, having respect unto the recompense of the reward, that I may with Paul receive a crown at the appearing of Christ.

S. O. HITCHCOCK.

Savoy, Berkshire Co. Mass., Dec. 2d, 1853.

Extract of Letters.

BRO. J. N. LOUGHBOROUGH writes from Milan, O., Dec. 1st, 1853: "I am about to leave this place to go to Clarksfield, some sixteen miles from this place, where some embraced the Sabbath under Bro. Bates' labors. There is still an interest in that vicinity to hear the truth. Our meetings in Gaytown closed up last night. There has been a good interest manifested by a few. One has decided to keep the Sabbath.

"We are not without our trials; but they are not worthy to be compared with the glory that is to be revealed. We feel encouraged to press on; for the prize will soon be given. The Lord is on the side of the commandment-keepers, and will bring them off victorious."

BRO. E. GOODWIN writes from Oswego, N. Y., Dec. 4th, 1853:—"We are striving to overcome by the word of our testimony, and the blood of the Lamb, and to enter into life, keeping the commandments.—There are a few in this place who are willing to make a covenant with God by sacrifice, that they may be gathered together unto him when he comes. See Ps. l, 5. We have been blessed and comforted by the visit of Bro. Bates; also of Bro. Hutchins, who held one evening meeting only with us. We had a sweet, heavenly time, and it had a good affect upon those that were in to hear. Several are convinced that we have the truth; but whether they will get strength enough to come out decidedly, the future will tell. I think if some one or two competent lecturers would come here and hold a series of meetings, much good might be done."

Appointments.

THERE will be a Conference at Aztalon, Jeff. Co. Wis., to commence Sixth-day, Jan. 6th, 1854, and hold over Sabbath and First-day. Brn. Stephenson, Hall, Waggoner and others are requested to attend. Come, brethren, one and all!

In behalf of the friends, W. PHELPS.

New Tracts.

THE Sabbath by "Elihu;" 16 pages.
A True Picture, or Description of the Churches, by Robert Atkins; 15 pages.

We will send these Tracts and pay the postage, in packages not less than fifty, for one cent each.

We now design getting out a large edition of a series of twelve or fifteen Tracts, covering much of the ground of our faith, the size and price of those named. Notice will be given when they are published.

Letters.

L. Drew, W. Phelps, J. N. Loughborough 2, G. N. Collins, H. C. P., C. Smith, E. O. Smith, P. M., J. White, W. L. Saxby, J. Bates,

Receipts.

S. A. Jessup, D. T. Evans, J. Brown, Wm. Mott, J. Day, W. H. Brigham, W. C. Brigham, R. Cummings, A. H. Robinson, N. P. Clark, L. Stillman, S. Bailey, J. Forbs, E. Dow, R. Horr, A. A. Marks, C. Bailey, each \$1.00.

J. F. Eastman, S. B. Craig, J. A. B. Calkins, A. Tuttle, G. Cobb, H. Myers, S. Snow, Sr. Bryant, B. F. Herbert, each \$2.00.

M. G. Kellogg, F. R. S., each \$3.00. L. Titus, S. Howland, each \$5.00.

W. Chapman \$1.90; L. Lowry \$1.75; J. Wilcox \$1.60; H. Wilcox \$1.50; H. C. Crumb \$1.30; N. Bain \$0.75.

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All communications, orders, and remittances, should be addressed to JAMES WHITE, Ed. of REVIEW, Rochester, N. Y. (post-paid.)