

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. V.

ROCHESTER, N. Y., THIRD-DAY, MAY 2, 1854.

No. 15.

THE REVIEW AND HERALD.

TERMS.—See Last Page.

RESIGNATION.

BY ANNIE R. SMITH.

"Nevertheless not as I will, but as thou wilt." Matt. xxvi, 39.

I Ask not, Lord, for less to bear,
While here I tread the narrow way,
But that I may thy blessing share
In all that I shall do or say.

Through whatso'er my path shall lie,
The race with patience may I run,
With filial trust my heart reply,
Thy will, O God, not mine be done!

With thee to lead, I will not fear
To pass through scenes with dangers rife,
While still thy cheering voice I hear,
"I am the way, the truth and life."

Thou art the refuge of my soul,
My hope when earthly comforts flee,
My strength while life's rough billows roll,
My joy through all eternity!

Thou help me to improve, with care,
These precious moments to us given;
For they a faithful record bear,
Of good or ill, each day, to heaven.

And in thine arms of love enfold,
That I may shun the Tempter's snare,
And in the Book of Life, enrolled,
My name may be found written there!

Rochester, N. Y., Apr., 1854.

E. R. PINNEY'S "THREE SABBATHS" REVIEWED.

BY R. F. COTTRELL.

RECENT numbers of the *Advent Harbinger* contain an article written by E. R. Pinney, under the caption of "The three Sabbaths," in which the writer labors to make it appear, by most positive assertions, that the Bible teaches three weekly Sabbaths; viz., the Creation Sabbath, the Jewish or Law Sabbath, and the Gospel Sabbath.

Let us look a moment at the course of the *Harbinger*. It is well known that its Editor, not long since, stood forth boldly upon the position of no Sabbath for the gospel dispensation; representing that Christians who keep the seventh day were Judaizers, and fallen from grace. Presently Z. Campbell comes out with a tract in which he takes the position that Sunday is the true original seventh day—the real Jewish Sabbath. The *Harbinger* publishes an "extract" from it, and recommends it for circulation. He seems to see no danger now of falling from grace by keeping the "Jewish Sabbath," and warns not his brethren of their danger. But last of all he publishes the article before us, which declares most positively that Christ instituted a gospel Sabbath for Christians, which is the first day of the week.

There has been a complaint that the *Harbinger* would not give both sides on the Sabbath question; but he has given three sides of it, at least, and, for aught his readers know, approves them all. Two of them he certainly has commended; but perhaps the last is given because his paper is open to free investigation. If so, he will please copy this review of the article into his columns.

In his exordium Pinney says, "I have always found that truth was simple, and easily defended. Long, labored arguments, far-fetched deductions,

and doubtful inferences, are always to me, an evidence of error."

From words like these one would naturally expect something forthcoming supported by positive testimony from the Word of God, and that doubtful inferences would not be resorted to. We shall see how far his effort will justify such expectation. He says, "If the Jewish Sabbath belongs to the gospel dispensation, let it be shown by the New Testament, and if not, let them cease endeavoring to drag us into the bondage of the law. For one, I supposed that old husband dead and buried; and therefore I married Christ, and feel perfectly satisfied with him, and the ordinances of his house. I propose a brief examination of the three Sabbaths revealed, their origin, design, &c."

To this I reply, 1. We have never claimed that the Jewish Sabbath belongs to the gospel dispensation, but that the only weekly Sabbath of the Bible belongs to the human race. The Sabbath which the Jews observed, when Jesus was on earth, was made for *man*. Mark ii, 27. He could not mean the Jewish sabbath; for, if there existed such a sabbath, it must have had its beginning and end with the Jews. 2. I inquire, How much more bondage is there in resting from labor and worshipping on one day of the seven than another? To rest and worship on the day that God has set apart is counted bondage; but to do the *same things* on "the day the Pope has sabbatized," is consistent with perfect gospel liberty! 3. Some cannot be persuaded to read Rom. vii, 2, rightly. They read that the woman is bound by the law to the law, as long as the law liveth. [See *Review*, Vol. V., No. 2—Art., Reply to E. Miller, Jr.] 4. "The three Sabbaths revealed." Revealed where? P. does not mean the three yearly sabbaths of the Jews; but three *weekly* Sabbaths. The first and second of these came on the seventh day of the week. They were both Sabbath, or Rest-days; and yet they were but one day. How did P. come to distinguish between the two? I should think he had discovered a new illustration of the doctrine of the Trinity, but that his third Sabbath, contrary to all precedent and analogy, comes on the first day. I presume it was this "fact" that led him to the discovery that the day on which God rested, and that on which the Jews rested, though one and the same day, were two Sabbaths. "God hath made man upright; but they have sought out many inventions." Eccl. vii, 29. One would have thought that inventions to get rid of the Lord's Rest-day were exhausted; but still they come! Scarcely two champions of the first-day observance can agree. If they had anything better than doubtful inferences on which to rest, could they not speak the same thing? Like the false witnesses that appeared against Jesus, they all seem willing that the Lord's Sabbath should be crucified; but their testimony does not agree.

"THE CREATION SABBATH."

Under this head, P. quotes Gen. ii, 1-3, and remarks:

"From this brief history we learn two facts:

1st, The design of the institution, which was commemorative of the great work of creation. 'On the seventh day God ended his work . . . and he rested from all his work which he had made.' For this cause 'he blessed it and sanctified it.'

2d, For whom the Rest-day was instituted. For God. 'God rested on the seventh day from all his work.' It was to this end that he 'sanctified it,' &c., 'because that in it he (God) had rested from all his work which God had created and made.'

It was God's Rest-day. There was no one to keep it but Adam, and he had no occasion for rest; for it was his first day's existence; and if it had not been, he could not have kept it. None but the Creator could keep it. God never required any other being to keep it, and no other being ever did or ever will keep it, so far as we have any revelation upon the subject."

Let us compare these two "facts." The first is, that the Sabbath was commemorative of the great work of creation. The second is, that none were ever required to keep it, or ever could keep it, but God. In his next sentence, P. says, "That rest still continues." Does he mean that the Creator still continues to labor six days and rest the seventh? If so, where is the proof? If he has none, I should think it a *far-fetched* deduction. But if he means that God rested not only the seventh day, but has continued to rest ever since, I ask, Where is the record? The Bible tells us, that he made the world in six days and rested the seventh. Not that he labored six days and rested six thousand years. It is a commemorative institution, but none but God ever kept it. Commemorative, according to Webster, means to celebrate. Who can tell how much greater the resurrection of Christ is, than an event that Jehovah himself has been six thousand years without cessation, celebrating? How much easier it is to understand the text as it reads, and see that the seventh day was set apart for *man*, that he might celebrate the great work of creation, and thus remember his great Creator. God blessed the seventh day, and sanctified it; *because that in it he had rested*. "It was God's Rest-day," and it was in the past when it was blessed and sanctified. He *had rested* was the cause, the consequence was, he blessed and sanctified the seventh day.

After making these bold and positive assertions, which will be tested in another place, P. tries to show, from Heb. iv, that the Sabbath was a type; and then gives some quotations from ancient sages, (which show that the ancient Gentile nations had a knowledge of the Sabbath,) then says, "And here we leave this point, having shown that creation Sabbath never was, and could not be observed by any but God the Creator. Nor is there a word of any Sabbath being known until Israel left Egypt."

All his Bible proofs on this point are found in Gen. ii, 1-3, and Heb. iv. Reader, can you see sufficient testimony, in these scriptures, to justify the conclusion that none but God can remember his Rest-day to keep it holy, even if he himself command it?

The fact that the Sabbath is not mentioned in other places in the record of the book of Genesis weighs nothing, if men are commanded in the book of Exodus, to keep that same Rest-day. But time was reckoned by weeks before the exode from Egypt. A week is an arbitrary division of time; there is nothing in nature to mark it. The year is marked by the revolution of the earth around the sun, causing a regular succession of seasons. The month, or moon, was naturally suggested by the revolutions of the moon around the earth, and its consequent changes. The day is bounded by the turning of the earth on its own axis. An hour is an aliquot part of a day, a minute of an hour, &c. But a week has no natural boundary, and it is not an aliquot part of any natural division; and the fact that the patriarchs reckoned time by weeks, or sevens of days, cannot be accounted for, in any way that human ingenuity can invent, but by supposing that they had

a knowledge of the creation week, and consequently of the Rest-day at its close.

There is more ground to infer that Cain and Abel observed the Sabbath, by rest and worship, when they brought their offerings "at the end of days," than there is to infer a first-day Sabbath in the whole Bible. It was not at the end of the year nor month; nor yet at the end of the day, but at the end of *days*. But I will not enlarge here as I have something to present which is better than doubtful inferences.

But next, under the title of "The Jewish or Law Sabbath," P. says: "This Sabbath was instituted expressly to commemorate the deliverance of the Israelites from Egyptian bondage, for thus it is written: 'And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore (for this reason) the Lord thy God commanded thee to keep the Sabbath-day.' Deut. v, 15. Let this fact be remembered, that the Jewish Sabbath was especially appointed by God to commemorate their deliverance from Egypt."

Upon this I remark, 1. There is one reason, and only one, given in the Book, for the institution of a weekly Sabbath; but there may be many reasons why men, in different ages, should *keep* it. It is reasonable to suppose that the Israelites, while groaning under oppressive task-masters in Egypt, had been compelled to work on the Sabbath till they had lost, in a measure, their respect for the day. But when God had brought them out where they were free, and also given them bread from heaven, they had not the shadow of an excuse remaining, why they should not keep the Rest-day. Thus at the giving of the manna [Ex. xvi, 4] the Lord says, "I will rain bread from heaven for you; . . . that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare . . . twice as much as they gather daily." They certainly had two new reasons for honoring God by keeping his Rest-day. 1st. He had brought them out of the house of bondmen. 2d. He had given them bread from heaven, so that there was no necessity for labor on the Sabbath. We have as many reasons for keeping the Sabbath. 1st. We live under laws which do not prevent it. 2d. The true light is now shining on this subject. But who would ever have thought, had God said to us by some prophet, You live under a free government, therefore the Lord commands you to keep the Rest-day; that your freedom was the reason of the institution of that Rest-day, when a plain, simple and appropriate reason had previously been given?

2. This text does not command them to keep the deliverance-day, or the escape-day, but the Rest-day. (Remember, sabbath means rest.)

3. It was not the Jewish Sabbath, or Jews' Rest-day that they were here commanded to keep; but "it was God's Rest-day." "But the seventh day is the Sabbath (Rest) of the LORD thy God; in it thou shalt not do any work . . . nor thy man-servant, nor thy maid-servant, . . . nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that *thou* wast a servant, &c.

4. "The Jewish Sabbath was especially appointed by God to commemorate their deliverance from Egypt." If P. means by this the passover sabbath, I will not contend with him about it. That the passover and feast of unleavened bread were instituted expressly to commemorate that deliverance, is a truth clearly revealed. We do not rest this upon doubtful inferences, but the Word declares it; and also how often they should be observed. "Thou shalt therefore keep this ordinance in his season *from year to year*." Ex. xiii, 10. This deliverance was also kept in memory continually by the redemption of every first born male in Israel. Verses 12-15.

There was a fitness in all these observances, they had a resemblance to the thing signified. But what resemblance has working six days and resting one, to these things? And if it was necessary for God to be so particular in giving the

reasons of these observances, which reasons were so obvious from the resemblance between the institutions themselves and the events commemorated, how much more explicit ought he to have been to instruct them, that laboring six days and resting the seventh should bring to mind an event to which it had no resemblance?

"The Sabbath a memorial we admit,
But not of actions which it will not fit,
To try and make it signalize events,
To whose resemblance it has no pretense,
To use it where no meaning it conveys,
Stretched and distorted in a thousand ways,
Shocks every law Propriety e'er gave,
And finds for Fitness an untimely grave.
Rightly applied, harmonious and fair,
The Sabbath stands, and there is beauty there.
Grant it the place for which it was designed,
And it has lessons for each honest mind;
For thus our actions speak, while we protest,
After six days of toil, a day of rest,
In stronger terms than language e'er unfurled—
Jehovah rested when he made the world."

P. next asserts that "This Sabbath was instituted in the wilderness of Sin." He quotes Ex. xvi, 4, 5, and says, "here we have the institution of the Sabbath." Reader, can you see how these verses set apart a Sabbath—verses which do not mention it at all? But it would be too tedious to notice all his remarks, on this chapter, which have not the least weight in the controversy, or the shadow of an argument, so far as I can see, about them. Suffice it to say that he seems to feel satisfied that he has demonstrated beyond controversy, from this chapter, that the people were totally ignorant of the Sabbath before, and that it was here instituted.

We will notice a few points here which approve themselves to every unprejudiced reader.

1. The Lord told *Moses* that he would give the people bread from heaven, and would prove them, whether they would walk in his law or no. Verse 4. He does not here tell him to command the *people* any thing about it, but informs *him* that "*it shall come to pass*, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

2. The Lord then informs the *people*, through *Moses*, that he had heard their murmurings, and that he would give them bread. Verses 8, 12.

3. When the manna was given, *Moses* told them, this is the bread which the Lord hath given you, and instructed them to gather it according to the number of their persons, but gave them no directions respecting the sixth or seventh day.

4. *Moses* said, Let no man leave of it till the morning; but some disobeyed and the manna bred worms and became putrid.

5. "It came to pass," as the Lord had previously told *Moses* it should, that on the sixth day they gathered twice as much bread. They were not "astonished to find they had twice their usual quantity," for they gathered twice as much. They did this without any directions from *Moses*, so far as we are informed, which proves that a preparation for the Sabbath was nothing new to them.

6. But a difficulty now arose. The Sabbath was approaching, but *Moses* had commanded them to keep no manna over night. They were in a dilemma. They remembered that *Moses* was wroth with them that laid up manna for another day, they also remembered the Sabbath-day—the day on which their Creator rested. In this perplexity, all the rulers of the congregation came and told *Moses*, thus laying the case before Lord. And *Moses* returned them this answer from the Lord: "To-morrow is the rest of the holy Sabbath unto the Lord: bake that ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning." They did so, and it did not putrefy as on other days.

As this is the first account we have of the Sabbath's being mentioned to the Israelites, I inquire, Is there any evidence of its being instituted here? I answer, There is none. For in the first place, not a word had been said about it till they had prepared for it, contrary, apparently, to the will of *Moses*.

2. The Lord does not say, to-morrow *shall be a* rest, but to-morrow *is the* rest. 3. It is called the *holy* Sabbath, and no place can be found where it was made holy, unless we go back to the creation week, where God blessed and sanctified the seventh day.

Some of the people went out to gather on the seventh day, and called forth the following rebuke from the Lord: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." If the Sabbath was instituted here, it never had been violated before. Can you think that a long-suffering God would reprove the first offence with How LONG refuse ye to keep my commandments? Again, for the reason that the Lord had given them the Sabbath, *therefore* he gave them on the sixth day the bread of two days. Now, if an effect cannot exist before its cause, the Sabbath was given before the double portion of manna was. "The Lord *hath given* you the Sabbath is the cause; the effect, or consequence, is, "he giveth you on the sixth day the bread of two days." But the double portion was given on the day before the Sabbath. Therefore the Sabbath existed before the giving of the manna; and as the meaning of the term is, rest, the Sabbath could not exist till some one rested upon it.

But admitting that the "Jewish Sabbath was instituted in the wilderness of Sin, (and I believe that the idea of a Jewish weekly sabbath, originated in *transgression of the law*,) does the fourth commandment enforce its observance? It certainly does not; for a commandment to enforce the observance of a weekly Sabbath, "instituted expressly to commemorate the deliverance of the Israelites from Egyptian bondage," should read very differently from this precept. It should read, I think, something like this: Remember the deliverance-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the deliverance-day of the Israelites, in it thou shalt not do any work. For Israel dwelt in Egypt 430 years, and at the end of 430 years, even the self-same day it came to pass, that all the hosts of the Lord *went out from the land of Egypt*. It is a NIGHT to be much observed unto the Lord *for bringing them out from the land of Egypt*. (Ex. xii, 40.) Wherefore the Lord blessed the deliverance-day, and sanctified it.

It was on the night preceding the fifteenth of Abib that the Holy Spirit dates their deliverance, but P. thinks the Sabbath must have been given after they crossed the Red Sea. But what kind of rest did they enter into on crossing the sea? They sung the song of *Moses* on its bank, and then traveled three days without water.

But the Sabbath of the fourth commandment commemorates a Rest-day. Remember the Rest-day to keep it holy. We cannot *remember* a Rest-day that nobody ever rested upon; therefore this precept requires the remembrance of a day on which some one had rested.

Whose Rest-day must be kept? It was God's Rest-day—the day of which P. says, "God never required any other being to keep it." Six days shalt thou labor and do all thy work, but the seventh day is the Rest of the LORD thy God.

How must it be kept? By resting from *thy labor*. In it thou shalt not do any work.

Why? What is the reason of this requirement? Because God rested on that day. *For* in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* (for which reason) the Lord blessed the Rest-day, and hallowed it.

Thus it is clear that the fourth commandment requires the observance of the creation Sabbath, and not the Jewish. And if there was a weekly Jewish sabbath instituted in the wilderness of Sin, nobody was ever commanded to keep it, not even the Jews. If they were, show us the commandment.

It was the Sabbath of the fourth commandment of which Jesus said, The Sabbath was made for *man*. But P. asserts that it was instituted "for God." I cherish no ill-will to any afflicted fellow-

creature, but I must believe Jesus in preference to any man.

P. next proceeds to present those inferences commonly presented to prove that the law of God, the ten commandments, is abolished; and which have been so often refuted. These I do not intend to review, as my object is chiefly to test the more novel idea of three Sabbaths. And having searched in vain for his Jewish sabbath, I will notice briefly his effort in favor of a Gospel Sabbath. But even here I do not deem it necessary to dwell at length upon those inferences for the first-day Sabbath, which have been often and thoroughly refuted; but would refer the inquiring mind to the works published at the Review Office, and particularly to one entitled, *The First Day of the Week Not the Sabbath of the Lord*.

The subject of the "Gospel Sabbath" is opened as follows:

"Having clearly demonstrated that the seventh-day Sabbath ended by statute limitation with Christ's death and resurrection, we are prepared to look about for a Sabbath for the gospel dispensation.

A proposition that is clearly demonstrated must, of course, be true. But how is it demonstrated that the seventh-day Sabbath is no more? Your Jewish Sabbath, as well as Jehovah's Rest-day, came upon the seventh day. How do you know but the gospel Sabbath will come on the same day?

Again P. says, "The question then arises, Did Christ after his resurrection thus appoint or sanction any day for rest or worship? If so, then we have a Sabbath; if not, then we are without any. I answer, Christ did thus appoint a day. Was it the seventh day? If so, where is the history of the fact? Echo answers, Where? It is a remarkable fact that neither Christ nor his legates—the Apostles, (so far as sacred history gives any light,) ever mentioned the fourth commandment, a fact not to be accounted for on the supposition that Christ designed or ever desired its continuance or observance after his resurrection. . . . Why, when repeating the commandments to the young man, (spoken of in the Evangelists,) did he so sedulously avoid the fourth commandment, while the other nine are all mentioned?

On this I remark, 1. Nothing is clearer from the word of God, than that the fourth commandment requires the observance of Jehovah's Rest—the Creation Sabbath. This Sabbath, P. says, still continues. Not being a Jewish law then, it did not pass away with Jewish rites. There is no necessity then for Christ to appoint a day. But P. says, he did appoint a day. If so, where is the history of the fact?

2. If we cannot account for the fact that the fourth commandment is not quoted in the New Testament, on the supposition that it is still binding, how can we account for the same fact in regard to the second? Though P. represents that Christ mentioned nine of the commandments to the young man, (only four too many,) yet the second is not repeated in the New Testament. But, say you, idolatry is frequently mentioned. So is the Sabbath; but the term is never applied to the first day.

3. But if the fourth commandment never was mentioned by Christ or the apostles, how did P. find out, from their words, that it was abolished? Could they declare it abolished and not mention it? But you reply, the Jewish law was abolished as a whole. So the commandments of God were affirmed as a whole. Christ said to the young man, If thou wilt enter into life, keep the commandments. Matt. xix, 17. This expression—the commandments—refers to an entire code; and the five precepts quoted show conclusively what code it referred to. Now if the omission of the fourth precept of that law proves that Christ did not desire it should be kept, it follows that the omission of the first, second, third and tenth precepts equally proves that they are abolished.

But there was a law existing, when Christ entered upon his ministry, every jot and tittle of which he affirmed. Matt. v, 17-19. It is vain to say that that law ended at the cross; for he says, Whosoever therefore shall break one of these least commandments, and shall (future) teach men so,

(i. e., that they may break it,) he shall be called the least in the kingdom of heaven. These words apply, with equal force, to every generation from that day to this, for they apply to the indefinite future and have no limitation. Fearful words! which pronounce the doom of the false teacher. He that breaks one commandment, and teaches men so, will be esteemed less than he that breaks them all, making no pretension to doing right.

What commandments were these? They are spoken of as though they were well known with the prophets, and it is as evident that the law was already published, as that the prophets were. A published code then, is, by Jesus, handed down to his disciples. Where is it? It is the code presented to the young man as the condition of entering into life. The last blessing pronounced by Jesus, given to the beloved disciple, A. D. 96, agrees with this: Blessed are they that do his (the Father's) commandments, that they may have right to the tree of life.

Again P. says, "Did Christ appoint a day? He did, and it was the first day of the week. . . . Its design was to commemorate the great work of redemption or new creation, which was secured by the resurrection of Jesus Christ from the dead, an event in comparison with which, all others sink into insignificance."

What strange work he makes with his three sabbaths! The first and second are seventh day sabbaths, the third a first day sabbath. The first and third are creation sabbaths, the second is a Jewish sabbath. The sabbath which commemorated the old creation "none but the Creator could keep;" while that which commemorates the new creation—which celebrates "events with which, ten thousand like that commemorated by the observance of the seventh day, bears no more comparison than a rush light to the fullness of the seven-fold glory of the new creation's sun," is kept by mortal men. The old creation sabbath commemorated a finished work, and the labor was followed by rest; the new, commemorates a promised, future work; and the rest precedes the labor. The Jewish, or law sabbath is abolished to make room for the gospel sabbath, and yet the gospel sabbath is successor to the creation sabbath; for he says, "if the old creation was worthy of a sabbath to commemorate it, is not the new?"

Three sabbaths thus void of analogy, must be supported by the most explicit and positive scripture proof, to entitle the theory to any credence. But what testimony does P. present to sustain his third sabbath? What has he to support his positive assertion, that Christ did appoint a day? Nothing but those baseless inferences commonly used, the foundations of which are false, and which could not sustain their superstructure, provided they were sound and true. These, as I have before said, I do not intend to examine. But I can hardly refrain from noticing one assertion. It is this: "No instance can be found of their (the apostles) having met for worship and the observance of the ordinances of the gospel on the seventh day, but invariably on the first day." Invariably! what a word! Every person that has examined this point knows that there is no instance, recorded in sacred history, of a Christian congregation assembling for that purpose, in the day-time of the first day. One solitary night-meeting is recorded, [Acts xx, 7.] but Paul started off on a long journey in the morning of the same day on which he had held the meeting and broken bread.

But the three sabbaths "revealed," where are they? We have failed to find the Jewish, but have shown that the fourth commandment enjoins the observance of the creation Sabbath. It was this Sabbath that Jesus declared was made for man; and this is the only weekly Sabbath mentioned in the New Testament. On this day the followers of Christ, after the crucifixion, rested according to the commandment. Luke xxiii, 56.

The Acts of the Apostles was written many years after the resurrection. If P's. third sabbath existed at that time, Luke ought to have known it, and knowing it, he ought to have told the truth. He relates many incidents which he says occurred on the

Sabbath-day. And no sane man will dispute, that what he calls the Sabbath-day was the very day on which the Jews were accustomed to meet. Now, if the seventh-day Sabbath ended at the cross, it was not, at that time, the Sabbath, and we must conclude, either that the unbelieving Jews had adopted the "gospel sabbath," or, that this inspired writer told that which was not true, when he affirmed that Paul met with them on the Sabbath-day. He calls it *the Sabbath-day* without qualification, which certainly was wrong if it had ceased to be a Sabbath years before.

At Corinth, Paul worked at his trade; but "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts xviii, 3, 4. If the first day of the week was the Sabbath at that time, these meetings were held on the first day. But these Jews were not believers in Christ; for some of them began to oppose and blaspheme, and Paul shook his raiment and departed from the synagogue, to teach the Gentiles in an adjoining house.

From facts like these it is evident that the first-day sabbath was instituted since the travels of Paul were committed to parchment. And here I leave the subject, praying God that this effort may prove a blessing to some one of his dear children. If I have said anything that seems hard to any one, be assured, dear reader, that I have not designed to injure the feelings of any person living; but only to present the truth in such a manner that the honest inquirer might see it. Would to God that the author of the article reviewed, could open his eyes and see, that his theory is a poor invention to evade one of the most obvious truths of God's word; and that it is vain for any one to claim a marriage to Christ, till he become dead to sin, (transgression of the law,) and "henceforth not serve sin." For the law of death hath dominion over him till that old man, Sin, is crucified—till he become dead to the law by availing himself of the offering of the body of Christ, not to abolish his Father's law, but to atone for its transgression. Then he may claim to be under favor—married to Christ; but he must not serve sin any more. Rom. vi, 7.

That the Lord may open the eyes of his honest, erring children, is my prayer, and I believe it will be answered.

Mill Grove, Erie Co., N. Y., Apr., 1854.

Kindness in Opposition.

Many practically reason as though hard words would answer all the purpose of arguments, but this is a mistaken fancy.

Every thing which will repel one from us, will fail to convince him; and it is only as we can gain the confidence of those we would benefit, that we can influence them aright.

It is only when words fail, that blows are substituted; and it is only when arguments fail, that hard names are in demand. When therefore hard names are more plenty than arguments, any cause that is thus sustained must suffer in proportion. And any cause that is thus wrongfully assailed, will accordingly prosper.

It was opposition and calumny and persecution that caused Christianity to progress: and thus it has been with every important enterprise of the day. That which no man assails, will never receive much notoriety. It is only when the world oppose, that canded minds begin to investigate, to see whether such opposition is well founded; and when investigation has been commenced, the truth will triumph.

The friends of any truth ought therefore never to deal in invective, nor to shun obloquy.

THE SALT OF THE EARTH.—Christ says, "Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? it is henceforth good for nothing but to be cast out and to be trodden under foot of men." May we not learn from this that piety in christians is the preservation of the world? If so, does it not follow that when that standard becomes very low—its savor being lost, that the salt of the earth being gone, there is nothing to preserve it longer, and that it must consequently be destroyed? If this is correct reasoning, we may justly conclude that the end of all things is at hand.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAY. 2, 1854.

Go Thou and do Likewise.

BROTHER and sister R. called on us the other day. as they were on their way to Alden, Ill. They told us that they made no profession of religion until they heard the present truth preached; and that in a short time after they received the truth, they dismissed tobacco, tea and coffee, and resolved to give to support the cause of truth, as much as they usually paid for these things. They recently sent us \$5, for the REVIEW, and left \$5, more, which is but a part of what they have done for the cause, and if we understood them, they think they have now given about as much as it usually cost them for these needless things.

Many of our readers have laid aside these idols, especially the filthy weed; but *others* still cling to them. Some are so very poor that they cannot hand the messengers of truth even a few shillings, or pay for their own paper; but they contrive to raise from five to fifteen dollars a year for tobacco, tea and coffee!

What looks better on a Christian's table for common use than a glass of cold water! What can be better! This pure bounty of heaven can be enjoyed by the poor as well as the rich; and received without injuring the constitution, or mind. Reader, you can but admire the course pursued by Bro. and Sr. R.; well, go thou and do likewise.

THE SECOND ADVENT.

It is important that we should believe the testimony of the Holy Scriptures on this as well as on other subjects. But their testimony is one thing, and the opinion of commentators another thing, often very different. It has not pleased the Holy Ghost to give us prophecy, generally plain and easy to be understood. Thus it is written, Dan. xii, 10, "None of the wicked shall understand, but the wise shall understand." The apostles were solicitous of their Lord, after his resurrection, of the prospect before them; but he rather seems to rebuke their curiosity, saying, "It is not for you to know the times, or the seasons, which the Father hath put in his own power." Acts i, 7. Daniel seems not to have understood much of his own revelations. I would not undervalue prophecy, nor the proper study of the prophets. But a wise man will here be very solicitous, for the wisdom that cometh from above. He will remember that God resisteth the proud, and giveth grace to the humble. So far as I can understand, the second advent or coming of Jesus Christ, must have taken place in the time of the generation that lived when Christ came in the flesh; for Matthew, Mark and Luke record the most positive assertion of Jesus Christ that that generation should not pass, till all those things should be fulfilled, among which was his coming "in power and great glory." He saith not "in flaming fire taking vengeance," &c. Lo I am with you, said he to his apostles; and wonderful works followed their ministry. Multitudes were converted. The most formidable strong holds of Satan were demolished. The pride of the Jews was laid in the dust and the gospel preached and believed by many, in every known part of the world. Holy martyrs, (the seed of the church,) were multiplied and new converts took their place for Christ to live or to die. Happy time! Stephen saw the Lord at the time of his martyrdom, and doubtless many thousands that died for the testimony of Jesus Christ, found the same Jesus Christ, a present help in time of trouble. Then religion was the business of believers, and persecution and death no very unexpected or unwelcome visitants.

But there seems to be another advent, another coming of the Lord. 2 Thess. i, 7, 8; 2 Pet. iii, 4-10; 1 Cor. iii, 13, 15. This advent is generally thought to be future, and at the end of the world, and close upon the day of judgment, and perdition of ungodly men. All this may be correct. I will not dispute about it at least. But there seems to be evidence in prophecy, that the human family are to continue multiplying, till at least a thousand generations shall have existed. See Deut. vii, 9; 1 Chron. xvi, 15; Ps. cv, 8. Luke reckons, from Adam to Christ, only some 76 generations, and from that time till now, can hardly be more than 100 generations. There then remain some 800 generations yet to come, and how many more I learn not. I would entreat disci-

ples of the blessed Jesus, not to be wise above that which is written, nor to be over curious to know what is hidden in futurity, nor to give an undue proportion of attention to a point that is not of a practical nature, and on which many good men may think differently. WAITSTILL PHILLIPS.

Cuba, Fulton Co., Ill., March, 1854.

Remarks.

It is not unfrequently the case that any attempt to gain information on the subject of the Second Advent, and to learn the period of its approach, seems like striving to search into the hidden things of futurity, and like being wise above what is written. But from this charge we are abundantly vindicated by the Word of God. And the very chapter which is often brought forward to support this charge, contains an express command that we *should* know when Christ was near even at the doors. See Matt. xxiv, 33; Mark xiii, 29; Luke xxi, 31. Perhaps one of the most precious promises to the weary pilgrim, who would know when "these things shall be, and what shall be the sign of Christ's coming, and of the end of the world," is the one given to Daniel; viz., "The wise shall understand. None of the wicked shall understand; but the wise shall understand. Who are the wise? Are they those who are wise in this world's wisdom? Says the Apostle, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 1 Cor. iii, 18, 19. See also the following scriptures: Job v, 13; Prov. iii, 7; Isa. v, 21; Matt. xi, 25; 1 Cor. i, 17; ii, 4; 2 Cor. i, 12; Jas. iii, 15. Who then are the wise? "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job xxviii, 28. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Ps. cxi, 10. "The secret of the Lord is with them that fear him, and he will shew them his covenant." Ps. xxv, 14. Those then are "the wise," who fear God and keep his commandments; his secret shall be with them; and they shall show his covenant; and they shall understand.

The writer of the above article remarks that the Lord seems to rebuke the curiosity of the apostles by saying, "It is not for you to know the times and the seasons which the Father hath put in his own power." Acts i, 7. What was the question which was here asked? It was this: "Lord wilt thou at this time restore again the kingdom to Israel?" Verse 6. This question he did not see fit to answer directly; though it is implied by his telling them that they must be witnesses unto him, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. But when the disciples inquired concerning the signs of his coming and the end of the world, [Matt. xxiv,] the case was very different. Mark with what precision he answers their inquiries. There are two questions here asked: 1st, concerning the temple, and 2d, concerning his coming and the end of the world. He first carries them down to the destruction of Jerusalem, then through the 1260 years of Papal persecution, in which there should be tribulation to the church such as never was, and comes finally to the time when the Son of man should come as the lightening shineth from he east to the west, &c. In verse 20, he begins again and gives additional particulars in regard to his coming. He informs us of the signs in the sun, moon and stars; he describes more fully in verses 30, 31, his advent, with the scenes connected with it, and then gives the parable of the figtree and tells us to *know* when these things are just at hand.

But let us notice the idea that the second coming of Christ took place "in the generation that lived when he came in the flesh." This seems to be founded on the declaration of Christ that that generation should not pass away till all these things should be fulfilled; among which was his coming "in power and great glory." Here finding a difficulty in

regard to those passages which represent him as coming in flaming fire taking vengeance on them that know not God, &c., [2 Thess. i, 8; ii, 8; 1 Thess. iv, 16; &c.,] the writer says that there appears to be another, or third, coming. 'Tis true in Matt. xxiv, the Lord "saith not 'in flaming fire taking vengeance,' &c;" but he does say that "then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven." Have all the tribes of the earth yet seen the Son of man coming? No. He says that he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other. Have the angels yet been sent and the elect gathered? No. He says, The Son of man shall come in the glory of his Father and then he shall reward every man according to his works. Matt. xvi, 27. Has every man been yet rewarded according to his works? Not yet. But mark the similarity between this coming and what Bro. Phillips is pleased to denominate "another advent or coming." At the one "all the tribes of the earth shall mourn;" at the other he comes "taking vengeance;" at the one he comes "with a great sound of a trumpet;" at the other he comes with "a shout, with the voice of the archangel, and with the trump of God." At the one he sends his angels and gathers his elect from the four winds of heaven; at the other the dead are raised, the living changed and caught up to meet him in the air. If all these passages do not refer to one and the same coming, between the two there must be a wonderful similarity.

The power and wonderful works which attended the apostles are brought up as proof that Christ had then come; and it is said that Stephen saw the Lord. But how did he see him? as one who had come the second time? No; but *in heaven*, standing on the right hand of God. Acts vii, 55, 56. When Jesus led his disciples out as far as Bethany and was taken up from them, they were promised by the "men in white apparel" that he should "so come in like manner." Such was to be his second coming. Says Paul in his epistle to the Hebrews, [ix, 28,] Unto them that look for him shall he appear the *second* (not the *third*) time without sin unto salvation. This epistle was written about A. D. 64. Christ had not then come, according to Paul, the *second* time; nevertheless those manifestations which Bro. P. regards as signs that he *had* come, were fulfilling years before.

Christ, then, did not come in the days of the apostles; and he has not come yet; for those events which were to attend his coming have never taken place. But it may be asked, What will you do with "that generation?" Well, let us see whom Christ was addressing. "When *ye* shall see all these things, &c." Who does Christ mean by *ye*? He could not mean the disciples; for they were not to see all these things; as the signs in the sun, moon and stars have only been fulfilled within the last century. The sun and moon were darkened, May 19th, 1780. The stars fell, Nov. 1833. There would be no propriety in calling it the generation of the saints; for the generation in that sense would never pass, and there would be no force in the language used; but when *ye* shall see all these things; it must refer to the generation living when these things should be fulfilled; and the generation now on the stage did witness the sign in the stars, 1833. "Verily I say unto you, *this* generation shall not pass, till all these things be fulfilled."

It is said there are yet some 800 generations to come; but if the passages referred to, where God promises to keep covenant and mercy with them that love him to a thousand generations, prove anything definite, they would prove that at the end of that time God would no longer keep covenant and mercy, but that is not so; for his mercy endureth *forever*; [Ps. cxxxvi;] it is from everlasting to everlasting upon them that fear him. Ps. ciii, 17. We are not to take the promise that God would keep his covenant to at least a thousand generations, as a definite prophecy that the world would stand for that length of time; for

heaven and earth *shall pass away*, but my words *shall not pass away*. Matt. xxiv, 35. Much are we commanded to watch, lest that day come upon us as a thief, and lest coming suddenly our Lord shall find us sleeping. And Christ says to the church, [Rev. iii, 3,] If therefore thou wilt not *watch*, I will come on thee as a thief, and thou shalt not *know* what hour I will come upon thee. But ye, brethren, says Paul, [1 Thess. v, 4,] are not in darkness that that day should overtake you as a thief. Therefore let us not sleep as do others; but let us watch and be sober. And [1 Pet. v, 4] when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away. u. s.

THE SABBATH.

POPULAR OBJECTIONS ANSWERED.

FIRST OBJECTION.—The Sabbath cannot now be observed as the Jews were required to keep it. The law required them to remain in their houses on that day. "Abide ye every man in his place, let no man go out of his place on the seventh day." Ex. xvi, 29.

ANSWER.—Probably there is no reader of the Holy Scriptures who really believes that God required the whole Jewish nation, for 1600 years, to remain in their houses through the entire Sabbath of twenty-four hours, yet this objection is often repeated. We will here state a few facts:—

1. The text quoted [Ex. xvi, 29] is no part of the great Sabbath law written with the finger of God in the tables of stone. Ex. xx, 8–11.

2. The text had direct reference to the children of Israel going out to gather manna on the Sabbath, after they had been told that on the seventh day none would be found in the field. Ex. xvi, 23–29. And it is decidedly wrong to quote this by-law, given to the Israelites under such circumstances, as the great law of the Sabbath.

3. The law that came from God through Moses required them to go out of their houses on the Sabbath. First, they observed *all* the offerings on the Sabbath that they did on the other six days, also two lambs, with a meat-offering and a drink-offering. Num. xxviii, 9, 10. Second, they had on the Sabbath a "holy convocation" or religious assembly, [Lev. xxiii, 3,] therefore they could not remain in their houses on that day.

Now we ask, Did the law which God gave to the Jews, relative to ordinances, oblige them to break his holy Sabbath? Never! It would make God the veriest tyrant in the universe to cause Sabbath-breakers to be stoned to death, and at the same time give the Jews a system of religion that compelled them to break the Sabbath!!

4. After the children of Israel had passed over Jordan, they went round the city of Jericho with the ark of God seven successive days. One of those days was the Sabbath. It is evident, then, that Ex. xvi, 29, referred only to the case of the manna. The act of going round Jericho on the Sabbath with the ark, was not a violation of the Sabbath law contained in the ark.

SECOND OBJECTION.—The Jews were not allowed to gather sticks to kindle a fire on the Sabbath, and it is not possible to keep the day as strictly as they were required to.

ANSWER.—The great universal Sabbath law, the fourth commandment, does not mention gathering sticks, or kindling fires. We have the account [Num. xv, 32–37] that "while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day;" but we are not told for what purpose he gathered them.

The Israelites were commanded to cook on the sixth day the manna to be eaten on the seventh. To have kindled fires on the Sabbath to wash their clothes or cook their manna, would have been doing on the Sabbath the work of one of the six laboring days. They had no need of fires on the Sabbath. They were in a mild climate; their food was rained down from heaven, and their clothes were miraculously preserved. "There was not one feeble person among their tribes." Ps. cv, 37. For them, under such circumstances, to have kindled a fire on the Sabbath, would have been an open violation of the Sabbath law.

We are differently situated. We live in an age when the race has become comparatively feeble, and in the cold season of the year we would kindle a fire on the Sabbath as an act of mercy and necessity, the same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the "Lord of the Sabbath," pronounced "*lawful*." But it is evidently wrong, and a violation of the Sabbath, to neglect to make those necessary preparations for the rest of the holy Sabbath which can be consistently made on the sixth day. The Sabbath law forbids our doing on the seventh day that which can be done on the sixth, and also what is not really an act of mercy and necessity. The Sabbath law did not oblige the Jews to suffer either cold or hunger; neither does it us, for "the law is holy, just and good."

THIRD OBJECTION.—The law of the Sabbath required that the Sabbath-breaker should be stoned to death; and the same penalty should now be inflicted if the law exists.

ANSWER.—We call attention to the following facts: 1. The fourth commandment does not mention stoning the Sabbath-breaker.

2. Temporal death never was the full and final penalty for breaking the law of God. For if it was, then he who murdered, blasphemed, or broke the Sabbath, under the Jewish economy, only had to be stoned to death to satisfy the law. And in the judgment his sin cannot appear against him; for the law was fully satisfied when he suffered temporal death. But the penalty of God's law was, and still is, Eternal Death. "Sin is the transgression of the law," and "the wages [penalty] of sin is death."

3. Temporal death was also inflicted upon the Israelites if they transgressed others of the commandments of God beside the fourth. Read Lev. xxiv, 11–16. Here the son of the Israelitish woman "blasphemed the name of the Lord, and cursed," and the Lord said, "Let all the congregation stone him." He broke the third commandment. And it will be seen by comparing Num. xv, 32–36, with Lev. xxiv, 11–16, that he who broke the fourth commandment, and he that broke the third, shared the same fate. Is the third commandment still binding? "Certainly," says the objector, "the commandment, 'Thou shalt not take the name of the Lord thy God in vain,' is binding with all its force." We ask, Should the blasphemer now be stoned to death? The objector will have to acknowledge that although the third commandment is binding in this dispensation, the gospel does not inflict temporal death on the blasphemer. In the Jewish dispensation there was no atonement that could reach his case, therefore he was stoned to death, and removed from Israel. But under the gospel, the atoning blood of Christ can reach his case, and wash away the sin of blasphemy, so mercy now pleads for the transgressor of the third commandment, that he may be spared, that he may repent of the sin of blasphemy and live. This is just the position we would take in regard to the fourth commandment. And we may now see why the Apostle called the gospel covenant the *better covenant*. Mercy now pleads for the Sabbath-breaker, that he may be spared, turn from his sin, find pardon and live. In this respect the ministration of God's law under the gospel, far excels [2 Cor. iii] the ministration of condemnation and death, under the Jewish economy.

FOURTH OBJECTION.—Deut. v, 2, 3, shows that the Sabbath was made for the Jews alone. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." If the covenant mentioned here is the ten commandments, then the Sabbath was not made for the fathers, but only for the Jews.

ANSWER.—Let us see if this view of the text does not prove too much for the objector. Admitting that the ten commandments are this "covenant," therefore the duty to keep the Sabbath was not binding on the fathers, does it not prove that the duties enforced by the other nine commandments also were not binding on the fathers? Abraham, then, could disregard the seventh day, because the covenant was not made with the fathers, and Isaac and Jacob could have other gods, bow down to graven images, take the name of the Lord in vain, kill, commit adultery, steal, bear false witness and covet, for the

same reason, that the covenant was not made with the fathers!!!

Thirty days before the children of Israel saw Mount Sinai, where the covenant was made, God gave the following rebuke: "How long refuse ye to keep my *commandments* and my *laws*? see, for that the Lord hath given you the Sabbath." This shows that God's commandments and laws, embracing the Sabbath, existed before this covenant was made in Horeb, therefore Deut. v, 2, 3, proves nothing against the Sabbath. The covenant referred to was the mutual agreement between the children of Israel and the Lord, [Ex. xix,] the ten commandments [Ex. xx] being the moral conditions of the covenant.

FIFTH OBJECTION.—The word Sabbath is not found in the Bible until after the account of the children of Israel leaving Egypt; so it was not instituted at creation, but at Sinai when the law was given.

ANSWER.—The entire record of about 2500 years from creation is contained in the first fifty-two chapters of the Bible. Only the most important events from creation to the deliverance of Israel from Egypt are noticed, therefore it is no marvel that we do not find the word Sabbath. But what seems really remarkable is that at a later period, even when the Sabbath-breaker was stoned to death, we do not find the word Sabbath in the Sacred Record for more than 500 years.

It is recorded [Gen. ii, 2, 3] that God rested on the seventh day, and that he sanctified and blessed his Rest-day. The fourth commandment points back to what God did on the seventh day, and to the seventh day, as the only reasons why the Sabbath was instituted. But this fact alone, that God and Moses speak of the Sabbath in a familiar style one month before Israel saw Sinai, is perfectly destructive of the idea that it was instituted at the giving of the law.

SIXTH OBJECTION.—Christ is our example, and he broke the Sabbath.

ANSWER.—We will first notice the Sabbath law. "Six days shalt thou labor and do all *thy work*," that is, labor necessary to this life. "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" that is, cease from the toil of the six days, and engage in the special service of God. It may be said of the priests who offered unto the Lord on the Sabbath all the usual daily offerings, and two lambs extra, that they labored; but what God required them to do on the Sabbath was not what the fourth commandment calls "labor," and "thy work." When Christ was accused of Sabbath-breaking he justified himself on the ground that what he did on the Sabbath was "lawful." His merciful acts on that day cannot with the least propriety be classed with what the Sabbath law calls "labor," and "thy work;" but rather, let those acts be classed with the ministration of the priests in holy things on that day. It is true that Christ declared his disciples "guiltless" in plucking the corn and eating it on the Sabbath. But it is said of them that they "were as hungered;" and where has God forbidden eating on the Sabbath to satisfy hunger? Nowhere.

Christ said to the impotent man whom he healed on the Sabbath, [John v, 8,] "Rise, take up thy bed and walk." Two of the Prophets speak against bearing burdens on the Sabbath; but they refer to burdens of merchandise, such as "sheaves, wine, grapes and figs," [Jer. xvii; Neh. xiii,] which were brought into Jerusalem to sell. Now let the objector compare conveying burdens of merchandise to market to sell for worldly gain, with the healed man with his bed praising God, and he may see the difference. One was labor for worldly gain, while the other was for the glory of God. One was a violation of the Sabbath law, but the other was an act of mercy which manifested the power of God.

SEVENTH OBJECTION. The commandment to keep the Sabbath is not given in the New Testament, therefore it is not a Christian duty to keep it.

ANSWER.—It is true that the fourth commandment is not given over a second time in the New Testament; neither is the second, but this falls far short of proving that Christians are released from the duties enjoined by those commandments. If it be said that we have in the New Testament that which is equivalent to the second commandment, then we cite Matt. xxiv, 20; Luke xxiii, 55, 56; Acts xiii, 42, 44; xvi, 13; xvii, 2; xviii, 4, where the Sab-

bath is mentioned as existing in the gospel dispensation.

Not one of the ten commandments is given in the New Testament on a new account, or given as a new law. Christ, Paul, John and James, refer to them as a whole, and have quoted some of them; but they speak of them as the original law of God. And why should a second edition of the Sabbath law be given in the New Testament unless the original [Ex. xx, 8-11,] were abolished? When the objector will prove by plain testimony that the first edition of the fourth commandment has been abolished, then we will either show a second edition from the New Testament, or give up the Sabbath. We teach the Sabbath of the Bible. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text? We want none of their inferences from Rom. xiv; Col. ii, 14-17, which have been a hundred times repeated. They should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find testimony as positive and plain, coming from as high authority.

Rom. xiv, does not mention the Sabbath. But the objector *infers* that the expression "every day alike," [verse 5,] embraces the seventh-day Sabbath. So we might infer from the phrase "him that eateth not," [verse 3,] that a portion of the Christian church in Paul's day lived without eating. Or from the phrase, "gather a certain rate every day," [Ex. xvi, 4,] that God commanded the Israelites to gather manna on the Sabbath, when there was none rained from heaven on that day. The Apostle's subject relates to the Jewish notions of eating, which troubled Gentile believers. And how perfectly natural that Paul is here speaking of feast days. And how very unnatural the inference that in his remarks he is mixing up "meat," "drink," "herbs," and seventh-day Sabbath all together.

Col. ii, speaks of sabbath-days, or sabbaths. Lev. xxiii, shows seven Jewish sabbaths, to be celebrated at their appointed times, "*besides the Sabbaths of the Lord.*" See verses 37, 38. Here the distinction between the two kinds of sabbaths is seen. Paul, in Col. ii, refers to those sabbaths which are classed with "meat," "drink," "new moon" &c, and not to the Sabbath which the Law-giver has wisely associated with nine moral precepts.

Behold the display of Divine Power at the giving of the ten commandments. The smoke ascended from Mount Sinai as the smoke of a great furnace; the lightnings flashed, and the thunders of Jehovah rolled down its base. God had descended upon it in awful grandeur to speak in the ears of all the people the ten precepts of his holy law. These precepts were of such a character, of such vast importance, that the great Law-giver did not leave them for man to write; but with his finger engraved them in tables of stone. Behold them placed in the beautiful ark, overlaid and inlaid with the purest gold. Mark well the victories won by Israel when with the ark of God they crossed Jordan, marched around Jericho, and went forth to battle. See the ark put in the Most Holy of the earthly Sanctuary. It was the center of their religious system, it was the glory of Israel. The fourth commandment was in the ark. And how preposterous the supposition that the Almighty, through his Son Jesus Christ, should abolish his Sabbath, without giving one plain testimony to the fact in the Book of Inspiration. What presumption for men to go on in violation of the fourth commandment, and risk their eternal salvation upon mere inference!! May God help the objector to feel the force of the truth we are here stating.

Now, if the Lord's Sabbath has been abolished, where have the Prophets foretold the event? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." Amos iii, 7. As none of the Prophets have foretold the abolition of the Sabbath, and as none of the Apostles have recorded such an event, we are certain that no such event ever occurred.

EIGHTH OBJECTION.—Paul says that "the ministration of death written and engraven in stones" was abolished; therefore the Sabbath is abolished.

ANSWER.—It will be observed that if this chap-

ter teaches the abolition of the Sabbath, it teaches that all ten of the commandments also are abolished. The Apostle here speaks of two ministrations. He is contrasting the ministration of the law of God under Moses, (which was a ministration of condemnation and death,) with the ministration of the same law under the gospel, (which is the ministration of the Spirit.) It is the ministration of death that is done away, to give place to the more glorious ministration of God's law, called the ministration of the Spirit. A law is one thing, and the ministration of that law is quite another thing.

But we would inquire, Why should all ten of the commandments of God be slain at the cross, even if it was necessary to abolish the fourth? All agree that nine are good, yea, indispensable for the gospel dispensation. Was it an oversight in the Law-giver in placing the Sabbath in the midst of nine moral precepts? And did he have to slay the whole ten in order to get rid of the Sabbath? But if all ten were abolished at the cross, how is it that nine are still binding? "Why," says the objector, "nine of them were re-enacted by Christ for the gospel." But here is a serious difficulty; the objector has nine of the commandments re-enacted during Christ's ministry, before the ten were abolished at his death!!!

If it be said that the apostles re-enacted nine of the commandments for the gospel after their Lord ascended and the Holy Spirit was poured out upon them, we reply that according to this view there was a space between the abolition of the ten, at the cross, and the re-enactment of the nine; a space when there was no law, consequently, no transgression, and men might blaspheme, murder, &c., and not commit sin!!! But if the objector takes the ground that the nine commandments were re-enacted at the cross at the time when he thinks the ten were abolished, then we shall understand him that Heaven aimed a blow that killed all ten of the commandments, and that the same blow, at the same moment, brought nine of them to life again!! And all this to get rid of the Sabbath which Christ says was made for man.

We will now illustrate the objector's position by a simple figure. Let his ten fingers and thumbs represent the ten commandments. His fore finger on his right hand represents the Sabbath law. This finger has served him well, but now it is diseased, and past cure, and in his way while attempting to labor. It is against him, contrary to him, and he decides to call a surgeon and have it cut off and taken out of the way. The surgeon comes and pronounces the finger past cure. He tells him, that in all his future life, nine will be sufficient. The surgeon cuts off all of his fingers and thumbs. He then lays aside the diseased finger, and sets himself at work joining on the other nine for the objector's benefit during his future life. What a foolish surgeon! And with what folly does the no-Sabbath system charge the all-wise God. We leave the objector to his reflections.

NINTH OBJECTION.—Christ is our law-giver, and he never commanded the observance of the Sabbath.

ANSWER.—Christ did not come to legislate, but to teach his Father's commandments; to "magnify the law, and make it honorable." "Jesus answered them and said, My doctrine is not mine, but his that sent me." John vii, 16. "The word which ye hear is not mine, but the Father's which sent me." Chap. xiv, 24. "As my Father hath taught me, I speak these things." Chap. viii, 28; xii, 49, 50.

Says the Apostle, "There is one Law-giver who is able to save, and to destroy." James iv, 12. Who is this law-giver? Let another Apostle answer. "If any man sin, [transgress the law,] we have an advocate with the Father, Jesus Christ the righteous." 1 John ii, 1. If Christ is our law-giver, who is our advocate? We have none! But God the Father is our Law-giver, and Christ is our Advocate.

TENTH OBJECTION.—As the day does not begin at the same time on all parts of the world, east and west; it is not possible for all the inhabitants of the world to keep the same hours for the Sabbath.

ANSWER.—The Sabbath law requires the observance of the seventh day. God gave the sun to rule the day. At noon, (an easily ascertained point of time,) the twenty-four-hour day is three-fourths past. The seventh day, governed by the sun which is God's great time-keeper, comes in Palestine six or seven hours sooner than in the State

of New York. It can be kept there when it arrives, so can it here.

But if the Sabbath law requires that the same identical twenty-four hours should be kept, instead of the seventh day, how could the Jews, scattered east and west in the land of Palestine keep it? They would find precisely the same difficulty that the inhabitants of the world around would.

Let not the advocates of the first day of the week urge this objection; for their first day is affected by it as much as the seventh. If they assert that God's law requires no particular day, but only a seventh portion of time, we reply, then let them cease talking of commemorating redemption, by keeping the first day, which they say was completed at the resurrection of Christ on the first day of the week. Did Christ rise from the dead on some day of the week, and no day in particular!!! Their own profession binds them to the first day of the week, and destroys their seventh-part-of-time theory.

ELEVENTH OBJECTION.—Suppose two should travel around the world, one going east and the other west, when they get round there would be a difference in their reckoning of the days of the week.

ANSWER.—This supposition is frequently offered by advocates of the first-day as forming an objection to the seventh alone. They seem to be blind to the fact that if this objection is of any weight, it is as much against the first day as the seventh; and consequently against the Sabbath institution itself; and if against the institution, then against God; for it impeaches the wisdom of the Creator.

TWELFTH OBJECTION.—The reckoning of the days of the week may not have been preserved, so that we may not be able to tell when the true seventh day comes.

ANSWER.—We would first remark that this objection is often urged by those who profess to observe the first day of the week in honor of Christ's resurrection. But are they certain that they observe the true first day of the week? They appear to be. Then they should allow us to be as confident that we observe the true seventh day; for the seventh day is the day before the first.

But God has pointed out the true seventh day, at certain periods of time, in a manner sufficiently plain to satisfy the most sceptical man who has any faith in divine revelation. At the close of the first week, God blessed the seventh day and sanctified it, because that in it he had rested. Pass down from creation 2500 years to the giving of the manna, [Ex. xvi,] and it will be seen that there the God of heaven pointed out the true seventh day. "Six days ye shall gather it; [the manna;] but on the seventh day, which is the Sabbath, there shall be none."

Now, pass down over a period of about 1600 years, to the First Advent. There the Son of God claims to be *Lord of the Sabbath*. It will be admitted that the Lord of the Sabbath knew when the day of the Sabbath came. If the true seventh day had been lost during that 1600 years, he most certainly would have corrected the error. As he corrected no such error, but kept the day then observed as the Sabbath, it is certain that the true numbering of the days of the week had been preserved during that 1600 years.

We would say to those who hold that the Sabbath is merely Jewish, that to admit that the true numbering of the days of the week was lost during that 1600 years, would reflect greatly upon the character of their Jewish Law-giver. It would charge him with giving the Jews the Sabbath law, with the penalty of death for its violation, then leaving them without means to retain the knowledge of the day!

From the period of the First Advent the true seventh day has been brought down to us with a certainty. The Jews and some Christians have continued its observance, and all agree as to the day on which it occurs. Mahomet selected the sixth day of the week as a Sabbath for his followers, which corresponds with the sixth day of the week as reckoned by Jews and Christians. And the great body of professed Christians have observed the first day of the week, which corresponds with the first day of the week, as reckoned by Jews and Mahometans.

Now have these three great divisions of the human family all made a mistake so that a day may have been lost or a day gained? If so, there was a time when the Jews to a man made this mistake

in reckoning the week; at the same time, and to a man, Christians made a mistake that precisely corresponded; and to crown the whole, the Mahometans made a mistake in the reckoning of the week that precisely corresponded to that of the Jews and Christians! "Believest thou all this?" If a mistake had been made, is it not absolutely certain that there would be a discrepancy somewhere? As there is no such discrepancy, is it not absolutely certain that no such mistake exists? We can hardly find it in our power to believe that the inhabitants of a single school-district could, at the same point of time, have made a mistake in the days of the week, and to heighten the wonder, every one make precisely the same mistake! But when we extend this simultaneous act to all the districts in a town, thence to all the towns in a county, thence to all the counties in a state, and thence to all the states in the Union, we have carried the matter almost an infinite distance beyond reason or credibility.

But all this is not so remarkable as the supposed mistake of Jews, Christians, Mahometans, and all nations! That these classes, each composed of many millions, not confined to any country, but scattered in every land under heaven, should all make a mistake—should all make the same mistake, and should all make the same mistake at the same time, and no individual of the number ever discover, or ever suspect that such a mistake had taken place, is an idea not only absolutely unreasonable and in the highest degree absurd, but it is positively beyond the power of those who would, to credit it.

The Second Advent—Its Practical Importance.

Some inquiry respecting the practical tendency of the Second Advent and its kindred doctrines, was promised in our last. This inquiry we might prosecute by an appeal to different sources of information. We might inquire directly of those who have been in the habit of preaching the doctrines, and be told that they have found them exceedingly powerful in stirring the hearts and bending the wills of men; but it would not, we presume, be generally thought safe to ground a conviction upon the experience of men who may be biased by an over-attachment to a favorite theory. The only proper course, therefore, is to appeal directly to the Word of God, and ascertain what practical use the writers of the Sacred Canon make of the future advent of Christ. If they frequently urge this doctrine as a ground of repentance, and as a motive for calling into exercise a variety of Christian graces and duties, then, as the Spirit cannot err in the adaptation of means to an end, we must admit its great practical importance.

Peter, when addressing the people in the temple, employed this doctrine as a motive to repentance. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." &c. (Acts iii, 19, 20.) St. Paul urges it as a threatening persuasive to love Christ,—"If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha," which, we are told, means, "let him be accursed; our Lord cometh." [1 Cor. xvi, 22.] He also urges it as a motive of love one to another; "The Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." [1 Thess. iii, 13.] Also as an incentive to the mortification of earthly lusts,—"When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members," &c. [Col. iii, 4, 5.] "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing, of the great God, and our Saviour Jesus Christ." [Ti. ii, 12-13.] In Phil. iii, 20, Paul links it very significantly with spirituality of mind,—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." For every condition, either in the Christian's or in the worldling's life,

this doctrine has a voice of warning, of encouragement, or of exultation. To the careless it utters the language of warning,—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." [Matt. xvi, 27.] To the trembling souls, it says, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John ii, 28.) To the dead sinner, it cries with startling emphasis, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Rev. xxii, 12.] In the mouth of the humble follower of Jesus, it has a language of triumph, like this, "We know that when He shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure. 1 John iii, 2, 3. Few Christian duties can be more important than watchfulness; and as a persuasive to this, the coming of Christ is often urged. Our Saviour, and Paul, and John often press it on the heart with this avowed end in view. We have not space to quote the passages; but the reader will be well rewarded by consulting in this connexion, Matt. xxiv, 42-44; xxv, 13; Luke xii, 35-37; Rev. xvi, 15; 1 Thess v, 4-6; Rev. xxii, 7. Let him consult 2 Thess. i, 4-7, and see with what skill and power this doctrine is employed for the purpose of begetting patience and long-suffering in the Christian heart. Hear the same writer in Hebrews x, 36, 37, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while and He that shall come will come, and will not tarry." Hear James, also, chapter v, 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." See likewise, 1 Pet. i, 6, 7; iv, 12, 13. The reader may also see it pressed as a motive to moderation and sobriety in Phil. iv, 5, and 1 Pet. i, 13; to ministerial fidelity and diligence in Matt. xxiv, 46; 1 Thess. ii, 19; 1 Tim. vi, 13, 14; 2 Tim. iv, 1, 2; 1 Pet. v, 1-4, and against uncharitable judgment in 1 Cor. iv, 5.

But in addition to the numerous passages thus brought under the notice of the reader, and showing the practical importance of this doctrine, there are others which attach to it a still higher degree of consequence, placing a love and "waiting for the coming of our Lord Jesus Christ," among the gifts of the Christian calling. Thus St. Paul, in writing to the Corinthians, thanks God that "they came behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. i, 7. Of the Thessalonians he says, "that they turned from idols, to serve the living and the true God, and to wait for his Son from heaven." 1 Thess. i, 9, 10. So also to the Philippians, "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Phil. iii, 20. Paul speaks of a "crown of righteousness which the Lord should give him at that day; and not to him only; but unto all them also that love his [Christ's] appearing." 2 Tim. iv, 8. And in Hebrews ix, 28, he says, "Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation."

Other passages might be brought forward; but let these suffice. The reader, we think, if he has never before given his attention to this subject, will be surprised at the frequency with which the writers of the New Testament employ the Second Advent as a motive to influence human conduct. And we would respectfully ask whether the style of presenting truth at the present day corresponds in general with the Divine pattern thus given in the sacred volume? Do we often hear men urged to repentance and newness of life by the awful consideration that the Son of Man is soon to come again, and that suddenly and unexpectedly, to destroy the wicked, and take vengeance on his enemies? Are the righteous, in the instructions of the

present day, frequently exhorted to love the appearing of our Lord Jesus Christ, and to long for, and hasten unto his coming? Alas! No. Other motives have been allowed to take the place of this, which the Spirit has so largely honored.—*Witness & Advocate.*

SEEK GRACE, NOT ECSTASY.—Think not that all is lost, when thy heart is not elevated with that sensible fervor which thou art always coveting. These raptures are allowed thee as sweet foretastes of heavenly bliss, but thou art yet too carnal to be capable of their constant enjoyment. Seek then growth in grace, rather than flights of ecstasy. While thou art in war, expect not the rest of peace; while combating, expect the feelings of combat. Thy principal concern is, to struggle against the motions of fallen nature, and the suggestions of evil spirits; and if thou doest this with faithful perseverance, thou wilt give true proof of that Christian fortitude which will be distinguished with the crown of victory.

COMMUNICATIONS.

From Bro. Phelps.

DEAR BRO. WHITE:—After four weeks absence, I have returned from a tour to the North and West of here, where I have visited several different neighborhoods in search of the jewels. Spent two weeks in one neighborhood, and lectured thirteen times, generally to full congregations. I baptized eight in the time, and about twenty are keeping the Sabbath of the Bible, and have embraced all the present truth as far as they understand it, and they are seeking diligently for more light and truth. They all meet together on the Sabbath-day. Others are inquiring for truth. I am to return that way again soon, and visit other places where I have had urgent calls to come and present the truth. I feel that there is no time to be lost; for the harvest truly is great but the laborers are few. My prayer is, that the Lord will send faithful laborers into the field, who will be self-sacrificing, and can suffer inconvenience, privation and trials, and have their names cast out as evil for the sake of the precious truth. Souls are perishing all around us for lack of the present truth. O what an account will Messengers have to give, while to them is committed the last notes of warning to a guilty world. O Lord who is sufficient for these things? What a consecration of all to God we need to make to prepare us for the work that is before us. Remember me, in your prayers.

Yours in patient waiting for deliverance, at the appearing of the Lord in the clouds of Heaven.

W. PHELPS.

Fort Atkinson, Wis., Apr. 18th, 1854.

From Bro. Lanier.

DEAR BRO. WHITE:—I feel a deep, and abiding interest in the cause of Christ, and the welfare of Zion, and sympathize with those that are trying to keep all of the commandments of God and the faith of Jesus, in their trials, and persecutions which they have to endure in this vain and wicked world, for the sake of the truth. I rejoice in God that there are those that are willing to sacrifice many of the comforts of this life rather than disobey the holy commandments of God.

I find by reading the communications from brethren and sisters in the *Review*, that many of them are keeping God's Holy Sabbath all alone, as it were, and have not the privilege of meeting with those of like precious faith for social and divine worship, and mingling their voices together in prayer and praise, are surrounded by those that are obeying the doctrines and commandments of men rather than Him that never speak amiss, and who has said that the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, &c; who rested the seventh day from all the work which he had made and blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. Not only will they disobey God themselves by keeping a man-made Sabbath, but will make derision of, and point the finger of scorn at, and even persecute those who are trying to obey God; and this is done by those who profess to be followers of the meek and lowly Jesus. Dear Friends, we must expect to suffer persecution a little longer. They that fear the Lord, must endure persecutions and trials while in this present evil world, for it will be those that have washed their robes, and come up through great tribulation, that will possess the goodly land. We must remember that Jesus suffered and died for our redemption and has gone to prepare a place for all those that love him and keep all his commandments; and his commandments are not grievous.

I learn from sister Morton of Fredonia, who com-

menced keeping the Sabbath about one year ago, that there is much opposition to the truth in that place; so much so that she has found it necessary to leave her home and friends and kindred that are near to her by those ties of affection that bind the heart of parents to children and children to parents, and come here among strangers where she can find employment and have the privilege of keeping the Sabbath of the Lord. She depends on teaching for a living; and they would not employ her at home after she embraced the Sabbath. These are some of the trials that those are called to endure who embrace the truth as it is in Jesus, who has said, Except a man leave Father and Mother, &c., he cannot be my disciple. May the Lord bless and preserve all those that are trying to keep all the commandments of God and the faith of Jesus. May we all remember that these light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory. Let us therefore with patience run the race that is before us looking unto Jesus the author and finisher of our faith. Yes let us look unto Jesus. How sweet the name of Jesus sounds in a believer's ear. By and by we shall see him. We are waiting for him. Signs portends that he will soon appear with all his holy angels; and this is our joy and crown of rejoicing that we shall be in the presence of the Lord Jesus Christ at his coming, if we are on our watch-tower. We must watch and pray; for the day of the Lord so cometh as a thief in the night. Therefore let us not sleep as do others but let us watch and be sober; for they that sleep, sleep in the night and they that be drunken, are drunken in the night; but let us who are of the day, be sober putting on the breastplate of faith and love; and for an helmet, the hope of salvation; so that whether we wake or sleep, we should live together with him. Let us not therefore cast away our confidence which hath great recompense of reward, but be patient; and establish our hearts; for the coming of the Lord draweth nigh. But who shall abide the day of his coming, who shall be able to stand. It is those who have oil in their vessels, and their lamps trimmed and burning that will go in to the marriage supper of the Lamb. May the Lord direct our hearts into the love of God, and in the patient waiting for Christ.

Yours hoping for the kingdom.

EVERY LANPHEAR.

Nile, Allegany Co., N. Y., Apr. 17th, 1854.

SPIRITUALISM.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily [Private Circles,] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1.

"When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit," &c. Chap. xviii, 2.

"Whose [Christ's] coming is after [immediately following] the working of satan with all power, and signs and lying wonders." 2 Thess. ii, 9.

"And shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt xxiv, 24.

BLACK HAWK AGAINST MORSE AND BAINE.

ON Monday, the 3d inst., a fact occurred which furnishes another beautiful illustration of the ability of departed human Spirits to act as *couriers*. Our informant, who was a disinterested witness, was at the rooms of Messrs. Whitney and Conklin, between the hours of eleven and twelve o'clock, A. M. on the day mentioned; Mr. Conklin was in Washington, D. C., and it became necessary to notify him immediately that his child was dangerously ill. Mr. Whitney entered the room with a slip paper, on which he had written in substance the following: "Say to Mr. Conklin that his child is very sick, and may not recover." Placing the paper on the table, with his hand on it, he inquired if any spirit would take that message to Mr. Conklin, whereupon it was signified that Black Hawk would convey the same to Washington. In about an hour and a half a dispatch was received by magnetic telegraph from Mr. Conklin, desiring to know how his child was! The next train of cars from the South brought Mr. Conklin himself. On his arrival he was met by Mr. Farnsworth, who being familiar with the circumstances above related, and knowing that Mr. C. had not yet seen his friends in this city, questioned him respecting the cause of his unexpected return, when Mr. C. proceeded to inform him that a Spirit, purporting to be George Fox, came to him, while he was sitting in his room on Pennsylvania Avenue, and said that the chief, Black Hawk, had just brought information of the dangerous illness of his (the medium's) child.

The one and a half hours which intervened between the alleged departure of the Spirit from 553 Broadway, and the receipt of the communication over the wire, must have been chiefly taken up in carrying Mr. Conklin's dispatch to the telegraph office in Washington, which can not be much less than half a mile from his rooms, and in delivering the same at 553 Broadway, which must be at least one mile from the office of the magnetic telegraph in this city.

CONTROLLED IN SPIKE OF HERSELF.—At a late Conference at this Office, Mr. ——— related an account of some boisterous spiritual manifestations which had recently occurred, at the close of which a medium who was present, but who had

till then been left comparatively undisturbed, declared that she would not submit to be controlled by Spirits who would exhibit so much violence, but would promptly send them from her presence. Scarcely had she uttered this declaration when she was seized by an uncontrollable influence and made to pick up the table and smash it upon the floor with so much violence as to break it to pieces. This may have been a very satisfactory demonstration of the presence of an invisible and powerful agent outside of the medium, but whether it is desirable for a medium to be in a state which will admit that kind of an infringement upon her moral liberties, is a question which would, perhaps, be answered differently by different individuals.—*Spiritual Telegraph*.

FOREIGN NEWS.

PROGRESS OF THE WAR.—No battle yet in the Baltic. The Russians are dismantling their fortresses on the island of Aland. Napier's fleet is still at Kioga Bay. Napier has issued the following address to the fleet:

"Lads: War is declared! We are to meet a bold and numerous enemy! Should they offer us battle, you know how to dispose of them! Should they remain in port we must try to get at them!

Success depends upon the quickness and precision of your fire! Lads, sharpen your outlasses and the day is your own!"

The allied fleets have entered the Black Sea, to effect a movement in conjunction with Omer Pasha. The fleets have steered for Varna.

The Empress and Russian Court are to be removed to Moscow as soon as hostilities commence in the Baltic.

It is confirmed that the Russians have crossed the Danube into Dobrudja. They are razing all the forts; but their general considered his situation so critical, that after crossing he immediately demanded re-enforcements from Bessarabia, Odessa, and even from Sevastopol. The Turks are falling back in good order upon Trajan's Wall.

The report is also confirmed that the Turks have beaten Gen. Ushakoff in Bessarabia, and forced him to fall back. At a point between Nicopolis and Rasthuck, the Turks have also crossed the Danube.

The English and French Governments have entirely rejected the proposals of the Czar, founded upon his letter to the King of Prussia, and brought by Prince George of Mecklenburg Strelitz.

The important announcement has been received of a violation of Serbian Territory, by the Russians at Raderjevat.

Austria appears to be acting more in unison with the Western Powers, while Prussia leans more to Russia, although temporizing with both parties.

On the 9th the protocol re-defining the integrity of the Ottoman Territory was signed at Vienna by the Four Powers, including Prussia, but simultaneously therewith Prussia introduced into her mutual alliance treaty with Austria, conditions and limitations which would render the treaty a dead letter, and which Austria consequently refuses to accept. The military arrangements arising out of the proposed treaty have been referred to a Commission presided over by the Prince of Prussia.

Hanover sides with the Western Powers. All the minor German States, except Bavaria, do likewise, and will support Austria in forcing Prussia to declare herself, should the subject come before the Federal Diet.

The *Independence* *Delge* announces positively that a treaty of permanent alliance—offensive and defensive—had just been signed between France and England, independently of the treaties of the present war.

All Greeks who will not place themselves under the exclusive protection of the Porte, have been ordered by the Turkish Government to leave the Turkish territory within 15 days from March 30.

This expulsion, it is said, was determined on by the Porte contrary to the advice of the representatives of the Four Powers.

THE BALTIC, Apr. 12.—Admiral Napier left Kioga Bay for Gothland, the report having been circulated that some of the Russian ports were opened, and that a Russian squadron was off Faroe. Also it is reported that three American ships are somewhere in the Baltic, with stores for Russia, and an English steamer was dispatched after them.

All the allied fleet, excepting the *Charlemagne* steamer, were at Varna Bay on the 26th of March. Eight French line-of-battle ships and six steamers anchored east of Varna, and further east were ten English line-of-battle ships and six steamers.

All the marines of the fleets were to land to protect Varna.

Admiral Dundas had signalled his cruisers to take, burn and destroy everything. His fleets were in communication with the Turkish land force.

Prince Pashkiewitch arrived at Buchare t, Apr. 5.

March 30 an important sally was made from Kalafat, and a sanguinary encounter of four hours' duration took place. The Russians were routed and were pursued for a considerable distance.

From March 30th to April 2d, there were engagements of greater or less severity.

It was reported that an important battle was fought near Kassova, from the 2d to the 4th of April, but the result was not stated. The Cyclops British warsteamer arrived at Malta on the 7th with important news. The Turks purposely left a free passage for the Russians to Hirsova, and then attacked them in the rear. After a hard fight one half of the Russians were cut to pieces, and the remainder retired across the Danube. No date is given.

The Turks had evacuated the fortress of Czernavoda, in the Dobrudscha, which was shelled by the Russians.

It was further stated, without date, that 30,000 Russians had crossed at Galatch, without opposition. The accounts of these occurrences are very confused.

From Malta, the 7th, it is stated that an English brig from the Danube, and the steamer *Crescent*, which was towing it, were fired into by the Russians. Another English brig, name unknown, laden with grain, was sunk by the Russian batteries on the Danube.

Gen. Canrobert, with 3,000 French troops, arrived at Constantinople, Apr. 3.

The declaration of war by France and England caused immense enthusiasm in Turkey.

St Petersburg was illuminated, and a Te Deum sung in honor of the passage of the Danube.

GREEK INSURRECTION.—Accounts from Jajina of the 3d, announce that the Greek insurgents had been repulsed, and Armiro had been surrendered. Turkish re-inforcements had arrived at Treseva and Bola. The insurrection makes no progress. An Austrian note of remonstrance had been forwarded to Athens, holding the Greek Government liable for all mischief arising from the insurrection.

An insurrection had broken out at Bassin, in India. The Electric Telegraphs were progressing rapidly there.

LATER.—The relations between Austria and Russia were daily becoming more distant.

It was thought that Austria had proposed to Prussia a Germanic ultimatum, demanding the evacuation of the Danubian Principalities by Russia.

Advices from Odessa of Apr. 6, state that Omer Pasha has received instructions from Constantinople, to undertake no important operations until the arrival of the allied forces.

The English and French declarations of war were read to the troops at Kalafat on the 6th, and received with tremendous applause.

Accounts from Varna to Apr. 1, state that the British squadron, having landed the Turkish troops, proceeded in the direction of Sevastopol.

A large number of the English troops at Malta, had sailed in steamers for Constantinople.

A dispatch from Malta of Apr. 9, says, that it was reported at Constantinople that the Russians had been driven across the Danube.

Accounts from Copenhagen state that the Danish Minister of War had resigned, and that the naval armaments were on a larger scale than neutrality seemed to require.

☞ We have recently enjoyed interesting seasons with the Brethren at Orangeport, Oloott and Barre. We formed a happy acquaintance with several brethren we had never before seen. We think of visiting them again in a few months.

Appointments.

PROVIDENCE permitting we will hold meetings as follows: Milan, O., May 5th, at 2 o'clock P. M., and hold over Sabbath and First-day.

Jackson, Mich., the 11th, at 5 o'clock P. M.

Sylvan, the 12th, at 2 o'clock P. M., and hold over Sabbath and First-day.

Locke the 19th, at 2 o'clock P. M., and hold over Sabbath and First-day.

Appointments will be given for Wisconsin as soon as we hear from the brethren there. Ed.

Western Tour.

It is expected that there will be a general rally of the faithful to the Conferences in Sylvan and Locke. Bro. Loughborough designs to accompany us from Milan, to attend these Conferences with us.

Would it not be well for the scattered brethren to come together something on the plan of a Camp-meeting, bringing a trunk of provisions, and a few bed-clothes.

☞ We shall be prepared to supply our friends with publications at the Conferences in Ohio, Michigan and Wisconsin. We hope they will be able to come to these meetings prepared to supply themselves with publications, and to help us in the expenses of the REVIEW.

Letters.

L. Barrows, J. N. Loughborough, E. Nichols, H. Lillis, J. Byington, M. Steere, J. S. C., B. Harris, J. N. Andrews, L. R. Chapel, S. W. Rhodes 2, J. Miraele, J. Lindsey, E. Miller Jr., B. Clark, J. W. Marsh, T. Brown, D. B. Wyatt.

Receipts.

E. R. Seaman, A. Friend, F. Baldwin, M. Adderton, R. D. Cushing, W. Holden, J. Slauson, R. Gorsline, Sr. Rogers, J. Peaslee, H. P. Elliot, L. Lockwood, K. S. Pettibone, each \$1. D. W. Cartwright, N. Denison, W. Phillips, E. E. Hammond, E. Goodwin, each \$2. E. Boyers, J. Place, each \$3. C. C. Bodley \$4. A Pilgrim and Stranger, R. G. Lockwood, C. B. Preston, each \$5.

J. Greaves, A. J. Richmond, A. Hazeltine, D. Aldrich J. Aldrich, Jane Demarest, each \$1.50. L. Bean, \$0.60. B. R. Walworth, H. Aldrich, S. J. Gardner, each \$0.50.—\$39.84 behind on the REVIEW.

For J. N. A.—E. Boyers, S. Bryant, each \$1.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

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

JOSEPH BATES, J. N. ANDREWS, JOSEPH BAKER,
Publishing Committee.

JAMES WHITE, Editor.

TERMS—We make no charges. Those who wish to pay only the cost of one copy of the REVIEW, (as some choose to do,) may pay \$1.50 a year. Canada subscribers, \$1.75, when the postage is pre-paid.

That we may be able to send the REVIEW to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

☞ All communications, orders, and remittances should be addressed to JAMES WHITE Rochester, N. Y. 109 Monroe Street, (post-paid.)