

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. IV.

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No 11.

THE DESIRE.

DANIEL'S wisdom may I know,
Stephen's faith and patience show;
John's divine communion feel,
Moses' meekness, Joshua's zeal.
Run like the unwearied Paul,
Win the race, and conquer all.

Mary's love may I possess,
Lydia's tender-heartedness,
Peter's ardent spirit feel,
James' faith, by works, reveal.
Like young Timothy, may I,
Every sinful passion fly.

Job's submission let me know,
David's true devotion show.
Samuel's call, O, may I hear,
Lazarus' happy portion share.
Let Isaiah's hallowed fire,
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valiant steadfast care
Joseph's purity impart,
Isaac's meditating heart.
Abraham's friendship, let me prove,
Faithful to the God I love.

Most of all, may I pursue,
That example Jesus drew;
In my life and conduct show
How he lived and died below.
Day by day through grace bestowed,
Imitate my dearest Lord.

Then shall I those worthies meet;
With them bow at Jesus' feet.
With them praise the God I love;
With them share the joys above.
With them range the blissful shore:
Meet them all, to part no more.

THE TRUE INHERITANCE OF THE SAINTS.

"Blessed are the meek: for they shall inherit the earth."
Matt. v. 5.

So says the dear Saviour, and so said the Holy Spirit by the sweet psalmist in Israel. Ps. xxxvii, 11. This then is a promise of God, given by his Spirit, and ratified by his Son Jesus Christ. Who then will say, this promise will never be consummated? Many, my kind reader, have said what is tantamount to a denial of this promise, or to an unbelief in its fulfilment.

The kings of the earth have opposed it, and will as long as the devil is prince of the power of the air, and ruler over the children of disobedience in the earth. The great men and mighty men of the earth, have, and will oppose this glorious promise, so long as the world is governed by physical force, and war, rapine, and lust are the instruments of power. The proud clergy will oppose this good promise, as long as they seek to please men, to lord it over the heritage of God, to obtain notoriety over their fellows; or to gratify their lust by sanctimonious names or titles, which our Saviour forbade his followers to receive, or wear.

All impenitents will oppose it, so long as they possess reason or judgment: for they well know if none but the meek should inherit the earth, they themselves must be thrust out: and this is the very reason why a certain class of men never quote this text to prove universal salvation; because their reason tells them that shame would mantle their cheek with a blush, to claim this appellation for all men.

Then let me discuss my subject in the following order:

I. *I will inquire, Who are the meek?*

II. *What earth is promised as their inheritance? And when, and how, this blessing will be accomplished?*

I. *Who are the meek?* They are not the proud Pharisees, who think themselves better than others; for this would be a contradiction of terms.—To say a proud man is a meek man, would be putting evil for good, and I should meet with the word pronounced by the prophet Isaiah. (Chap. v, 20.) "Wo unto them that say concerning evil, it is good." And the wise man says, Prov. xvi, 5, "Every one that is proud in heart, is an abomination to the Lord." It cannot be a bigoted man; for the prophet has pronounced a solemn wo against all such. Isa. v, 21: "Wo unto them that are wise in their own eyes, and prudent in their own sight."

It cannot be to those who are seeking honor of men, or one of another; for Christ says of such, "But I know you, that ye have not the love of God in you." It cannot be those who are fond of titles, love the uppermost rooms at feasts, chief seats in the assemblies, greetings in the markets, and to be called of men, Doctor, Doctor, or Rabbi, Rabbi; for Jesus says of the like, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" Matt. xxiii, 1-23. Who then can it be? you may inquire; for there is no sect in Christendom, at the present day, but are seeking for the honors and emoluments of the world. I acknowledge your charge is apparently just, but not universally true. As it respects the leaders and most active men, as the world would judge, in all the sects of Christendom, I fear your objection would hold good in the main; and the reason is plain: meekness is modesty; it "vaunteth not itself, is not puffed up;" and, of course, in the bustle of the present day, meekness would not be found in the world's first ranks. It is only in a time of severe trial, or great persecution, that you will discover the meek man in the front rank; and then he "doth not behave unseemly, seeketh not his own, is not easily provoked, thinketh no evil."

Therefore, not many mighty, nor many noble, or rich, will be found in the company of the meek, in such a time as this. Yet God has reserved, in my opinion, more than seven thousand, who have not bowed the knee to Baal, (the god of honor).—But, who are the meek? I answer, Christ was meek, as he tells us: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls."—Again; "Behold thy king cometh unto thee, meek," &c. Christ, also, has the same promise from the Father, [Ps. ii, 8,] "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The children, which are born of the Spirit of God, are meek, because they possess the same spirit which was in Christ. Isa. xxix, 19.—"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Those who are given to Christ by the Father, are called the meek. Ps. xxii, 26, 30, 31. "The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Those who obey the commandments of God. Ps. xxv, 9, 10. "The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and

his testimonies." Those who obtain salvation through faith, and are saved from wrath in the day of the Lord's vengeance. Ps. lxxvi, 9.—"When God arose to judgment, to save all the meek of the earth." In one word, the meek are penitent, humble followers of Christ—obedient in word and doctrine—lovers of truth and righteousness, of a contrite spirit, a broken heart, and a reconciled mind to God; a poor and a persecuted people, hated by the world, despised of men, but chosen of God, and precious.

And now, my friend, where shall we go to find such a people as this? There is a people somewhere on the earth that will answer to the description of character given by our blessed Master in Matt. v, 3-12, inclusive, or the promise of God would be of no effect. What sect or denomination shall we visit, to find a people of this description? Let us go to the Baptist—a sect to which the writer belongs. What do we see? A people "*poor in spirit*?"—If so, they are making great efforts not to remain so much longer; for they are seeking anxiously for a good share of worldly goods and popular applause, and are very successful in their calling, in those things, Do they "*mourn*?" Yes, for the want of more riches and honors of this world. Are they "*meek*?" Many of them would blush to claim that appellation. Do they "*hunger and thirst after righteousness*?" I fear many of us are hungering and thirsting after the wisdom of the world, and to favor tyrants and slaveholders, more than to seek righteousness and truth. Will they show mercy? Not if you differ with them in the least article of their creed, or oppose the least of their popular schemes of the present day. But are they not pure in heart? Dare they claim this grace? No; unless a man can claim it, while his heart is full of self-love, a love of the world, and pride, avariciousness and covetousness. Surely you will give them some praise as a sect. Are they not peace-makers; and may they not be called the children of God? They make no peace with one another, nor with other sects, if they cross their path. They plead for, and support war as a sect; and I would be very thankful to know in what sense they can be called peace-makers at the present day. Are they not "*persecuted for righteousness' sake*?"—If they are, then to be persecuted, is not what I have supposed persecution meant: but this, as a sect, they will not, dare not claim.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." May they not claim this blessing as a sect? Where is the world saying all manner of evil against the Baptists? If we should claim this, the world would have reason to call us liars.

To what sect shall we go, where we may find the meek? To Presbyterians? No, no, say all the other sects, they cannot be the meek; for they are much more anxious to obtain good names from men, and honors of the world. Yes, yes, none seek for these things more. They cannot be the meek. And if we should give them the preference, still there is a difficulty, we cannot well surmount;—there are two parties there; and until they make peace, we could not call them meek; I refer to the old school, and the new school.

Where shall we find the meek? for they must inherit the earth. Shall we find them in the Church of England? Methinks I hear a rush, and all the other sects cry out, at once, no, no. Why, what's the matter now? Shame, shame, to call them meek. They do not even pretend to have their members all born of the Spirit; and if pride,

if this 'laying by in store' was not a gathering, a collection of money by the church for the poor saints, no such collection was taken, and Paul forbade it and commanded each individual to lay up for himself on the first day all that he had made the previous week? No; the meaning is obvious: the churches in those places were accustomed to meet on the first day of the week, and Paul directed them to make their collections for the poor saints at Jerusalem at their meetings on that day, so that the money would be ready for him to take when he should come and apply it to the object for which it had been contributed."

Before presenting the words of the *Review* to which you refer, a brief statement may be to the point:

1. Instead of referring to the language of the *Review* that "this laying by in store" was by "each one at his own home," Why did you not dare to introduce and explain the language of Paul that settles this point? He says expressly, "Upon the first day of the week let every one of you LAY BY HIM in store, as God hath prospered him, that there be no gatherings when I come." This language is explicit, and is exactly the reverse of placing what they had to give in one common stock. Those who should thus, from week to week, lay by themselves, would have their bounty ready at the coming of Paul.

2. Even the Doway (Romish) Bible is explicit on this: "On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the gatherings be not then to be made."

3. Sometime since I attended an Advent meeting, where a public collection was taken. As the hat was passed round and each threw in what he saw fit, the following question proposed itself: Are "each one" of these persons "LAYING BY HIM" in store, or are they doing exactly the reverse of this? I submit the question to yourself for an answer.

4. Your remark that if the *Review* is correct, Paul forbade the collecting of money for the poor saints, and commanded each to lay up for himself, is utterly destitute of foundation in truth, as the words of the *Review* will show. They are as follows:

"The text quoted above [1 Cor. xvi, 2] does not, to be sure, prove that the people might not have gone to meeting AFTER every one had laid by him in store, though it does not even intimate any thing of the kind, but it does prove that at the time when this injunction, every one of you lay by him in store, as God hath prospered him, should be obeyed, each must be at his own home!! Having done this they could, when Paul should come, each take to him what they had gathered, as easily as we can take our Bibles with us to meeting. There would be nothing ostentatious about this manner of acting. Public contributions were forbidden by our Lord. Matt. vi. 3, 4. 'But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.' Paul did not contradict this injunction of our Lord, nor does he even seem so to do. (We would commend the direction of Paul to conscientious observers of the fourth commandment.) 'Thus easily,' as J. B. Cook remarks, 'is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's Sabbath flag.'

This uses up all the inferences presented by C. with which to construct a first-day institution out of apostolic 'preference.' If C. be still bent on doing this, we now suggest that 'the successor to the chief Apostle' can furnish any amount of evidence desired. ('The Catholic church commands all her children to keep the Sunday, and the festivals of the saints.')—'The Sabbath of the Elders rests(?) upon a rolling pebble; the Sabbath of Jehovah rests upon a solid rock. They are now submitted for choice. 1 Kings xviii, 21.'

And now in conclusion, May I not be allowed to invite you to throw away, entirely and for ever, this "rag of the Mother of harlots," and to embrace and delight in the Sabbath of Jehovah, which he hallowed for man at Creation?

J. N. ANDREWS.

Port Byron, Cayuga Co., N. Y., June, '52.

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, JUNE 24, 1852.

BABYLON.

In our last we gave some reasons for believing that the nominal churches of the present day are the Babylon of Rev. xiv, 8; xviii, 2, and that her fall is a moral change, and not her final destruction. We now design to point out that fall, and show that Rev. xiv, 8 and xviii, 1-4, do not represent one and the same message, but that Chap. xiv, 8 applies in the past, and that the message of Chap. xviii, 1-4 is yet to be given.

The second angel of Rev. xiv, merely announces the fall of Babylon, while the angel of Chap. xviii, "having great power," not only declares her fall, but also the fact of her becoming "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," after her fall.—The fact that she is thus filled with corruption, after her fall, is sufficient proof that her fall is merely a moral change for the worse, and not her final destruction.

We have only to compare the present condition of the churches with their state of spirituality ten years since, to see that a change has come over them. This no candid person will deny who has had any connection with, or knowledge of them.

Look back but ten years, and there you will see many powerful revivalists traveling from city to city and from town to town, laboring with their might for the conversion of sinners, laying the gospel axe at the root of the tree, according to what light they had, and God blessing their labors with the conversion of thousands. Where are those revivalists now? Answer: They are, perhaps, settled pastors of churches, and preach year after year without seeing one real conversion.—Or, it may be that they have entered business for a livelihood or wealth. This we do know, that an entire change has taken place relative to them.

Just take a view of the efforts put forth by the different sects, ten years since, for the conversion of perishing sinners. Protracted meetings were held by them for days and weeks in succession. The most spiritual ministers were obtained to preach, even if they were not educated and popular. A minister filled with the Holy Ghost, one that would arouse the people, was what was wanted then. The traveler, journeying the distance of fifty miles, at the season of the year when such meetings were most common, might pass five or six places of worship crowded by hundreds anxiously seeking the Lord.—Prayer-meetings held in almost every neighborhood, and in many places, almost or quite every evening in the week.—Not only ministers, but many of the most active members of the churches, visited from place to place, and from house to house, doing what they could to save souls. The voice of prayer was heard almost everywhere. It was heard not only from the house of worship and the family circle, but shops, barns and groves resounded with earnest petitions from those who hungered and thirsted for righteousness.

Ministers preached with simplicity and power, old saints wept and poured forth the fullness of their souls like young converts, while those who had just tasted the love of Jesus sweetly spoke forth his praise.

Now compare these facts with the present state of things.—Protracted meetings are seldom held, and when they are held, no one reports that much, (if anything,) is accomplished.—And whatever excitement is raised, it generally dies away so very soon that it proves itself to be human excitement, and not the work of Holy Ghost. Many that were the most successful reformation preachers have given up preaching.—Prayer-meetings seldom held, and then but very few to attend them. Family altars broken down, and the voice of prayer seldom heard only by the minister at church. In fact, religion has become a mere form with the churches of the day, destitute of vital godliness. It has ceased to be an every-day matter, being confined almost entirely to Sunday. And if the soul-damning sin of pride can be found on the face of the earth, it may be seen in the display of Sunday worship.

Those who will look at these facts in their true light will agree with us that the churches have fallen. Most of their own members will acknowledge this, though they know not the cause. This is all we contend for, relative to the fall of Babylon, that it is a fall from a measure of spirituality, to a state of lifeless formality. Having a form of godliness, but destitute of the Holy Spirit.

Mark this: We do not take the ground that the churches became Babylon by falling, but, while divided by their different creeds, holding such a confusion of doctrines, having separate interests, and united with the world, they were always worthy of the name Babylon. God has had people there, and has ever blest the labors of the spiritual and humble though in Babylon. This fact does not prove that the "mixture or confusion" of the churches is according to the gospel, or that they are not Babylon.

The correct view of the events represented by the angels of

Rev. xiv, will help to an understanding of the cause of this change in the churches. The angel with the everlasting gospel, proclaiming the hour [period] of the judgment come, delivers his message to these churches, but they reject it. The message being from heaven, the rejection of it grieves away from them the Holy Spirit, and they are left in their present fallen condition.

Here let it be understood that the whole Advent body once applied this angel as we now do; but to get rid of other truths which naturally follow from this position, some carry the angels of Rev. xiv back hundreds of years, while others carry them forward into the age to come, after the Lord comes.—But the proclamation of the Advent in our day being a perfect fulfillment of this angel's message in all its parts, we are satisfied to still believe, on this point, as the whole body once believed.

"We would have healed Babylon," says the Prophet, "but she would not be healed." Jer. li, 9. Read the whole chapter. The medicine designed for her cure was the first angel's message of Rev. xiv. But as she refused this, the only thing that could heal her of her confusion of sectarianism, and love of the world, she has fallen. As proof that the Advent message was just calculated to heal Babylon, see its effects upon those who received it. Ministers and people, from all the different denominations, who embraced the Advent faith, laid aside their different tenets, and united perfectly on the great, important truth of the Advent, and thus they formed the Philadelphia church, the church of Brotherly Love.

God's people, who joyfully received this message from heaven, were many of them in the churches. Their testimony on the Advent was not received, and while thus bound, longing and struggling for freedom, the second angel, saying, "Babylon is fallen, is fallen," was heard by them. They then saw the condition of these churches, that they were Babylon, and that they had fallen, and thousands burst the cords that bound them to the sects, and they were free to rejoice in the blessed hope. About this time fasts were proclaimed in many of the churches for the return of the Holy Spirit, but we have never heard, neither have we reason to believe, that it ever returned.

We give the following which we copy from the *Voice of Truth* of September, 1844, which gives some idea of the alarm some felt on account of the sudden departure of the Holy Spirit, from which they have since recovered, and have fallen into a perpetual sleep.

"A late number of the Congregational Journal remarks as follows:

"CHURCH OF THE REV. ALBERT BARNES.—At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath schools, stated, that he had been in the ministry, for twenty years, and never, till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness.—Thus it is with all denominations.'

'Thus it is with all denominations;' and will they deny the charge? Let them speak for themselves.'

'The Puritan (Orthodox) of this city, (Boston) not long since informed its readers that there had not been known such a state of coldness for some twenty years. Zion's Herald made a similar statement, and endeavored to fix the blame upon 'Millerism;' and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont Baptist (Mr. Colver's) church, the failure was ascribed to the same cause.'—*Ad. Herald.*

'The Christian Palladium for May 15th speaks in the following mournful strains:'

'In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings?'

'It is but a few passing months since the whole extent of our wide spread country, rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?'

The following is from the *Circleville, Ohio, Religious Telescope*, which we copy from the *Voice of Truth* for January, 1845.

"GREAT SPIRITUAL DEARTH.—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great

But it is evident that God will cleanse the world by fire, before he reigns with his saints, or the meek, on earth. See Matt. iii, 12: "Whose fan is in his hand, and he will thoroughly purge his floor, (the earth,) and gather his wheat (children of the kingdom) into the garner: (New Jerusalem:) but he will burn up the chaff (the wicked) with unquenchable fire." This is evidently the same burning day that Peter describes as at the coming of Christ. 2 Peter iii, 10-12: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, (or men of the earth,) and the works therein, shall be burnt up." Not the globe; for if Peter had meant the globe, there would have been no propriety in mentioning the works in the globe, after the globe itself was burnt. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

The meek are not yet the inheritors of the earth; for it is the present inhabitants that are commanded to be "looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." The elements of the earth are air, fire and water; these will be so overpowered by fire, as to melt with fervent heat. As water once overpowered the earth, and destroyed all living from the face of it, except those who were prepared for it; so will fire overpower the earth, and burn up all living, that have not the "form of the fourth" with them. And after that, the heavens and earth will be new as they were after the flood. And the meek will inherit the earth forever. One more evidence I will bring, that the wicked must be cut off from the earth before the meek shall inherit it. Ps. xxxvii, 10, 11: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." In this passage, we are clearly taught that when the meek inherit the earth, there will be no wicked on the earth. Then this must be after Christ's coming; for Paul tells us, [2 Thess. ii, 8,] "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

So it will be impossible to find any time between now and the coming of Christ, but there will be wicked on the earth; and afterwards, you shall diligently search for his place on earth, and it cannot be found. Where then is the temporal millennium? Or where shall we find the unconverted Jew or wicked heathen in this reign of the meek? for thou shalt diligently consider his place and it shall not be. Again; Ps. xxxvii, 22: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."—Blessed are the meek, says the dear Saviour.—Again, verse 34: "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."—What shall we see? We shall see the meek inherit the land, when the wicked are cut off. And when shall that be? Paul says, "Whom the Lord shall destroy by the brightness of his coming."—David says, [verse 38,] "But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Christ tells us, [Matt. xiii, 30,] "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

How exactly all the Scriptures harmonize in this view of our subject! And take any other view, and difficulties meet us in every step. I would ask, why are men so loath to look at our subject? And why do the dear servants of Christ put off the examination of this subject until it will be forever too late? I adjure you, as you love my Master, as you love souls, as you love truth, examine these precious promises. If I am correct, you certainly must see that the doctrine of a temporal millenni-

um, or of the Jew's return, are and will be the cause of sinking thousands to endless ruin. I know you preach immediate repentance, and I thank you; may God bless you in so doing: but you know the human heart is as prone to put off repentance, as it is death; and you are well aware that some of our neighbors and friends reject every motive you can place before them concerning duty, or death. They mean to repent before they die; they expect to die, but not now. Therefore they are not ready to repent or die. Now, say you, preach as Paul did, a judgment to come. Poh! say they; you need not try to alarm us with that stale doctrine: you say that we must have a thousand years yet, before the judgment; or the Jews must return, and build old Jerusalem again; or Christ must come and live on the earth a thousand years before he destroys the wicked.

These are so many shields to ward off present necessity, and they become to the poor, blind sinner, peace and safety, although you design it not. Yet if it should be false, think, my dear brethren, do think, what awful consequences will actually follow. It can do you no harm to examine; truth is what you want; you want no error—it will do no good.

A certain impenitent man, in a place where I was giving a course of lectures, went to the minister of the place, and enquired of him what he thought of Mr. Miller's lectures, and especially concerning the thousand years' millennium before Christ would come. The minister answered him, by saying, "Mr. Miller has taken away my millennium, root and branch." "Well, do you not suppose the Jews must return and be converted?" "I have also been shaken from that belief," said the minister. He said the poor man dropped his head, turned pale, and after a moment's reflection, observed, "then Mr. Miller may be right, and I am gone." May you, my dear reader, find as honest a minister as the one I have just mentioned; and if you are in a lost condition, may you cry to God, "I am gone," and find one to help when you shall be in deep trouble. Amen.—*Second Advent Library*, No. 6, 1842.

"THE SPIRITS IN SYRIA.—The Sheik Bechir is a personage of acquirements; he has a store of history and literature; his conversation is superior to that of his country-men, and he has, to complete the superiority, the fame of a wonder-worker, and the advantage of interview with the spirits of another world! Who can resist such proofs of power as these? He will place a jug between the hands of two persons sitting opposite to each other, which, on the recital of certain passages taken indiscriminately from the Koran and the Psalms of David, will move spontaneously around, to the astonishment of all beholders." "A stick, at his bidding will move unaided from one end of a room to the other: A New Testament suspended from a key by a string, will turn violently around of itself! An egg boiling in the saucepan will be made to spring suddenly out of the water, and be carried to a considerable distance! A double-locked door will unlock itself! But the following trick seems to us the strangest of all. On two earthen jars being placed in opposite corners of a room, one empty and the other filled with water, the empty jar, on the recital of certain passages, will move across the room—the full jar will of itself pour its contents into the empty one, which will return to the place whence it came!"—*Churchill's Mount Lebanon*.

TRIALS.—"Think it not strange concerning the fiery trial which is to try you."—Peter.

Many are inclined to wonder at the severe trials which they encounter. Let them listen to Rev. J. Newton:

"A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheelwork withinside would be unnoticed and unknown, without something to put it in motion without. Nor would our graces grow, unless they were called into exercise; the trials and difficulties we meet with not only prove, but also strengthen the graces of the Spirit. If a person were always to sit still,

without making use of his legs or arms, he would probably soon lose the power of moving his limbs at all; but by walking and working, he becomes strong and active."

[The following letter was published some time since in Tract form, but as there are many who have of late embraced the truth who have never seen it, they will be interested in perusing it.]

A Letter to the Disciples of the Lord.

BY ROSWELL F. COTTRELL.

DEAR BRETHREN:—The subject on which I address you is truly important. It is a subject involving a part of our duty to God—a subject on which all lovers of the truth should be agreed. Either myself or you are in the habit, through ignorance, of sinning against our Creator every week we live. It was long held, that the seventh day of the week was the Sabbath, from the creation of the world to the resurrection of Christ; after which the first day was the Sabbath to the end of the world. At length the advocates of this doctrine discovered that it could not be maintained from the scriptures. What was to be done? To return to the Bible Sabbath, would be too humiliating; and all christendom would be against them. Could they abandon their favorite Sunday? By no means! Well what was the result? A First-day Sabbath could not be found between the two lids of the Bible. What *could* be done to save this darling offspring of human invention? What did they do? They just dropped the name, Sabbath, and christened the pet, Lord's Day, and now observe the same thing in the same way, abstaining from labor and doing the same things they formerly did on the so called "Christian Sabbath," but the *name* is changed!

It puts me in mind of an anecdote I have heard. It was said of the Catholics, that in their proselyting among Pagans, they found, in a certain place, a people who worshipped a goddess of the name of Minerva. The Catholics persuaded them to expunge the name, Minerva, and inscribe that of the Virgin Mary. So they became good Catholics, worshipping the same image, but by another name! I need not make the application.

Brethren, I write not to condemn you, but it is the hope that you may be convinced of your error, and that God may be honored by your turning to the truth, which has stimulated me to this undertaking. Hear me, then, while I examine the Scriptures on this subject.

FOR WHOM WAS THE SABBATH MADE?

For the Jews, do you say? Stop a moment.—Our blessed Saviour, who never spoke amiss, and who meant all that he said, declares that "the Sabbath was made for man."—Mark ii, 27. The word *man* in this passage is not qualified or restricted in any way; consequently it means *mankind*, or the *human race*. Now, brethren, be careful that you do not call the Sabbath the *Jewish Sabbath*, for Christ has told you better.

If the Sabbath was made for man, it must, of necessity, be made at a time sufficiently early, that the first man of the race might enjoy it. Accordingly Jehovah has informed us that he made the world in six days, and rested on the seventh, and that he blessed and sanctified it. Now do not cavil because there is no commandment on record before it was given on Sinai. Jehovah has told us when it was made, and Christ has told us for whom it was made. Brethren, the conclusion is irresistible to my mind, that the Sabbath was made for us, or, that the Lord, inadvertently, said more than he meant!

Again, if the Sabbath was made for man, it is, undoubtedly, of some use and benefit to him. How then can it be classed with the "hand-writing of ordinances which was against us, which was contrary to us?" No requirement of Jehovah was ever against us, unless it was caused by sin. It was against us to see the innocent lamb bleed away his life, figuratively in our stead; it was contrary to our feelings of benevolence and justice. This was caused by sin. But before sin was, was the Sabbath.

THE TEN COMMANDMENTS.

When God gave the law at Sinai, he *spoke* ten precepts to all the people, "with a great voice; and he added no more; and he wrote them in two tables of stone," and delivered them to Moses.—Deut. v, 22. This is pre-eminently and emphatically THE LAW OF GOD. This is the supreme law of right—a law founded in the nature of things, and *naturally* binding, with the exception, if you please, of the fourth commandment, on the whole human race. This law embodies every principle of right between man and man, and between man and his Maker, and yet it may be resolved again into two principles—love to God, and love to man—and on these two hang all the law and the prophets. This law, being the basis of every law of right, might be called the constitution by which God governs the world. And yet Christians of the nineteenth century impiously talk of God's *revised* constitution—comparing the ways of God to those of men! Christians, I say, for if God had no people in Babylon, he could not say, come out of her *my* people.

This is the law of which Christ spoke when he said, [Matt. v, 17,] "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall by no means pass from the law, *till all be fulfilled*. All what? All the prophets had said. It was the prophecies which were to be fulfilled. I know of no way to fulfill a law, but to keep it inviolate; and to *keep* a law does not put an end to it.

It was this law of which Paul spoke, Anno Domini 60, when he said, "By the law *is* (not was) the knowledge of sin;" and "I had not known sin, but by the law; for I had not known unlawful desire, unless the law had said, Thou shalt not covet."—Rom. iii, 20; vii, 7.

It was this law of which James spoke, about the sixtieth year of the Christian era, when he said, "Whoever shall keep the whole law, and yet stumble in one point, he *is* guilty (not was guilty) in respect to all. For he who said, Do not commit adultery, said also, Do not kill." And it may be truly added, He who said do not kill, said also, "Remember the Sabbath day to keep it holy." John referred to the same law when he said, A. D. 90, "Sin *is* (not was) the transgression of the law." If transgression of the law was sin, Anno Domini 90, what is it now?

The truth is, my dear brethren, Jehovah has always had one standard of morality and only one; and a violation of this standard of right, always was, and always will be, sin. What change then took place at the introduction of the new dispensation?—Not a change of that law by the transgression of which all men are sinners; but a change in the outward acts by which we come to God for remission of sins. For example: from the days of Abel to the coming of the Lord, men were required to acknowledge their faith in the promised Messiah by the shedding of blood, which pointed forward to the sacrifice of Christ. Now we are required to show our faith in a crucified and risen Saviour, by being baptized into his death. Changes similar to this are all that Jehovah made; and man has made the rest.

THE FIRST TABLE.

The first four of the ten commandments contain our duty to God alone—duties which naturally grow out of our relation to God, the universal Father.

1. "Thou shalt have no other gods before me."
2. "Thou shalt not make unto thee any graven image, Thou shalt not bow down to them, nor serve them." We are not, *in deed*, to admit the existence of another god.
3. "Thou shalt not take the name of the Lord thy God in vain." We must not speak the name of Jehovah but with the utmost reverence.
4. "Remember the Sabbath day to keep it holy." We must acknowledge, *in deed*, that God is the Maker of the world and all its inhabitants. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore*

the Lord blessed the Sabbath day, and hallowed it." Here, then, at the creation, God erected a monument sacred to the memory of the Creator.

We talk of moral and positive precepts; but who, brethren, shall decide which of the above four has the most morality about it?

THE SABBATH HAS ALWAYS KEPT GOOD COMPANY.

It is a common saying that a man is known by the company he keeps. If he associates with good, respectable company, he is considered respectable; but if he chooses vicious and dissolute companions, he must bear their character.

God, instead of associating the Sabbath with Jewish ordinances, which pointed to Christ, and were abolished by his death, placed it in company with nine moral precepts, which are, in the nature of things, obligatory on every son and daughter of Adam. This was not done without some good reason. If I were asked the reason, I would humbly suggest, that the Sabbath was of a nature entirely different from Jewish rites, having neither beginning nor ending together with them. And that its obligation is as universal and unlimited as that of its nine companions. Brethren, I repeat it, *there was a reason* for this; and I insist upon your giving me a reason, coinciding with your views of the Sabbath being done away, or that you admit that I have given the true one. O, thou short-lived Jewish Institution! How didst thou contrive to forsake thy fellows, and to ingratiate thyself into the very midst of an immortal company? Thou ordinance which was *against* us, which was *contrary* to us! By what foul means didst thou induce our Saviour to say, thou wast made for us? Thou Beggary Element to which the Galatians, who were idolaters before their conversion, desired AGAIN to be in bondage! What infinite trouble and perplexity hast thou, by thy intrusion, caused the priesthood! But for thee, the dissecting-knife need never have been applied to God's law—that law, which, in the words of an apostle, "is spiritual—is holy, just and good." How many of my beloved brethren have, by thy means, been induced to attempt to dash in pieces God's law—by the use of Paul's comparison between the minister of the law, and the ministers of the gospel, [2 Cor. iii,] and thus to leave God without a law, while they might pick up the pieces, selecting the nine and rejecting thee!

My dear brethren, how has the Sabbath been slandered by the lovers of God and his truth!

[Concluded in our next.]

From the Sabbath Recorder.

A "Sabbath" Lecture.

According to previous appointment, the Rev. Mr. Bristol delivered his lecture on the Sabbath yesterday at half past four o'clock, at Bluffton. His texts were Col. ii, 16, and Rev. i, 10. His first position was, that in consequence of the rotation of the earth, there is great difficulty in regard to exact time, and therefore exact time is not important to the sabbatic rest. In the second place, he attempted to show, by a critical examination of the term Sabbath days in his text, that the "Jewish Sabbath" was abrogated. This critical examination consisted mainly in quoting Matt. xii, 1; xxviii, 1; Mark i, 21, 22; ii, 23, 27; iii, 2; Luke vi, 5; John vii, 22; Acts i, 13. In all these places, he said, the terms were the same in the original as that in the text, and as these referred to the "Jewish Sabbath," the term "Sabbath days" in the text also referred to the same day. And, in addition, he referred to Tract No. 6, Reason 9th, to prove that Seventh-day Baptists maintain the same position. Having disposed of Jehovah's Sabbath so much to his satisfaction, he then proceeded to his next text, viz., Rev. i, 10. But as this text did not say what day is the Lord's, he proceeded to show from Ignatius, Barnabas, Pliny, Theophilus, Irenaeus, Dyonisius, Tertulian and Eusebius, that it is the resurrection day, the queen of days, the first day of the week. In the first part of his discourse, he declared that anything could be proved by history and the fathers; and really it seemed to me to be true. This discourse took opposite ground to that of Mr. Cobb and most of the first-day people in this section, as it

left the resurrection out of the question as argument. But as Mr. B. is a popular preacher of the Congregational order, we shall undoubtedly see a rallying around the new doctrine. Surely, the Sunday arguments are legion. The rotation of the earth seems to be a great hobby for Sunday sticklers to ride on in this part of the West just now. Perhaps it is Dr. Pott's echo, which has just reached Wisconsin. One thing is certain, they are on the roll, and all that we have to do who have Jehovah's truth to defend, is to let our light shine. They have gone around the world till they are dizzy; and probably, when they are satisfied that Seventh-day Baptists know that the earth is round, and like a ball seems swinging in the air, something else will be concocted.

Yours for the truth,
Berlin, Wis., Aug., 29th, 1853.

J. M. TODD.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, SEPT. 20, 1853.

THE SEVENTH-DAY SABBATH NOT ABOLISHED!

A REQUEST!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches, "without note or comment," that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

THE FIRST DAY OF THE WEEK NOT THE SABBATH!

ANOTHER REQUEST!

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

EASTERN TOUR.

WE design giving the readers of the REVIEW a brief account of the Meetings we may hold, and of the state of the cause in those portions of the field we may visit. And in doing this, we shall endeavor to give a plain statement of facts in regard to the progress of the cause, the errors and discouragements, as well as encouragements and joys, we meet. Thus far the good hand of the Lord has been with us, and we are in the enjoyment of health and freedom of spirit.

POTSDAM CONFERENCE. This meeting was held at the house of Bro. John Byington. A convenient shade was prepared in front of the house where about three hundred persons could be seated. This, with Bro. B's house, was sufficient to convene a large congregation. It was an excellent place for the worship of God.

There were about eighty brethren and sisters present. Two sisters came sixty-five miles, and felt abundantly paid for the fatigue of the long journey with their private carriage. The congregation on First-day was large, considering the bitter opposition in the vicinity, who listened to the word with good attention.

We were happy to meet Brn. Andrews and Edson at this meeting. Being much fatigued by labor and want of suitable hours of sleep before we left Rochester, and also by the journey, we were unprepared to speak to the people; but by the blessing of God, Bro. Andrews spoke to them with clearness and liberty. We were delighted with his discourses. The congregation was held in perfect order and silence, and the scattered saints feasted on the bread of heaven.

The evening following First-day, the meeting was moved about two miles to the Wesleyan Meeting-house in Morley. The Spirit of God seemed to go with us. As the people were coming in, the brethren sung with the Spirit and understanding also. The

place was heavenly. God's Spirit rested down upon us. Bro. Andrews then gave an excellent discourse from Titus ii, 13. He spoke with freedom of the "blessed hope" and of the period when it would be realized. The congregation was large and attentive.

Hitherto there has been the greatest prejudice against our views in the minds of the people in that vicinity; but it is evidently giving way; and we believe that a blow has been struck that will hereafter tell for the cause in that community. Some for the first time confessed the truth, and others, we trust, will soon.

For the first time, we met at this meeting our dear brother and sister Buck. They have quite recently embraced the Lord's Sabbath. Bro. Buck has been for a number of years a preacher in the Wesleyan Methodist Church. May God bless him and help him to preach the present truth.

Second-day in the forenoon the brethren assembled again; and while some remarks were made relative to the importance of church order, the Spirit of God was graciously poured out. The whole congregation was at times in tears. Errors were reproofed, and the plain testimony was fully received by all present, with one exception.

The cause in Northern New York is young and there are many good brethren with little experience who need the counsel of those who are experienced.—There are, however, some who are pillars in the church, among them is our much beloved Bro. Byington. May God bless him, and prosper his efforts to build up the cause and feed the flock of Christ.

"It seemed good to the Holy Ghost and to us," to set apart our dear Bro. Lawrence to the work of the gospel ministry, to administer the ordinances of the church of Christ, by the laying on of hands. The church was of one accord in this matter. We hope our dear brother will be able to give himself wholly to the study, and the preaching of the word; and wherever he may labor, give from the word alone the reason of his hope. There has been, in that part of the field, too much dwelling upon feelings. But the brethren are now seeing the importance of having a well-grounded faith on Bible truth. They also see that the Spirit and Word agree, and that those who have most of the Word, have most of the pure Spirit of God, abiding with them. JAMES WHITE.

Clarkson Conference.

ACCORDING to appointment our conference at Clarkson was held Sept. 10th and 11th. A goodly number of brethren were present from Orangeport, Barre and Rochester. At the commencement of the Sabbath we enjoyed an excellent season of prayer and conference. The Lord was with us and we felt confidence to move forward in the meeting, believing that souls would be benefited.

Sabbath morning we repaired to the Grove, where seats had been fitted up for the occasion. Quite an attentive audience assembled to hear the word which was spoken by Bro. I. Wyman and the writer. On First-day we were favored with a congregation of some six hundred people and upwards; who listened with deep interest while we endeavored to set before them the thrilling testimonies on *every hand*, as well as from the Word, which speak forth the truthfulness of our present position. The falling tear and earnest gaze evinced the true condition of their hearts. Many were anxious to hear more; accordingly we appointed a meeting at Bro. Lamson's house in the evening. The house was filled with attentive hearers. Many expressed satisfaction relative to the correctness of the positions taken on the subjects of the Two Horned Beast, Third Angel's Message and Commandments of God. A Nephew of Bro. Lamson was greatly blessed while stating that he was constrained to testify that the Lord was with us, and that he was satisfied of the truth as far as he had heard.

This conference, truly, was a refreshing season for the saints assembled. The prayer meetings especially, were of deep interest. We believe the Lord has set his hand to recover the remnant of his people in Clarkson. The certain sound of the trumpet has gone forth. May the Lord help to take warning, and prepare for battle. J. N. LOUGHBOROUGH.

Rochester, N. Y., Sept. 14th, 1853.

The Image of the Beast.

BY J. N. LOUGHBOROUGH.

"Saying to them that dwell on the Earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. xiii, 14.

My limits will not allow me to give a lengthy exposition of the two-horned beast, and his work, but merely to make some inquiries, and state a few existing facts relative to the text. The first inquiry that arises is relative to "the beast which had the wound by a sword, and did live." I believe all are agreed that this is the Papacy which received its wound in 1798, when Napoleon took away the Pope's civil power. What was that beast that "received the wound?" A Church which caused the people either to believe and obey its institutions, or suffer the penalty of their laws. An image then, would be a Church doing the same work, forcing people to obey or suffer the vengeance of the law. The two-horned beast is to "say to them that dwell on the earth, make an image," or in other words, grant the Church the privilege of defending its rights and institutions by law.

The two-horned beast is said to arise out of the earth, and it "says to them that dwell on the earth," (where it rose,) in its dominion of course, "Make an image." I call the attention of all to this point as settling what form of government the two-horned beast is. It is a government whose work is done by the people; this one feature would forever exclude the idea of the two-horned beast being France or any other power than Republican. That the United States, Civil and Ecclesiastical, is the two-horned beast is a point established by an abundance of testimony, but this one feature we wish to notice. United States laws are made by the people, or what is the same, their representatives, and it remains for the people to say what laws they will have, while those under the rule of Despots, must meekly bow to their ruler, no matter how tyrannical his reign. France never appeals to the people to make laws; on the contrary, Napoleon considers himself fully competent to take the lead of affairs without the aid of the people, except by their purse and the military.

The two-horned beast says "make an image;" sustain the church by your laws. It is a fact that every organized church in the United States is tolerated in their faith by law; the government grants them their charter, and they lean on the government for protection and support. On one great institution they are nearly all agreed, (viz., Sunday-keeping.)—Government tries to protect them in this institution. Already do we find them uneasy because a few observers of God's Sabbath do not take heed to their darling institutions. God's children who take heed to that institution which requires six days labor and one of rest, the seventh day, pay no regard to the institution of the church for Sunday-keeping. The church appeals to the law for support and protection; but the answer comes, we require men to observe only one seventh part of time; these men keep the seventh day; we cannot touch them. But what is to be done? The church has leaned on the government for support; they have pledged themselves to support her and she must be supported. Why, all that is necessary is just to speak to them that dwell on the earth, or their representatives, and they will soon be legislating.

Well, says one, I think you will fail in your expectations. Why? Because the United States only requires men to observe one seventh part of the time, and you never need expect them to infringe upon you because you work Sunday; for you keep the seventh day. This government allows all men to worship God according to the dictates of their own conscience. But they bind men's consciences on other subjects, why not on this? The government of the United States requires us to deliver up to his master the slave that is escaped from him, whether we believe God on the point or not, and a heavy fine if we do not do it. God says, "Thou shalt not deliver unto his master the servant that is escaped from his master unto thee." Deut. xxiii, 15. I suppose, however, the objector is not aware of what is going on around us in the United

States. Pennsylvania, for several years, has had strict laws relative to Sunday-keeping, but no one had dreamed that the United States, as a mass, would pass such a law.

Not long since, an individual in Pennsylvania, who kept the Sabbath, was arrested for breaking Sunday. He was tried, fined and imprisoned! His friends thinking it unjust, carried the case up to a higher court. The case finally came before the United States' court, and the constitutionality of the Pennsylvania law was questioned, and there it was decided that the decision of Pennsylvania was constitutional. And immediately a discussion ensued on the propriety of a more strict law for Sunday-keeping. We leave the reader to imagine where this will end. Suffice it to say, we doubt not the image-makers will complete their image.

In the revised statutes of the State of Wisconsin, the claims of Sunday-keeping are very strict. I subjoin the following notice, published in the *Northern Republic*, Portage city, Fort Winnebago township, Columbia Co., Wisconsin.

"NOTICE.—Whereas by the 21st section of chapter 139, of the revised statutes of the State of Wisconsin, it is enacted among other things, that, 'No person shall open his shop, ware-house or work-house on the Lord's day, commonly called Sunday.' And whereas Justices of the peace have jurisdiction of offences mentioned in said section, Now therefore, we the undersigned Justices of the peace, in and for the town of Fort Winnebago, Columbia Co., give notice that we shall take judicial notice of all offences against the provisions of said section 21, as specified above, without respect to persons, from and after the date of the publication of this notice.

L. VANSLYK,
ANDREW DUNN,
H. R. PETTIBONE,
WM. E. WAITE.

Dated, Fort Winnebago, July 21st, 1852."

An individual in the above mentioned State who strictly observed the Sabbath, was laid under a heavy fine for opening his shop on the first day of the week. The city law of Chicago is twenty-five dollars fine for working on First-day, and in nearly all the principal cities of the United States, action is being taken to suppress Sunday desecration.

Rochester, N. Y., Sept. 14th, 1853.

Spirit Manifestations.

DEAR BRO. WHITE:—I have for some time thought of communicating a few lines to you about the spirit manifestations. The following I learned from a brother residing in Eaton Co.

The astonishing communications which profess to be from the spirit land, were but little known in the above place, until a few months ago. A lady then came there from the State of New York, professing to be led by the spirits of the dead, and commenced preaching, by their direction, the doctrine of seven different spheres: that we are now living in the first sphere, the earthly: after we pass through death, we are in the second, and so on increasing in knowledge until we arrive at the seventh; and then we take what they term the perpetual rounds, and grow in knowledge in the same proportion that we did on earth. Truly this is the doctrine of the Devil.

Again; she will pass through the death scene of a friend, and make every struggle that the person made while dying; and after lying for some time, apparently dead, will come to life again. They will, by the spirits, give the description of friends whom they have never seen, as well as we could ourselves. They will tell when any one has a letter coming by mail, though it may be hundreds of miles from the place of its destination. There is also a lady that has not got common school education, who will preach in three original languages. It has been tested by judges who pronounced it to be the proper language. These mediums are led wholly by the spirits.

The doctrine of communication with the dead is the doctrine of the Devil; for the Word says, the dead know not anything. Eccl. ix, 5. Also, his breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. cxlvi, 4. When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word it is because there is no light in them. Isa. viii, 19, 20.

Truly we are living in the time when the law is to be sealed among the disciples of Jesus; when Satan will come with all his deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness. 2 Thess. ii, 10-12.

Some may say that if this spiritual manifestation is not of God, it will come to nought. We say the Word is plain on this point: But evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. iii, 13. We are living in the time when Satan will come with his last deception to deceive, if it were possible, those who are honest at heart. The dragon is wroth with the remnant of the seed of the woman, which keep the commandments of God, and have the testimony of Jesus Christ.

The little remnant in this place are all trying to keep the commandments of God and the faith or testimony of Jesus. How necessary it is, in these perilous times, that we try the spirits by the Word, and reject all those who do not agree with it. I truly believe that the Lord has set his hand the second time to restore the remnant of his people. O my brethren, let us be strong in the Lord and keep his commandments, that we may be sealed with the seal of the living God; and when the seven last plagues shall be poured out, that no plague may come nigh our dwelling. Let us be strong in the doctrine that the dead know not anything; and if we are sound in this faith, we shall not be drawn away by these spirits of devils, working miracles, that come up in the last days to deceive the nations and gather them to the battle of that great day of God Almighty.

We must be pure; for Christ will appear to a people that are without sin. Let us have on the wedding garment that when Christ is seen on the white cloud, we can say, this is our God, we have waited for him; and be caught up to meet him in the air; and be permitted to enter the city, New Jerusalem, and pluck the fruit from life's fair tree. How beautiful must be that place. Its streets paved with gold; its inhabitants arrayed in white; nothing there to annoy our peace; no more sickness, pain or death; for the former things are passed away. God shall wipe away all tears from our eyes. O blessed, transporting thought! can we be there? O yes, we may if we live a humble, cross-bearing life, and keep the commandments of God, and have the faith and testimony of Jesus.

The saints shall reach that happy place,
And be forever with the Lord,
And see the smiles of Jesus' face,
And there receive their rich reward.

THOMAS BROWN.

Locke, Mich., Sept. 5th, 1853.

The Protestants' manner of Enforcing the Fourth Commandment.

THE following sketch from a Catechism published by the Presbyterian board, fell under my observation not long since; and as it is illustrative of the manner in which children are taught to observe the fourth commandment, I copy it for the readers of the *Review*. Let no one wonder, after reading this, why it is that men, as a mass, are keeping the first day of the week as the Sabbath.

"Q. Gen. ii. God did not make anything on the seventh day, what did he do? A. He rested.

Q. Was he tired? A. He was not.
Q. What is meant by saying that he rested?
A. That he created nothing more.
Q. Had this day any other name than the seventh?
A. It had.

Q. What was it? A. The Sabbath.
Q. Who gave it this name? A. God.
Q. What has God told us about this day in the first part of the fourth commandment?

A. 'Remember the Sabbath day to keep it holy.'
Q. If you play, do you keep it holy?
A. You do not.

Q. Should we do any more work than is very necessary? A. We should not.

Q. May we talk about play or work?
A. We may not.

Q. Should we so much as think about them?
A. We should not.

Q. To whom does this day belong?

A. This day belongs to God alone,
He chooses *Sunday* for his own;
And we must neither work nor play,
Because it is the Sabbath day.

Q. What shall we do on the Sabbath day, go to sleep? A. No, we should learn about God, talk about him, read about him, sing to him and pray to him.

Q. What should we love? A. What God loves.

Q. What should we hate? A. What God hates.

Q. Shall we ever see God? A. We shall.

Q. When? A. After death.

Q. How long will those who love God be with him? A. Forever.

Q. Can you repeat any verse like this lesson?
A. Yes.

This is the day when Christ arose,
So early from the dead,
Why should I keep my eyelids closed,
And waste my time in bed,
I'll leave my sport, and read and pray,
And so prepare for heaven;
O, may I keep this blessed day,
The best of all the seven."

J. N. LOUGHBOROUGH.

The Great Day of the Lord.

THAT will be a day for which all other days were made—a day in the scenes of which we must all take a part. It will be a day of rejoicing to some, and a day of despair to others; and oh how different will be the sensations of these two classes! The one will be caught up to meet the Lord in the air, and the other must endure the fierceness of his anger.

* * * * *

When Christ shall send forth his angels, and gather his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven, and they have all been caught up to meet the Lord in the air, then will be witnessed among those who are left upon the earth such a heart-rending scene as language cannot describe, or the imagination conceive. For one to feel that he is left behind while his Christian friends are with their Saviour, must be awful in the extreme; and if the dread reality could be fully impressed upon the mind, it would seem that no one would hazard a moment's delay in an unconverted state. All the pleasures of this life will be felt to have been less than nothing when the bitter dregs of the cup of the wrath of Almighty God are once tasted. And all the ills which can afflict our mortal state, will be more than overbalanced by one moment of such joy as will be the portion of those who are blessed of the Lord; yet millions will run the risk of being forever cast off from the presence of their God.

Why will not man be wise, and make his calling and election sure while yet he may, before the door is forever closed against him. Why will he not supplicate the favor of Him whose smiles are so essential to his future well being, that when the day of trouble and distress shall come, he may have a refuge, an ark of safety to which he may flee. It will be a

blessed privilege to enter into the chamber of God, until his indignation be overpast, but it will be a fearful thing to fall into the hands of an angry God.—*Signs of the Times*, 1842.

A CHALLENGE.

THE following we take from the *Toronto Mirror*, a catholic paper, published in Toronto, Canada. It is an extract from the words of W. Lockhart, late B. A., of Oxford, now missionary priest of the Catholic Church, to the ministers and lay members of the Protestant Church in Ireland. He speaks as follows:

"I say, then, that I am a Catholic by the grace of God, because I was led to see that some other authority besides the Bible and the Bible only was necessary in order to prove many of the very points which all Protestants admit to be essential to Christianity. Protestants deny this, and declare that nothing is necessary to be believed but what can be proved from the Bible and the Bible only—namely, from plain texts of Scripture. The whole question is, therefore, reduced into a nutshell; in proof or disproof of this, lies the proof or disproof of Protestantism.—I do, therefore, solemnly challenge the Protestants of Ireland to prove by plain texts of Scripture the questions concerning the obligation of,

I.—The Christian Sabbath.—1st. That Christians may work on Saturday, the old seventh day. 2d. That they are bound to keep holy the first day—namely, Sunday. 3d. That they are not bound to keep holy the seventh day also.

II.—The necessity of infant baptism or any command or permission to confer it. . . .

If these, or any of these, cannot be proved from the Bible and the Bible only, without reference to authority or tradition (which latter, according to the principles of Protestantism, is a mere human and fallible guide,) I would ask any candid Protestant to say why he believes them still; and if he is determined to believe them in common with Catholic Christians, how does he reject the only ground on which Catholics believe them—namely, the ever-living infallible guidance promised by Our Lord to His Church before a single syllable of the New Testament was written, on the authority of the Church of the living God, the pillar and foundation of the truth?—1 Tim. iii, 15. Matt. xxviii, 16, 20. These questions I proposed publicly in the Cathedral of Tuam, and have received the following letter, which I subjoin with my own comments thereon, from which it will appear how wholly inadequate are the texts alleged—though indeed no stronger can be brought forward—to prove what it is attempted to substantiate. Yet this is the very foundation of Protestantism, and those who protest against the Church must first prove that they have grounds for their attack, and defend their own rule of Faith, the Bible and the Bible only:—

LETTER OF THE REV. J. FOWLER, PROTESTANT CURATE OF TUAM.

'Tuam, Monday, May 16th, 1853.

REV. SIR,—In reply to your challenge to produce Scriptural authority for the change of the Sabbath from the seventh to the first day of the week, I would refer you to the Apocalypse, Chap. i, 10.—'I was in the spirit on the Lord's Day, and heard behind me a great voice as of a trumpet,' and 1 Cor. xvi, 2. 'On the first day of the week let every one of you put apart with himself, laying up what it shall well please him, that when I come the collection be not then to be made.' Though I do not acknowledge the authority of the council of Trent, yet, as it is binding on you, I would direct you to its Catechism, Part III, Chap. iv, question 7, where the above passages are quoted in proof of the change of the Sabbath. As to infant baptism, it is proved by Matt. xviii, 3. 'Amen I say to you, unless you be converted, and become as little children, you shall not enter the kingdom of heaven,' compared with Mark x, 16.—'And embracing them, and laying his hands upon them, He blessed them.' 1 Cor. i, 16.—'And I baptized all the household of Stephanas; besides I know not whether I baptized any others;' and Acts xvi, 33.—'And he taking them the same hour of the

night, washed their stripes; and himself was baptized and all his house immediately.' Col. ii, 11.—'In whom also you are circumcised with circumcision, not made by hands in despoiling of the body of the flesh, but in the circumcision of Christ.' Rom. v, 17.—'For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ.' That these are conclusive on the subject I would again refer you to the Tridentine Catechism, Part II, Chap. ii, question 31. Should you feel any difficulty in acknowledging them, you must first settle it with your own Church. You are opposed to her in your attempt to assail us.

"I have now replied to your challenge, and as garbled extracts may be made to prove anything, I do request that you will read the whole letter if you refer to it in your public lecture.—I am, Rev. Sir, your obedient servant,
JAMES FOWLER, Clk.
'Rev. W. Lockhart.'

I would now ask the writer, and all candid Protestants, whether the points in question are proved by the above texts? The two about the Lord's Day only prove what no question has been raised about, viz., that the first day of the week was kept holy by the early Christians. But where is the command for this, or where the permission to supersede the old seventh day obligations? How do we know that both were not to be kept, or that we may work on Saturday?

As to infant baptism, the two texts first quoted would prove equally well that infants need no baptism; for when Our Lord took them in His arms, we are not told that he baptized them, but said that, such as they were, they were fit for the kingdom of Heaven. The texts about the household of Stephanas and of the Jailor prove nothing, since there is no mention of infant children in either household. The texts about circumcision, as analogous to baptism, prove nothing, otherwise they would equally prove that none but male children could be baptized, because none but male children could be circumcised.

* * * The references to the Council of Trent, and the Prologomena of Menochius are nothing in point, for I do not ask how Catholics, who believe in one Infallible Church, prove those points; but how Protestants, who believe in the Bible, and the Bible only, prove them.

Earnestly recommending the matter to the serious consideration of all conscientious Protestants, I subscribe myself their servant for Christ's sake,

W. LOCKHART.
Missionary Priest, Order of Charity,
(Late B. A., of Oxford.)"

COMMUNICATIONS.

From Bro. Hall.

DEAR BRO. WHITE:—Nearly one year has now elapsed since I commenced the investigation of the third angel's message, and other doctrines peculiar to your paper; and I must say that I never pursued an investigation with so much caution as I have this. I have been peculiarly cautious from the suspicion that there might be a great deal of fanaticism connected with the movement. But after so long a time I am compelled to confess that my fears are groundless, and that, on the contrary, the discussion through the *Review* and otherwise, has been conducted with candor and sobriety. In this investigation I have not been obliged to adopt new rules of interpretation, but simply to carry the old ones out to their legitimate results; and more than once in my discussion in opposition to these truths, have my friends reminded me of the propriety of adhering closely to first principles. This admonition never was given without its effect; for I could not bear the thought of throwing away old truths to evade the reception of new ones.

Allow me to say that I commenced the investigation of this matter under very unfavorable circumstances, and that the prejudice which I had, has been worn away by the simple convictions of truth, and that step by step, it has been one of the greatest of

crosses for me to commence the observance of God's Holy Sabbath; but thank God, it looks right and straight now.

It was a hard matter for me to get the question of the Law of God settled in a satisfactory manner; but now all seems plain. As to the Sanctuary, I had some time ago seen the fallacy of our opponent's reasonings upon that question. This, from the first, seemed plain and beautiful. In conclusion, let me say, that I believe the time has come for the third angel's message to be sounded; and I am resolved by the help of God, to mingle my voice in the cry. The evidences to me are overwhelming, and I could not deny them without throwing away prophecy and history. I sometimes fear for myself and others, because of our slumbering so long over these vastly important truths: God forgive, and awake us to more zeal and watchfulness in the glorious cause of truth and righteousness.

Wisconsin is a large field, where much can be done by the help of the Lord. Laborers are few. Brn. Waggoner, Stewart, Stephenson and myself are the only ones who, to my knowledge, contemplate giving our entire time to the work.

We received a very profitable visit, not long since, from Brn. Cornell and Loughborough. May God prosper them, and give them many souls in the day of the Lord.

Yours in Hope of the Kingdom, D. P. HALL.
Ripon, Fon-du-Lac Co., Wis., Sept. 13th 1853.

From Brn. Loughborough and Cornell.

DEAR BRO. WHITE:—From Union where our last was written, we went to Koskouong. Held meetings two evenings. The blessing of God was with us.—Brethren saw and confessed their wrongs. Souls were convicted of the truth, and with tears confessed their determination to obey God.

Our next appointment, at Oak-hill, was well attended, and a good interest manifested, while we presented the testimonies in favor of our present position. Some who were in the first message, were present, whose minds were again interested by seeing the apparent failure of the movement in, 1844, harmonized.

At Alden, we met considerable prejudice; but we trust God's blessing and the consistent course his children tried to pursue, have moved it far away.—Again, a deep interest is manifest for the truth. Here we parted with our dear Brn. Waggoner and Phelps, who are encouraged still to persevere in the cause, and endeavor to win souls to Christ.

At Kingsbury we found Bro J. Catlin strong in the truth. On First-day we had a free time in presenting before the people our present position.

During our short stay at Salem, a deep interest was awakened. Many, we doubt not, will move out on the truth. Some have already confessed it and say they shall have to keep the Sabbath and three were baptized.

At Jackson and Sylvan, we had a good attendance and some freedom in speaking to the people.—God is moving on the hearts of men in the West and preparing the way for the truth. Let us cry mightily that laborers may be raised up to go forth into the harvest.
J. N. LOUGHBOROUGH.
M. E. CORNELL.

Plymouth, Mich., Sept. 1853.

From Bro. Marsh.

DEAR BRO. WHITE:—It is with pleasure that I improve this opportunity of writing to the scattered flock of God, to let them know some of my joys, trials, sorrows, hopes and expectations.

I was among that company who were expecting to see the Lord in the Fall of 1844, and was disappointed in not seeing him, and greatly in the dark as to our present position until almost two years since, when I saw Bro. Flower, at his house, in Ashfield, Mass., and he showed me some light on the third angel's message; and after due examination of the Scriptures and also the history of the Sabbath, together with the light of the paper, which I then commenced taking, I came to the full conclusion that the commandments which this angel proclaims, are embodied in the decalogue, or ten commandments; and I pray

God to help me keep them, the fourth not excepted. Since I came out in this truth I have had many trials to encounter; but through them all I have been kept till the present time; thank God.

There is one thing more that I wish to relate for the encouragement of others who may be in similar circumstances with me, and to encourage them to keep praying for their children. About three weeks since there was a meeting in Vernon, Vt., which I felt a great anxiety to attend, with my daughter, a girl thirteen years of age; and at the meeting she trusts that she gave her all for Christ. She was there buried by baptism into the likeness of Christ's death, and is striving so to live that she may partake his joys through the resurrection. She is keeping, with me, the commandments, and, in particular, God's Sabbath and not the Pope's. I wish you all to pray for us, as we are all alone here, that we may prove faithful and have right to the tree of life, and enter in through the gates into the city, to go no more out forever.

Should any of the brethren come this way, we shall be happy to see them. Should any of the lecturers come, we wish that they would call and perhaps it might be consistent with duty, for them to hold a meeting with us. I live about three-fourths of a mile north of South Hadley Center, on the road to Hadley.

Your brother in the third angel's message, and looking for redemption when Jesus comes.

ZEBINA MARSH.

South Hadley, Mass., Sept. 9th, 1853.

From Bro. Lothrop.

DEAR BRO. WHITE:—I have been in Dudswell C. E. endeavoring to show them the present truth as well as I could. The heads of three families I believe, are determined to obey the present truth, and, also, some others are fully decided to keep God's commandments. There were a goodly number in that place, who were firm believers in the first and second angels' messages; but in the scattering time, lost their position, and their souls have been famishing a long time for the waters of life.

Bro. John Rolfe who lives in that place, is firm in the present truth and is a living epistle, known and read of all men.

Next Sabbath and First-day, I expect to be in Dudswell, to try and tell them the truth. I think there will yet be a company there who will receive the truth and strive to live it out. May God grant it for his name's sake.

Last Sabbath and First-day, I was in Compton, C. E., where I found Bro. Hool and wife, firm in the present truth. Their little boy was very sick, nigh unto death; but the Lord heard prayer in his behalf and the child began to recover from that very hour. On First-day quite a number were out to hear; and some, after listening to the third angel's message with attention, admitted that it was the truth.

HOWARD LOTHROP.

Eaton, C. E., Sept. 5th, 1853.

From Bro. Upson.

DEAR BRO. WHITE:—I am happy to write that the Sabbath truth is now flourishing on Catlin Hill, and its vicinity. There are now five entire families here keeping the Sabbath according to the commandment, besides some others. The conflict is growing more and more severe, and the dragon is becoming wroth with the remnant who keep the commandments of God and the faith of Jesus. Rev. xii, 17.

May God give us grace to take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, and the sword of the Spirit which is the word of God, that we may be able to stand against all the wiles of the Devil.

I have ever rejoiced that I was led to embrace the Sabbath, and feel that I did the will of God. When Bro. Rhodes came here with the third angel's message, it gave me new light on the coming of Christ, and my pathway has continued to shine brighter and brighter. I hope to stand on Mount Zion with the

144,000, that will sing the song of Moses and the Lamb.
Yours waiting patiently,

DAVID UPSON.

Catlin, N. Y., Sept. 4th, 1853.

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, SEPT. 20, 1853.

TRACTS.

Do our readers understand that we do not furnish Tracts from the REVIEW OFFICE without pay for them? They should understand this, and be ready to pay for the Tracts they take of the traveling brethren. And they should not stop here. It is frequently necessary in new fields of labor to give Tracts to individuals who are not prepared to pay for them.—The friends of the cause should see to it that the judicious traveling brethren have means to purchase publications to take with them to new fields of labor.

Several brethren have already stated that they did not receive but about one half what they paid for their tracts. This is wrong. They should be free to state the cost of Tracts and require pay, with very few exceptions. A person that can pay for our publications, and hesitates to pay the very low price of them, we cannot hope to benefit. In time past, they have been freely handed out to such, by some of the brethren. Says our Lord, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Matt. vii, 6.

We felt that we could not bear longer the responsibility of publishing Tracts to be circulated by injudicious hands, and the brethren, assembled at Rochester in Conference, July last, decided that for the future they should be sold at the lowest price possible, and still keep the small publishing fund good.—Let the friends of the cause all act on this new plan of circulating Tracts in concert.—Ed.

Adam Clark's Note on Jer. 1, 6.

"Verse 6. 'I cannot speak.' Being very young, and wholly inexperienced, I am utterly incapable of conceiving aright, or of clothing these divine subjects in suitable language. Those who are really called of God to the sacred ministry, are such as have been brought to a deep acquaintance with themselves, feel their own ignorance, and know their own weakness. They know also the awful responsibility that attaches to the work; and nothing but the authority of God can induce such to undertake it. They whom God never called, run, because of worldly honor and emolument; the others hear the call with fear and trembling, and can go only in the strength of Jehovah.

How ready is the man to go,
Whom God hath never sent!
How tim'rous, diffident and slow,
God's chosen instrument!"

Extracts of Letters.

Bro. Hicks writes from Providence, R. I., Sept. 5th, 1853:—"I have just finished reading your article the 'Signs of the Times.' It contains a collection of facts that ought to be taken notice of, or heeded. But who will read it understandingly out of the pale of commandment-keepers.

"O what a solemn time is this! The world is going crazy, and all the people mad with but few exceptions. 'Babylon is fallen.' Never was there a truth shone plainer into an Adventist's mind than that the protestant sectarian churches are the Babylon of the Apocalypse, and that she has fallen, and will soon more plainly develop herself as being the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Bro. Emmons writes from Boston, Mass., Sept. 8th, 1853:—"I send you one dollar for your paper from an old disciple. Pray the Lord to send out hunters. It rejoices my heart greatly to believe the repairers are at work repairing the breach that Satan has made in God's Holy Law."

SISTER M. STERRE writes from East McDonough, Sept. 1853:—"I have received and read the Review

about eighteen months, and I know not how to do without it. It is an unspeakable satisfaction to me. I am alone in this place, keeping the commandments of God. There is one sister three or four miles distant. I most earnestly solicit the prayers of the saints for us that we may get the victory, live by faith, so that we may inherit the promise. Cannot some lecturing brother call on us? We have not had any meetings, since last Winter."

Bro. J. DEMMING JR. writes from Manlius, N. Y., Aug. 30th, 1853:—"The Lord has done much for me in these last days of peril, in showing me his truth and giving me a heart to obey it. I thank his holy name for his goodness unto me, and for the blessings he bestows from day to day. I desire the spread of the truth, and it is my prayer that we may meet in the kingdom of God."

PRIESTS AND RULERS.—"And found there none of the sons of Levi." Ezra viii, 15.

"Have any of the rulers or Pharisees believed?" John vii, 48.

It is constantly objected to the doctrines of the Second Advent that ministers of the gospel, doctors, and rulers do not receive it. This argument is thought by many to be unanswerable, and we feel that it is our greatest stumbling block in the way of persuading sinners to escape the coming wrath. But let us not be discouraged, for when we look at history and Scripture testimony, we find that this class of men were not always the first in reformations and returns from captivity. In the days of Christ they were his most bitter opposers, and those of their number who believed came to him by night. Ezra also tells us that in his time, when he numbered the people who voluntarily set their faces to return to Jerusalem and the worship of their God, that he found "there none of the sons of Levi." We would not, as the manner of some is, "rebuke our elders, but we would entreat them;" and also rejoice that there are some noble exceptions to this charge.—Phil. Alarm.

New Work.

SIGNS OF THE TIMES. This is a Work of 124 pages, showing that the Second Coming of Christ is at the doors; and that Spirit Manifestations are a foretold sign that the day of God's wrath hasteth greatly.

This is a book of facts for the people, and should be widely circulated. We have done our duty in preparing it; and now the friends of truth are called upon to give it a circulation. Thousands are in danger of being caught in the fatal snare of Spiritualism for want of a scriptural view of the heresy. This we have endeavored to give.

Appointments.

PROVIDENCE permitting the following appointments: 71 A held.

Sept. 17th, 18th, at Mr. Shearer's, Waterloo, Mich. ~~the~~ school-house near Mr. Metcalf's; Sept. 24th, 25th, a school-house in Sylvan; Oct. 2d, at Columbia, Jackson Co., in the school-house near Bro. Hanna's, to commence at 10 o'clock P. M.

Oct. 1st, 2d, at Bald Eagle Lake, Lapeer Co., where the brethren may appoint.

There will be a Conference held at Sylvan, Washtenaw Co., Oct. 7th, 8th, 9th. It is expected that Bro. Frisbie, Loughborough, Cornell and Cranson will be present. It is hoped that Bro. Bates will attend.

There will be a Conference in Locke, Ingham Co., Oct. 14th, 15th, 16th, where the brethren may appoint. We hope all those who feel interested will attend the above meetings as far as practicable. H. H. NOTTINGHAM.

PROVIDENCE permitting, I will hold conferences as follows; Lorain, N. Y., where the brethren may appoint, Sabbath and First-day, Sept. 24th and 25th; Norfolk, St. Lawrence Co., Sabbath and First-day, Oct. 1st and 2d.

IRA WYMAN.

THERE will be meetings at Bro. Clark's, six miles west of Grand Rapids, Mich., Sept. 21st, 22d, to be held all day, each day; Grand Rapids, Sept. 23d, 24th, 25th.

Further appointments will be given in season. We are in hope that Bro. Cranson will attend these meetings. We expect that our friends will spare no pains to circulate these appointments, that many may be benefited by hearing the present truth. O, Lord revive thy work is my prayer. These meetings may generally begin evenings.

JOSEPH B. FRISBIE.

T. M. Steward. We have sent the Review to M. Welcome.

Several papers have been returned for discontinuance; but no name or address is given on them. Those who returned them must be again reminded, that their papers will continue to be sent, until they give some intimation where, and to whom they belong.

Publications.

THE Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent.

Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.

A Refutation of the Claims of Sunday keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.

Volume I, II and III of the Review, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III.

Youth's Instructor, Vol. I, in paper covers—price 25 cents.

Signs of the Times—124 pages—price 8 cents—postage 2 cents.

Our collection of Advent and Sabbath Hymns, with the Supplement bound with it—144 pages—price 30 cents—postage 5 cents.

Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents.

THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2. It can be had of Otis Nichols, Dorchester, Mass., or at this Office. It can be sent by Mail without rollers for the same price.

Letters.

A. B. Pearsall, G. Hoxey, S. T. Cranson, R. Hicks, S. W. Rhodes.

Receipts.

O. P. Hull, J. Catlin, J. Locke, S. Dunten, M. Thompson, S. Mix, L. C. Paine, L. Haskell, H. Cooper, L. Fitch, J. Gladding, C. Weed, E. Emmons, C. Woodard each \$1.

Bro. Heath, A. H. Hilliard each \$2; D. and J. Ward \$1.13, D. Hewett, J. H. Waggoner each 60 cents; P. Pitts 25 cents; D. Fitchner 18 cents.

AGENTS.

THE following is a list of Agents whose duty it shall be to forward the names and address (in plain writing) of all who should receive the Review; also, to give information of such to whom it should be discontinued. And to receive the free-will offerings of their Brethren and Sisters for the support of the Review and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

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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, Editor of the Review and Herald, Rochester, N. Y. (post-paid.)