

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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TERMS.—See Last Page.

THE PERSONAL COMING OF CHRIST.

Will Christ come personally? is the question now under consideration. We do not inquire whether he will come again in *some* sense, for this is readily admitted by all the sects and expositors of the day. They believe, talk and write about the coming of the Lord; but when they, or very many of them are interrogated about what *kind* of a coming it will be, they express doubts about it, or are confident it will not be a personal, but a spiritual coming. Hence, Dr. Beecher, in a discourse delivered in London, at the time the Christian Alliance, or World's Convention, met there, said, "Under Pagan Rome, three fourths of the people were without education; the consequence was, the Empire fell; but now universal education will prevail; the people are rising in their strength to promote this cause—it will go on. The knowledge of the Lord will fill the earth. In this will be manifest the coming of the Son of man." This is the belief of nearly all who hold to the theory of the temporal millennium. They do not believe in the personal coming of the Lord, but admit that he will come spiritually, or, as Dr. Beecher says, by filling the earth with the knowledge of the Lord.

Our faith is, that the second appearing of Christ will be as literal, real and personal, as was his first. That this faith rests not on the opinions of men, but the immutable word of God, will appear evident from the following testimony:

Matt. xxiii, 39. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Observe the expression, "see me," clearly shows that Christ meant himself. Keep this fact before the mind, and follow the Saviour to Mount Olivet, where he renews this same conversation about his coming, and hear what he says: "And they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxiv, 30. Similar words are used in answer to the High Priest at the time of Christ's trial: "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi, 64. Now, just so certain as Jesus of Nazareth, the Son of man, uttered these words, just so sure will he be seen coming in the clouds of heaven, with power and great glory. Is Christ only spiritually seated on the right hand of power? If so, then he will come spiritually; for the same one who is seated there will come; but if he is, in fact, seated at the right hand of God, or power, then he will, really, come again. The most infallible evidence can be given, that he is really seated there; hence it is absolutely certain that Christ himself will come again.

1 Cor. xi, 26. "For as often as ye do eat this bread, and drink this cup, ye do show the Lord's death till he come." This testimony clearly proves that the same person who died will come again. Well, did the body, the corporeal, the physical part, the whole Man Christ Jesus, die? He did. Then the conclusion is unavoidable, that the same identical Jesus who died will come again.

1 Thess. i, x. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus." Here we are clearly taught that the very same personage who "was raised from the dead" is in

heaven, and will come again. If, as Dr. Beecher says, filling the world with the knowledge of the Lord, is his coming, then, according to Paul, *knowledge* was raised from the dead, ascended to heaven, and will come again; and the same absurdity belongs to every theory of a spiritual coming of the Lord.

Acts i, 11. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "This same Jesus"—not another, or a spiritual or moral influence but this *same* Jesus who was born in Bethlehem, was baptized in the Jordan, who preached and wrought miracles in the cities of Israel, was crucified on Calvary, was interred in Joseph's new tomb, who rose from the dead the third day, who appeared to his disciples, and ate and talked with them, who led them to Bethany, and while in the act of blessing them, was taken up into heaven—*this same* Jesus will come again; and those who deny it contradict the testimony of the angels, whom God sent from heaven to bear witness to this fact. See Acts i, 9-11.

1 Thess. iv, 16. "For the Lord himself shall descend from heaven." All that constitutes him "the Lord," is embraced in the term, "*himself*." And this word, "*himself*," most incontrovertibly proves that all that constitutes Jesus the Son of man, or Lord, whether physical or spiritual, will descend from heaven, or be revealed in that event which the scriptures call, the second appearing, coming, or revelation of the Son of man, or Lord Jesus Christ.

From this testimony, and a very great amount more of a similar character that might be given, it is certain that the personal coming of Christ is a clearly revealed doctrine of the Bible. No truth is more fully and clearly taught in that Book, than this. Hence those who believe it should not waver in their faith, but should hold fast their confidence firm unto the end, knowing that in this respect they are standing in the true grace of God, or the truth.

THE RESURRECTION.

All who acknowledge the authenticity of the Bible, hold, in some sense, to the doctrine of the resurrection. This they are constrained to do; for no doctrine is more plainly taught in that book. But notwithstanding this general admission, a variety of views are entertained relative to its real character.

One class hold that all the resurrection the Bible teaches, is, a moral or spiritual change of heart, from sin to holiness, in which the affections of the creature are raised from things earthly and sinful, to things heavenly and divine. That this glorious change is compared to a resurrection, or is metaphorically spoken of as such, we readily admit; but that it is the prime signification the Bible gives of the term, we deny, and shall endeavor to disprove before closing this article.

Another class hold that the resurrection taught in the Bible, consists in the separation of the soul from the body at death, and its ascension to heaven. Admitting that this hypothesis of separation and ascension is correct, it is not a resurrection, but a *deliverance* from the body, and an *ascension*. But as the Scriptures, instead of proving the separation of the soul from the body at death, and its ascension to heaven, teach that the whole man, soul and body, dies and sleeps in death, until the resurrection; consequently, this hypothesis of the resurrection is absurd in the extreme.

Another theory of the resurrection is, the de-

scent of the soul from heaven, or its return from hades, to be joined with its resurrected body, in the morn of the resurrection day. Those entertaining this view hold that the soul is the "man proper," or the real man; hence this union of which they speak, at the resurrection, is not a resurrection of the real man, but only a resurrection of an unimportant appendage (not a part) of the man proper, and a simple reunion of this appendage (the body) of the man proper with the real man. But the theory of the soul going to heaven or hades at death, being false, the doctrine of the resurrection which is based upon it, as a matter of course, is also incorrect.

Another class, and we think they are a large majority over all the others, entertain vague ideas of the resurrection. They will tell you that they believe in the resurrection, but question them relative to its real nature, and they will express their doubts. They cannot think it possible or probable that the real body that dies and is buried, the identical person, will be raised; but they think it possible that *something* will come out of the earth; it may be a spiritual character, having the form of the body which died: this they think will constitute what the Bible calls the resurrection. But press them on the matter, and they will frankly confess that they know but little if anything correctly about the resurrection; consequently they have no faith in this glorious doctrine. This we say is the deplorable ignorance and unbelief of the great mass of professed Christians, on this fundamental Bible doctrine: and the lamentable evil, in a great measure, may be justly charged to the erroneous dogmas of the immortality of the soul, its departure from the body and ascension to heaven, at death. Remove these errors, and teach the bewildered people the truth relative to the soul, &c., and they would as a matter of course, soon become intelligent and consistent in their faith in the resurrection.

The true Bible doctrine of the resurrection, however much it may be opposed to the vain philosophy and confused doctrines of men, consists in *raising from death to life, the entire man*, or all that constitutes him such. To sustain this position, we offer the following Bible evidence. And,

1. *The resurrection of Christ.* Did Christ die? All readily admit, that his *body* did, and the Scriptures expressly say, that his "*soul*" was made an "*offering* for sin"—that "he poured out his *soul* unto death"—that his "*soul* was exceeding sorrowful, even unto death"—and that "his *soul* was not left in hell," or, correctly, the grave. That the very same Jesus that died, was raised from death to life, is evident from his own words. After his resurrection, he said to his disciples, "Behold my hands and my feet, that it is I, MYSELF." Luke xxiv, 39. This word, myself, is full of meaning and interest. It clearly and incontrovertibly identifies Jesus *after* the resurrection, with Jesus *before* the crucifixion: they are one and the same person, I, myself, with no other difference than he was mortal before death, but immortal after death: "he dieth no more," "but ever liveth."

Well, what has the resurrection of Christ to do with the resurrection of the saints? Much every way. In the case under consideration, it most conclusively proves the identity of the person that will be raised, with himself before death: and what is true of one is true of all the saints. But how is this proved by the resurrection of Christ? By his being the "first fruits of them that slept." "Now is Christ risen from the dead, and become the *first-*

fruits of them that slept." 1 Cor. xv, 20. What were the first-fruits in the type? "When ye shall reap the harvest, then ye shall bring a sheaf, (or handful—margin,) of the *first-fruits* of your harvest unto the priest." Lev. xxiii, 10. The first-fruits then, in the type, were a *choice specimen* of the harvest, or whole crop: as was the handful or specimen, so would be the whole harvest. Hence, Christ, the antitype, in the resurrected state, is a true specimen and pledge of the real character of what his saints will be, when raised from the dead. And as Christ himself rose, so every saint, him or herself, who sleeps in Jesus, will be raised from death to life in the first resurrection. That the whole, entire person will be raised, is as certain as that Christ was raised, or that the real wheat, of which the sheaf or handful was the first-fruits, was gathered in the general harvest.

That the resurrected body of Christ is a sure pledge that the saints will be like him, is evident from the following and like scriptures: "Who shall change our vile body, that it may be fashioned like his glorious body." Phil. iii, 21. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." 1 John iii, 2.

2. *The declarations of Paul* in 1 Cor. xv. The resurrection of the saints, forms the subject of discourse of the greater portion of the chapter. That the whole man, and not the body exclusively, will be raised, is evident from the following expression: "But every *man* [not body, exclusively, but the whole man] in his own order: Christ the first fruits afterwards *they* [not simply their bodies, but *they*] that are Christ's at his coming." Verse 23; "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." Verse 32.

We will paraphrase this last verse according to its true meaning: If the dead rise not, it is folly for me to suffer for Christ; for he is an impostor, and is yet dead; therefore we may as well eat and drink, take our fill of this world's pleasures and gratifications, and when we die that will be our everlasting end. This is the true light of the text, if the *whole* man and not simply his body, is the subject of conversation. But the following is the manner the text should read, if nothing but the body is meant:

What advantage will it be to my body to suffer, if it will have no resurrection. It is true, my soul will live forever, whether my body is raised or not. But if my body is never to be raised, *it* may as well eat and drink, and go to destruction at once (while my soul goes to glory) as to suffer for Christ, with the vain hope of a resurrection.

Thus it will be seen, that to make good sense of the Apostle's language in this case, we must understand him to teach the resurrection from death to life of the whole man.

Again, [verse 35,] "But some man will say, How are the dead raised up? and with what body do they come?" In order to make good sense of this text, we must understand it to teach the resurrection of the whole man. If not, it should read, How are the *bodies* of the dead raised up? and with what *bodies* do the *bodies* of the dead come? which would be absurd in the extreme.

These questions, "How are the dead raised up? and with what body do they come?" Paul, in part, answers thus: "Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but *bare* (i. e., naked) grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." Verses 36-38.

The meaning of the figure seems to be this: As no crop of any kind of grain can reasonably be expected until the seed is put into the earth, so the saints (with the exception of those who will be alive at the coming of Christ) need not expect eternal life, or to be gathered in the glorious harvest of the great day, without following their Lord, Christ the first-fruits, through death.

Again, as the seed that is sown, is the old grain or body, and not the new grain or body that springs from the old; so the old, infirm, weak and mortal bodies of the saints, are not the new, powerful, hon-

orable, spiritual, immortal and glorious BODIES that will be raised.

Further, As the *bare* (which means naked) or real grain—not the chaff, nor straw, but all that constitutes it grain—is sown; so man—all that constitutes him such—falls under the power of death.

Further, As the real grain—not merely the chaff, straw or husks, but all that belongs to the grain—springs from the original seed sown in the earth: so the whole man—not simply the body, an appendage to the "man proper," but all that constitutes the man—springs to life, from the power of death and the grave, in the resurrection morn. It would be no more absurd to suppose that the real wheat comes from the old stock reserved in the granary, and is united with the new straw that springs from the earth, than to say that the soul comes from heaven, *hades*, or any other place, and is united with the body, when it rises from death. If the whole man dies and rises from the dead, then the figure is appropriate, and full of beauty and meaning, but otherwise, the reverse is the case.

Finally, As every seed produces "its own body," i. e., wheat will not produce rye, nor rye wheat, nor corn oats, nor barley wheat, &c., but every seed its own body, or the real grain in appearance, name and nature; so the identical person—not another being, or a shadow, a ghost, a shell, or an unintelligent and unimportant appendage of the "man proper," but the same person that fell under the power of death—will be raised to life; with the glorious change in the saints from mortality to immortality. Did Abraham, Isaac, Jacob, the holy patriarchs, prophets and apostles die?—They will be raised and identified in the resurrection, as distinctly after as before, in the future world as in the present. And what is true of these worthies is true of all the saints. In a word, we may as well dispense with the resurrection, as to deny the identity of those who will be raised.

But this identity is made absolutely certain, by further declarations of Paul, found in the chapter under consideration. He says, "So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." Verses 42-44. Here the pronoun, "It," as used in these three cases, places the identity of the person before and after the resurrection, beyond dispute. The "it" that died is the same "it" that rises—with the exception of the glorious change named, from corruption to incorruption, from weakness to power, and from a natural to a spiritual body. And, whatever ideas may be entertained about the "spiritual body," it should be remembered, that it will be like Christ's glorious body, and that he said he had flesh and bones; hence the spirituality of the resurrected body or person will not destroy its reality or identity with the body or person in the mortal state.

Further proof we deem unnecessary at this time, though a very great amount more might be given: it is found on many pages of the sacred Volume. Read it with care; and believe and rejoice in the blessed assurance that the time is not far distant when the Lord himself shall descend from heaven in all his glory, and the dead in Christ will be raised first, or awake to everlasting life and glory, and with the living who will be changed in a moment, be caught up to meet their descending Lord. Believe that it will be a *reality*, not a phantom, but what it says it will be, and live according to your faith, and when the glad day shall come, with the victorious and immortal throng you will sing the song of triumph:—

"O death! where is thy sting?
O grave! where is thy victory?"

—*True Gospel Faith.*

ONE OF MR. MILLER'S FIRST AUDIENCES.—About the time Mr. Miller began to write on the advent near, as he was passing down the Hudson River to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day, when one of them remarked, that it was impossible for things to

progress for thirty years to come, in the ratio they had done; for man would attain to something more than human. Mr. Miller told him that it reminded him of Daniel xii, 4; "Many shall run to and fro, and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day were just what we should expect at this time, as a fulfillment of Daniel's prophecy. He then commenced with the 11th chap. and comparing prophecy with history, showed its fulfillment thus far, while all listened with the most close attention.

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, then the entire company followed him, and wished to hear more on the subject. He accordingly went through with the 2d chap. of Dan., in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed, and continued the conversation. He then went through with the 7th 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had, and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse; but the result of that interview can only be known in that great day.

DISCOURSE ON THE SABBATH.

"Search the Scriptures." John v, 39.

[The following is an extract from a discourse by Seth Williston, written in 1813. It may be just to state that he advocates a transfer of sanctification from the seventh to the first day of the week, though this does not affect the force of his remarks in regard to the institution, moral nature and perpetuity of the weekly Sabbath of the fourth commandment.]

"THE Scriptures," or, as it is literally, *the writings*, do evidently in this place mean those holy writings, which we call the word of God. The Old Testament scriptures were written before the coming of Christ. To these he repeatedly referred for the proof of his Messiahship, and of his doctrines. Jesus Christ most certainly treated those writings as being the inspired word of God, and a perfect standard of truth; by which everything relating to him and his kingdom, should be tried and determined. The holy scriptures, including both Testaments, make a rich store-house, from which the man of God is thoroughly furnished to every good work. Here he may learn what to believe about God, his law, his government, and his grace. Here he may learn the whole of his duty, both towards God, his fellow-men, and himself. If he is ever at loss on any point, let him immediately repair to those divine oracles, and he will here become acquainted with the decisions of Him who cannot err. Let him studiously and prayerfully search the scriptures, even as they search the mines for silver, and as they dig for hid treasures, and he will not fail to find instruction.

This passage has not been chosen at this time, with a view to prove the divine inspiration of the scriptures; or to show the importance of reading them; or to point out the manner in which this duty should be performed, though these things would naturally grow out of the text; but it is my design in this, and in several succeeding Discourses, to obey the command of Christ in the text, to "search the scriptures;" and to confine the search to one particular point, viz., *the weekly Sabbath*. By going through with the Bible, with our eye fixed upon this one object, we shall be likely to obtain more distinct views of it, than we should, if our attention were divided among a variety of objects. The inspiration of the scriptures will be taken for granted; and the importance of hearing what God himself has said about his Sabbath, cannot be disputed.

Let us, my hearers, in the very outset of these Discourses, feel how solemn a thing it is to come to inquire at the oracles of the living God. A humble and a solemn frame of mind becomes us while making these inquiries, and while we listen to hear what God the Lord shall speak. Let it be remembered, that we are come to inquire on a very practical subject. If the Lord has made a Sabbath, he has made it to be remembered, and to be

kept holy. Therefore let us hear the will of God with an obedient ear.

The scheme of the following Discourses is, to search the Bible from the beginning to the end, to see what the Sabbath is—what it is to sanctify it, and what it is to profane and pollute it—and to become acquainted with the scripture history of the sanctification, and profanation of the Sabbath, that we may learn the feelings of the Divine-Law-giver towards both; and that we may discover their different influence on the state of religion in general, and on the interests and prosperity of nations. None of those passages, which are considered as capable of materially aiding us in these inquiries, will be designedly passed over. After a new text on the subject is introduced, it is proposed to make such remarks and practical observations, as are suggested by it; and then proceed to the next in order, which treats on the subject of the holy Sabbath.

Without any further introductory remarks, suffer me to enter on my proposed plan, accompanied with your fervent prayers, that both the preacher, and his hearers, may be led into the truth; and that through the truth we may be sanctified.

The first information which we have about the weekly Sabbath, is Gen. ii, 2, 3.

“And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh-day and sanctified it: because that in it he had rested from all his work, which God created and made.”

On this passage it may be observed, 1. That the weekly Sabbath is not a *human* institution. It was God, the Creator of the world, who instituted it. 2. He gave sanction to the institution by his own example. Six days did the Creator work; but on the seventh-day he rested from all his work. 3. The weekly Sabbath is a very *early* institution. It was appointed and observed at the end of the very first week of time. It is no part of the law of ceremonies, which law was occasioned by the entrance of sin; for the Sabbath was established before sin had entered, and would have been obligatory on Adam and his offspring if sin had not been known among them. Therefore the abolition of the law of ceremonies does not affect the weekly Sabbath, though it does away those sabbatical institutions, which originated with the ceremonial law. These Sabbaths, which were purely *Jewish*, in their original, must have been the sabbath referred to by the apostle in his epistle to the Galatians, chap. iv, 10, 11: “Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.” This distinction between days, made by the ceremonial law, must have been what Paul had in view, Rom. xiv, 5, 6. “One man esteemeth one day above another: another esteemeth every day alike.”

On the passage before us we proceed to observe, 4. That God did two things to the Sabbath, to distinguish it from the other days of the week; 1st, He *sanctified* it, and 2ndly, He *blessed* it. The Lord has made the Sabbath a holy day; and when we keep it *holy* to the Lord, he makes it a day of *blessing*; i. e., a day in which he will, in a peculiar sense, meet with us and bless us; and cause the sanctified day to be very useful to our best, our immortal interests.

Objection. But how can *time* be *sanctified*? how can a day be holy? Ans. 1st. It is the language which God himself uses, and therefore cannot be foolish. 2ndly, No one supposes that time itself is capable of *holy affections*: nor does the holiness of the Sabbath consist in our having holy affections on that day. Such affections we are required to have every day in the week; and such affections Adam and Eve had continually until they fell; but even then they were required to sanctify the seventh day, in distinction from the other days. Holy affections are implied in an acceptable sanctification of the Sabbath; but this is not all. We answer, 3dly, The holiness of time consists in its being separated from secular business and worldly concerns to the immediate service of God. The temple was called a holy place, because, in distinction from other houses, it was

the Lord's house; it was the house of prayer. It was profaned by being made a house of merchandise, as well as by being made a den of thieves. In the same sense in which the temple was a holy place, the Sabbath is a holy day—a day separated from the business and avocations of this life, to the service of God in devotional exercises and religious duties.

“And it came to pass, that on the sixth-day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade, and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day which is the Sabbath, in it there shall be none. And it came to pass there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two-days: abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day.”

On this passage we observe, 1. That the apostasy has not done away the obligation to sanctify the weekly Sabbath. The same hallowed day, of which we read before the fall of man, we here find again; and it still remains a holy day. 2. From this passage we learn, that it is our duty to remember during the week, that the Sabbath is coming, and be so prepared for it, as not to be obliged to earn, or look up, or be engaged in any great labor in preparing our food on this day. The portion of the manna, which was to be the food of the Sabbath, they were directed to gather, and bake, or seethe, on the day which preceded it. It is lawful to eat on the Sabbath as we do on other days; but not to gather. 3. The Lord's great concern for his holy day was strikingly manifested by his giving a double portion of the manna on the preceding day, and withholding it on that day; and by his preserving that which was laid up the day before from breeding worms and becoming loathsome, as it did when it was at other times kept over night. 4. We are taught by this portion of Scripture, that we need not be afraid of being impoverished by a holy resting one day every week. “See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days.” Let it never be forgotten, that it is the LORD who has given us the Sabbath. And let it be remembered, that it is the same Lord that gives us our bread, and who supplies all our needs: We may therefore rest assured, that six days in the week are sufficient to procure the bread of seven. To disbelieve this, is to deny the providence of the Lord of the Sabbath, and is deeply tainted with atheism. 5. We see that men are prone to seek gain on the Sabbath-day by doing the work of the week, notwithstanding they may have been strictly cautioned against it. Some of the people went out on the seventh day to gather. The Lord was greatly displeased with the disobedient and covetous spirit which they manifested. “And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?”

Let us now turn our attention to the fourth commandment. It is contained in Ex. xx. 8–11.

“Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; 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.”

Observe, 1. The weekly Sabbath is placed among the ten commandments, which are the summary of the *moral law*. In this respect it is honored above the sabbatical years; or the three annual feasts, the new moons, and such like institutions. These commandments were written with the finger of God on tables of stone, to denote their preciousness, importance, and *durability*. It showed that these commandments were to last to the end, without waxing old and vanishing away. The command to sanctify one day in the week, has the same honorable place, as the command to worship Jehovah alone; or as the command to honor our parents, and the command to do no murder.

Objection. It cannot in itself be wrong to work on one day, more than to work on another; therefore the requirement to keep holy one particular day in the week, cannot be of a moral nature.

Let the objector remember, that the other nine commands of the decalogue are evidently of a moral nature, and this, which enjoins the observance of a weekly Sabbath, was placed among them by the Divine Law-giver himself: neither ought we to suppose, that it was an oversight in him to place it where he did. He who lays his hand on the Sabbath, to drive it out from among the perpetually binding laws of God, let him beware what he does. Let him review the matter—let him not think that in this he is doing God service!

A word more on the *moral* nature of the Sabbath. The first commandment teaches, that we are under moral and indispensable obligation to love God supremely. The second commandment requires, that we worship him, and him alone. If it is our duty to love and worship our Creator, it is a matter of moral obligation to take some time from other concerns for this worship. It is essential to a godly life, that some portion of time every day should be redeemed from secular duties for the duties of devotion: and the all-wise God has seen, that it was absolutely necessary for the best good of the human race, and especially for the promotion of godliness, that one day in seven should be a day of worship. The obligation to keep holy the Sabbath, is as great as the obligation to seek the preservation and advancement of the cause of true religion in the world.

2. You notice, that the commandment, requiring the observance of the Sabbath, is introduced with the caution not to forget it—“Remember the Sabbath day.” It should be remembered all the week, that after so many days the Sabbath will return again; and we should feel ourselves bound to shape our business through the week, so as to be in the best manner prepared for its return. And the caution at the beginning of the commandment, requires us to know when the holy day has returned, and to conduct ourselves accordingly.

3. In looking over the commandment we notice, that all our work must be done in the six days before the Sabbath. By *our work*, is not meant works of darkness (which are forbidden on all days,) but *secular* work, pertaining to things of this life.

4. Notice, On the Sabbath we may not do *any* work, i. e., any kind of this secular business. It would have made the commandment too long, if all kinds of worldly employments had been particularized: but they are all included—they are all forbidden to be done on the consecrated day. “Thou shalt not do *any* work.”

5. It cannot but be noticed, that the commandment binds us to use all our influence and authority, to preserve the Sabbath from being profaned by others. If we have sons and daughters, men-servants and maid-servants, horses, or cattle, we are required to see to it, that the Sabbath is not profaned by any of them.

6. This commandment seems to imply, that keeping holy the seventh day was an acknowledgment of God, as the Creator of the world; and of consequence, that the refusing to keep it holy, would be a denial of the God who is above. Let this thought weigh on all our minds. When we conduct as though there were no weekly Sabbath, we conduct as though there were no God—no Creator of the world.

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, JULY 4, 1854.

The Sabbath.

ALMOST every man throughout Christendom will argue the necessity of the weekly Sabbath; that man's physical, mental and spiritual wants require it. But as strange as it may appear, among them may be found many who take the position that the Sabbath is abolished, and that in the dispensation of the gospel there is none.

But if man so much needs the Sabbath, why should he be left without it in the gospel dispensation? There are no good reasons why he should not have all the blessings of the Sabbath. Christ declared that "The Sabbath was made for man." How absurd, the doctrine that the blessed gospel of the Son of God has taken away from man some of his greatest benefits! Man's physical, and spiritual wants require the weekly Sabbath; but no Sabbath men contend that the gospel takes it away from him, and makes all seven days of the week alike!!

It is well known that the *Advent Harbinger* (now *Prophetic Expositor*) has for years taken the infidel ground that there is no Sabbath, also, that its columns have been open to false and slanderous reports relative to those who teach the Sabbath. But in the number of that paper for June 24, 1854, we find the following:—

REST OF THE SABBATH.—The North British Review illustrates the importance of sufficient sleep on a parallel with the natural history of the Sabbath: "The Creator has given us a natural restorative, sleep; and a moral restorative, Sabbath keeping; and it is ruin to dispense with either. Under the pressure of high excitement, individuals have passed weeks together with little sleep or none; but when the process is long continued, the over-driven powers rebel, and fever, delirium, and death come on. Nor can the natural amount be systematically curtailed without corresponding mischief. The Sabbath does not arrive like sleep. The day of rest does not steal over us like the hour of slumber. It does not entrance us almost whether we will or not; but, addressing us as intelligent beings, our Creator assures us that we need it, and bids us notice in return, and court its renovation. And if, going in the face of the Creator's kindness, we force ourselves to work all days alike, it is not long till we pay the forfeit. The mental worker—the man of business, or the man of letters—finds his ideas coming turbid and slow; the equipoise of his faculties is upset, he grows moody, fretful and capricious, and with his mental elasticity broken, should any disaster occur, he subsides into habitual melancholy, or in self-destruction speeds his guilty exit from a gloomy world. And the manual worker—the artisan, the engineer, by toiling on from day to day, and week to week, the bright intuition of his eyes gets blunted; and, forgetful of their cunning, his fingers no longer perform their feats of twinkling agility, nor by a plastic touch, mould dead matter, or wield mechanic power; but mingling his life's blood in his daily drudgery, his locks are prematurely gray, his genial humor sours, and slaving it till he has become a morose or reckless man, for an extra effort, or any blink of balmy feelings, he must stand indebted to opium or alcohol."

WESTERN TOUR.

ACCORDING to appointment we met with the brethren in Conference at Koskonong, Wis., May 26–28. A goodly number of brethren came in from the region round about; some thirty miles. The Meeting was one of interest, and we trust much profit. We were happy to meet Brn. Phelps and Waggoner at this place. They have labored extremely hard in the cause; have traveled many hundred miles on foot to get the truth before the people, and the Lord has blessed their labors, and raised up many friends of the cause. We hope these dear brethren will be fully sustained in their arduous toils, and be free to devote their whole time to the work of the Lord. We sold about \$75,00 worth of publications at this place.

The subject of publications was taken up at this Meeting, and the importance of giving our publications a wide circulation was felt by the brethren. We stated that it was not possible for us to publish

Tracts and send them out into different States, one hundred dollars in a place, and wait till they were sold for the pay, for this reason: we have not the capital to do it with. But if the brethren in Wisconsin would raise a small fund, and put it into the hands of an Agent, who could send the pay with the order for publications, we could furnish common Tracts and Pamphlets, neatly printed on good paper, at the rate of 2000 pages for \$1.00, and would pay one half of the freight bill on the books from Rochester to Wisconsin.

It was thought necessary to raise about \$150,00 in that part of the State. It was stated that several individuals could put into this fund \$20,00 each, and that some small Churches who have but little of this world's goods, could put in the sum of \$20,00 with ease, and in this way the fund could be raised at once. This fund is to be kept good by the sale of books. Bro. E. S. Sheffield of Koskonong, was then chosen Agent, and a becoming zeal was manifested by the brethren to have this small fund raised as soon as possible. Those in that part of the State who wish to place a portion of their Lord's money where it can benefit the cause of truth, will please inform Bro. Sheffield immediately how much they wish to put into the fund.

June 2–4, we met with the brethren in Conference at Rosendale, Wis. Here we formed a happy acquaintance with several brethren who have given themselves up to the work of preaching the present truth, and with many other brethren and sisters. This was a meeting of some labor, especially on the Sabbath, and we hope the plain truth spoken in regard to the life, dress, &c., corresponding with the profession, will be heeded by all who heard. First-day about 600 assembled in a beautiful grove, who listened with great attention. The word of the Lord had free course. We spoke two hours in the forenoon on the Sabbath question; then after an intermission of forty-five minutes, Bro. Stephenson spoke more than two hours on the subject of the Two-Horned Beast, of Rev. xiii; and no one seemed to think of their hard plank seats without backs: they would have listened one hour longer with pleasure.

In the evening the brethren met to take into consideration the subject of obtaining publications, and they were all agreed in the plan adopted at Koskonong; and Bro. T. R. Sheldon of Rosendale was chosen Agent for that part of the State. At this Conference also we sold about \$75,00 worth of publications.

There is an ear to hear in the West, and a great call for publications. We are now publishing a Pamphlet on the law of God, written by Bro. J. H. Waggoner; and other brethren in Wisconsin design to prepare works for the press soon. The cause in Wisconsin is onward. May the Lord bless his dear servants in that part of the field with health, courage and grace to go forward with the message, and save many souls from ruin. They have had many discouragements to contend with; but now the way opens before them. H. S. Case, and some others who first visited the State, moved in a manner calculated to prejudice the people against the truth. But this is nearly overcome by the judicious labors of Brn. Waggoner, Phelps, Stephenson and Hall. We think the whole Church will co-operate with these brethren, that they may go out into the wide harvest, free from embarrassments.

It was indeed painful to part with those dear brethren; and we shall never forget the spot where we turned in from the highway, as we were about to part, and beneath the shady oak, bowed in prayer with Brn. Waggoner, Stephenson and Hall. There we wept together and took the parting hand. But all this was mingled with that joy which the blessed hope gives, that we should soon meet again, when our work should be finished, and in the saints' rest share together the reward of the faithful. O blessed hope!

It was not consistent with other duties to attend

the Conference at Battle Creek, so we spent the next Sabbath at Rosendale, and at the close of the afternoon meeting several young persons manifested their desire for salvation. We hope they will follow on to know the Lord by happy experience.

We had a great desire to be at the Battle Creek meeting, and to speak to the people in the Tent at least once before our return home. And when we arrived at Battle Creek we were happy to learn that the brethren had a cheering meeting, and that the Tent was on the way to Grand Rapids to our last appointment. On Sixth-day the brethren pitched it on a vacant lot in the city. We were much pleased with its appearance from without, and when we entered it to engage in the solemn worship of God, we felt that the Lord was indeed with us. We are perfectly satisfied that the brethren have moved none too fast in obtaining the Tent for this season. On First-day, probably about 500 came out to hear, and if the brethren could have remained another week the congregation doubtless would have increased to thousands. The people listened with great interest, and when publications were offered, crowded forward to obtain them. The way seems to be fully open to spread the truth, and it is evident that the brethren have been too fearful, and have not kept pace with opening Providence. The cause in Michigan never was as prosperous as at the present. There is union of sentiment, feeling and action, among the brethren; and preaching brethren now enter the field with hope of success, such as they could not have before the subject of Church Order was introduced among us, and while some rash, fanatical spirits were connected with the cause, who now have no connection with it. The brethren labored faithfully to reform them, but as they would not receive reproof and instruction, the Church now feels greatly relieved that they have left, and shown to all by their malicious course that they are not of the body.

We reached home the 23d, in good health and spirits, and were happy to meet again the faithful ones connected with the Office and family the church in the city, and many dear brethren who had come to attend the Conference.

THE ADVENT HARBINGER

STILL continues its unrighteous course of publishing misrepresentations of those who teach and observe the fourth commandment. It not only publishes the faults of erring ones among us, greatly exaggerated, but it contains statements unfavorable to Sabbath-keepers which are utterly false. We have frequently corrected these misstatements found in the *Harbinger*; yet Eld. Marsh, the Editor, continues the same unchristian course. We cannot longer hope that he will do us justice, judging from the past.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. Here are two classes: one is imbued with the spirit of the dragon, making war on those who keep the commandments of God; the other class are the commandment-keepers. To which of these classes the Editor of the *Harbinger*, and several of his Correspondents belong we leave the reader to judge.

As we have often referred to the injustice of the *Harbinger*, we shall not at this time burden our readers with lengthy remarks upon this unpleasant subject, but will notice several recent thrusts at the commandment-keepers by several of its Correspondents.

In the *Harbinger* for June 3d, A. N. Seymour makes several false statements and misrepresentations under the head, "The Shut Door Sabbatharians." We will first remark that Mr. Seymour and the Editor of the *Harbinger*, both know that they do injustice to that body of Advent believers who observe the fourth commandment, in applying to them the name of "Shut Door Sabbatharians." This is one means of representing Sabbath-keepers in a wrong light. From this, the uninformed would receive the

idea that we believed that what is called the "Door of mercy" is closed, when we believe *no such thing*. It is true that in 1850 we published statements of Wm. Miller, J. B. Cook, Joseph Marsh and others in which they gave it as their opinion that the door was shut, and that the harvest of the earth was ripe; but nothing of the kind can be found in any of our publications for the last two years. And more, we have repeatedly corrected and reproved the *Harbinger* for misrepresenting us in this manner.

But Mr. Seymour goes on to prove that Sabbath-keepers make a test of Mrs. White's visions. It appears that he has had an interview with C. P. Russel of Jackson, who has been set aside by the Sabbath-keeping church there as unworthy of their fellowship, and has taken his statements to enrich the columns of the *Harbinger*! We would here state that through the influence of H. S. Case C. P. Russel and some others, the church at Jackson have in time past made some fanatical moves, and continued in a state of trial up to the time of our visit with them one year since. These two men had succeeded in dividing the church so that they then held no public meetings. It is true that Mrs. White had a vision in Jackson one year since, and bore testimony to what she saw of the unchristian course of Case and Russel. But the vision was not made a test of fellowship. These men were disfellowshipped on account of their unchristian conduct. And when Russel's case was brought before the church some weeks after, and the vote was taken to withdraw fellowship from him, he then stated like the following: "Then I shall understand that I am cut off from the church because I do not believe the visions." Bro. S. T. Cranson then arose and corrected him, and stated that fellowship was withdrawn from him because of his unchristian walk. That some of the brethren in Mich. have moved rather fast in some cases in their zeal to establish Church Order, is evident, but not with Case and Russel. Their injudicious movements and fanaticism was a cause of reproach, and although the brethren mourn that they could not reform them, yet they thank God that the cause is free from their baneful influence.

To show in what light Mrs. White's views are held by those who are acquainted with them, we give the following from "Experience and Views," page 64:—

"I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'LAST DAYS,' not for a new rule of faith, but for the comfort of his people, and to correct those who err from Bible truth."

Mr. S. then speaks of a great re-action, and states, "such an explosion is beyond my ability to describe." It is true that brethren have labored faithfully to establish Church Order in Michigan the past Winter, and have suffered some severe trials from a few disorderly spirits; but being free from them, the Church in Michigan are enjoying union and prosperity such as they have never before witnessed.

What an "explosion!" Why, "some ten stand aloof watching the movements!" Numbers are continually added to the church. Our congregations were generally twice as large as they were one year since, and the cause is going ahead in Michigan. These facts encouraged the brethren to obtain their Tent.

Mr S. further states, "It is no great wonder to me that Mr. White calls for \$3,000 at the present crisis." We have not called for \$3,000. We did say in Vol. V., No. 11:—"We are publishing a series of Tracts, standard works, which will cost about \$2,000. In order to go forward with the work, and to meet all our other expenses, we should receive about \$1,000 on the Review the present month." So it is \$1,000 instead of \$3,000, and the reason given why the friends of the cause should pay in advance for the Review, was that we might have means to publish the series of Tracts. Would not Peter call this man "a busy-body in other men's matters?" It seems hard work for him to tell the truth any way. In his present feverish state we would cite him to the good advice of the Apostle:—

"And that ye study to be quiet, and to do your own business." 1 Thess. iv, 11. Others of Mr. S.'s false statements and slanders are too mean to be noticed. We leave him and the Editor to enjoy all the honor they may receive from pursuing such a contemptible course.

The *Harbinger* for June 10th, contains an article from Mrs. Seymour on the "Cleansing of the Sanctuary," and in that article she professes to quote from the 24th page of Mrs. White's Tract, "Experience and Views." But she changed, to suit her unrighteous purposes, most of the sentences she quoted from the Tract!!! We would recommend the Supplement to Experience and Views to all who have read the first work, as it contains some important explanations. Please compare them with Mrs. S.'s quotations!!!

She then states, speaking of Sabbath-keepers, "They have ceased preaching repentance, saying it is too late! They have stifled their sympathies for the impenitent, and have virtually said, Sinner, you cannot turn to God and live," &c. Now all this is entirely false. Those who have read our publications, especially for the past two years, and have known any thing of the labors of the brethren in the Sabbath cause, know that Mrs. S. has penned untruths, and that the *Harbinger* has published the same. Mrs. S. and the Editor of the *Harbinger* profess to know much concerning Sabbath-keepers, and if they know as much about them as they profess to, they know that the above statements from Mrs. S.'s pen are downright falsehoods.

It is true that Case, Russel and some others took exclusive views relative to the shut door, and for a while manifested a rash spirit; but such errors have been fully corrected, and Brn. Cornell, Cranson, Frisbie, Fitch and others have been preaching to the sinner repentance toward God, and faith in our Lord Jesus Christ, in Michigan, from the time they commenced to speak in vindication of the Sabbath, and many sinners have been converted to God as the result.

Rochester Conference.

This meeting was held as appointed, the 23d—26th ult. A good number of brethren from different parts were present; and zeal and courage in the cause of truth was manifested by all. Sixth-day afternoon and evening was occupied in social meetings. The reports brought in from various portions of the field were interesting and encouraging. Especially cheering was the account of the prosperity of the cause in the West; of the power and spread of the message; of the interest manifested by the people to hear the evidences of our faith, and the openings in all directions, which are calling urgently for more laborers to go forth into the field, and labor for the spread of truth. The same is the case in Northern Pennsylvania. Discourses on subjects of present truth were delivered on Sabbath and First-day, by several of the brethren. The word was spoken with freedom.

On Second-day, several matters of business came before the meeting. The subject of the ADVENT REVIEW was taken into consideration. The disadvantages of the course pursued at present in its publication, were brought up; namely, the large number who now receive it without aiding in its publication, and the consequent burden which falls on the liberal friends of the cause who make up its wants by donations. It was therefore proposed that the REVIEW be put at one dollar a year in advance, and that all except the worthy poor, pay that sum. It was thought that at this reduced price, the subscription list might be immediately enlarged and the wants of the paper thereby made up, and thus the burden which now falls on a few devoted friends of truth be materially lessened. After due consideration on this subject, it was the unanimous voice of the conference that this course be pursued in future.

According to the wishes of Brn. Bates and Baker, also that the Publishing Committee might be near the Office, their names were dropped from that Committee, and others appointed in their stead.

The wants of the cause in Western and Central

New York next claimed the attention of the Meeting. The various causes which have hindered its progress throughout this portion of the field were freely considered, and we trust some of them removed. It was thought that a change of laborers would be beneficial; and that preachers from abroad be invited to labor for the present in this section.

The case of Ira Wyman came before the conference for consideration. Such has been the baneful effect of his past course the particulars of which were familiar to many members of the conference, that it was deemed necessary that some action should be taken in relation thereto. He has been labored with, advised and admonished; has been requested to meet with the brethren to consider his case, and take measures to make amends for the influence which he has been exerting, and failed to comply with the request; has often made confessions, and as often destroyed them by subsequently pursuing the same course; therefore, it was the unanimous voice of the conference that we can no longer fellowship him as a minister of the gospel.

Great harmony and peace pervaded the entire Meeting. The brethren were unanimous in all their proceedings, and separated, strong in confidence that God will work for his people and prosper his cause.

Being designated by the conference to make a statement of their proceedings, we have given the above.

J. N. ANDREWS.
URIAH SMITH.

THE REVIEW.

By the advice of the friends of the cause in Wisconsin and Michigan, and agreeably to the action of the Conference recently assembled in this city, we state the terms of the REVIEW Weekly, at One Dollar a year in advance, to commence with Vol. VI. This low price will not, however, meet our expenses, unless our list of paying subscribers be immediately raised to 4000. This can be easily accomplished. Let every traveling preacher seek to obtain subscribers at every place he labors, and let each brother and sister resolve to obtain one or more. If you wish to introduce the present truth to your neighbors, take the REVIEW with you, and invite them to subscribe for it. This will assist you to introduce the subject to them. Let the friends of the REVIEW all become active agents and our list may soon be increased to 4000.

Many of our readers have given from five to twenty dollars a year to sustain the REVIEW. This we have used in sending out the REVIEW without charge to hundreds who have given nothing, and no one can expect to receive the REVIEW on account of what they have heretofore given.

Those who have subscribed for the REVIEW within one year and have paid \$1.50 for a year, with the design to pay only the cost of the paper, will of course have it one year for the price already paid, unless they choose to commence with the next volume and pay in advance. And we hope that those who have given nothing for the support of the REVIEW, will pay in advance for Vol. VI, and something for the past also. This will be necessary, as some have paid for next volume, which has been placed with the receipts, and for the expenses of this volume.

We hope our readers will all desire to still receive the REVIEW, and will promptly send us the year's subscription according to the terms stated. But if there are those who do not wish to receive it, let them inform their Post Master, that he may inform us.

The worthy poor can have the REVIEW without charge. Let each church look after their poor, and pay for their papers.

Tent Meeting at Battle Creek.

This meeting was one of interest, and we trust will result in the advancement of the cause of present truth in that place. Our meetings were well attended. The meetings, evenings and First-day, called out a large assembly. It was estimated by several that on Sunday evening there were not less than 1,000 people on the ground. Quite a number of brethren

and sisters were in attendance at this meeting. They were much disappointed in not seeing Bro. and Sr. White, who were unexpectedly detained in Wisconsin. We had freedom in presenting before the people the glorious and solemn truths of the message of the third angel. An interest is awakened in the minds of some, and much prejudice removed from the minds of others. Some have already decided on the truth of the testimony presented before them.

Our object in procuring the tent, as already stated, is to get our position more fully before the public. Our expectations thus far have been realized in witnessing the large attendance at Battle Creek. We feel satisfied that the tent will prove efficacious in bringing the people where their ears will hear the truth. We will still move forward in the strength of Israel's God, trusting our brethren will bear our case before God for without him our efforts will be in vain.

J. N. LOUGHBOROUGH.
M. E. CORNELL.

Jackson, Mich., June 21st, 1854.

THE LAW OF GOD AND OTHER LAWS NOT ABOLISHED.

The ten commandments, as spoken by the voice of God and engraven on tables of stone by his hand, may be regarded as his primary law for all men in every age, and under each dispensation from the beginning to the end of the world. The faith of Jesus has been associated with them ever since man sinned. The law, or its first principle, was written on man's heart in the beginning. Even the heathen are accountable at the judgment of God on this ground, and "must perish without" [the written] "law." Rom. ii, 12-15. This law then is the basis of man's obligation to obey God, and he is a sinner by transgressing its commandments. 1 John iii, 4. We find the Sabbath and marriage institutions in the account of the creation. And there are many facts in the brief history of the antediluvian and patriarchal ages, which prove that men knew right and wrong according to God's law. Abraham must have well known the laws of God, and carefully obeyed them, and faithfully taught them to his children. See Gen. xxvi, 5; xviii, 19. In the first text God assures Isaac that he will fulfill the oath and promises to his father, "Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." And the other text is given as a reason why God will fulfill the promises to him; "For I know him, that he will command his children and his household, after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

Gen. xv, 6, shows that Abraham was righteous by faith. Faith in the promised seed included the Messiah. The faith of Jesus and keeping the commandments of God constituted him a righteous man, and these are the two great principles by which all "the righteous" have formed their characters fitting them for the kingdom of God. Rom. iv, 11, 12; v, 1; Gal. iii, 26, 29; James i, 22-25; ii, 8-12, 14-26. The law of God comprises, the ten and all the moral precepts of both Testaments which naturally grow out of them. It implies love to God and man in the mind, as the great principle of right actions. On the other hand, "the faith of Jesus," comprehends his testimony and all those precepts which grow out of the Gospel. Christ is therefore the center and substance of all the promises of God; and the antitype of all the types and shadows of good things to come in the old covenant. See 1 Cor. i, 20; iii; Col. ii, 14-17; Eph. ii, 14, 15; Heb. vii; viii; ix; x. The ceremonial law then was abolished at the cross. The moral law is holy, just and good, and is quoted and established by the Saviour and his apostles as the unalterable law of God, standing fast forever. The judicial or national laws of the Old Testament are all those precepts by which God governed the Jews as a nation in their conduct toward each other, and toward other nations. These were partly moral and good for the government of any nation; and partly ceremonial or peculiarly Jewish, designed only for that nation. The penal law for the punishment of open transgressors of the moral law and some of the most important Jewish laws, was necessary to preserve the nation from great crimes. It will be seen by a careful reader of "the law and the prophets," that God often expressed his pleasure or his displeasure as offenders were faithfully punished, or not, according to his law. Now it seems to me scriptural and reasonable, that the penalty of the moral law is not abolished, as it applies to nations now in the treatment of notorious criminals. I see no evidence in the New Testament that Christ abolished death as a temporal penalty. It is true he abolished death

in his own person by the resurrection, and he will, at his coming, destroy death as the enemy of his people; yea, he will execute the second death on the wicked at the last judgment. 2 Tim. i, 10; Matt. xxv, 31, 32; Rev. xx, 12. But the question is, did he abolish death as a temporal penalty inflicted on criminals by the rulers of nations? Let us notice the following facts in the New Testament.

1. Christ did not interfere with the rulers in his ministry, neither by doing the duties which belonged to them, nor by giving a new code of laws for them, nor did he declare death as a punishment abolished, nor did his inspired apostles.

2. Paul and Peter recognize Rulers (as Kings, Governors, &c.) as God's servants in discharging their office. They enjoin obedience by the motive of fear as well as conscience. They describe the ruler as a "terror to evil-doers," and a "praise" to them that do well, and that he does not bear "the sword in vain." Further, Christians are required to pray for the rulers, that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. ii, 1-6; Rom. xiii, 1-7; 1 Pet. ii, 13-17.

3. The penal law is mentioned by Paul as a standing law against criminals. "But we know that the law is good if a man use it lawfully; knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust." The glorious gospel then did not make void the penal law. 1 Tim. i, 8-11.

The New Testament was not given to destroy the use of the Old as it contains a moral code for mankind. Hence we are referred to the scriptures of the Old Testament by Christ and his apostles continually, not only as instructive, but also as binding us to obedience, and in force against sinners. The New Testament contains the good news of Christ as the Son of God, the fulfillment of the prophecies in him, his history, his sufferings, and the coming glory, it explains and enforces the law and the prophets in their spirituality and purity, as the Christian's rule of life, so that he may let his light shine before the wicked. It teaches ministers and Christians the order of God's church under this dispensation. It makes known the plan of salvation by Jesus Christ. In a word, it manifests the love of God, the grace of our Lord Jesus Christ, and the communion of the Holy Spirit. It brings "life and immortality to light."

But excellent as the New Testament is for the Christian, and for all who would learn or teach a pure religion, it does not make void any single precept of the moral law, whether that precept be one of the ten, or some minor point growing out of any one of them. Christ and his apostles freely quote the precepts of the Old Testament not only as containing good instruction, but as binding precepts. The New and Old Testaments are in perfect harmony in reference to God's holy law and commandments. What was enacted in the Old, is not re-enacted (why should it be?) in the New. All the spiritual precepts of the New are of the same nature of those in the Old. To meet and confute the errors of this age in relation to God's law as well as the Sabbath, we must hold fast all the moral precepts of both Testaments, while we concede the abolition of all that is ceremonial and Jewish. The preface to the ten commandments is of itself a decisive proof to me that those moral precepts were the basis of the Sinai covenant. Indeed, this seems obvious, from other texts. Deut. v, 1-22; ix, 9-11; x, 1-5. The Sinai covenant is evidently based on the oath and promises of God to Abraham, Isaac, and Jacob concerning their seed. The Abrahamic covenant is, in its everlasting promises, the basis of the New Covenant. The old covenant was a school-master unto Christ. The new then took its place. Now though the Jews are rejected, and the Sinai covenant null and void, yet in the new, God is the God of his true people in Christ, both Jews and Gentiles, and this accords with the promise in the Abrahamic covenant. But when we come to the law of God itself, I see not as we can justly concede one jot or tittle as merely ceremonial, or Jewish, though the position has been assumed by an esteemed brother, (see Baker on the covenant,) I must think it wants proof. The texts quoted, see Ezekiel 18th &c., prove that God's ways are equal, that he inflicts the penalty of his law, death, only on the impenitent sinner, and that he gives life to the penitent though his father was a wicked man. The other texts prove that God is now equally the God of both Jews and Gentiles who believe. But still God is "a jealous God

visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate him," and still he shows "mercy to thousands of them that love him and keep his commandments." Paul quotes the fifth commandment as God's law, and still in force to encourage children to obey their parents in the Lord. He encourages obedient children with the prospect of good days and long life according to that commandment with a promise. See Eph. vi, 1-3. This corresponds with what he says of godliness. See 1 Tim. iv, 3-10. Read also 1 Pet. iii, 10-12. Ps. xxxiv, 11-15. I think these scriptures have proved true under the gospel dispensation. Obedient and pious children have generally lived long and happy lives even in this world, besides having the promise of eternal life in the next. To seek for happiness even in this life, here is a motive to seek the Lord young; and the second commandment presents a double motive to parents to avoid idolatry and to love God and keep his commandments for the sake of their children after them. S. EVERETT.

Iowa City, Iowa.

Sign or Seal of the Covenant.

In Vol. IV, No. 16, of the *Review*, I endeavored to show in my article on the cov., that the cov. and ch. of God are essentially the same under the present dispensation as under the former. I now pass to consider, more particularly, the connected subject of baptism, a question of some importance, whether baptism has come in place of circumcision.

1. Baptism is now, as circumcision anciently was, an instituted pre-requisite to a regular standing in the visible church. In the present dispensation, baptism is required, as was circumcision under the ancient, in order to regular membership. In this respect, then, baptism is certainly in the place of circumcision.

2. Baptism, under the present dispensation, is of the same significance with circumcision under the ancient. As a sign, circumcision signified the renovation of the heart, or regeneration. Circumcise, therefore, the foreskin of your heart, said Moses, and be no more stiff-necked. And again, the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thy heart and with all thy soul that thou mayest live. This injunction is evidently equivalent with that in Ezekiel to make them new hearts; and the assurances that the Lord would circumcise their hearts and the heart of their seed is, also, of the same import with the promise in Ezekiel. A new heart, also, will I give thee, and a new spirit will I put within thee. Accordingly the Apostle to the Romans says, He is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly, and circumcision is of the heart, in spirit and not in the letter. Now as circumcision signifies the renovation of the heart, or regeneration, so baptism signifies the same thing. Except a man be born of water, and of the Spirit, said Christ to Nicodemus, he cannot enter into the kingdom of God. In this passage, being born of water, or baptized with water, and being born of the Spirit, or baptized with the Spirit, are presented together, the one as the sign, the other as the thing signified; for by one spirit, says the Apostle, are we all baptized into one body. By his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. This is evidently equivalent to being born of water and of the Spirit. As it is in renewing the heart that the holy Spirit applies the great atonement, for cleansing and justification, so baptism alludes not only to the influence of the Spirit, but also to the blood of Christ as an atonement for sin. Evident reference was also had in the bloody rite of circumcision. And as baptism is now an instituted sign to be used in the church, signifying by the blood of Christ, as circumcision anciently was; in this respect, again, baptism has taken the place of circumcision.

3. Baptism, under the present dispensation is a seal of the same thing, of which circumcision was under the ancient. We have the express declaration of the Apostle that circumcision was a seal of the righteousness of faith; of that faith which Abraham had before he was circumcised, as well as afterwards, and of which every true believer is the subject. There is but one righteousness of faith, or which is the subject of true faith; namely, the righteousness of Christ, by which believers, in all ages, have been, and will be, justified. Of this righteousness, circumcision was an instituted seal; of the same righteousness of faith, baptism is now also a seal: the inward seal of the righteousness of faith, is the holy Spirit renewing and sanctifying the heart, and applying the blood of Christ; and as baptism is a sign of this gracious operation of the Spirit, it is also an outward seal of the same, righteousness; for says the Apostle, For as many as have been baptized into Christ have put on

Christ. The righteousness of faith in a word, includes all the promised blessings; and baptism now as circumcision anciently was, is undoubtedly a seal of God's gracious covenant with his church and in this respect therefore, the one has taken the place of the other.

4. That baptism has come in the place of circumcision we are decisively taught by the Apostle in Col. ii, 10-13. And ye are complete in Christ who is the head of all principality and power, in whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh hath he quickened together with him. The plain, obvious ideas, which lie upon the face of this passage, are these: circumcision and baptism signify the same thing; the thing signified by faith is the renovation of the heart, or the resurrection from spiritual death to spiritual life; and this renovation of the heart, is the fruit of the special operation of God, and this special operation is signified by the outward sign of baptism, as it anciently was by circumcision, hence the one has taken the place of the other.

I submit the four arguments in proof, as amply sufficient to establish the point. If baptism is now, as circumcision was then an instituted pre-requisite for regular membership in the church, if it is a sign of the same significance, if it is a seal of the same covenant blessings, and if, as the Apostle plainly teaches us, being baptized is, in effect, the same thing as being circumcised, then notwithstanding any dissimilarities, of a circumstantial nature, the conclusion is obvious and invincible, that baptism holds the same place in the church of God which circumcision anciently held.

JOHN C. DAY.

Rock Bottom, June, 1854.

COMMUNICATIONS.

From Bro. Bates.

DEAR BRO. WHITE:—The *Harbinger* for June 3d, 1854, contains an article from the pen of N. A. Hitchcock of Exeter, Wis., against a letter which I wrote from Pleasant Valley, Jo Daviess Co., Ill., March 1st, and published in the *Review* March 14th 1854. He quotes from the letter as follows:

"I have spent about two weeks at Adaline, and Crane's Grove, wheresome six professed ministers arrayed themselves against the truth at several of our meetings, four of them laboring for days to put it down with their no-commandment and no-Sabbath arguments. Notwithstanding all their opposition, the Lord wrought for Israel, and many souls got their eyes open to see the position their teachers occupied, and the difference between truth and error, and has also caused the sound of the last message of mercy to spread more extensively throughout this region of country."

And then says, "The facts are, first, that no six professed ministers arrayed themselves at several of his meetings against the truth or his views of it."

My statement (as above) is, that six professed ministers arrayed themselves against the truth at our several meetings. Four of them laboring for days to put it down, &c. Now for the proof of my statement in the *Review*.

My first meeting at Crane's Grove, was on the evening of Feb. 9th, at Mr. Newton's. At the close of the meeting, I stated the object of my visit among them, and said if the way was open I should like to give them a few lectures on the present truth. Mr. Jacob Berry invited me to go home with him as he wished to hear me further. He opened the way by appointing for me a meeting on the evening of the 10th, and said to me very pleasantly that he would prove me whether I gave them the truth, but should not trust it wholly to his own judgment. He therefore sent off a messenger several miles to invite three of his favorite ministers to attend my meetings, viz., Messrs. Jacobs, Collins and Spear. The two last came, and the opposition commenced the same evening. Mr. J. Berry appointed for me to preach at his house the next day, [Sabbath.] Here Mr. Collins opposed the Sabbath and the law of God most vehemently. During our Sabbath meeting Mr. Hitchcock came. In the evening the meeting was in the school-house the three ministers present. I invited them to sit with me in the desk. Mr. H. accepted, and opened the meeting with prayer. My subject was the cleansing of the Sanctuary at the ending of the 2300 days of Daniel's vision. As soon as I had closed Mr. C. said, Bro. Hitchcock I wish you would make some remarks. He did so, by raising his objections against my views again, and the subject then presented, and more particularly against Advent Sabbath-keepers in

general. After this, at the house of Bro. J. Berry, Mr. H. and C. labored hard to show that I was teaching false doctrine. After which Mr. H. left for Wisconsin. My lecture that followed in explanation of our position was acknowledged by some of the Brn. to be clear and satisfactory. Mr. C. did not stop to hear. From this I passed to Adaline, distant about seven miles; where by invitation I gave several lectures, principally in the school-house. Here Mr. Jacobs attended and presented his objections against the Sabbath question, and taught the abolition of the whole law, and said that Mr. Bates' position was false. Messrs. Collins and Spear united with him against my teachings, and taught the people how they should understand it. At a subsequent meeting at Bro. Berry's I was introduced by him to two ministers, one an Adventist, the other a Methodist, both of which opposed my subject at the close of the meeting. Independent of meetings which I attended to hear the first four named ministers present their views, they attended mine as follows: Mr. Spear four or five, Mr. Collins, five, Dr. S. Jacobs, six, Mr. Hitchcock as above stated.

These are the four ministers that labored for days with their no-Sabbath, no-commandment doctrine. The other two make the six. Many witnesses could be cited to prove my statements. The reader will now judge whether my former statements were true or not.

Mr. H. cites two more circumstances to prove that the course I pursued "would ruin a good cause, or at least, bring it into disrepute."

1. He charges me with baptizing three persons that Mr. Collins had baptized some time previous. I cannot spend the time now to meet all the objections of Mr. H. on this point; but will refer him to Acts xix, 1-7, where the apostle Paul re-baptized twelve, and God approbated the work. As there was a necessity for re-baptism then, so there may be now, even until the work of atonement is finished. Those that were baptized then were satisfied with the Bible argument that we presented.

2. "Before Mr. Bates left, he called two secret meetings, one continued till about eleven o'clock, and the other all night. I was told that these meetings were perfect *Babels of confusion*."

Our reply to this charge is as follows: The Plumb River Conference was the last series of meetings that had been appointed to be held in that section of country. The brethren were scattered within a circle of about ten miles, and all wished to return home as soon as the meeting closed. They saw that there were difficulties existing with some of the members that would require them to convene a church meeting to settle. A place was sought for, and Bro. S. Myers offered his chamber. The Church continued their session there from about one P. M. until two or meeting time, say about one hour. The church meeting was then adjourned to convene again after the evening meeting. About ten o'clock P. M. the church convened again in the same house but did not proceed to business until about midnight. Because of a certain person, brother to one of the members under dealings being invited by him, and required to stay in the church meeting with us. All the arguments the church could present, such as that their business was church business, to investigate the various statements of improper conduct against some of their members, and that it was their business alone to attend to it, without the aid of such as were not in the truth with them, seemed to avail nothing, until they learned that the principal part of the members were about to leave the meeting. After this, the man withdrew. The church then proceeded to transact their business. But did not come to a decision until the morning. If this was a secret meeting, then all church meetings are such. Mr. H. says, that one of "our number told him that it was too much like masonry." As I never was acquainted with masonry I am unable to make the comparison, but this I will venture to say, that not one of the members who labored to have things *made right* during that church meeting, ever made such a remark to Mr. H.

Again, Mr. H. says, "at Adaline where he gave from five to eight lectures, about his last testimony was and with great vociferation. The devil has come down in great *wrath* at Adaline, and the devil has followed me in great *wrath* ever since I came to Adaline. I know not of an isolated individual that embraced his views."

I do not remember on what occasion, or for what, I quoted the text, "the devil has come down, &c.;" but I have not the most remote idea of ever uttering in A. or any where else, the sentence I am here charged with, viz., "The devil has followed me in great *wrath*, &c." Mr. H. was not at A. when I lectured there. The foregoing statements show that my intercourse with him was the week previous at Crane's Grove. Hence this last charge is from com-

mon report. As I am answering for myself, it may not be amiss to state a few facts in relation to the circumstances which he refers to respecting my last testimony.

Mr. Black, who was a stranger to me, at the close of my first lecture, very kindly invited me to the hospitalities of his house during my stay in A. And on the last evening of our series of meetings invited me to lecture in his house, as the school-house was to be occupied for a school. My subject was the Sanctuary and the end of the 2300 days. As soon as I closed, one of the two ministers present commenced upon me, and my subject in such an unceremonious, unchristian manner, that Mr. Black requested him to stop, and then stated something like the following: If this is the manner in which your investigation is to proceed, it cannot be done in my house. After a few explanations it was settled that the meeting could proceed no farther. The other minister showed an utter unwillingness to close without an investigation, and hence proposed that the meeting be adjourned to his house across the street, and wished to know if I would go with them and defend my views; and because I questioned whether it was my duty to follow them, and listen any further to their unscriptural arguments, especially at that late hour of the night, (10 o'clock,) I was told it was because the doctrine which I had presented was false, and it was evident that I was unwilling to have it fairly investigated. I replied, if you will choose a moderator to keep order I will go. The adjourned meeting was then convened. The ministers then commenced, first, to present their views of the sealing of the 144000, which I replied to. And then in various ways attempted to show that the commandments of God were abolished at the crucifixion, and especially the seventh-day Sabbath, but no investigation of my evening subject. The ministers insisted on choosing two moderators. I replied that one was sufficient. The principal one that accepted the office, was recommended by them in every way qualified to fill this station. They said he was a good, moral, upright man, professing no religion whatever and of course would not be liable to misjudge. This meeting closed after a tedious session of several hours, without deciding on any one thing which was thought to be accomplished. At a subsequent interview with the Moderator, he acknowledged the whole truth, and said that the commandments and Sabbath were binding, and wondered how any one could show otherwise. To show how much he wished for further instruction he gave me his name for the *Review and Sabbath Herald*, and took books to go into a farther examination of the subject. Two others which attended that meeting gave me their names also, for the paper; and one other said to me, the Sabbath is true and I intend to keep it. Four in Adaline and four in Crane's Grove, gave me their names for the *Review*. Honest souls in both places were deeply convicted of the importance of keeping the commandments of God, and those persons who have in any way hindered them by opposite teachings, I would recommend them with Mr. H. to commit to memory that portion of our Saviour's sermon on the mount embraced in Matt. v, 19, and practice the last part.

It was not my wish to make this extended statement; as the reader may readily see by reading the article what Mr. H. has objected too. But the suffering cause in which we are voluntarily engaged seemed to demand it.

Will the *Harbinger* also publish this, that its readers may have both sides.

JOSEPH BATES.

Derryter, N. Y., June 20th, 1854.

From Sister Lindsley.

DEAR BRO. WHITE:—In the midst of darkness that has covered the earth and gross darkness that has blinded the minds of the people, the *Review* comes to cheer and strengthen the hearts of a few in this place. O, what precious food it brings to my soul. May God grant that the seed sown, the instruction dispensed through this little messenger may spring up, and bear fruit, yea an hundred fold to the glory of God.

While some around me are crying, "Fools to believe such doctrine," "so many isms," &c. I feel to rejoice in God that his truth is surely destined to triumph. Yes, we may venture all upon it. Although wicked men may unite to oppose, yet their counsel shall not stand; for God has said, "My word shall not return unto me void, but it shall accomplish that which I please." Isa. lv, 11.

I am strikingly reminded by some, of the parable of the rich man (Luke xii, 2.) whose ground brought forth plentifully. "And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods

laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? It seems to be a perfect parallel to this time when multitudes are heaping treasure together for many years, and crying, Peace, when there is no peace. But, "Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth unto the other end of the earth." Jer. xxv, 32, 33. O the bitter, bitter cup of those who reject the counsel of God against themselves, and turn a deaf ear to the last message of mercy. Rather give me the narrow way to life.

"The humble path my Saviour walked,
I scorn it not to tread;
Though the frowns and scoffs my Saviour bore
Shall fall upon my head.
For I stand upon his precious word,
And my soul rejoiceth free,
In the glorious light the gospel gives,
The light that shines for me."

Dear brethren and sisters, let us earnestly seek wisdom from above that we may understand the work God is doing for the remnant in these last days. And we be better prepared to let our light shine to those around us. If we be the children of Abraham and followers of Christ, we shall not be laying foundation for future ease and worldly comfort. But on the contrary we shall be cutting loose from every thing that will hold our minds from the last sealing truth, and be rich towards God in faith and good works, even keeping all the commandments of God and the faith of Jesus.

O how solemn to live in this time when a people are being prepared for translation. It seems to me there never was a period when each moment was fraught with such fearful interest as the present. Probation's hours are fast drawing to a close. The last moments in which any poor soul may come and find pardon through the intercessions of Jesus in the heavenly Sanctuary are passing away, and soon the overflowing scourge will pass through the land that it shall be utterly desolated of its inhabitants. O God, send out thy light and thy truth speedily that honest souls may see their danger and flee from the wrath to come.

Brethren pray for us. A. M. LINDSLEY.
New Haven, Os. Co., N. Y. June 23d, 1854.

From Bro. Chester.

DEAR BRO. WHITE:—I fully believe in the doctrine of the seventh day Sabbath, and the second angel's message, as held forth under the third angel's message, in these last days, believing it to be the doctrine of the Bible. I feel quite lonely here as there are only myself and wife, to my knowledge who are believing in the present truth. There is a large community of nominal professors here, and if some of the brethren could come this way and present the truth to this people we should be very glad.

Yours in the bonds of the gospel.

LEMUEL CHESTER,

Pittsfield, Mass., June 25th, 1854.

From Sister Yunker.

DEAR BRO. WHITE:—I wish to let those who are pilgrims and strangers here know that I am on the road to Mt. Zion, trying to keep the commandments of God, that I may have right to the tree of life.

I have been trying for twenty-two years to live a Christian, and verily thought that I had respect to all the commandments; but when I came to look at them with a single eye, I could see that I had been breaking the Sabbath-day which God had commanded us to keep holy. I was led to think seriously of the subject last Winter when a friend suggested to me that the seventh day was the Sabbath, and that it was my duty to keep it holy. I thought of it some and then made up my mind that there was no need for me to be wiser than all the generations that had lived since Christ, and so I broke another holy day. The next seventh day I was reading what God said to his chosen people about the Sabbath: it is a sign between me and you forever. It is an everlasting covenant. I began to consider upon the sign by which God distinguished his people, and covenant by which he held such, and they were owned and blessed in keeping the Sabbath holy. I could find no command from the Bible which told me to keep the first day of the week, and I made up my mind that as God had taken pains to write the commandments with his own finger on tables of stone, and showed himself with such mighty signs and wonders that the people could not mistake his glory and power, if he wished his people to keep the first day as the Sabbath he would have manifested it by some definite command.

I had been praying for three weeks that the Lord would teach me, and when he showed me his cove-

nant I fell down before him, promising to keep the Sabbath day holy. I was unspeakably blest. I felt much as I did when I first found the Saviour precious to my soul. Indeed the truth had made me free. I was happy as long as I hallowed the Sabbath with my whole heart. The Lord is gracious to me. I sometimes long for that eternal rest which shall never be interrupted.

I want not only to keep the Sabbath, but to keep myself unspotted from the world. I want on the whole armor, for I am looking for that day when the marriage supper of the Lamb will come. I want to be there; for all that are there will share in the glorious inheritance prepared for those that love God.

Yours in the bonds of Christian union.
SALLY YUNKER.

Pennfield, N. Y., June, 1854.

SPIRITUALISM.

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

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

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

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

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

The Spiritualists have organized a National Society for the diffusion of their faith and the facts on which it is based.

ADDRESS OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

TO THE CITIZENS OF THE UNITED STATES:—But a few short years ago, in an obscure locality, and under circumstances which seemed to warrant the belief in an early termination of the so-called dream, Spiritualism, in its present form was born. Its few advocates, in the early days of its life, were looked upon as lunatic—were despised for their faith; and men of respectability and standing in society could hardly be found who were willing to examine into the facts connected with the alleged phenomena, for fear of the reproach of the entire unbelieving community. Since that period, Spiritualism has extended with a rapidity unprecedented in the annals of the world—until, to-day, it has become a respectable power in society. Men whose education and whose genius have fitted them for occupying the highest stations, either in politics or in the church, have sacrificed all positions of earthly aggrandizement for the sake of what they believe to be the enjoyment of high and holy truth. Connected with that movement to-day are many hundreds and thousands of men who are respected by their neighbors for their integrity and worth—esteemed and loved by their friends for their many amiable qualities. The subject has arrested the attention of the learned all over this land, and in many other lands. It has produced books, for and against. Many of the publications on both sides of the question are marked by ability and strength.

Within the last two years, Spiritualism has increased in strength and stature with a growth unprecedented in the history of mental giants. If it be a lie, there is every prospect of its enveloping this world, and, by its weight, sinking this world one degree lower in the depth of degradation. If it be a lie, it has come in so lovely a garb that men will seek it unless they be warned by a strong voice; men will flee to it as though it were an angel sent from Heaven—will become enveloped in its false light, and will be borne down to death by the weight of its false glory. If it be a lie, ye men of America, who have one thought towards the good of your fellows, it is your duty to come forward as one man, to tear the veil from the face of the lie, and expose it in all its hideousness. We challenge you as men—as earnest men, as men desiring the good of your fellows—to come forth and meet us in the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We challenge you to come and do that thing. * * * * *

Citizens of the United States! we feel authority for saying that the day for raising the cry of humbug, chicanery, delusion, has passed away forever. You know—all of you who have reflective minds—that the application of these terms to this subject can no longer produce results; but that rather these incentives, launched at your supposed enemies, will rebound upon yourselves, and cover you with weakness. Your professed teachers, your men in high places, the learned of your universities, the eloquent of your pulpits have dealt in them long enough. And what results have they achieved? The theories which the universities sent forth to account for the alleged phenomena, as they were pleased to term them, have not only rendered their authors, but the universities, ridiculous in the minds of intelligent men. All the theories which they reared have crumbled to the dust, and their authors can not shake that dust from off their clothing. * * *

FOREIGN NEWS.

The U. S. mail steamer Atlantic, Capt. West, arrived from Liverpool on Sunday morning at an early hour, making the voyage in about 10½ days.

THE WAR—THE SIEGE OF SILISTRIA.

The latest accounts (to June 7) of the operations before Silistria are decidedly favorable to the Turks. Full particulars of the several engagements which took place during the last days of May have not yet been received; but there appears to be no doubt that on May 27 the Russians made another fierce attempt to carry the place by storm, in which they

were repulsed with great loss; and that on the 30th the Turks were able to assume the offensive against the besieging army. It was stated in London that the English Government had received information from Admiral Dundas that the garrison had succeeded in countermarching the Russian engineers to such an extent that 8,000 or 10,000 of the besiegers had been blown up. This last statement wants confirmation. At all events, Silistria has been defended with great skill and bravery, and as yet with success. The Russians, since the commencement of the siege, have suffered tremendous loss, and it is far from unlikely that the fortress may hold out until relieved. As usual, there seems to be some delay on the part of the British. To May 30, only one English division had left Scutari for Varna. Two thousand English horses were at Constantinople, but the transports—sailing ships—were delayed by contrary winds; and it was currently reported that the English commander would not risk his force against the Russian; in the field until he had a full complement of cavalry and artillery. Perhaps however the French and Omer Pasha's disposal force may proceed to the relief of the besieged stronghold.

Our accounts of the sortie made by the Turks, say that it took place at 4 o'clock on the morning of the 30th of May, and was totally unexpected by the Russians. A strong force of Turks made a sudden sally, and after a fearful massacre of the surprised Russians they reached the works of the besiegers, where they destroyed the newly opened approaches, spiked a number of cannon, and carried off others into the fortress but made no prisoners.

FRANCE.—The embarkation of troops and military stores from Marseilles for the East, has recommenced with vigor. A fifth division of the army of the East, is being organized under the command of Gen. Chas. L. Vaillant.

Admiral Baudin was buried on the 9th, with the honors of a Marshal of France, and Napoleon sent an autograph letter of condolence to Charles Baudin, the deceased's son. A. Vivien, ex-Minister of Justice and of Public Works in 1848, died at Paris on the 7th. M. Mauguin, who played a leading part in the revolution of 1830, is also dead.

A New Hymn Book.

Our edition of Advent and Sabbath Hymns is nearly exhausted. What we have on hand will not supply the demand till we can publish another. As it will require several months' time to compile and publish such a Hymn Book as the cause requires, we shall commence the work immediately.

Our present edition is quite imperfect. We design to publish a neat edition of about 300 pages, containing a choice selection, and variety of appropriate hymns.

We now invite all who have an interest in the New Hymn Book, to send us good hymns, original and select. We want original hymns upon those subjects especially applicable to the present time.

We design publishing a small Tract containing extracts from Catholic works relative to the change of the Sabbath. Those who have matter of this character which they would like to have published, will please forward it immediately, giving the full title of the book from which they take the extract, and the page.

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