

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. VI.

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Leading Doctrines Taught by the Review.

The Bible, and the Bible alone, the rule of faith and duty.
The Law of God, as taught in the Old and New Testaments, unchangeable.
The Personal Advent of Christ and the Resurrection of the Just, before the Millennium.
The Earth restored to its Eden perfection and glory, the final Inheritance of the Saints.
Immortality alone through Christ, to be given to the Saints at the Resurrection.

'TIS ALL FOR THE BEST.

BY ANNIE R. SMITH.

"All things work together for good to them that love God"

Through this dark "valley of conflict" and sin,
Trials without and temptations within,
Onward to glory, still urge thy lone way,
Joyful in hope of the long-promised day.
In every danger thou hast a sure guide;
To every cloud there is yet a bright side;
Falter then not at the sternest behest,
Ever remember—'tis all for the best!

Just as the eagle in teaching to fly,
Foreth her young from their covert so high;
Then if strength faileth, beneath them she flies,
On her wings beareth them safe to the skies;
So will the arm of Jehovah uphold;
In each affliction his mercies unfold;
Murmur then not that "he stirreth thy nest,"
Ever remember—'tis all for the best!

Never of Providence dare to complain;
Sunshine and storm both must ripen the grain;
Tried is the gold that the purest will shine;
Crushed is the vintage that yieldeth the wine.
He who the end from beginning can tell,
Works for thy good; for he doeth all well;
This that prepares for the mansions of rest—
Ever remember—'tis all for the best!

PERPETUITY OF THE ROYAL LAW.

OR, THE

TEN COMMANDMENTS NOT ABOLISHED.

BY J. N. ANDREWS.

It is painful to witness the various inconsistent and self-contradictory positions resorted to by those who reject the Sabbath of the Lord. But of all the positions adopted, none seem so dangerous, or fraught with such alarming consequences, as the view that the law of God, by which the Sabbath is enforced, has been abolished, and that we are, therefore, under no obligation to remember the Sabbath-day to keep it holy. The question whether God has abolished his law or not, is, indeed, the main point at issue in the Sabbath controversy; for when it is shown that that law still exists, and that its perpetuity is clearly taught in the New Testament, the question is most conclusively settled, that the Sabbath is binding on us, and upon all men.

The Sabbath of the Lord is embodied in the fourth commandment of the Decalogue. This commandment stands in the midst of nine moral precepts which Jehovah, after uttering with his own voice, wrote with his own finger on the tables of stone. These nine commandments stand around the Sabbath of the Lord, an impregnable bulwark, which all the enemies of that sacred institution in vain attempt to destroy. It is evident that the Sabbath of the fourth commandment cannot be set aside unless the Deca-

logue can be destroyed. Hence the enemies of the Sabbath institution have brought their heaviest artillery to bear upon the law of the Most High: calculating that when they had destroyed this strong hold, the Sabbath would fall an easy prey to their attack. We invite attention then to the law and to the testimony. By the unerring word of God we wish to settle this question; and this we believe can be done in the most satisfactory manner.

That the hand-writing of ordinances containing the feasts, new moons and the associated annual sabbaths of the Jews, has been abolished and taken out of the way, we do not doubt. This was not the moral law of God; but was merely the shadow of good things to come. But the royal law in which are the ten commandments of God is the subject of this investigation, and it is the perpetuity and immutability of this law that we affirm. If the law of God has been destroyed, the act must have been accomplished by one of three things; viz., 1. By the teachings of the Lord Jesus; or 2. By his death; or 3. By the apostles. We believe that all will agree to this statement.

1. Was the law of God abolished by the teachings of our Lord Jesus Christ? Let us listen to his own words.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 17-19.

Our Lord here testifies that he did not come to destroy the law or the prophets. Then it is a fact that he did not destroy either. But what is it to destroy the law? We answer, that it can only signify to abolish, or to annul it. And thus Campbell renders the word:—"Think not that I am come to subvert the law." Whiting renders it:—"Think not that I am come to annul the law." It is therefore certain that our Lord did not come to subvert, annul, or destroy, the law of God. Hence it follows that the law of God was not annulled or abrogated by him. He adds, that instead of coming to destroy, he came to fulfill. If this was the object of the Saviour's mission, did he not by this act do away the law, set it aside, and relieve us from obligation to keep its precepts? Let us see. As Campbell renders the text, it reads, "I am not come to subvert, but to ratify." That is, I am not come to abolish the law, but to confirm, and render still more sacred, its just demands. If that was the object of our Lord's mission, it follows that he did not lessen our obligation to obey the law of his Father.

But let us return to the word "fulfill." Christ came to fulfill the law, hence he did fulfill it. What is it to fulfill a law? Let the apostle James answer: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James ii, 8, 9. It is evident that James here places the transgression of the law in contrast with, or in opposition to, the fulfillment of the law; therefore it follows that the fulfillment of the law is the reverse of its violation. In other words, it is its observance. To fulfill the law in the manner that James enjoins, is to render complete obedience to its divine requirements.

But it may be contended that to fulfill the law in the sense of our Lord's declaration, accomplishes its purpose, and takes it out of the way. To show the

absurdity of this view, let us take another of Christ's sayings which is of the same character, precisely. When John refused to baptize the Saviour, Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Matt. iii, 15. Did the Saviour, by fulfilling all righteousness, weaken, take out of the way, or destroy all righteousness? Certainly not. No one will claim that he lessened our obligation to fulfill all righteousness also.

But how did Christ fulfill the law of his Father? There is but one way in which this could be accomplished, and that is to answer its just demands. What were those demands? We answer: first, the law of God demands perfect obedience. The justice of this, none will deny. But when the law has been violated, it demands the death of the transgressor. Sin is the transgression of the law." 1 John iii, 4. "The wages of sin is death." Rom. vi, 23. "The soul that sinneth it shall die." Eze. xviii, 4. When Christ came to fulfill the law, he came to do this, not for himself, but in behalf of our race. He came to fulfill the law as the Messiah: an office or character which no other being ever possessed. He came to undertake for fallen men, and in a certain sense placed himself in their situation. What then was the relation which our race sustained to the law of God? We answer: all have sinned, and come short of the glory of God. The law of God stopped every mouth, and showed all men sinners in the sight of God. Rom. iii.

Then, when the Saviour took upon himself our nature, and came to fulfill the law of his Father, that law not only demanded perfect obedience, but it also justly demanded the death of our race; for all were its transgressors. The work of the Saviour, therefore, in fulfilling the law of his Father, was of a twofold character. He must first render perfect obedience to all its precepts, and then offer up his own life as a ransom for guilty man. To fulfill the law as the Messiah, Christ must perform all this. Did he thus do? He kept his Father's commandments. John xv, 10. In him there was no transgression of the law. 1 John iii, 4, 5. He was the Lamb of God without spot, [1 Pet. i, 19.] in whom the Father was well pleased. Matt. iii, 17. And this was not all; he took upon himself the sin of the world. Isa. liii, 6; John i, 29. He bore our sin in his own body upon the tree. 1 Pet. ii, 24. He died the just for the unjust, giving his own life a ransom for many. 1 Pet. iii, 18; Matt. xx, 28. God can now be just and yet justify him that believeth in Jesus. Rom. iii, 25, 26. Thus Christ lived our example and died our sacrifice.

Did this work of the Messiah, in rendering perfect obedience to all the law of God, and then offering up himself as a ransom for its transgressors, weaken that law, or lessen our obligation to obey it? Never. It shows in the most striking light, its perpetuity and immutability. The law of God condemned our race. Jehovah would open the way for man's salvation. He could not destroy his own moral law; but he could give his own beloved and only Son to die for its transgressors. This evinces the estimate which the Father placed upon his own law. Isaiah predicted that Christ should magnify the law, and make it honorable. Isa. xlii, 21. The record of Christ's life and death shows the fulfillment of this prediction.

But Christ adds a solemn affirmation. "For verily, I say unto you, Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled. What is a jot and a tittle? A jot is the smallest letter of the Hebrew alphabet. A tittle is a small point by which some of those letters are distinguished from others. Our Lord therefore

solemnly affirms that the minutest point shall not pass from the law till all be fulfilled. Then it is certain that a part will not be destroyed and the remainder of the law be left in force. Consequently as long as a part of the original precepts continue, all of them abide without one jot or tittle being destroyed. Further than this, Christ has plainly marked the point of time before which no part of the law of God shall pass. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Has heaven and earth passed away? Let those answer who teach the abolition of the law of God. When will heaven and earth pass? Let the beloved disciple answer: "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them." If the fulfillment of the law of God destroys it, that destruction cannot take place before the final conflagration of the heavens and the earth. 2. Pet. iii. Prior to that time the minutest point shall not be destroyed. If therefore one jot or one tittle shall on no account pass from the law, till all be fulfilled; and if the point before which this shall not be accomplished is the passing of the heavens and the earth, it follows that the Lord Jesus not only designed that the law should be fulfilled by himself for the brief period of his sojourn on earth, but also, that the righteousness of the law should be fulfilled in his church; or as Whiting renders Rom. viii, 4, "that the precept of the law might be fulfilled by us, who walk not according to the flesh, but according to the Spirit." The next verse establishes this view.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." Let us carefully consider this verse. The word "whosoever" takes up all persons through all coming time. The word "therefore" shows that this verse is the conclusion drawn from the premises which the Saviour had just laid down, which were these: 1. "Think not that I am come to destroy the law." 2. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." As not a single particle of this holy law was to be destroyed, it was fitting that the Lord Jesus should speak with distinctness respecting its observance and its violation. This is what he now utters.

"Shall break one of these least commandments." Then we have here the opposite of fulfilling the law; viz., the breaking of the commandments. We may also learn that the law in verses 17, 18, means the commandments.

"One of these least." Christ had said that not one jot or one tittle should pass from the law till all be fulfilled, so that there could be no excuse for those who teach that a part of the law has been destroyed, and that the remainder is yet in force. But Christ did not leave the subject thus. He now tells what shall be the fate of those who violate the least of the commandments. Those who select nine of them, and omit one of the commandments, which they think not worth their notice, are the very persons that Christ here reproveth.

"And shall teach men so." Who are they that teach men to violate the commandments? Those who teach men that they have all been abolished go far beyond the crime that Christ has here noted. The Saviour spoke of those who should violate the least one. Some at the present day teach men that all of them are abolished. This is the grand and effectual method to teach men to violate the law of God. But those who make any one of the commandments void, that they may keep in its place a tradition of the elders, are doing exactly the work that our Lord has here solemnly warned men against.

"He shall be called the least in the kingdom of heaven;" or, as Campbell renders, "shall be of no esteem in the reign of heaven." This is, doubtless, the idea of the Saviour. This is the penalty of a violation of the least precept of the law of God. But how much more fearful must it be to break the commandments and to teach men that they have all been abolished!

"But whosoever shall do and teach them." Here

we may learn what it is to fulfill the law of God. It is to do and to teach the commandments. "The same shall be called great in the kingdom of heaven." Or, as rendered by Campbell, "shall be highly esteemed in the reign of heaven." Here is the ample commission; here is the vast reward of those who teach and keep the commandments of God. Surely, no man ever enjoined obedience to the law of God with such force as did our Lord Jesus Christ. Let us hear his words again:—

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. xv, 3-6.

These words disclose to us the sacredness of God's commandments in the mind of the Lord Jesus. He did not deny that he violated the traditions of the Jews, but he boldly arraigned their traditions, and condemned them as worthless in the sight of God. And not only as worthless, but also as sinful, inasmuch as they contradict and make void the commandments of God. The tradition in question was very venerable with the Jews, inasmuch as they supposed that it had been handed down from Moses; thus being equally ancient and sacred in their estimation with the commandment which it so effectually made void. On such authority the Jews thought themselves fully justified in an open violation of the fifth commandment. Nay, they even supposed that the observance of this tradition was more acceptable to God than the observance of the commandment itself.

At the present time we have a case precisely parallel. The professed church of this day hold a tradition which they say came from Christ and his apostles. On the authority of this tradition they suppose that they are amply justified in violating the fourth commandment. Like the Jews they even think that they are serving God more acceptably by keeping a tradition that contradicts his commandment, than they would be in keeping the commandment itself. The rebuke which Christ applied to the Jews, falls with all its force upon the heads of such: "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Verses 6-9.

"And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." Matt. xix, 16-19.

Let us carefully consider these words of our Lord. The young man came to him with the most important question that he could ask. The Saviour returned to him the most simple, direct and appropriate answer. Jesus said to him, "If thou wilt enter into life, keep the commandments." The young man, who, it is evident from the narrative, thought himself already observing them all, asked Jesus, Which? In answer, Jesus quotes from the second table, five of the ten commandments; and to this list he adds the second of the two great commandments on which hang all the rest. It is often said by our opponents that if we would name only those precepts which our Lord enjoined upon the young man, they would be happy to agree with us; that Christ did not name the fourth commandment, which is not therefore obligatory upon us. We reply that the fourth commandment is no more omitted than is the first, the second, the third, and the

tenth, and also the first of the two great commandments on which hang all the rest! Does any one believe that the young man might violate all these and yet enter life eternal?

There can be but one of two positions taken with respect to this text: 1. When the Saviour said, "If thou wilt enter into life, keep the commandments," he named all the commandments which the young man should keep; or 2. When the Saviour said, "keep the commandments," he enjoined obedience to them all, and then in answer to the young man's inquiry, pointed him to the precepts of the second table, namely, his duty to his fellow-men, as that in which he was most deficient.

If the first position be correct, it follows that the young man could enter into life in the character of an idolater, a blasphemer, a Sabbath-breaker, and with an heart full of covetousness; for our Lord omitted to specify any of those precepts which define our duty to God, and he also omitted the tenth commandment: "Thou shalt not covet." This position needs no refutation, and we turn from it to the other.

That the second position is correct, namely, that Christ enjoined obedience to all the commandments, and then in answer to the young man's request, pointed him to the second table, and to the second of the two great commandments—his duty to his fellow-men—the following facts plainly evince:—

1. This is exactly what is recorded in the text. 2. The view that Christ specified all the precepts which the young man should observe has been shown to be false and unreasonable. 3. When the young man insisted that he was blameless in regard to his duty to his fellow men, our Lord applied a test to him which undecieved him at once. 4. When Christ said, "If thou wilt enter into life, keep the commandments," he spoke in harmony with his own words in Matt. v, 17-19. There he had declared that not even the minutest particle should pass from the commandments till the heavens and the earth should flee away, and that whosoever should violate one of the least of them, should be of no esteem in the reign of heaven. Then, our Lord being allowed to explain his own words, it follows that to keep the commandments, is to observe every one of them; and that the wilful violator of the least one, shall have no part in the kingdom of God. And the apostle James, as we shall hereafter see, establishes in the clearest manner the fact that whoever understandingly violates one of the ten commandments is guilty of breaking them all. What will those say to this who affirm that the young man could keep the commandments, and yet violate every one that defines our duty to God the great Law-giver?

"Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii, 35-40.

Many mistake the question here proposed to Jesus, and read this text as though the lawyer had said, Master what is the great commandment which you will give to take the place of the ten commandments? The question was not asked on that wise; and those who present this scripture as evidence that Christ gave a new code to take the place of his Father's law, labor under a serious mistake. The question related to the original law of God; what is the great commandment in that?

Christ answered this question by pointing out the two great immutable first principles on which hang all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the sum of our duty to God: on this hang all those precepts which define our duty to him. "Thou shalt love thy neighbor as thyself." On this precept hang all those commandments which contain our duty to our fellow men. This is the sum of them, and out of this they all grow.

The Saviour did not abolish the law of his Father by these two precepts; for they were as ancient as

any part of the law of God. Deut. vi, 5; Lev. xix 18. He did not then hang the law and the prophets upon them; for they had ever hung there; nor did Christ teach that on these two precepts all the law and the prophets were abolished. Nay, he showed by this the immutable basis on which the law of Jehovah rests. These two great precepts are, as all admit, unabolished. And the law of God which hangs upon them is like them, immutable, and must abide as long as they endure.

"And it is easier for heaven and earth to pass than one tittle of the law to fail." Luke xvi, 17. Then it is easier for heaven and earth to pass than for one of the commandments of God. How hard then must it be for every precept of the law of God to be abolished and a new law of God enacted to take its place. Easier could heaven and earth be destroyed and new heavens and a new earth be created! Should God abolish his great constitution and establish another in its stead, that event would not only be marked as distinctly as the establishment of the original constitution by himself at Sinai, in person, but it would present even a more extraordinary spectacle than for heaven and earth to flee from the presence of him that sits upon the throne!

It is an important fact that our Lord in presenting portions of the law of God, always brought them forward as such; that is, he appealed to the law of his Father, as a living authority, and quoted from it, not as giving authority to what he quoted, but presenting those quotations as the authority for his statements. This fact evinces that Christ was not engaged in re-enacting a part of his Father's law as some are ready to affirm. Our Lord did not act in the capacity of legislator with his Father's law. He was its expositor; and as such he laid open its length and breadth and spirituality. Even the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," our Saviour bases on the fact that this was the law and the prophets. Matt. vii, 12. So that this most admirable saying was not given to take the place of the law of God and the prophets, but as a precious truth resting on their authority.

The scriptures which we have quoted must suffice to show the nature of Christ's teachings respecting the law of God. It shows that by his teaching he did not abolish the commandments of God. It also evinces that Christ not only taught that it was easier for heaven and earth to pass than for one tittle of the law to fail, but that he also taught, until heaven and earth pass a single tittle shall not pass from the law of God; and that whosoever would enter into everlasting life must keep the commandments of God, even the least of them. We will now consider the second question.

(To be Continued.)

THIRD DISCOURSE ON THE SABBATH.

EXTRACT FROM SETH WILLISTON—1813.

LET US NOW search the New Testament scriptures, that we may see what they testify of the weekly Sabbath. Some have thought, the New Testament has done away the Sabbath; so that now one day is no more holy than another. Let us candidly hear its testimony, and then judge.

The three first evangelists, Matthew, Mark and Luke, do in many instances record the same things. I shall examine their record concerning the Sabbath, as nearly as I can, according to the order of time, instead of being governed by the order in which the records are placed in the Bible. In pursuance of this method, the first passage which presents itself is Luke iv, 16. And he came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read.

On this passage we are led to remark:

1. There was a Sabbath-day in the time of Christ.
2. That it was common at that time to have meetings on the Sabbath, for religious purposes; especially for getting instruction out of the Scriptures.
3. We also learn from this portion of scripture, that Christ made a stated practice of attending these religious meetings on the Sabbath-day. We are not only informed, that he went into the synagogue, (or meeting-house,) on a certain Sabbath-day, but that it was his custom so to do. See also Luke xiii, 10; Mark i, 21; vi, 2. From this scripture, and from the other parts of the history of our Lord, we have reason to conclude, that from his early childhood, it was

his custom to attend upon the worship and instruction of the synagogue, every Sabbath-day. So far, we have evidence in favor of a strict and constant sanctification of the holy Sabbath by our blessed Lord. A constant attendance on public worship, is one of the ways that the people of God manifest their regard to the Sabbath. If we would make Jesus Christ our pattern, (and we cannot have a better,) we must attend public worship, not once a month, or now and then; but it must be our custom to attend from Sabbath to Sabbath. Let me add, though it must be our custom to attend, yet we must not attend from custom, but from regard to God.

The next passage in order, which relates to the subject before us, is concerning the disciples of Christ plucking the ears of corn on the Sabbath-day. This is recorded,

Matt. xii, 1-8. At that time Jesus went on the Sabbath-day through the corn; and his disciples were an hungered; and began to pluck the ears of corn and to eat, &c.

Let it be noted. 1. That the complaint brought against the disciples was not for theft, because it was written, [Deut. xxiii, 25.] "When thou comest into the standing-corn of thy neighbor, then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbor's standing-corn." The complaint was for breach of the Sabbath, for doing "that which was not lawful to do upon the Sabbath-day."

2. Let it be noted, that Jesus, in clearing his disciples from the charge of doing that which was not lawful to be done on the Sabbath-day, never pretended that the command, enjoining the sanctification of the Sabbath, was repealed, or altered. If Jesus had considered this commandment as no longer binding, it would have been perfectly in point to have said so. But he answered the accusers, 1st. By referring them to the ease of David, who in a time of extreme urgency, satisfied his hunger with the shew-bread, which God had separated to the use of the priests alone. Christ justified the conduct of David in this extreme case, without designing to find the least fault with the law, which prohibited any but the priests from eating the shew-bread. 2d. Christ answered these accusers by saying, "Have ye not read in the law, how that on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless?" i. e., the priests and Levites were obliged to perform considerable labor in killing the sacrifices which were to be offered on the Sabbath-days. And yet, as these sacrifices were divinely appointed, the labor must be performed. It is called profaning the Sabbath, not because it was wrong, but because it was such kind of labor as was performed on other days, and would have profaned the Sabbath, if it had not been enjoined, or necessary. 3d. Christ answered those who accused his disciples of profaning the Sabbath because that on this day they rubbed out a few ears of corn to satisfy their hunger, by referring to Hos. vi, 6, where the Lord says, "I desired mercy and not sacrifice." God had appointed sacrifices, but he hated robbery for burnt offerings: even if it was robbing the poor of those alms, which they needed to sustain life. He had appointed the sanctification of the Sabbath, but he allowed us out of this day a sufficiency of time to take our stated meals.

Mark and Luke both give us an account of the Pharisees' accusing the disciples of profaning the Sabbath, because they plucked the ears of corn. Mark, in his account of it, relates one thing which our Saviour said in his answer to the Pharisees, which is omitted by Matthew. It is contained in the second chapter of his gospel, 27th verse: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath."

Here let us observe, 1. That the Lord of the Sabbath tells us that there was a Sabbath made. We have heretofore seen when the Sabbath was made, even as soon as the heavens and earth and all their host were finished. We have also seen, that the Sabbath which was then made was renewedly enjoyed by one of the ten commandments. We have also seen by recurring to a number of inspired records, what things were forbidden to be done on that day, and how the hours must be spent to please God. Now this very Sabbath, instituted by the Creator, written with his own finger on one of the tables of stone, and guarded by many promises and threatenings, was the Sabbath which our Saviour must have meant.

2. We observe, that this Sabbath was made for man;—not only for man to obey; but it was also made for the benefit of man. What is the inference from this? Is this the inference, "Then man may use the Sabbath as he pleases?" As well might it be inferred, that because Christ died for sinners, to do them an infinite favor, therefore they may treat him as they please. If sinners would have the

death of Christ prove a blessing to them, they must receive him as he is freely offered to them in the gospel. So, if the children of men would have the Sabbath, which was made for them, prove a real benefit to them, they must keep it according to the commandment; they must make it a holy, and not a common day. Yet it was natural to infer, that since the Sabbath was made for man, and was not made a fasting day, that man might satisfy his hunger in such a way as the disciples did, without being considered as treading under foot "the holy of the Lord."

The great latitude, which some have taken from this declaration of our Saviour, is very unreasonable. The Saviour evidently recognized the command obliging us to hallow the Sabbath-day, nor did he say anything to encourage a loose explication of the command. When he said that, "man was not made for the Sabbath," he did not mean to throw the reins on our necks, and tell us that we were made to live unto ourselves, and do with the Sabbath as we pleased. We were made to glorify God. This is our duty, and in doing this, we shall find the favor of God, which is life. God is glorified by a conscientious observance of his holy day; and not only so, but those who thus observe it, are blessed in it, and greatly furthered in their way to glory. * * *

Luke xxiii, 55, 56. "And the women also which came from Galilee, followed after, and beheld the sepulchre, and how his body was laid, and they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment."

1. It is worthy of observation that these women who came from Galilee, from all the account which we have of them, were among the choicest disciples which Jesus had. From the eighth chapter of this gospel we learn, that they ministered to him of their substance. They followed him to the cross, and to the sepulchre. They prepared spices and ointments to perfume his dead body; and on the first day of the week, they came early to perform what they supposed would be the last kind office to him whom they loved. These women had all of them sat at the feet of Jesus, and heard his word. They had deeply drunk of his Spirit. By following him from place to place, they had opportunity to become acquainted with his practice, as well as with his doctrine.

2. It is worthy of observation that these holy women rested the Sabbath-day, according to the commandment. It is not said that they rested according to the tradition of the elders, the sentiment of Pharisees, or the superstition of the Jews; but that they rested according to the commandment. From this we may safely conclude, that Jesus Christ taught his followers, both by precept and example, to keep the Sabbath-day as an holy rest.

3. It may be worth noticing when this Sabbath was, on which these Christian women rested according to the commandment. It was after Christ came into the world. It was after he had gone through with his public ministry, and expired on the cross. Even then, his most devoted friends kept the Sabbath, according to the commandment. If the Sabbath outlived the life of Christ upon earth, then all which is drawn from the example of Christ, or of his disciples, while he was yet with them, to do away the obligation of sanctifying the Sabbath, is of no force.

Acts i, 2. "Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey."

1. It may be proper to ascertain the distance of mount Olivet from Jerusalem. By turning to Zech. xiv, 3, you will see that it is contiguous to Jerusalem: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." By comparing the passage which is now under consideration, with Luke xxiv, 50, we learn that Bethany was on mount Olivet: and from John xi 18, we learn that Bethany was about fifteen furlongs off from Jerusalem. Fifteen furlongs are a little less than two miles. It was not therefore to exceed two miles from mount Olivet to Jerusalem.

2. It may be proper to inquire why this distance is expressed by a Sabbath-day's journey. Let it be remembered, that the Holy Spirit had a reason for directing the writer to this particular mode of expression in telling the distance from the mount of Olives to Jerusalem. By this we are taught that a "Sabbath-day's journey" is not more than two miles. And this is as much as to tell us, that it is no day to pursue journeys on secular business; for those who are pursuing such journeys, would not think of moving forward, for the sake of getting two miles on their way.

But pursuing journeys of business or of pleasure and without restraint, not only pollutes the Sabbath, but is among the things which in our land greatly pollute it. It would appear worse than laboring in the field, if it were not sanctioned by the practice of so many. It is as much our work as labor in the

field. The traveler interrupts more people in their sanctification of holy time, and places his bad example before a greater number of observers, than the man who labors in the field.

If to all this it should be replied, "It is a general practice, and therefore ought to be tolerated," let me beg of you to read Ex. xxiii, 2: "Thou shalt not follow a multitude to do evil." The greater the number who are in this practice, and the more the custom has become, as it were, a law, the more alarm ought to be excited. When the most evident transgressions of God's law are sanctioned by general custom, then may we expect to hear the holy One of Israel say, "Shall not I visit for these things, and shall not my soul be avenged on such a nation as this?"

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, AUG. 15, 1854.

The Review.

WE commence the sixth volume of the REVIEW with encouraging prospects. Its friends are gradually increasing; and we think they may safely expect that this volume will exceed those before it in interest. We hope to be able to give valuable articles from different brethren on the all-important subjects connected with the Christian's hope and duty, such as the Atonement, the Advent, Immortality alone through Christ, the Law of God and Bible holiness, together with communications from brethren and sisters, giving the state of the cause in the different parts of the field, and also personal experience. Speak often one to another, brethren, of your faith, hope, trials and joys, through the REVIEW. This adds life and interest to it for very many.

This is the best time to obtain subscribers. Those desirous of extending the knowledge of the truth will please obtain subscribers for the REVIEW. We shall send back Nos. to all new subscribers for a few weeks, unless ordered to do otherwise. The receipts this week show the readiness of not a few to pay for this volume in advance. In order that we may meet our expenses, and publish the Hymn Book and other works in contemplation, all our readers will please follow the example set them in this number. Each church should look after their poor, and see that their papers are paid for. Agents will please collect money for the REVIEW, and forward it by Mail at our risk, unless the sum exceeds fifteen dollars; in that case they may obtain drafts at our expense, payable to our order.

Vermont Tent.

THE brethren in Vermont have found it difficult to get access to the people, especially in the busy season. Meeting-houses and many school-houses have been closed against them. They therefore concluded to obtain a Tent for the accommodation of those who might wish to hear the reasons of our faith and hope. "He that hath an ear, let him hear;" but how can they hear without a preacher, and a suitable place to assemble?

The present prospect is, that this effort will prove a blessing to the cause. Thousands will have a chance to hear, whether they are benefited or not, who would not come within the sound of the voice of truth, were it not for attending a Tent Meeting. But we have the best of reasons to expect that conviction will fasten upon the hearts of many, that will follow them till they embrace the truth.

We had the pleasure of attending their first Tent Meeting at Waitsfield. The circumstances were most unfavorable, it being the first attempt, in the midst of the haying season. There was quite a collection of believers on the Sabbath, and on First-day about 500 assembled to hear the word. It was indeed a free place to speak, and we judge that many present were satisfied that we had the truth, on the Sabbath question at least. Several preaching brethren were present, and took part in the services of the meeting.

We also attended the Tent Meetings at Sntton and

Stowe. Social meetings were interesting. On First-day about 600 assembled at Sntton, and 400 at Stowe. The people gave the best attention to the word preached. Bro. J. Hart who goes with the Tent, has taken much responsibility and labor upon himself; but it will be a pleasure to all true believers to help him bear this burden.

Tent Meetings.

JUDGING from what we have seen, we are satisfied that the time has fully come to move out with Tents in the different States where suitable men can be found to preach the Word, and where there are friends of the cause ready to furnish the necessary means to meet the expenses of such an enterprise.

The time has come for the Lord's ministers to gird themselves anew for the work, and for the church to arise, and with their prayers, and some of their means, stay up their hands. The saddening trials which have arisen in some parts of the field, in consequence of false messengers, are passing away. The people have an ear to hear, and God forbid that we should hide our light under a bushel.

We think there should be a Tent in Central and Western New York. There could be six or eight meetings held this season, and we should be ready for early operations next season.

Those friends of the cause who would esteem it a privilege to give from \$1 to \$50 to purchase a Tent, and bear the expenses of Tent Meetings, will please address us immediately stating the sum they will give.

Those Churches wishing Tent Meetings held in their vicinity, should send in seasonable requests.

An Evil Remedied.

WE have witnessed large assemblies at Advent meetings, where the expenses have fallen on a few individuals. A few sisters (some of them perhaps quite feeble) have had all the burden of the cooking for, and waiting upon, the many in attendance; so those in the vicinity of such meeting could not enjoy them, or be benefited by them.

This evil can be remedied. Those who attend such meetings can take provisions and some bedding (if necessary) with them; they can try to wait upon themselves, and keep out of the way of those who have the care of the meeting upon them. Plain provisions are certainly best, and in accordance with the faith of God's remnant people. Let this plan be carried out, and the burden of meetings will not fall on a few, a door will not be opened for any to follow for "the loaves and fishes," and all may enjoy the meeting.

Youth's Instructor.

WHEN we commenced the publication of the INSTRUCTOR, we intended to furnish original Sabbath-school Lessons, one for each week in the year. This we did do for several months; but poor health, and other duties obliged us to give them up. We then gave the best Lessons we could select from other works, but found it exceeding difficult to find a series of Lessons suited to the present wants of the youth. We feared the result—that the children would lose their interest in their little paper—that the Sabbath School in some places might be given up. We have not lost our interest for the religious instruction and salvation of the youth, and feel resolved to do our duty in this department.

Bro. R. F. Cottrell has undertaken the work of preparing Sabbath-school Lessons. Four of them are given in No. 8 of the INSTRUCTOR. They are excellent. They contain sound reasoning from plain scripture testimony, and at the same time are simplified and brought to the capacity of children. Their value cannot be estimated.

It is hoped that none of our readers who are parents or guardians of children, will withhold from them this means of instruction, which they can have for only 25 cents a year—free to the poor. Sabbath Schools should at once be commenced where there are none.

Volume II is two-thirds completed, and many have

forgotten (perhaps) to pay for it. Our terms are, "In advance, or within three months." If more convenient, send us 8 letter stamps. Will traveling brethren, agents and friends interest themselves in the circulation of the INSTRUCTOR.

This No. has been necessarily delayed. We design that the REVIEW for the future shall be mailed on the second day of each week.

PROVED BY BUTLER'S CATECHISM.

NOT long since, during an interview with a Papist, he made a statement of what he regarded as being the true definition of the word, soul, and of what he believed would be its condition after death, and after the judgment. These views did not differ materially from the popular theology of the day. In vindication of which, he added, "And if you have read Butler's Catechism, you have found it there." I remarked that the Bible did not endorse such sentiments. "I know that" said he, "neither can you prove the Trinity from the Bible."

Here then, thus far, we have an acknowledgment or confession of the faith of the Romish Church, for which its advocate laid no claim to any scriptural proof. Neither do Romanists regard the Bible as a sufficient rule of faith. But contrariwise: "The Bible does not contain all things necessary to salvation, and, consequently, can not be a sufficient rule of faith." Sure Way.

The following we take from Butler's Catechism.

"Ques. Where shall we find the truths God has taught?"

"Ans. They are chiefly contained in the Apostles' creed.

"Q. What do you mean when you say, the soul is immortal?"

"A. I mean that it can never die." (The soul that sinneth it shall die. Ezek. xviii, 4.) Page 4.

"Q. Say the third commandment?"

"A. Remember that thou keep holy the Sabbath day.

"Q. What is commanded by the third commandment?"

"A. To spend the Sunday in prayer and other religious duties." Page 26.

"Q. Are there any other commandments, besides the ten commandments of God?"

"A. There are the commandments, or precepts of the church, which are chiefly six." Page 31, 32. The first of these commandments enjoins the duty upon Romanists, of hearing Mass on Sundays."

To the above we might add that the second commandment of the decalogue is not to be found in the Catechisms of the Papists. And also that the tenth commandment is divided into two. With the above facts before us, we see that the man of sin has thought "to change times and laws." And in addition to this, a commandment is given by the church, if possible, more fully to guard Sunday-keeping. In this latter point the Protestant churches differ but little at the present day, from the Romish church: Sabbath-keepers having been excommunicated from these bodies, for breaking the church covenant, by keeping the Sabbath of the Lord God, instead of keeping Sunday.

We farther learn, that Romanists have a "thus saith the Pope, or the priest, or traditions," to offer, and urge in defence of their religious faith; while the child of God, in vindication of his faith in Christ, and of his hope of future bliss and glory, has a "thus saith the Lord." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. Thy word is a lamp unto my feet, and a light unto my path."

The Christian being thus "thoroughly furnished unto all good works," with "weapons, [not carnal] but mighty through God to the pulling down of strong holds," should be ready always to give an answer to every man that asketh a reason of his hope with meekness and fear. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

But is it the prevailing practice of the teachers of the different religious bodies, and of their followers at the present day, to hold up to the world, as the man of their counsel, and the rule of their action, the Word of God, blazing with sacred truth? Do they consult this blessed word *first and last and mainly*, and earnestly and prayerfully seek for the saving truths therein contained, as one seeking and searching for hidden treasures? We think facts in the case, show the reverse to be true respecting many "strange and divers doctrines," promulgated in these days of peril. We would be saved from all hasty and uncharitable conclusions; but, it is greatly to be feared that catechisms, creeds and the inferences of Doctors of Divinity, are held in such an estimate by many of the professedly pious, that the plain, simple teachings of the sacred scriptures are overlooked, and the commandment of God made void through tradition.

This most certainly is true in regard to the Sabbath; in proof of which, we have only to become acquainted with the various and conflicting opinions of those who have arrayed themselves against the Sabbath of the fourth commandment.

Nothing can be more clearly expressed than, "The seventh day is the Sabbath of the Lord thy God;" yet how dreadfully this text is mangled and wrested by many to favor the *first-day* theory. Some months since, a minister was requested by some of his hearers, to preach on the subject of the Sabbath, and present the claims for Sunday-keeping. He remarked that he had written a sermon with that object in view, and should deliver it soon. "But," said he, "it is a *mixed* up mess! There is hardly enough to make a sermon out of it. All you can make of it is *one seventh* part of time.

The question was than asked, Does the fourth commandment of the decalogue teach that *one seventh* part of time is the Sabbath, without specifying any particular day? or does it teach that the *seventh-day* is the Sabbath? In reply he affirmed that it was one seventh part of time without reference to any definite day.

Every candid and honest reader must see at once that the above method of interpretation would rob the Word of God of all definiteness, and leave us to the conjecture and speculation of every opposer of the truth.

In view of this attempt and indeed every other, to sustain the first-day theory, we ask how much nearer the Bible truth has the Protestant arrived on this point, than the Papist who proves his religious faith by Butler's Catechism?

A. S. HUTCHINS.

Buck's Bridge, N. Y. Aug. 1st 1864.

Communication From Bro. Seaman.

ALMOST thirteen years have elapsed since first attention was arrested in Rochester to the glad news of a soon coming Saviour. And while the mind is exercised in reflection on the past movement of God among his people, many and vivid are the associations that entwine around the memory of those glorious scenes. Happy and joyous were the feelings of those who honestly expected the speedy consummation of their hope; but disappointment and sadness was their cup.

In referring briefly to the past, I wish to inquire if anything has failed, and if God has not fulfilled his word. First, the great movement on time, that the Saviour might be expected to return to this earth sometime during the year 1843, was hut the fulfillment of the symbolic message of Rev. xiv, 6, and the great witness that the end was at hand. Matt. xxiv, 14. That a class of messengers did run through the length and breadth of this land, and also that a message based on time, was heard in every island and kingdom under heaven, is a historical fact in the past. The signs that God has hung out in the heavens, which no man living has been able to account for on any natural principles, all spoke in trumpet tones. The hour of his judgment is come.

But the vision seemed to tarry. The year '43 passed. The eyes of the Advent host that arose and trimmed their lamps and went forth to meet the Bridegroom, were held. They could not perceive all the mind of the Spirit. The parable of the virgins is to be fulfilled in Advent history. Then came the proper application of the prophet Habakkuk: "For the vision is yet for an appointed time; but at the end it shall speak and not lie: though it tarry wait

for it; because it will surely come it will not tarry." A little mistake in the commencement of the 2300 days (or years) showed that they must terminate on the tenth day of the seventh Jewish month, 1844. Then soon was heard as the rushing of a mighty wind, the solemn cry, Behold the Bridegroom cometh, go ye out to meet him! Many nominal professors had supposed that by the passing of 1843, Millerism, as they chose to call it, was dead; and they were as much astonished as if they had heard a clap of thunder in a clear sky, so sudden and powerful was the movement from the time when the first notes of the midnight cry were heard, until the memorable tenth of the seventh month was fulfilled in Advent history. Therefore God's word has been fulfilled. The days have ended. The Bridegroom came to the Ancient of days as recorded in Dan. vii, 13. But, says one, he did not come to this earth? Certainly not: the prophecy does not affirm that he would, but that then the Sanctuary should be cleansed. Before Christ comes to the earth, there is the wedding. Says Luke, [xii, 35, 36.] Let your loins be girded about and your lights burning and ye yourselves like unto men that wait for their lord when he will return from the wedding.

The first and second angels have flown in close connexion with the midnight cry. The announcement has been made, Babylon is fallen, fallen, &c., and that the Spirit of God, moved out a people to perform his will, is as clear as noon-day. If they had not done it in the proper time, the very stones would have cried out; and they were as justifiable in the sight of heaven, as ever the multitude were that shouted, Hosanna to the Son of David, when he rode into Jerusalem; and I would not say but their disappointment was quite as great as ours.

Here I might ask before I pass to consider the cause of our disappointment. What gave such power and solemnity to the work just referred to? What made the churches stand as if the solemnity of eternity was resting upon them? What held the wicked in check, and caused the stoutest hearts to quake? What whispered in your ear, Dear Reader, when the evidences were presented, It is truth? I believe it was the Spirit of God; yea, I know it.

Bind up the testimony. Many of the Advent leaders have tried to tear it in pieces, but it must be bound up, and the law sealed among the disciples, that they may be able to stand in the great battle just before us. I thank God for light on his Word. It is just as true because fulfilled in my day, as if it had been fulfilled in a former period.

Lastly, the cause of our disappointment is explained in brief, by our not perceiving what was the Sanctuary to be cleansed—the Sanctuary in heaven. Now the solemn time of cleansing, or, in other words, the hour of judgment, is passing before us. The third angel's message is sounding through the land, waxing louder and louder. This is the last echo of warning that this world will ever hear. How solemn the thought! How interesting the time to those who desire to hear the approving voice of their soon coming Saviour! Soon the third angel will cease his mission. Then there will be no more mercy for sinners; but the wine of the wrath of Almighty God without mixture shall be poured upon their defenseless heads. Though they flourish as a green bay-tree, it is that they may be destroyed for ever. Let us strive to overcome by the blood of the Lamb and the word of our testimony. E. R. SEAMAN.

Rochester Aug. 1st, 1864.

The Sabbath of the Fourth Commandment not Altered but Confirmed by the Atonement.

It has often been said by our brethren and sisters, and is confirmed by the Scriptures, that the Sabbath of the fourth commandment was given in honor of God's resting on the seventh day from the work of creation. Ex. xx, 11, compared with Gen. ii, 2, 3. From these, as well as many other passages of Scripture, we find that the Sabbath was given at the time of the finishing of the work of creation, and in honor of that work, or of the rest on that day, of God the author of that work. But it is said in the Scriptures that the Sabbath was made for man, and not man for the Sabbath; and how was it made for man? From the scriptures already quoted, we find that it was made while the earth was in purity, and while Adam was the only man on the earth; and it was made for him, and, through him, for all his posterity. So then we see that it was not made for the children of Israel exclusively, but for all mankind; and we also find that the seventh day is the Sabbath. But it is said at the present time by almost all people, that it was changed at the resurrection of Christ; for he (Christ) finished the atonement on the first day of the week when he arose from the dead. But supposing that this was the case, it would not prove anything like the change of the Sabbath; but did he then

finish the atonement? Let the Scriptures speak on this point? I have never heard it stated that it was later in the week when he was crucified, than the sixth day, or Friday at 3 o'clock P. M.; or, Bible reckoning, at the 9th hour, when he died. Compare Matt. xxvii, 46-50, with Mark xv, 33-37, and Luke xxii, 44-46; and in John xix, 48, and onward, we find the history as follows: Jesus knowing that all things were now accomplished that the Scriptures might be fulfilled declared himself thirsty; and they gave him some vinegar; and in verse 30 he says, It is finished; and he bowed his head and gave up the ghost, or died: now I would ask any one to tell me what was finished if the atonement was not? and if the atonement was here finished, it was finished on the sixth day, or Friday.

At the resurrection an angel is commissioned to come down in the presence of the Roman guard, and also of the women who are come to anoint him, and rolls back the sealed stone, and comforts the women and consigns to them a labor to do immediately; that is, to go and tell his disciples that he has risen. Neither Jesus nor the angel tells them to rest on that day and keep it as a Sabbath; but we find him and also the disciples in their ordinary business; so that if this was the Christian Sabbath then both Christ and the disciples did break it; and we find two of the disciples traveling on that day to Emmaus, which was about three-score furlongs from Jerusalem; which is 7½ miles; and Jesus himself journeys with them and there makes himself known to them, and they return on the same night to Jerusalem, making a journey of fifteen miles on the Sabbath if the first day of the week is the Sabbath.

Now I ask any one who is contending that the Sabbath was changed from the seventh to the first day of the week to bring so much as one precept, or one example from the Bible; but until this can be done I am obliged to rest on the seventh day and labor on the first. May God bless us all, my brethren and sisters, and save us from the fables of these last days. I remain your unworthy brother striving to keep the commandments of God, and trust that I have the faith of Jesus. ZEBINA MARSH.

South Hadley, Mass., July 30th, 1854.

GOD.

HE is our Father, and we are his children. He watches over us with a tender care; and, "as a father pitieth his children, so the Lord pitieth them that fear him." This tender and indissoluble relation binds us to him by the strongest ties, and is calculated to excite the most ardent filial affection and gratitude. He is our Sovereign and *Law-giver*, and we are his subjects; and all his laws are framed on the principles of eternal and immutable rectitude, and are calculated to promote the harmony and happiness of the whole intelligent creation. He is our Master, and we are his servants; and "his commandments are not grievous." He is our Friend in adversity, our Protector in danger and in distress, our Instructor who has imparted to us knowledge and understanding, and our Redeemer who "spared not his own Son, but delivered him up for us all," that we might be rescued from the gulf of depravity and ruin, and exalted to a state of consummate felicity. In fine, he is that being who is the inexhaustible fountain of light of life and of joy, to all things, on whom depend all our future prospects in this world, and all the transporting scenes to which we look forward in an interminable state of existence.

All these and many other relations, in which we stand to the God of heaven, demonstrate that supreme love to this beneficent Being, is the first and highest duty of every rational creature; and they present the most powerful motives to stimulate us to its exercise. [Thos. Dick, LL. D.]

The best Teacher I ever had.

HE was never weary. Why, I cannot tell, except that to teach was his constant pleasure. He was never tedious, and this because the themes of his thought came with such endless variety. He was ever cheerful; no stupidity, nor provoking waywardness of the thoughtless, could disturb his steady purpose of teaching. His love for his pupils was a most elevated and most elevating affection.

His patience was of the most enduring kind. He never administered a fretting rebuke, nor extravagant praise. His look was more effectual than stripes or prizes, and yet his training was admirable.

The lessons were short, but strict as the line and plummet. Many a student's tear would start in the severe task; but the result was happy when the best exertions were put forth. His scholars were strong and sound as steel, well fitted for even the storm and tempest.

You need not ask his name. Just hear his voice: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye. In

the world ye shall have tribulations; but be of good cheer, I have overcome the world."—*Gen., Evan.*

COMMUNICATIONS.

From Bro. Bates.

DEAR BRO. WHITE:—Since I left Rochester, I have been laboring in Barre, Mill Grove, Lancaster, Olcott, and Orangeport, N. Y. Honest souls cease not to inquire for the truth. At our meetings in Mill Grove three gladly embraced the Sabbath in the message, and four were baptized in obedience to the command of the Great Head of the Church.

The Churches in Barre and Orangeport have of late been much tried, and embarrassed with the proceedings of Messrs. Ira Wyman and R. R. Chapin. Their vain boasting, and misrepresentations have opened the eyes of some that had in part sympathized with them. They now see that their motions were wrong, and continually tending to distraction and disunion. They now with but one exception, (and that a doubtful one,) concur with the Conference at Rochester; particularly in the case of Ira Wyman, as published in *Review*, Vol. V. No. 22.

These things have more fully convinced these Brn. of the necessity of having gospel order in the Church: such order as was established by the Great Head of the Church and practiced by its immediate followers in the apostolic age. See Acts vi, 1-6; 1 Tim. iii, 1-13; Titus i, 4-11; Acts xiv, 22, 23; xx, 17, 18, 28-31.

This has been attended to by the three churches in this quarter, so that they now have an Elder to watch over, and care for them; and we believe that the "Holy Ghost hath made them overseers, to feed the Church of God." Bro. R. F. Cottrell has labored with me in Mill Grove and Barre.

Yours in love.

JOSEPH BATES.

Orangeport Aug., 1st, 1854.

From Bro. Hamilton.

DEAR BRO. WHITE, and the Publishing Committee of the *Review and Herald*:—Dear Brethren, you are engaged in a most glorious cause; therefore be encouraged. You have the prayers of the faithful, and God owns and blesses your labors; therefore if God be for us, no weapon formed against us can prosper. The *Review* is a welcome messenger to the little few that love God's law in this place. By it they are made to rejoice while they hear of the onward progress of the cause in other parts. It seems to be just what is wanted. It enlivens our love, our hope, our faith; yea, it stimulates to every good word and work. May God's blessing rest upon it, and his wisdom be imparted to it, that it may be a savor of life unto life to all those that have an honest heart, into whose hands it may fall, is my prayer.

J. HAMILTON.

Fredonia, July 29th, 1854.

From Bro. Steward.

DEAR BRO. WHITE:—The Lord is still gracious in sparing life and prolonging the day of probation that we may have opportunity to repent and gain instruction so that we may be "sanctified through the truth." Since you left Wisconsin I have been laboring in the northern part of the State, mostly, in new places; and there seems to be a general interest to hear the truth; but it has been a very unfavorable time for meetings; yet I have had a meeting on every Sabbath but one, and on First-days also. I am now in Adario, holding a series of grove-meetings, Sabbaths and First days, and giving them a course of lectures on the Prophecies. Being called upon to give a Fourth-of-July oration at a Sunday-school celebration, I consented to give them two lectures on the two-horned beast. Did not set very well. I have found some who want the paper and I send their names.

T. M. STEWARD.

Adario, Wis. July 23d, 1854.

From Bro. Sheffield.

DEAR BRO. WHITE:—It is with pleasure that I now address a few more lines to you to inform you of the success of truth in this part of the State since you left us. Fifth-day, July 6th, Brn. Phelps, Hall and Stephenson met with the brethren in Hebron. An interest was awakened. Some had been investigating for some time. Sixth-day, Brn. Hall and Stephenson left to meet their appointment at Christania. Bro. Phelps came home intending to go back the same day to be with them over Sabbath; but when he came home he found that his youngest son, aged about one year and eleven months, had been taken captive by death. This was sudden and unexpected, and they deeply mourned their loss; but they found consolation in considering that he was taken away from the evil to come; neither do

they sorrow as those who have no hope: believing that when Jesus shall appear, them that sleep in him shall God bring with him. The funeral took place on the Sabbath. The following evening we left for Hebron where we arrived at day-break on First-day. After meeting, eleven were buried with Christ in baptism. One brother among them had been a medium, but he became convinced by reading the Signs of the Times, that they were the spirits of Devils instead of the spirits of the dead, with whom he was holding communication. The result was, he came out to hear and investigate the truth, and he is now rejoicing in the same, because he has been delivered out of the snare of the enemy. The next Sabbath three more obeyed the Lord in baptism. Others are seriously investigating, who a week since, cared for none of these things. But this state of things has aroused another party in opposition to the truth. Seeing that their numbers are being diminished, they are uniting their efforts for more vigorous opposition; but these things only tend to agitate the subject more, and lead others to investigate, to see whether these things are so. The school-teacher was among the number who embraced the truth. After this became known, an attempt was immediately made, to deprive her of her school, because she would no longer keep on the Sabbath, although she is far from her home and friends; but when arguments fail them, then they resort to other means to try to compel the unprotected and unoffending, to transgress the commandments of God. By this we can see that the way is preparing for a contest, not far in the future; but our weapons are not carnal but spiritual. Let us try to do our duty and press the battle to the gate. Surely the time is not far distant when an image will be made to the beast which had a wound by a sword and did live. Already we see the church and world uniting to oppose the plain and simple truths of the Bible; but we fear them not; for we know that they that be for us, are more than all they that are against us; for we know that we have not followed cunningly devised fables, when we made known the power and coming of our Lord Jesus Christ, but have followed the sure word of prophecy; and in taking heed thereto we have found it to be a light shining in a dark place: thus becoming the children of the light and the day, thereby claiming the promise that that day shall not overtake us as a thief.

Dear brother, I believe that your visit was one of much profit to the brethren in this place. We all feel that our trials have been small when we hear what some of our elder brethren in the message have endured, in endeavoring to spread the truth. I believe we all feel strengthened and encouraged to press on with the hope and expectation that if we are deprived of your company here we shall enjoy it in the kingdom of God.

Yours in love of the present truth.

E. S. SHEPHERD.

Ft. Atkins, Wis., July 20th, 1854.

From Bro. Brown.

DEAR BRO. WHITE:—I am still striving to keep the Sabbath holy. I am the only one in our family; and all that are any where near me, are against me; but by the help of Him who is ready and willing to help his people, I will stand the test. I want the prayers of God's people, that I may increase in faith and in the knowledge of the truth.

July 15th and 16th, we had two very good meetings on Sabbath and First-day. Bro. Waggoner was our preacher. One sister went forward in the solemn duty of baptism. Myself and three others are all that there are in this town trying to keep the Sabbath and all the commandments. I see not much hopes of any more of this town; but all who have commenced, hold out.

I grow stronger every day; and the more I read and the more they say to me, the greater is my faith. A man told me yesterday that he would complain of the first one that he saw breaking the first day of the week, or Sunday. But let him complain. They may put me in jail if they please; it is all evidence for me. No day passes but what I am opposed in some way. O that we could hear the truth preached every Sabbath. But we live in hope of better times.

Yours in hope.

MARTIN BROWN.

Granville, July 26th, 1854.

From Sister Waldorf.

DEAR BRO. WHITE:—Through the tender mercy of my heavenly Father I am still alive and enjoying the blessings of his bountiful hand. Of a truth there is a divine reality in religion, and none but those who are children of God, can fully realize and enjoy the blessed and glorious effects of revealed religion. Religion, what is it but the love of God dwelling in the soul? It is this that enables us to endure steadfast in the service of our heavenly Master. Experience

teaches us that there is nothing of a worldly nature that can satisfy the mind. Nothing can fill the aching void and give substantial peace, like this precious love. And this religion is revealed to us in the Bible; the blessed book of divine inspiration. O how good it is to have this book within our reach; for by it we learn the way of life and truth, and the glorious plan of salvation. It reveals to us the mind and will of our heavenly Father concerning us. It teaches us concerning the commandments of God, and our duty to obey in keeping them.

It does seem to me that if we are truly consecrated to God as we should be, that it would be easy to keep his commandments, because they are not grievous; and if we are willing to know the truth as it is in Jesus, the Holy Spirit will reveal it, and cause us to know and understand our duty in all things; and though we may have many trials and temptations to endure, because we are striving to lay up a treasure in heaven, and truly desiring to show to all around, by our daily walk and chaste conversation, that we are the children of God; I say, what if we have to endure trials on this account, with the buffetings of Satan, let us trust in Jesus and he will bear us safely through; and we shall gain the harbor at last. Let us continue to "watch and pray and exhort one another daily," living steadfast in the faith that we may be prepared for the glorious coming of our Lord. I am striving to keep the commandments of God and the faith of Jesus.

MARY A. WALDORF.

Conotton, Ohio, 1854.

From Sister Richmond.

DEAR BRO. WHITE:—It is with pleasure we read the *Review* and feel to praise the Lord for the truth it contains. I have been a believer in the second coming of Christ nigh even at the doors ever since 1843-4, and can truly say that my path is as a shining light that shineth more and more; and I hope that through the goodness and long-suffering of God, I shall be led in that straight and narrow path that leads to eternal life. Though almost all my friends, according to the flesh, think me very foolish, yet I feel that Jesus is a friend that sticketh closer than a brother. I praise the Lord that he has ever been mindful of so unworthy a creature as myself. My heart is cheered when I hear through the *Review* of the many that are being brought to the knowledge of the truth through the third angel's message. I believe that soon the number will be made up, and sealed with the seal of the living God. Shall I be one? My longing heart cries out, I must be one! I mean to strive, and by the help of Jesus, be among those that shall be redeemed from the earth. I want to be more like Jesus, and have the evidence from day to day that my ways please God. My dear brethren and sisters, let us be encouraged to leave the things that are behind, and reach forward to those things that are before. Let us press for the mark of the prize of the high calling of God in Christ Jesus.

Evidences are fast thickening around us that tell that Jesus is soon coming. His work is almost done in the Sanctuary; and then every case will be decided. O let us realize the time in which we live, and lay up our treasure in heaven. We need on the whole armor, that we may be able to stand in this evil time. Let us remember that Jesus has overcome the world, the flesh, and the enemy. Praise his holy name, I mean to keep all the commandments of God and the testimony of Jesus, and overcome, and have right to the tree of life, and enter in through the gates into the city.

Your unworthy sister,

ELECTA RICHMOND.

Ashfield, Mass.

From Sister Day.

DEAR BRO. WHITE:—I still feel like a pilgrim and a stranger here on earth, and I have no desire to call this earth my home in its present sin-defiled state; but I trust, if I am faithful a little longer, I shall have a home in the beautiful New Earth, with all my Father's children, where there will be no more death, neither sorrow nor crying, neither will there be any more pain; for the former things will have passed away. How comforting are the precious promises given us in the word of truth. When weighed down with trials, and temptations the Word tells us, "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It is true we have many trials to pass through, and we must expect to have them all the way along; but if we trust in the Lord, his grace will be sufficient for us, and we shall be able to live above them.

It is cheering to me to hear from the brethren and sisters through the *Review*. I wish more of them would write. We are commanded to exhort one another

other, and so much the more as we see the day approaching; and what better way than through the *Review*? I think one must be blind indeed who cannot see the day approaching. But though darkness covers the earth, and gross darkness the people, yet we are not in darkness that that day should overtake us as a thief; therefore let us not sleep as do others, but let us watch and be sober. Let us not be weary in well-doing; for in due season we shall reap if we faint not. I am glad there have been such arrangements made about the paper. Let us all do our part toward sustaining it, that our faith may be manifested by our works; for faith without works is dead, being alone.

Yours striving to overcome.

EMILY DAY.

Milan, O., July 28th, 1854.

From Bro. Daniels.

DEAR BRO. WHITE:—How plain it is to every discerning mind that the holy law of God is the seal of the living God, mentioned in Rev. vii, 2. Before the first-born in Egypt were slain, God's children had a mark upon their door-posts for a sign that the destroying angel might not come into their houses to destroy them. The blood was sprinkled upon their door-posts. The destroyer did not come to that house, but passed by it.

This was their mark or sign. Those that had the mark were safe. Is not God's holy law the same to us as the passover was to them? I think it is. God is about to smite the land of Egypt with the seven last plagues; and before the four angels cease their holding, God's children must have a mark upon their door-posts, that no plague come nigh their dwelling; for God says a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee, neither shall any plague come nigh thy dwelling; [Ps. cxi, 7-10;] for his truth shall be thy shield and buckler; [verse 4;] and God's law is truth. Ps. cxix, 142. The angels are to hold the four winds until God's children are sealed with the seal of the living God in their foreheads. God's holy law is this seal. Isa. viii, 16, says, Bind up the testimony, seal the law among my disciples. Then we find in Deut. v and vi, that Moses, in giving his charge unto Israel before he died, puts them in mind of the ten commandments which God gave to them in Horeb, and he commands them to observe to do them, and not to turn to the right or to the left. Chap. vi. Now these are the commandments and statutes and the judgments which the Lord your God commanded, to teach you that ye might do them in the land whither ye go to possess it. That thou mightest fear the Lord thy God to keep all his statutes and his commandments which I commanded thee, thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged. Verse 4. Hear, O Israel, the Lord our God is one Lord. Verse 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Verse 6-9. And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; [then it must be in their foreheads; so we see that the ten commandments are a sign in the forehead and in the hand—mark in the forehead or in the hand—third angel's message. Rev. xiv, 9;] and thou shalt write them upon the posts of thy house and upon thy gates.

The day of slaughter is at hand, when old and young are to be slain; [Eze. ix;] and the law of ten commandments is to be our shield and buckler, and frontlets between our eyes, that the slaughtering men may pass over us. O I do rejoice in the holy law of God: it has done a great work for me.

Dear brethren and sisters, let nothing move you from the commandments of God and the testimony of Jesus.

DEXTER DANIELS.

Sandisfield, Mass., Aug. 5th, 1854.

From Bro. Cramer.

DEAR BRO. WHITE:—We are still among the accountable beings of the world. Shut in as we are, we are trying to live out the truth of the third angel's message. There are truly many trials connected with our daily endeavors to do good to those around us, in presenting the truth to those we hope to benefit. The Timeists are how coming along with additional folly to their theory. They are presenting to the public that the 1335 days end the 19th of next May, and that "Blessed are they that wait and come to that time; for Daniel is to stand in his lot at that time. They contend that the law was

abolished at the crucifixion; that the commandments could not be kept as God gave them, therefore Christ nailed them to his cross, and therefore Christ says, A new commandment I give unto you, that you love one another. This course they have to pursue in order to get rid of the third angel's message.

The angel said to John, If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city. Rev. xxii, 19. Now men have the power to resist the truth; but like Jannes and Jambres their folly shall be manifest unto all men, as theirs also was. We hope the truth will shortly begin to take effect here. We have done what we could in our unworthy way. There has been no meeting here since last October. We have been almost discouraged, but we have continued to cry to God for help. He is our only help: thanks be to his ever blessed name.

Bro. Holt called upon us on his way east. We were very glad to see him. We expect him to labor among us awhile, on his return from Vermont. O brethren pray for us here. We are glad to hear of the spread of the truth and its good effects in the West.

I. D. CRAMER.

Extracts of Letters.

Bro. M. L. Dean writes from Ulysses Pa. Aug. 1st 1854:—"The brethren here are all interested in reading the paper. The cause is prospering in this region. There seems to be a large field here ready for the harvest. Bro. Ingraham is doing what he can, but cannot supply the wants of the people."

Bro. Luman Carpenter writes from Oswego, Aug. 3d 1854:—"I feel that the paper is a welcome messenger. It is cheering to hear from the brethren and sisters from all parts of the field. May the Lord speed the paper, and the messengers; for the harvest is fully ripe. I feel that union in the work of the Lord must prevail. Truth is strong and mighty. The Saviour says, Thy word is truth. The commandments of God and the faith of Jesus is the word by which God is purifying to himself a peculiar people. My prayer is, that I may receive benefit from its teachings, that I may be thoroughly furnished unto all good works. I am trying to do my whole duty. I want to be ready for the coming of the Lord, and his kingdom. I want a place there. Though I am unworthy and unprofitable, I hope through the merits of the Lamb of God to overcome, and so be forever with the Lord."

Bro. Samuel Warner writes from Providence, R. I., Aug. 1st 1854:—"Blessed be God's holy name for his mercy to me in giving me to see and feel that it is a duty and pleasure to keep his commandments with the faith of Jesus. I do humbly pray for strength to resist all worldly influences, and to overcome all my sinful propensities and be completely reconciled to my God through Jesus Christ my righteousness, and wait with patience for his coming and kingdom. I tender my love to all brethren and sisters, who love the Lord, keep his commandments, and look with a lively faith for his soon coming; and I humbly trust that I may make one of the number who will be saved by grace and faith in his holy teachings."

OBITUARY.

In behalf of the deceased I would announce through the *Review*, the death of our beloved Sister Charlotte Caroline Turner, who died of cholera at Madison, Wis., July 25th. The enemy overtook her when separated from her husband and home, and she fell beneath his fatal blow.

In 1842, sister T. united with the the Baptist Church, and the following Spring she heard the proclamation of the first angel, which she gladly received, and was a firm believer in the second coming of our Lord and Saviour Jesus Christ, until the Spring of 1851, when she saw that she was a transgressor of the fourth commandment. She was awakened to the danger of her situation by the voice of the third angel. Rev. xiv, 9-13. She received the message and embraced the present truth, and has since been striving to keep all the commandments, that she might have right to the tree of life, and enter in through the gates into the city."

She left an afflicted husband and son, and a large circle of relatives and friends, who deeply feel their loss. But we trust they mourn not as those without hope. We would offer for their consolation the words of Paul, 1 Thess. iv, 13-18. How sweet the thought that our friends are asleep in Jesus, and

that their sleep is blessed, verily. It seems they are taken from the evil to come. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

How blest the state of all the righteous dead,
Who holy lives of purity have led:
From henceforth, saith the Spirit, ye, they rest
From all their works, and are divinely blest.

No more the Tempter's wiles, their feet shall snare;
But sweetly sleeping, rest from all their care;
Calmly they wait the trumpet's solemn sound,
Which wakes the sleeping saints, beneath the ground.

Now bursts the fetters of the cheerless tomb,
A wake to bright, to full, immortal bloom.
Oh cruel grave! thy boasted victory bring,
And thou, O, tyrant death, where is thy sting!

L. M. STEPHENSON.

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.

Facts for Dr. Dods and Professor Faraday.

The Society for the diffusion of Spiritual Knowledge are issuing a weekly in pursuance of their object, called the *Christian Spiritualist*. From it we take the following:—

"Again, we have had rapped out: 'I lay fifty pieces of paper in a locked cupboard, and we will write upon them.' In less than half an hour there was a communication of at least ten lines on each piece, and each communication perfectly characteristic of the individual professing to communicate.

We have the remains of a table which was broken all to pieces by a Spirit professing to be Samson of old—broken all in small pieces and not one person was near it. The table being near the wall, commenced moving as we came into the room to form a circle, and moved until I came to about the middle, when the Spirit commenced breaking it, and the floor when he got through, was a perfect sight to behold, all covered with splinters. The whole company, (some ten or fifteen, all sceptics except myself,) were perfectly convinced."

Were these men all "psychologized" Doctor? Are the splinters, still kept, permanent phantoms engendered in the "back brain"?

Whoever this Spirit is that assumes so strong a name, his deeds, we hope will testify that he has some right to it, either natural or acquired; and that he will keep on until he carries away the "brass gates" of the Giza, in which materialistic superstition has entrenched itself.

A correspondent of the *Christian Spiritualist* writing from Washington, D. C., says:—It is gratifying to witness the steady and onward course of Spiritualism, and the intense anxiety of many persons to become acquainted with facts and witness the phenomena. In our city we have much greater interest awakened, than is generally known; many persons in high places are very much interested in the subject, but are afraid to have it understood that they should be guilty of such an enormity, which might be productive of a decree to hurry them to the Insane Asylum. After a while these folleries will give way to the force of truth, and will be auxiliaries to the cause, which, at present, are like the viscus on the body politic. We thank God that the promise is even as it is. When we look back through the sins of years, since the introduction of this subject by Baron Swedenborg, and see its slow progress, we can hardly look without astonishment on the rapid and unprecedented advancement it has made in a short five years. Increasing in the same ratio, what may we expect in the next ten?

CARRIED BY AN INVISIBLE POWER.—P. B. Randolph stated, at the Conference of July 25th, that a gentleman of his acquaintance recently went into his parlor with a candle in his hand, intending to get for it a candlestick that was upon the parlor mantle-shelf. He distinctly saw the candlestick upon the shelf as he went toward it, but before he got to it some one in the other room spoke to him, and he went back to answer the person who had spoken. As he re-entered the parlor the candlestick which he had before distinctly seen was gone, and at that instant he heard it fall upon a trunk about thirty feet distant from the mantlepiece where it had before stood. There was no visible person any where near who could have moved it, and the only conclusion that seemed admissible was that it must have been moved by Spirit-agency.

A writer to the *Telegraph*, says:—During a recent sitting at a private circle in your city, consisting of four persons besides myself, the following demonstrations occurred. In about five minutes after the circle was formed, I began to feel distinct touches from some object resembling a human hand; these touches were first felt on the knee, then on the arm, and at last on the forehead. It was sufficiently light in the room to enable me to discern the movements of those who composed the circle, and I know as positively as I know that I am penning you this article, that I was touched by no mortal hand in the room.

After I had felt a hand laid on my forehead five or six times, I suddenly reached forth to see if I could clutch it. I caught hold of an object resembling the wrist of a person. As soon as I had fairly clasped it, I was drawn from my chair across the room, for eight or ten feet. Meanwhile I was holding on with all my strength, and the object which I held on to was making much effort apparently, by wringing or twisting the arm and hand, to release itself from my persistent grasp. When it touched my forehead, I could distinctly feel the fingers, and even the very nails, upon them. The hand felt to be smoother and far less moist than the human hand; in fact, no Parian marble could be polished to such perfect smoothness.

I also held a closed fan up as high as I could reach, and it was taken from me, though no person was within several feet of me at the time, and I was fanned for nearly a minute, and so were the others in the circle, each in turn. I requested the invisible intelligence to stop the ticking of a clock which stood on the mantle-shelf in the room. It was an iron clock, with enameled front, and it at once commenced ticking as rapidly again as it did ordinarily; it then commenced ticking slower and slower, till it almost entirely stopped. My shoe was taken off my right foot and thrown across the room, and the bottom of my foot was tickled excessively. My porte-monnaie was taken from my pocket, the bank-notes removed from it, and laid around on the heads of the members of the circle. They were soon replaced from whence they were taken, and the porte-monnaie returned to me. Indeed, it was slipped back into the pocket of my pants, opposite to the one out of which it was at first removed, it being the farthest off from those who were sitting with me in the circle. It was written out, without even the medium touching the pencil, "Wealth does not make the man." "The mind is the true standard of the man"—which seemed as reflections strikingly apposite to the demonstrations just given. I could fill many pages with similar facts which have occurred during my investigations, and some of them, far more remarkable than these, because perhaps, more personal in their bearing.

FOREIGN NEWS.

THE WAR.

No change had occurred in the state of Eastern affairs, and none was likely to occur until after further consideration by the French and English Governments of the recent conduct of Austria.

The Paris correspondent of *The London Morning Chronicle* makes the following important communication. He says the Cabinets of Vienna and Berlin have communicated to the English and French Governments the impression produced upon them by the answer of the Emperor Nicholas to the summons sent him by Austria to evacuate the Principalities.

The German powers now announce that in their opinion the propositions contained in the Russian answer, if not altogether satisfactory, appear to them calculated to serve as a basis for further negotiation; and they propose that Prague shall be fixed upon as the seat of future conferences. They moreover expressed an opinion that it will not be possible to call upon Russia to evacuate the Principalities, if it be not at the same time clearly understood that the allied powers shall stop their movements in advance. In other words, Austria has fallen back into an alliance with Russia. All the Austrian reserves are to be called out and placed on a war footing.

Accounts from St. Petersburg state that the Czar is determined not to yield; but discontent prevailed in the Capital.

The details received show that the recent victory at Giurgewo was achieved by the Turks unassisted, leaving the whole bank of the Danube from Turun to Oltenitza in their hands. The main body of the Turkish Army is said to be moving towards the mouth of the Danube. None of the Anglo-French troops have yet been in action.

The allies have repaired and occupied the Russian batteries at the Sulina mouth of the Danube, and are employed in removing sunken ships from the channel.

The Russian Danube flotilla must soon fall into the hands of the allies. Free navigation of the Danube is again re-established.

English seamen from the fleet have been sent to man the Turkish boats on the Danube, with the intention of capturing the Russian river flotilla. The Russians have burned Matzchia. Gen. Aurep, having been disgraced from rank for want of success, shot himself.

French troops from Adrianople are marching toward Varna. The British are in camp at Devana. The French and English are slowly drawing their lines closer around the Russians. Omer Pasha had reviewed the Anglo-French troops.

SPAIN.—The news is very important. The insurrection was spreading rapidly. By telegraph from Bayonne, the 20th, it is stated that Madrid and its garrison have pronounced against the Queen. The Cabinet is dissolved, and San Luis, the Premier, has fled. Narvaez had offered to form a new Ministry.

Espartaco had placed himself at the head of the insurgents, and was marching on Madrid with the center division, while Gen. Zabana advances with a force from the Basque provinces Victoria, Burgos, Valladolid, Grenada, Saragossa, Zaragoza, Pampaluna, Barcelona, San Sebastian, and several smaller cities, also the Balearic Islands, have declared for the insurgents. Saragossa is expected to join the revolt.

The insurrection hitherto has been mostly military, but the citizens were joining it. The watchwords are: "Viva le Constitution." "Down with the Ministry." "Down with Queen Christina."

Carlist guerilla bands have appeared in Catalonia. Rumors were current that Queen Christina had fled to Bayonne, and that Queen Isabella had left Madrid; also that the Duke of Montpensier had been declared Lieutenant-General of the kingdom; but all these rumors were considered doubtful. Gens. Concha and Gonzales Bravo have arrived in England.

Manuel Concha has escaped from the Canary Islands. Gen. Mazzerabo has fled to France.

The insurgents if successful may offer the throne to Don Pedro of Portugal.

The French Government is said to favor the insurrection. An aide-de-camp of the King of Portugal is understood to have sought an interview with Napoleon to consult him on the subject.

Napoleon replied that he could not enter into the project, but did not say he would interfere to prevent it. It is surmised that Russia is implicated in the insurrection, with a view of distracting the attention of France and England.

GREAT BRITAIN.—In the House of Commons, Lord John Russell stated that the Queen would send in a message on the 24th inst., demanding an extra vote of credit for £3,000,000 sterling for the general purposes of the war.

Tent Meetings.

PROVIDENCE permitting, Tent Meetings will be held in the following places:—

- Johnson, Vt., to commence Aug. 11, at 5 o'clock P. M.
Irasburgh, " " 13, " "
Champlain, N. Y., " 25, " "
Plattsburgh, " Sept. 1, " "

These Meetings will continue as long in each place as the circumstances will allow.

There will be a small Tent on the ground in which those who have provisions and bedding, can be accommodated. Provision will be made for horses only.

Those desiring Tent Meetings in their vicinity will please address Josiah Hart, at any of the places where Tent Meetings are to be held, in season to reach him at such meetings, that suitable arrangements may be made, and seasonable notice given in the REVIEW.

- Josiah Hart, } Committee of
E. P. Butler, } Arrangements.
H. Bingham, }
Albert Stone, }

The Tent Meeting at Champlain will be held on the farm occupied by C. O. Taylor, about one and a half miles west of Rouse's Point Village. There will be a wagon at Rouse's Point Depot, to accommodate the Brethren from the East, at 8 o'clock, A. M., and at Champlain Depot, at 1 o'clock, P. M. for the accommodation of the Brethren from the West.

Also the Tent Meeting at Plattsburgh, will be held on the farm of Wm. Mott, about two and a half miles west of the Village. C. W. SPERRY.

Conference at Canaan Me.

The Lord willing, there will be a Conference at Canaan, Me., (at the house of Bro. R. Barnes,) to commence Sixth-day afternoon, Aug. 25th, and continue over Sabbath and First-day, and longer if thought best.

We would invite preaching brethren to come and labor with us. A general attendance from Maine is expected. Come Brethren, one and all.

In behalf of the brethren. S. W. FLANDERS.

PROVIDENCE permitting I will meet with the Brethren at Milton N. Y., (a Grove Meeting if thought best,) August 19th and 20th.

- Devereaux (or Stanton) the 21st at 6 o'clock P. M.
West Winfield the 22d, at 5 o'clock P. M.
North Brookfield, the 23d, at 5 o'clock P. M.

G. W. HOLZ.

To Correspondents.

- 1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Be careful to write all names of persons and places, plainly and distinctly.
3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.
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