

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.

ROCHESTER, N. Y., THIRD-DAY, JANUARY 9, 1855.

No. 20.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

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

TERMS.—One Dollar a Year, in Advance.

J. N. ANDREWS, } Publishing
R. F. CORTELL, } Committee.
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All communications, orders, and remittances should be addressed to JAMES WHITE Rochester, N. Y. 109 Monroe Street, (post-paid.)

THE PILGRIM.

Art thou a pilgrim? Dost thou travel straight
By Calvary's cross, to find the narrow gate?
Is Christ thy hope, thy trust? yea, day by day
Thy guide, thy staff, thy lantern, and thy way?
Canst thou for him renounce thy worldly pride?
Is he thy riches? Is all dross beside?

Is he thy sword and shield in peril's hour?
Thy rock, thy refuge, thine abiding tower?
If with thy wealth around thee thou canst bend,
And seek with all thy soul the sinner's Friend,
A beggar still at mercy's open door—
Then art thou rich indeed; if not, then art thou poor.

CHURCH ORDER.

BY J. R. FRISBIE.

[Concluded.]

7. FELLOWSHIP.—For those who have given evidence that the Lord has added them to his church—how received? And they continued steadfastly in the apostles' doctrine and fellowship. Acts ii, 42. That ye have seen and heard declare we unto you, that ye also may have fellowship with us, &c. If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i, 3, 7. Wherefore receive ye one another, as Christ also received us to the glory of God. Rom. xv, 7; Eph. ii, 18, 19. What was the form in receiving a brother into fellowship? Ans. And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship. Gal. ii, 9. Jesus received us when we became obedient in love. So should we receive our obedient brother in fellowship and love when we perceive the grace of God in him. Greet them that love us in the faith. Titus iii, 15. The salutation by the hand of me Paul. Col. iv, 18.

Christ's new commandment forms the closest bond of fellowship. John xiii, 34. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Rom. xii, 10. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Phil. ii, 3; Eph. v, 21; 1 Pet. v, 5; James iv, 11. Behold, how good and how pleasant it is for brethren to dwell together in unity. Ps. cxxxiii, 1. There is something very beautiful in these holy words of inspiration. "Fellowship," "unity," "brotherly-love." How heavenly? O how sweet these precious words! Where the Scriptures speak plain on any point, we avoid all comment as far as possible, that it may be infallible.

8. WHAT MUST THE CHURCH DO WITH THOSE WHO WALK DISORDERLY?

a. In all cases of personal offenses let Matt. xviii, be followed out to the letter. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall

hear thee thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen. . . . Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (490 times.)

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him." Luke xvii, 3, 4. If all among us would follow strictly the Saviour's teaching on this point, there would be a settlement of most difficulties with but very little trouble; without bringing them before the church for their trial on personal offenses. It is very desirable that brethren should settle their own difficulties.

b. If a brother err from the truth through wrong understanding any way, we should follow James v, 19, 20. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner, (or sinning brother) from the error of his way, shall save a soul from death, and hide a multitude of sins. 1 Pet. iv, 8; Prov. x, 12. Love will make us overlook past errors in a brother, and lead us to a forgiving spirit.

Some should be disfellowshipped when others should be borne with. This depends much on the light that has been received by such. For unto whomsoever much is given, of him shall much be required. Jude 22 says, "And of some have compassion, making a difference."

Him that is weak in the faith, receive ye, but not to judge his doubtful thoughts. (Margin.) Rom. xiv, 1.

We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Rom. xv, 1.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ Gal. vi, 1, 2. "Love one another."

c. For some sins it is necessary to bear with some; but if a brother is living in the violation of any known law of God, it will be necessary to follow 1 Cor. chap. v: "In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat. Therefore put away from among yourselves that wicked person."

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly. And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. The saluta-

tion of Paul with mine own hand." 2 Thess. iii, 6, 14. And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Matt. v, 47. Can there be any harm in saluting any one by shaking hands? This is not always Christian fellowship. We are to love our enemies—we are not to count a disfellowshipped member as an enemy, but to admonish (i. e.,) warn and advise him, as a brother. Yet we should not have company with him, no not to eat, that he might be ashamed of his conduct. There may be hopes of some such, that after they have been delivered over to Satan for the destruction of the flesh or carnal mind, that they may recover out of the snare of the Devil, who have been taken captive by him at his will.

But shall we not eat with the wicked if they invite us, and also be in their company? This is made plain by Paul: [1 Cor. v, 9, 10:] I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world." "This man receiveth sinners, and eateth with them." Luke xv, 2; Mark ii, 16. But if any man is called a brother we are restricted.

But fornication, and all uncleanness or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient: but rather giving of thanks. For this know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. v. Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. Rom. xvi, 17. Reject heretics after the first and second admonition. Titus iii, 10, 11. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 1 Tim. vi, 3-5; Gal. v, 19-21. "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings," &c.

The Bible is our only rule for a test of fellowship. No man can be tested for wrong conduct without a rule or law; therefore with us this is that rule or law by which we try, test, and disfellowship transgressors. For any sin or transgression of the law of God which will shut men out of the kingdom of God, may, if properly enlightened, be disfellowshipped without labor or procrastination. But it will be well at all times to use caution, judgment and meekness, that God may own us. On the account of the importance of this part of the subject we have been thus precise.

d. Here the inquiry arises, What shall be done with such as have walked with us awhile, then go out from us, or wish to withdraw, before or when no charge has been brought against them? We would in this case refer to 1 John ii, 19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." See also Gal. ii, 46; 2 Cor. vi, 14-17.

We do not see as we have anything to do in disfellowshipping such, but grant them their request, and let them go. But should any one who has gone out from us, or has been disfellowshipped, wish to return to the fellowship of the church, it would be well to restore such an one in the spirit of meekness, if they give good evidence that God for Christ's sake has forgiven them. But as for having disfellowshipped brethren come into our meetings and occupy time, as though nothing had taken place, must be wrong; [2 John 9-11;] neither should such be admitted with us in the ordinances, or as witnesses against or for the saints, any more than unbelievers out of the church. 1 Cor. v, 13; vi, 6; 2 Thess. iii, 6; Eph, v, 11.

e. There is danger of our sinning beyond mercy. To him that knoweth to do good, and doeth it not, to him it is sin. James iv, 17; John xv, 22; ix, 41; Luke xii, 47. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify the Son of God afresh, and put him to an open shame," Heb. vi, 4-6, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. x, 26. There can be no mercy for wilful sin with true light. 1 Tim. i, 13. "There is a sin unto death," for which there need be no praying. 1 John v, 16; 2 et. p ii, 20-22; Mark iii, 28-30. Lord, save thy People!

9. GOSPEL ORDER IN THE MINISTRY.—This is that which will bring us into the unity of the faith, and cause the watchmen to see eye to eye. Israel has been scattered in a dark and cloudy day; but God has set his hand a second time to gather the remnant of his people, no more to be scattered. We will call to remembrance the former days, and inquire after the old paths, and raise up the foundations of many generations, and stand in the gaps.

1st. The order that Christ established among his disciples.—Jesus was "chosen of God." 1 Pet. ii, 4. "And he (Jesus) called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark vi, 7, 12, 13.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Luke x, 1. Ye have not chosen me, but I have chosen you, and ordained you. John xv, 16; Luke vi, 13; Mark iii, 14. God is the head of all, and he chose Christ, and Christ chose his disciples, and ordained them, and sent them out to preach, two and two, in the dark places of the earth, with power to cast out devils. Jesus' last commission to them was: Go ye therefore, and teach (make disciples of, margin) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Matt. xxviii, 19, 20.

1st. This shows who Christ intended to minister the ordinance of baptism, &c., and that this commission was not to cease with the disciples, but to continue to all his teachers down to the end of the world, even to his second coming. 1 Cor. xi, 23-26. Till I come. Acts ii, 39. To all that are afar off. John xiv, 16, 17. He may abide with you forever.

2d. We have recorded the doings or order of the eleven, in filling a vacancy in their number. Acts i, 20-26. They appointed two, prayed and cast lots, to know which of the two the Lord had chosen.

3d. The next order we consider will be that of Paul, the chief apostle of the Gentiles. "Paul, called to be an apostle of Jesus Christ through the will of God." 1 Cor. i, 1. But the Lord said unto him, Go thy way; for he is a chosen vessel

unto me, to bear my name before the Gentiles, &c. Acts ix, 15. I am the apostle of the Gentiles, I magnify mine office. Rom. xi, 13. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate (or set apart) me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away. So they, being sent forth by the Holy Ghost, departed, &c. Acts xiii, 1-4. Whereunto I am ordained a preacher, and an apostle. 1 Tim. ii, 7. Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles. 2 Tim. i, 11.

Here we have the authority of the call, appointment or ordination of Paul. This may be as full a history of primitive order as we can find for the ministry.

4th. When the apostles were about to transact any important business, they would call together the elders and church in a multitude. Acts vi, 2; iv, 27; xv, 6, 22, 30; xx, 17; xxi, 18.

It appears to have been a common custom for two and two of the teachers to be together. And these were sent by the church to travel together, as did Peter and John; [Acts iv, 13;] Barnabas and Saul; [Chap. xiii, 2;] Judas and Silas; [Chap. xv, 32;] Barnabas took Mark, and Paul chose Silas. [Chap. xv, 39, 40;] Silas and Timotheus; [Chap. xvii, 14;] Titus and a brother. 2 Cor. xii, 18.

When brethren choose to travel together, and the church send them out, they strengthen each other. And we have sent with him the brother, whose praise is in the gospel, throughout all the churches; and not that only, but who was also chosen of the churches to travel with us. 2 Cor. viii, 18, 19. Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. Acts xv, 22, 25. And the brethren immediately sent away Paul and Silas by night to Berea, &c. Chap. xvii, 10, 14. We are more than ever satisfied on the close examination of this point, that it is the will of the Lord, and according to his order, that his messengers be sent out to travel two and two, when possible, by the church, according to the order of Christ and his apostles.

5th. Apostolic succession of teachers handed down in the word and Spirit, and how qualified.—Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. Acts iv, 13. The disciples had learned of Jesus.

But the apostle Paul says, "But I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. . . . Neither went I up to Jerusalem to them which were apostles before me." Gal. i, 11, 12, 17. Paul received the gospel by direct revelation of Jesus Christ. 2 Cor. xii, 1. By visions and revelations of the Lord.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii, 2, 15. Till I come give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed to thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee. 1 Tim. iv, 13, 16.

Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and convince the gainsayers. Titus i, 9. The Holy Ghost hath made you overseers. Acts xx, 28. Chap. xiii, 2.

This shows how to get the theoretical and doctrinal qualification. But there is another and higher qualification to be attained, which is a spiritual and practical one. "Be ye clean, that

bear the vessels of the Lord." This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice; (or one newly come to the faith, margin; for he is a babe. Heb. v, 12, 13;) lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the Devil. 1 Tim. iii, 1-7. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they many recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Tim. ii, 24-26.

For this cause left I thee at Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly; for a bishop (the same as an elder) must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Titus i, 5-9.

This scripture gives the full qualifications of an elder, and there can be no risk in ordaining such, or those who are fast desiring to be such, out of a pure heart.

6th. The duty of elders. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx, 28. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. v, 2, 3; 1 Tim. iv, 6, 11, 12. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come [now is] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto [heathen, Catholic] fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. iv, 2-5. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. i, 28.

The duty of them that hear. "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Heb. xiii, 7, 17. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." 1 Thess. v, 12-13. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. v, 17.

There were some elders that did not labor in word and doctrine. These were elder men and women in the church (not in office) but in age; as in 1 John ii, 13, 14. "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the young-

er as sisters, with all purity." 1 Tim. v, 1, 2. Such elders could have nothing to do with rule of the church any more than the younger men or women.

There were two classes of preaching elders in the churches at that time; one had the oversight of all the churches as evangelical or traveling elders or bishops; as Silas, Timothy, Titus and Paul, [2 Cor. xi, 28.] who had the care of all the churches. Another class of local elders who had the pastoral care and oversight of one church, as, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus i, 5. "And when they had ordained them elders in every church," &c. Acts xiv, 23.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. iv, 11. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. xii, 28. All this was "For the perfecting of the saints, for the work of the ministry, for the edifying of the body (or church) of Christ." Eph. iv, 12.

Elders and bishops have the same office. Titus i, 5, 7. It is their duty to administer all the ordinances of the church of God on earth. Matt. xxviii, 19. "Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. v, 19.

10. THE OFFICE, QUALIFICATION AND DUTY OF A DEACON.—The office of elder and deacon were two different offices. One had the oversight of the spiritual, the other the temporal affairs of the church. Notwithstanding their offices and duties were different, yet their qualifications were similar. A bishop must be apt to teach; while this is not required of a deacon, this not being his office or duty. Yet a deacon may become a teacher as we will learn by an examination of the subject. Their office. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations (of food.) Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts vi, 1-4. From this testimony we learn that it was not reasonable for the apostles to leave the ministry of the word, to serve the tables of the poor widows with daily provisions. This shows that these seven were not at that time ministers of the word.

But was not Philip and others of the seven afterwards preachers? Ans. Yes; for within a year from that time [A. D. 33] there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad, &c. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. Acts viii, 1, 4, 5. "And we entered into the house of Philip the evangelist which was one of the seven." Acts xxi, 8. To distinguish him from Philip the apostle. Acts i, 13. Now it is very evident that the whole church after they were scattered became preachers, deacons and all. But it is quite certain they were not teachers by virtue of that office, as some have supposed.

Their qualifications. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 2 Tim. iii, 8-

13. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Phil. i, 1. This shows two different offices.

Their duties. As there was no other one appointed in the church to attend to the temporal wants of the church, that the ministry might not be burdened, it is reasonable to conclude that all the temporal affairs of the church essential to its prosperity, should devolve on them. "From the important nature of his qualifications, it has been considered his duty to take the lead of religious meetings in the absence of the minister" as "chief men among the brethren." But it cannot be learned to have been his duty to minister the ordinances.

THE NIGHT-WATCH.

We are not of the world, though we are in the world. So "we are not of the night," though we are in the night. We are "children of the day;" we belong to the day, and the day belongs to us, as our true heritage, though it has not yet dawned. Hope rests there; and though deferred, will not always tarry, nor when it comes will it shame our trust. "When the desire cometh it shall be a tree of life."

Night is around us still; but it is not merely one of weeping, it is also one of watching. No sorrow is to make us less watchful; nay, much more. So far from tribulation throwing us off our guard, it should lead to added vigilance. It prevents our falling asleep, as we should certainly do were all peaceful and prosperous. It makes the night more cold and bitter to us, thereby rendering us more weary of it, and more eager for the day. Were the night air mild, and the night sky clear, we should grow contented with it, and cease to watch for day-break.

This is our night-watch. To this the Master has appointed us during his absence. "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all. Watch." Mark xiii, 35-37. It is the prospect of morning and of the Master's return that keeps us watching—especially in these last days, when watch after watch has come and gone, and he has not yet arrived. "His going forth is prepared as the morning;" (Hos. vi, 3;) and that morning cannot now be distant.

The church must fulfill her night-watch. Whether long or short, perilous or easy, she must fulfill it. It is watching to which she is especially called; and sadly will she belie her profession, as well as disobey her Lord, if she watches not. She need not think to substitute other duties for this, as more needful, more important, or more in character. She dare not say, "I love, I believe, I pray, I praise, why should I also watch? will not these do instead of watching, or is not watching included in these?" Her Lord has bidden her watch, and no other duty, no other grace, can be a substitute or an excuse for this.

She is to believe; but that is not all; she is also to watch. She is to rejoice; but that is not all; she is also to watch. She is to love; but that is not all; she is also to watch. She is to wait; but that is not all; she is also to watch. She is to long; but that is not all; she is also to watch. This is to be her special attitude, and nothing can compensate for it. By this she is to be known in all ages, as the watching one. By this the world is to be made to feel the difference between itself and her. By this she is specially to show how truly she feels herself to be a stranger here.

Men ask her, Why stand ye gazing up into heaven? Her reply is, "I am watching." Men taunt her, and say, Why this unrestfulness? Her reply is, "I am watching." Men think it strange that she runs not with them to the same excess of riot. 1 Pet. iv, 4. She tells them, "I am watching." They ask her to come forth and join their gaiety, to come

orth and sing their songs, to come forth and taste their pleasures, that thus they may teach her to forget her sorrows. She refuses, saying, "I dare not, I am watching." The scoffer mocks her, and says, Where is the promise of his coming? She heeds not but continues watching, and clasps her hope more firmly.

Sometimes too, a feeble, doubting, or, it may be, inconsistent saint, asks in wonder, How are you so strong, so hardy, so able for the struggle, so successful in the battle? She answers, "I watch." Or he asks, How do you keep up a tone so elevated, and maintain, a walk so close, so consistent, so unearthly? She answers, "I watch." Or he asks, How do you overcome sloth, and selfishness, and love of ease; or check fretfulness and anxiety, or gain the victory over a delaying spirit? She answers, "I watch." Or he asks, How do you make head against your fears, and challenge danger, and defy enemies, and keep under the flesh? She replies, "I watch." Or he asks, How do you wrestle with your griefs, and dry up your tears, and heal your wounds, nay, glory, in tribulation? She answers, "I watch."

Oh what this watching can do, to one who understands it aright! Faith alone will not do. Love alone will not do. Expectation alone will not do. Obedience alone will not do. There must be watching.

The Lord foresaw the spirit of unwatchfulness into which his people would be apt to fall, while he tarried, and he warns us against it. He would have us always to remember that there will be a danger of our becoming easy-minded and earthly; content with his absence instead of mourning because of it; content with his delay instead of joining in the primitive cry, "How long?" He saw that the world would throw us off our guard; that few would really keep awake and watch; that many would get tired with watching, and find out excuses for not watching; that many would sit down and try to make themselves comfortable here without him. Hence he so often repeated the warning—WATCH! Hence he added, "lest coming suddenly he find you sleeping."

His desire is, that we should be so watching, that when he cometh and knocketh, we may open unto him immediately. Luke xii, 36. And he pronounces a special blessing upon those servants whom he finds thus, promising that "he will gird himself, and make them sit down to meat, and he will come forth and serve them." To be in such an attitude of watchfulness as that we shall be ready to open to him immediately, is that to which he has promised so special a reward, so wondrous an honor. Ah! who amongst us is in this condition in these last days? Should we be ready to open to him immediately were he arriving now? Should we not be thrown into confusion at the news of his coming, like servants unprepared for their master's return, and not counting on it so soon? Should we not have to be getting ready when we should be opening the door? Should we not be running to put on our needful and proper raiment instead of going forth to welcome him? Ah, what confusion in the household, what amazement, what fear, what bustle, what running to and fro, would there be in our day, were the tidings to be brought us, "the Lord has come!"

In the repeated command to watch, there is much of rebuke. The Lord could not trust us to remember it of ourselves, or obey unbidden. Had he been able to count on perfect love in us to himself—love full and deep like his own, would he have thought of such a command? would it have been needed? It would not. All that would have been needful would have been to tell us that he meant to return; love would have supplied the rest, and, of itself, have made us watchful; love would have made it impossible that it should be otherwise. It would have needed neither the command nor the declaration of uncertainty and suddenness. It would have anticipated all these. It would have acted upon them unbidden. But the Lord could not trust us. He could not trust our

love; and therefore he adds the command, therefore he reiterates the warning. It is strange and sad indeed, that neither the power of love, nor the awe of the command, can quicken us into watchfulness or rouse us into preparation. * * *

During this our night-watch, faith is to be ever vigorous and in motion. For it is the root of watchfulness. Without faith one can hardly have the idea of what it is to watch. For all the objects towards which watchfulness turns, are connected with things unseen—an unseen Saviour, and an unseen kingdom.

When first we knew the Lord and believed on him as the peace-maker, not only were we freely forgiven, but we were delivered from a present evil world. Things present fell off from us; things to come gathered round us. What was once shadowy became real; what once seemed real seemed then a shadow. Christ's words became real words; his truths real truths; his promises real promises. All else appeared unreal. The veil was not withdrawn, but we realized what was within it. The future did not become present, nor the invisible the visible; but we felt as if they were so. "Our faith was the substance of things hoped for, the evidence of things not seen." Believing then that the Lord is coming, that the time is short, that the interval is uncertain, and that his arrival will be sudden, we watch. Unbelief throws us off our guard; but faith sends us to our watch-tower. We know what our Lord meant when he said, "Blessed are they that have not seen and yet have believed."

Or, altering the words of our Lord, may we not also say, "Blessed are they that have seen and yet have not believed?" To see and yet not to believe, is one of the things that faith teaches us, and one of the things that quicken watchfulness. We look upon a world full of ungodliness, and yet believe not that God has forsaken the earth. We see the world's wisdom worshipped, but yet believe not that it is wisdom. We see the power of evil, and yet believe not that evil shall triumph. We see confusion everywhere, and yet believe not but that order is God's law. We see a divided church, and yet believe that the church is one. We see mighty kingdoms ruling, and yet believe not that they shall abide. We see the saints trodden down, but yet believe not in their shame or extinction. . . . We see the church's persecutions and defeats, and yet believe not only that she is conqueror, but invincible. We see the march of anti-Christ, but yet believe not in his progress, save as a progress to doom. We see the world's joy, and yet believe not that it is joy. We see the saint's sorrow, and yet believe not that he is sorrowful. We see night, thick, deep night around us, but yet we believe not in the night, but in the day.

Thus faith triumphs. We believe, we trust, we hope; and, so doing, we stand above the world. We lift up our eyes to the hills whence cometh our help. We look towards the east, where the dawn breaks. We watch for the morning. Our night-watch has been long and weary; but the morning will soon end it.* The watching, the waiting, and the hoping, will then be done, but the loving will be for ever.

We watch; for it is night, and though we are not children of the night, still the night with its shadows rests heavily upon us, making us with wistful keenness to look out for its passing away. We grow more dissatisfied with it as it deepens. It brings so many griefs, it gathers round us so many temptations, it calls up so many dangers, it gives courage to so many enemies, that we grow troubled at its lasting so long. Yet we cannot shake it off. God's purpose must be served, and his time must run out. Till then let us possess our souls in patience, whilst watching for day-spring. . . .

We watch; for the day is ours, with all that it contains of gladness and sunshine. We are weary of the night, and we rejoice that it is not ours, though

we are in it; but that the day is ours. Just as we can say, "the kingdom is ours," so we can say, "the day is ours." And we watch for it as being ours. Its light is ours; its blue sky is ours; its mild air is ours; its cheerful sounds are ours; its friendly greetings are ours; all that it calls forth of joy, and health, and purity are ours. Need any wonder that we should watch for such a day?

We watch; for the night is far spent. . . . Hours, years, ages have gone by. And if the whole night was to be brief, only "a little while," then surely very much of it must now be over. "The night is far spent," says the apostle; literally, it is "cut off," it is *foreshortened*, that is, it is becoming shorter, it is drawing to a close. Behind us are lying centuries of tears and shadows; the greater part of the "little while" must be past; "the day" must be at hand. The nearness makes the thought of day doubly welcome. We bend towards it with warm longings; we strain our eyes to catch the first token of it; we rouse ourselves to vigilance, knowing that now is our salvation nearer than when we believed.

How it disappoints, how it damps, to be told, there are centuries more of this night-watching still to come! Could that be *proved*, it would sadly chill our hope. We might at once come down from our watch-tower and give up our expectations. To "look for and haste unto the coming of the day of God," would be no longer a duty. The last generation of the church, living at the close of the millennium, might get up into the watch-tower, but for us, watching would be a name, a mere attitude of form or show.

It has ever been Satan's object to interpose some object between the church and her Lord's arrival; but never did he light upon a more specious, more successful device than that of making the interposed object a glorious and blessed one. To no other would the church have listened. She would have shrunk and turned away from a thousand years' sorrow; but she is attracted and dazzled by the promise of a thousand years' rest and joy. Yet, is the interposition of any fixed interval, (be it sad or joyous,) lawful or scriptural? If the Lord's advent be thrust into the distance, it matters not what may be introduced to fill the interval. *If the Hope of the church be hidden, it is of small moment whether it be by a shroud of sackcloth or by a veil of woven gold.

God deals with the church as *one*. Though consisting of many generations, he looks upon it as one body. And in reference to her hope, he has so framed his revelation, that every generation of the church should stand upon the same footing as the last. How has this been done? How has the first age, and how have all subsequent ages, been placed in the same position as the last? Simply by concealing the interval. In this thing it has been truly "the glory of God to conceal a matter." (Prov. xxv, 2.) For by this method, so simple and so natural, each age of the church has been made to feel, precisely as the last will feel, to watch, just as the last will watch, when the Lord is in very deed at hand. And thus that body which is spread over centuries, has at all times been made to occupy a position and present a character, the same as if it had been a body whose life and actings were summed up in one generation. So that any known interval interposed before the advent, alters the posture, destroys the character, and breaks the *oneness* of the church, while it defeats the object which God had so specially in view in keeping the times and seasons in his own power.

Often, since the Lord left the earth, has the watch been changed and the guard relieved. God has not tried too sorely the faith of any one age by making the watch too long. In mercy he has cut down man's age from patriarchal longevity to three-score years and ten, lest the over-wearied watchers should sink under the toil and hardship. It is this that makes unwatchfulness so inexcusable. Adam, or Seth, or Methuselah, or Noah, might have had the edge of their watchfulness blunted by the long con-

lict of nine hundred years; but what excuse have we for heedlessness? Our time of service is brief, and to fall asleep or grow impatient, would indicate sad indolence and unfaithfulness. "What! could ye not watch with me ONE HOUR? watch and pray, lest ye enter into temptation." {H. Bonar.

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, JAN. 9, 1855

Shall the Review be Issued Weekly?

IN our opinion the cause of truth demands it. We are favorably situated to accomplish the work, and should be happy to send out the Review weekly. The condition of the Office, and the course pursued by those connected with it, have been faithfully set before our readers, and we have only to say, that we shall go forward to the extent of means placed in our hands by the friends of truth. Until arrears are paid up, and means are forwarded to warrant a weekly issue, our readers may not expect the Review oftener than once in two weeks.

THE SANCTUARY.

A NOVEL ARGUMENT.

WE find a short article on this subject in the *World's Crisis* for Dec. 30th, in regard to which we cannot forbear making a few remarks. After quoting Dan. viii, 13, 14, the writer opens his article as follows:

"Three interesting particulars I want you should take for granted. They are points which are already settled. 1. The 'sanctuary' is the earth. 2. The 'cleansing' is its physical renovation by literal fire. 3. The days are prophetic and denote literal years. These points are *beyond successful dispute*."

We cannot be called upon to take for granted any propositions except such as have abundant evidence to sustain them, and for which sufficient reason can be readily presented. Let us then inquire why we should adopt the first two of the above "interesting particulars" without further investigation.

1. "The 'sanctuary' is the earth." What are some of the reasons why we should take this for granted?

1st. If the earth was the Sanctuary it would be recognized as such by the word of God; but instead of this it is nowhere in that Word thus recognized. 2d. If it was the Sanctuary, we should expect to find the term many times applied to it, pointing it out as such; but the fact is, the term is distinctly applied to *another* definite object which God calls his Sanctuary. 3d. The term sanctuary is defined, A holy place, A sacred place, A dwelling place of the Most High. Ex. xxv, 8. Is the earth a holy or a sacred place? "Cursed is the ground for thy sake." Gen. iii, 17. Is it the habitation of God? "Thus saith the Lord, the heaven is my throne, the earth is my footstool." Isa. lxvi, 1. "The Lord shall roar from on high and utter his voice from his holy habitation." Jer. xxv, 30. "For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth." Ps. cii, 19. 4th. Paul thus discourses upon the Sanctuaries of the first and second covenants: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table of shew-bread; which is called the sanctuary; [or holy, margin;] and after the second veil the tabernacle, which is called the Holiest of all." &c. Heb. ix, 1-3. This refers to the building erected by Moses, at the express command of God, and in exact accordance with the pattern shown him on the mount. Ex. xxv, and onward. This Paul plainly declares was the sanctuary of the first covenant. This was the sanctuary, therefore, till the introduction of the new covenant by the Messiah. Now by what process has the earth taken the place of that sanctuary and become the Sanctuary of the new covenant?

*"Tell her that the day is near the dawning, the sky is rising, (dawning,) our Beloved will be on us ere ever we be aware."—RUTHERFORD

With this sanctuary of the first covenant, Paul introduces another, the Sanctuary of the new covenant. He calls it a greater and more perfect tabernacle not made with hands; "the true tabernacle which the Lord pitched and not man;" things in the heavens." The first-covenant sanctuary was a "figure for the time then present," or a pattern of the true tabernacle which should take its place when the new covenant should be established. In it "were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances imposed on them until the time of reformation." But the time of reformation came—Christ came an high priest of good things to come, the way of the heavenly holy places was laid open, and the earthly sanctuary gave place—not to the earth! but to the greater and more perfect tabernacle which the Lord pitched and not man, where Christ our great High Priest has entered, not with the blood of goats and calves, but by his own blood, now to appear in the presence of God for us. Heb. viii. ix.

Here the sanctuaries of the two covenants are plainly set before us: the earthly pitched by man; the heavenly pitched not by man: the earthly, with its mortal priesthood, and its sacrifices of goats and calves; the heavenly with its more excellent ministry, its better mediator, and to be cleansed at last with better sacrifices. Heb. ix, 23.

We know of no reasons of other import than the above, which can be brought forward upon this question; and, we appeal to the reader, are these the reasons why we should take it for granted (!) that the sanctuary is the earth? When the earth is never once called the sanctuary in the word of God; when another definite object is pointed out expressly as such, and is the only thing that God owns as his Sanctuary; when an Apostle plainly teaches us that the Sanctuary of the new covenant is in heaven, the greater and more perfect tabernacle, where Christ our great High Priest now ministers in mercy for fallen man;—when we have such plain, scriptural facts as these before us, we are not so ready to take for granted the absurd position under consideration, as our writer in the *Crisis* would wish to have us.

The next "interesting particular," is its cleansing. "2. The 'cleansing' is its (the earth's) physical renovation by literal fire." Where in the Bible is the only source from which we derive instruction on the cleansing of the Sanctuary? There is one, and there is but one; and that is the typical ministration of the earthly sanctuary. The services of this ministration are all minutely described, and the particular work which was performed at the end of the year is clearly presented. Lev. xvi. This was called the cleansing of the sanctuary; and to no other work than that which was here performed, and the event which this foreshadowed, is the expression, cleansing of the sanctuary, ever applied. When therefore men are pointed forward, and told that at the end of a certain period the Sanctuary shall be cleansed, why will they not go back to the true fountain for information on this subject? Why will they not derive instruction from those events which God in mercy ordained, and left on record for our learning; for "whatsoever things were written aforetime were written for our learning."

We look back upon the type: we behold the victim of expiation brought up before the door of the tabernacle: we see the transgressor confessing over him his sin, and thus transferring to him his guilt: we see the victim slain on account of that transgression, and the blood bearing that guilt sprinkled within the sanctuary, which henceforth becomes the receptacle of the offender's sin: we see this service carried on throughout the year till the day of atonement comes: we then behold the high priest with the blood of a sin-offering for himself and for the congregation of

Israel, entering within the veil into the Most Holy Place, and while the cloud of the incense from his burning censer covers the mercy-seat, we see him sprinkle of that blood before and upon it seven times, to make an atonement for the holy Sanctuary, for the tabernacle of the congregation, for the altar, for the priests, and for all the people of the congregation, because of their uncleanness and because of their transgressions in all their sins. And when he had made an end of reconciling the holy place, all the sins which had been borne into the sanctuary, were transferred to the head of the scape-goat: over him the high priest confessed all the iniquities of the children of Israel, and they were borne away into a land of forgetfulness. Thus was the sanctuary cleansed.

That this work prefigured something none will deny; nor can it be denied that it prefigured the cleansing of the true Sanctuary, the last great work to be accomplished in the plan of man's salvation, when the sins of God's true Israel will be blotted out forever. But who would gather from all this that this earth would one day be purified by fire? We should no more come to such a conclusion, than we should expect by following the shadow of a tree to come to a burning, fiery furnace.

The sanctuary of Dan. viii, 14, is a sanctuary that is to be cleansed. That cleansing, whatever it is, is dependent on, and the result of a ministration; and both the ministration, and the cleansing are performed by means of blood, as we are taught in the types. We have no record of any other, and we have no warrant to look for any other as connected with the Sanctuary. But who supposes that such services ever have been, or ever will be, connected with this earth?

True this earth will be purified by fire. The effects of sin and the curse shall be removed forever, and it shall bloom again in more than its Eden glory; but this event is as independent of, and as foreign to, the cleansing of the Sanctuary, as was the destruction of Sodom, to the ministration at Jerusalem.

"3. The days are prophetic, and denote literal years." With this we are happy to agree. The first two points only we have occasion to call in question. These the writer wishes us to take for granted, assigning as the reason, that they are already settled, and are beyond successful disputation. But we should be happy to learn when these points were settled, and how, and where. We think the true reason for the request that is made, is not presented. If he had said that these points could not be *successfully maintained*; if he had said, I want you to take these points for granted, because I cannot prove them, and they are necessary to my view of the subject; we apprehend that we should then have had the plain truth in the matter.

Truly this is a novel mode of discussing a subject of such importance: coolly ask your readers to take for granted the fundamental points involved in the question, and then deliberately walk off upon the unqualified assumptions. u. s.

Voice from Vermont.

SOME weeks since at a meeting in Waitsfield, brethren being present from a large section of central Vermont, action was there taken to ascertain the minds of the several churches in the state relative to a paper published in Michigan, called the *Messenger of Truth*.

Bro Edwin Churchill was then appointed to communicate the above action of the church, to each of the several agents in the state, except those who were present, requesting an expression from the church in each of their respective districts; and also that they would communicate the same to the writer of this article, who was then appointed to communicate a summary of such intelligence to the Editor of the *Review and Herald* for publication.

We deemed it proper thus to do, that the publishers of the *Messenger* might not remain in suspense as to the feelings with which their paper is received by the saints in this State. Some had made up their

minds to request its discontinuance; others had ordered it stopped, but still they continue to send it. Therefore the propriety of expressing ourselves as a body is evident. Communications either verbal or written being received from each of the several agents in the state except one, it is thought not best to defer the publication of this article another week, in order that the saints in Panton might be heard from. It is desirable, however, that they should speak also, that the unanimous voice of the church may be heard in this matter.

The church generally have expressed their approval of the action taken by the brethren at Waitsfield; for the so-called Messenger of Truth comes to us laden with fruit, as chilling to the soul of every lover of truth, as the icebergs of the north. So far as heard from, the saints have expressed their unqualified disapprobation of the Messenger, and hereby request its publishers to discontinue it without delay: believing it to be, not what it purports to be, but rather a messenger of falsehood and error; consequently we disapprove of the course and conduct, spirit and object of those who conduct it: hereby manifesting on our part, a disposition to "have no fellowship with the unfruitful works of darkness, but rather reprove them;" that those who are endangered by this deceptive work may take the alarm and escape, ere the dread simoon of that pestilential desert be inhaled to such an extent, as to infuse its fatal miasma through all the soul.

If that paper gives "meat in due season" we greatly misjudge: we conclude rather, that true saints would starve to death if they could have no better food. If much of its contents do not consist of slander and evil-speaking, then we mistake as to the meaning of the words. For this reason we think that every Christian will ultimately reject it, as being opposed to the spirit of the gospel. Even if it were free from this characteristic and gave us wholesome doctrine, we should consider it uncalled for, as we have the *Review*, well located, and stored richly with present truth, answering all the demands of the church at the present time.

The *Review* has been conducted and sustained from its commencement by the ablest advocates for truth; men the most distinguished for heavenly wisdom and experience; by the concentrated energies of such men as "have borne the burden and heat of the day." Now does that wisdom which is "without partiality," dictate that we should exchange that paper for another? We trow not; unless there shall be a lamentable deterioration manifest.

We conclude not to repudiate the labors of Bro. and Sr. White, and others who have been pioneers in the cause of truth, because they have been faithful to admonish us for errors and reprove us for faults; but rather to love them for their works' sake. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head."

And here we raise the warning voice to all, against the evils of envy, hatred and malice. Envy is defined to be, "pain felt at the sight of superior excellence or happiness." As hatred seems to be the offspring of envy, so malice seems to be that of hatred. We have a striking example of these characteristics in the conduct of Joseph's brethren towards him. We know what the result was. A still more striking example occurs in the conduct of the Jews towards the Lord Jesus Christ, in whom all excellence met. "For envy they delivered him;" in their hatred they exclaimed, "If he were not a malefactor we would not have delivered him;" and in their malice "they cried out the more, saying, Let him be crucified!"

Dearly beloved, let us suppress every rising of these malignant dispositions lest they increase upon us by such imperceptible degrees, that we find ourselves at last so engulfed within the dread circle of that maelstrom of passion, that we shall have no ability to extricate ourselves. Rather let us seek righteousness and seek meekness that we may be hid in the day of the Lord's anger.

It has been suggested by some of the leading brethren here, that the churches in other sections of the country imitate the example of the churches in Ver-

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mont as above, by giving an expression of their views on the same subject.

By order and in behalf of the Church.

STEPHEN PIERCE.

Roxbury, Vt., Dec. 28th, 1854.

THE SIREN SONG.

NOTWITHSTANDING the palpable downward tendency of society in a moral point of view, there is a certain class who vainly pretend that the world is growing better, and harangue the people about the "Progress of this enlightened Age." The improvements and discoveries in the arts and sciences are faithfully enumerated, and the imagination and hope wrought up by a glowing picture of the future. The attention of the multitude is diverted from the moral state of things, and their minds directed almost exclusively to the intellectual progress of the age. I had the opportunity a short time since, of listening to a Temperance lecture in which the present state of society was faithfully depicted. I wish to make a few quotations in substance from this lecture. The lecturer commenced with the lower classes and gradually rose to the national government; but I choose to reverse the order.

Washington city is under the immediate control of Congress, therefore the moral tone and character of its citizens may be taken as an index of the character and principles of the ruling class. New Orleans has been noted as the rum hole of the Union, but the lecturer said, "New Orleans cannot hold a candle to Washington city. Rum is poured out like a river." [I would here state that this person is sent out by the New York State Temperance society, to advocate their principles.] It is not long since, that a fight occurred between two members on the floor of the House of Representatives. An honorable occurrence for two American statesmen! The lecturer obtained the following from an eye-witness.

"On the night the Nebraska Bill passed the House, I sat in the Reporters' gallery. The haggard looks, nervous gestures, and fiery speeches of the members, bespoke the excitement they were under. As the time drew near for the vote of the House to be taken the excitement grew intense. One would almost imagine themselves carried back into the past, and looking down upon an ancient gladiatorial scene instead of the deliberations of an American legislative body. Members would frequently rise and draw their pistols and bowie knives, and then, as if remembering themselves, would replace them and resume their seats. In the midst of this excitement the Nebraska Bill was passed." "The truth of the matter is this: The South was determined that the Bill should be passed at all hazards, to accomplish which, their money and liquor was freely dispensed. Such excitement could not have prevailed if the members had been sober. The Nebraska Bill would never have passed a sane American legislative body." This is astonishing. "At the last session of the Legislature of New York, a prohibitory Bill was presented for the suppression of intemperance. It was strongly opposed, especially by those engaged in the liquor traffic. The sum of \$150,000 was sent by one firm alone in the city of New York, to Albany, to corrupt the Legislature, and prevent if possible the passage of the Bill. The Bill was passed by both Houses, but vetoed by the governor, Horatio Seymour." I heard a man say the same evening, that Seymour intended to sign the Bill all the time, but was prevented at last by scruples of conscience.

"The influence of the higher classes upon the mass is demoralizing in the extreme. The young especially, think it is perfectly proper for them to follow the examples of the leading men of the country. If this state of things is permitted to exist, in less than ten years the young men of this state [N. Y.] will become a race of bloated sots." The lecturer concluded by saying, that "the influential men of the country are just waking up as though they had been asleep fifty years, are going to take hold of the matter in earnest, and the cause will certainly triumph."

A short sermon on the "good time coming," is necessary to captivate the people. The world is going down in spite of every effort that can be made; then

what folly to cry "peace and safety." The honesty and simplicity of olden times is set aside as a weakness, and fashionable deception has taken its place. A temperance lecturer once said, "We all wear a mask, and every one of us have agreed to deceive each other all we can." The present generation has become so refined (!) that naked truth is too coarse to suit the nice and delicate taste of the age; so fiction, arrayed in beautiful apparel is courted in its stead. Children and fools only are simple enough to tell the truth. "Pride and fashion, folly and foolery sit in the parlor; while common sense and genuine worth are kicked out of doors." "They are wise to do evil, but to do good they have no knowledge." II.

Bottomless Pit.

This term is translated from the Greek word *abussos*, which occurs in the following places in the New Testament:

- Luke viii, 31. command them to go out into the deep.
Rom. x, 7. Who shall descend into the deep?
Rev. ix, 1. the key of the bottomless pit.
2. And he opened the bottomless pit;
11. the angel of the bottomless pit,
xi, 7. that ascendeth out of the bottomless pit
xvii, 8. shall ascend out of the bottomless pit,
xx, 1. having the key of the bottomless pit
3. cast him into the bottomless pit;

The word Elder

is translated from three words, *presbuterian*, *presbuteros* and *sumpresbuteros*. They occur as follows:

PRESBUTERION.

- Luke xxii, 66 the elders of the people and
Acts xxii, 5. and all the estate of the elders:
1 Tim. iv, 14. of the hands of the presbytery.

PRESBUTEROS.

- Mark viii, 12. the tradition of the elders?
xvi, 21. suffer many things of the elders
xxi, 23. and the elders of the people
xxvi, 3. and the elders of the people,
47. and elders of the people,
57. and the elders were assembled.
59. the chief priest, and elders,
xxvii, 1. and the elders of the people
3. to the chief priests and elders,
12. accused of the chief priests and elders,
20. the chief priests and elders persuaded
41. with the scribes and elders
Matt. xxviii, 12. were assembled with the elders.
Mark viii, 3. holding the tradition of the elders.
5. according to the tradition of the elders,
viii, 31. and be rejected of the elders,
xi, 27. and the scribes and the elders,
xiv, 43. priests and the scribes and the elders.
53. and the elders and the scribes.
Luke xv, 1. with the elders and scribes
vii, 3. he sent unto him the elders of the Jews,
ix, 22. and be rejected of the elders
xx, 25. Now his elder son was in the field:
xx, 1. came upon him with the elders,
xxii, 52. and captains of the temple, and the elders
John viii, 9. beginning at the elders, [plural]
Acts ii, 17. and your old men shall dream dreams:
iv, 5. that their rulers, and elders.
8. Ye rulers of the people, and elders of Israel,
23. and elders had said unto them
vi, 12. and the elders, and the scribes,
xi, 30. and sent it to the elders by
xiv, 23. ordained them elders in every church,
xv, 2. unto the apostles and elders about this
4. and of the apostles and elders,
6. And the apostles and elders,
22. pleased it the apostles and elders,
23. The apostles and elders and brethren
xvi, 4. that were ordained of the apostles and elders
xx, 17. and called the elders of the church.
xxi, 18. and all the elders were present.
xxiii, 14. the chief priests and elders,
xxiv, 1. high priest descended with the elders,
xxv, 15. the chief priests and the elders of the Jews.
1 Tim. v, 1. Rebuke not an elder but intreat
2. The elder women as mothers;
17. Let the elders that rule well
19. Against an elder receive not
Titus i, 5. ordain elders in every city,
Heb. xi, 2. For by it the elders obtained a good
James v, 14 let him call for the elders of the
1 Peter v, 1. The elders which are among you
5. submit yourselves unto the elder, [plural]
2 John 1. The elder unto the elect lady.
3 John 1. The elder unto the well beloved Gaius
Rev. iv, 4. I saw four and twenty elders setting,
10. The four and twenty elders.
v, 5. And one of the elders saith unto me,
6. and in the midst of the elders,
8. four and twenty elders fell down
11. and the beasts and the elders:
14. the four and twenty elders fell down
vii, 11. and about the elders and the four
13. And one of the elders answered,
xi, 16. the four and twenty elders, which sat
xiv, 3. before the four beasts, and the elders:
xix, 4. the four and twenty elders and the four
SUMPRESBUTEROS.

- 1 Peter v, 1. who am also an elder, (lit. a co-elder)

"For God is not the author of confusion, but of peace, as in all churches of the saints. Let all things be done decently and in order." 1 Cor. xiv, 33, 40.

From Bro. Loughborough.

DEAR BRO. WHITE:—The Lord is prospering our efforts in this vicinity to advance his cause. The meeting in Oswego resulted in good. Some received strength from the Lord to declare themselves free from the influences that had hindered the work of God there. At our public meetings in Bro. Carpenter's Hall, some came in to hear the reasons of our faith, and quite an interest was manifested.

We have commenced meetings here in the village of Manville in a Baptist meeting-house. We spoke to them three times yesterday (First-day) on the reasons of our faith. The house was well filled. We look for the Lord's blessing on the effort. We still continue in that place through the week. There are ears to hear, and hearts that seem to desire to understand.

Lorain, Dec. 25th, 1854.

From Bro. Walworth.

DEAR BRO. WHITE:—It is a little more than a year since we became readers of the *Review*. It is a welcome messenger to us. We love to read the epistles from the friends of the cause of truth. We have been greatly interested in the immortality question. I trust that it has opened our eyes that we might see and understand the third angel's message more fully. I believe that the fourth commandment is binding on us at the present day. We would like to have some of the preaching brethren come this way and give us a few lectures. We would like to have the message presented in this place. Much good I think might be done here.

Dear brethren and sisters, set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. iii.

Yours in Christian love. A. L. WALWORTH.
Eaton, Mich., Dec. 24th, 1854.

From Bro. Cady.

DEAR BRO. WHITE:—It is with great satisfaction that I can receive the *Review* weekly, and thereby hear from the dear brethren and sisters, who are striving to keep the commandments of God, the Father. Their trials and sufferings are mine. We journey the same road and meet with the same opposition; nevertheless, if faithful we shall outride the storm, and end our pilgrimage with joy. Glory to God!

I can truly say that I feel somewhat weaned from this poor transitory world. I have got my eye on that inheritance which is undefiled and that never will fade, and the inhabitants of that land never will say, I am sick.

I am striving to overcome through the blood of the Lamb, and the word of my testimony. Truth is mighty and will prevail. I hope the remnant will keep looking into the perfect law of liberty and be not forgetful, but remember, 'tis God that hath promised who also will do it.

Yours in hope of the kingdom. J. CADY.
Reading, Dec. 17th, 1854.

From Bro. Fishell.

DEAR BRO. WHITE:—It is but a short time since I have embraced the Sabbath of the Lord our God. I have been with the nominal Adventists about two years. I heard Bro. Loughborough's lectures and a discourse on the subject of the Sabbath which was too much for an honest soul to reject. I find that till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Also David says that all of God's commandments are righteousness. Ps. cxix, 179. And Isaiah says that God's righteousness shall not be abolished. Isa. li, 6. Therefore I am determined by the assisting grace of God to keep all the commandments of God and the testimony of Jesus. The Lord guide us into all truth.

JOHN FISHELL, JR.

From Bro. Adams.

DEAR BRO. WHITE:—The *Review* of the 26th inst. was received this evening, and I first perused the article of the PER. COM. I feel pressed in spirit to add my mite to relieve the Office, and hope as the Lord may enable me to spare the cause further tithes. May the Lord of the Sabbath sustain both thee and thy co-workers in the Office; for certainly the Sabbath must be proclaimed till all the godly number are found not only keeping the commandments of God, but the testimony (faith) of Jesus Christ; for thus only can they successfully resist the dragon when he comes to make more open war with the remnant of the seed. The time of trouble is nearing, and will embrace all who have not put on the whole armor of

God, but the saints shall be kept by the power of God.

In the hope of the gospel.

B. M. ADAMS.

Philadelphia, Dec. 26th, 1854.

From Bro. Adsit.

DEAR BRO. WHITE:—Although we are not privileged with meeting those of like precious faith as often as we would wish, yet I feel that the Lord truly blesses those that seek to obey him. Blessed be his name for ever. I met with the little church last Sabbath at Catlin. We had a good time. The Lord verified his promise to us. All seems to move on harmoniously at Catlin.

I feel for one determined by help of the Lord to hold on and wait for deliverance. And I would say to the dear scattered and tried ones, Hold on! deliverance is sure: yet a little while and he that shall come will come and will not tarry. Let us not be of them that draw back but believe to the saving of the soul.

Your brother in hope waiting for redemption at the coming of Christ.

M. ADSIT.

Dec. 23d, 1854.

From Bro. Irons.

DEAR BRETHREN:—I have been greatly afflicted by the loss of my oldest son, Marion, who fell asleep in Jesus, Oct. 27th, in the 16th year of his age, greatly beloved by all who knew him. The funeral discourse was preached the 29th, by Eld. S. Hayward, from a passage of my selection, viz., Job. xiv. 2. "He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not," but he preached that he was already in heaven; that he had only thrown off the clog of clay. This I do not believe. If people have already gone to heaven or hell that have died, where is the force of the saying of Christ, John v. 28, 29. "The hour is coming when all that are in the graves shall hear his voice and come forth," &c.

I believe that my son will come forth at the resurrection of the just. I believe that man is mortal, soul and body. We have the promise of being made immortal if we are faithful to God. I believe that Christ will come and raise the dead, and the kingdoms of this world will become the kingdom of our Lord. I believe the time is not far off when the meek shall inherit the earth. May thy kingdom come and thy will be done.

T. R. IRONS.

Ossego Co. N. Y., Dec. 27th, 1854.

From Sister Rowley.

DEAR BRO. WHITE:—About ten months ago was the first I ever heard the third angel's message; and we feel thankful to our heavenly Father for being mindful of us and giving us understanding hearts, so that we might become obedient to the requirements of the gospel. There are about twenty of us here that meet every Sabbath when nothing prevents, and often realize the promise of the Saviour fulfilled. We feel that we are built on a rock: if the wind should beat we should stand firm. The Bible seems to me altogether a different book to what I used to. I had about come to the conclusion that none but the learned could understand the teachings of the Scriptures. We read the *Review* and feel thankful for the truths it contains. I feel for one the time is not far distant when our Saviour will appear in the clouds of heaven. I hope to be one of that number that are found keeping the commandments of God and having the testimony of Jesus.

MARY ROWLEY.

Westport, Dec. 25th, 1854.

From Sister Morton.

DEAR BRO. WHITE:—I write at this time to assure you and the readers of the *Review*, that I am striving to overcome by the blood of the Lamb, and by the word of my testimony. The path shines more and more.

The truth is a jewel that few possess; but how bright it shines when freed from the rubbish and dross of this polluted world. How pure it is, and how pure should those be who profess to own this inestimable jewel.

Dear brethren and sisters, are any of you getting weary on your journey to the celestial city? Are any sighing for the fruits in the land of bondage? Look not back! we are able to go up and possess that heavenly country. There is a rich reward for those who endure unto the end. Hear the Saviour's cheering words: "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

When I contemplate the glorious prospects and the many precious promises that the Christian has presented to him in God's word, I am surprised that so many are content with the corroding joys of this transient life; but I am more surprised that any who have had a foretaste of those true joys could ever exchange them for the husks and vanities of earth.

We are passing the last waymarks before we enter

the time of trouble; but are we ready for that event? Are our lamps trimmed and burning brightly? A few more conflicts and we shall be in the haven of eternal rest. O, blessed thought! They that endure to the end shall be saved.

For one I am determined to gird on the whole armor, and by the assistance of divine grace never to lay it off till I am beyond the reach of a tempting world. Let us be united and firm in the truth. I am aware that there are some who read the *Review* that are not established in the truth of the third angel's message. To such I would say, God's word is an everlasting rock: by it we shall be judged. Do not therefore throw away the truth, but search for it as for hid treasures.

I am now in Warren Co., Pa. There is not a Sabbath-keeper in the town I am in, and only two families who are professors of religion. I often think of the Sabbath-keepers at Nile, and wish I was near them again. I am very lonely and long for the time to come when the saints will all get home to their Father's house. I have not seen the *Review* for five long weeks. I feel like a pilgrim and stranger in the world, but my trust is in God, and his word which says, "When my father and my mother forsake me then the Lord will take me up."

Yours in love of the whole truth,

LOUISA M. MORTON.

Warren Co., Dec. 30th, 1854.

From Sister Camp.

DEAR BRO. WHITE:—I feel to rejoice and praise God for what he is doing for the remnant in these last days. While darkness is covering the earth, and gross darkness the people, there are a few tried and tempted ones who are striving to live not by bread alone, but by every word that proceedeth out of the mouth of God. And while I look around and behold the moral darkness that is fast overspreading the earth, I do feel truly thankful for the light of present truth, the third angel's message, and the precious truths that are so clearly brought forth from the blessed word to cheer the heart of the lonely traveler on his pilgrimage through this dark world of sin, while the enemy is trying by every means in his power to scatter and divide the flock, and deceive if possible the very elect. Especially the young are the most liable to be drawn away by his wicked devices. How I pity them. O what are all the glittering toys of earth, what are all the pleasures of this vain world, compared with that crown of life and eternity of never ending felicity in the presence of the holy angels and in the presence of the Lamb!

Dear brethren and sisters, let us gird ourselves anew for the battle, that we may be prepared to labor effectually for God and exert a holy influence all around, that the enemies of the truth may find nothing wherewith to reproach us, and that the honest ones may be led to embrace the truth.

From your unworthy sister striving to overcome.

F. CAMP.

Chelsea, Dec. 25th, 1854.

From Sister Rew.

DEAR BRETHREN AND SISTERS:—I have long felt that perhaps it was my duty to communicate to my brethren and sisters through the *Review* a few words by the way of encouragement, remembering that I have oftentimes myself been cheered and much encouraged by your letters, to strive a little longer by the grace of God to overcome, and bring into subjection my wicked heart. I feel to participate with you in all your joys and sorrows. When you write that the Lord has blessed you through obedience to his requirements, I feel to rejoice, and when tempted and afflicted I can sympathize with you, being myself subject to trials and afflictions. The enemy of all righteousness is busily at work here as elsewhere, truly manifesting by his assiduity that his time is short, and is shamefully misrepresenting the truths we hold, through his ever willing agents. Let us rejoice, brethren and sisters, that we are counted worthy to suffer persecution for Christ's sake, knowing that if we suffer with him and endure firmly to the end, we shall reign with him in that glorious kingdom prepared for the children of God.

Your unworthy sister.

C. M. REW.

Lisbon, Dec. 14th, 1854.

Extracts of Letters.

Bro. C. W. Sperry writes from Pantou, Vt. Dec. 28th, 1854:—"The cause is rising in Vermont. I have just been in the north part of the State, in new fields where the new-time theory has been, and the truth made me free. O praise the Lord, the truth is mighty and will prevail."

Bro. E. R. Davis writes from Lewis Co. N. Y. Dec. 31st 1854:—"Your paper is read with interest by myself and family, and we are trying to live for the kingdom of heaven. I am glad to learn that the

remnant instead of being disheartened by the slanders that are reported of them, are looking up and striving to save others from the wrath that is coming on those that do wickedly."

Bro. A. P. H. Kelsey writes from Mich. Dec. 20th 1854:—"Through the goodness of God we are well and receiving blessings without number from our Heavenly Father. Brother Frisbie is holding meetings in this vicinity, although not in our neighborhood, (they having most of them been thoroughly tested.) There is quite an interest on the fulfillment of prophecy, commandments of God, &c., in the neighborhood."

OBITUARY.

DEAR BRETHREN:—It is with deep anguish of heart that I address these few lines to you. Our dearly beloved brother Beeba now sleeps in Jesus. After seven weeks of severe sickness he fell a victim by the hand of death. O when shall the time come when death shall no more separate the children of God! Bro. Beeba was formerly a member of the Baptist church. He remained there until the year 1844, when hearing the Advent doctrine he readily embraced it. Since that time he has been striving to purify himself by obeying the truth. I was with him a great portion of the time during his illness, and often heard him shout praises to God while his body was sinking under the heavy hand of disease. He was calm and composed and very patient through all his sickness, and manifested great resignation to the will of God. In his expiring moments, with a whisper he exclaimed, "My sleep will be short," and with these words he closed his eyes in death, on the 30th of Nov., and was consigned to a lonely tomb Dec. the 1st inst., there to remain till the voice of God shall call him forth to meet a bereft companion and children upon the new earth, who now deeply feel their loss. Dear brethren, we feel to sympathize with this dear family in their bereavement, though we trust we sorrow not as those who have no hope. We feel that our parting with him will be short, and that we shall soon greet him beyond this vale of sorrow.

Yours truly, in the patient waiting for Christ.

ALONZO MILES.

Plainfield, Dec. 13th 1854.

SELECTIONS.

"Go Work To-day."

LIST thee, Christian! The voice of the Master is not drowned by the din of business. The claims of religion are not abated by your hurry, and stress of occupation. The still small voice that bids you to be at work to-day for God is peremptory. What though you are pressed with care. Religious duty is care's great cure. What though the car of business drags heavily? it is by prayer and heavenly hope that the wheels are to be kept in motion.

Go to work to-day in the vineyard. God has need of you now. When your convenience serves, he will have done with you. He will not accept the service of your leisure hours. Religion's great aim and triumph are realized in the subjection of the 'change to the closet, of the bank to the Bible. What is religion worth that can flourish only as weeds do in a desolate and untilled field? What is that principle worth that cannot withstand the least pressure of worldly solicitation?

Go work to-day. Now, when labor is a cross; now, when your example will be valuable; now, when the world should know your principles; now, when the mass are trying to serve God and Mammon, go work for God, and you can do something worthy of your vows. What does the cause of Christ need more than examples of that religion which makes a place for the prayer meeting and the lecture in every week's calendar, and which shuts the door of the closet upon the world, until God is worshipped? The greatest attainment of life is to use this world without abusing it—to attend manfully to every claim of business, to breast with heroism every storm of commercial embarrassment—to do one's best in whatever circumstances may develop, and at the same time, to live out the Christian, by a course of daily usefulness. To be at the same time a good business man and a warm-hearted disciple—to care for every interest of religion amidst all secular cares—to lay a stone on Zion's walls with every accession of worldly fortune, this is true Christianity. Nor will any principle of living ensure men from the snares of covetousness, and the deep pit of commercial dishonesty, except those simple rules of living which the Gospel prescribes for all times.

Go work to-day. Seek out some humble labor of love. It may save you from falling. Invite some interruption of your excessive worldliness. Call in

some umpire who shall put down the false and ruinous claims of Mammon.

Have a religion which can live and be honored abroad as well as at home; in busy seasons as in dull times; in the afternoon as in the morning; when prosperity fans, as when adversity baffles your progress. Seek a cure of your religious distempers by going to work to-day for God!

The Sabbath among the Waldenses.

"FROM their [the Waldenses'] mean and famished appearance in their exiled and destitute state, they have been called in provincial jargon 'Siccan,' or pick-pockets. Because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also, and called 'Inzabbatati,' or 'In Sabbathists.' As they denied transubstantiation, or the personal and divine presence of Jesus Christ in the host, or wafer exhibited in the mass, they were called 'Arians.' Their adversaries, promising that all power must be derived from God through his vicegerent the pope, or from an opposite and evil principle, inferred that the Waldenses were 'Manichæans,' because they denied the pope's supremacy over the emperors and kings of the earth."

"Louis XII., king of France, being informed by the enemies of the Waldenses, inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the master of requests, and a certain doctor of the Sorbonne, who was confessor to his majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of the ornaments of the Romish church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath-day, observed the ordinance of baptism, according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God. The king having heard the report of his commissioners, said with an oath that they were better men than himself or his people."—*Jones' Church History*, pp. 308, 348.

THE SPORTING CLERGY.—In "the supplement to the *Bury and Norwich Post*," bearing date Sept. 27th, 1854, are published "The Game Lists for the County of Suffolk," England. In this first batch of Suffolk sportsmen, there appear no less than *forty-seven clergy-men!* At the head of every twelve or fourteen squires or yeomen, stands a pastor or evangelist—one to whom is entrusted by God and the Church the care of souls—"who is to watch for them as one who must give an account"—who, by his ordination vow, is bound "to give himself wholly to the work," "to make full proof of his ministry," "to give himself to prayer and the ministry of the Word." And he conceives that he is carrying out his solemn vow and redeeming his pledge by taking out a license as a sportsman, exchanging his study for the cover of pheasants and the turnip and stubble-field, and leaving his sick and dying poor, and the half-taught children in his schools, while he amuses himself like a country gentleman!

FOREIGN NEWS.

The accounts from the Crimea are gloomy. I lately received a letter from the camp, containing complaints that General Canrobert and Lord Raglan, though giving each other any assistance required, do not act in concert but each army carries on the siege independently of the other. Whatever be the spirit of the troops, the officers of the two armies do not agree. The French find that the English are haughty in private circles, and though very gallant soldiers, altogether destitute of the knowledge necessary for an officer—the English officers, again, find the French officers vulgar, because they associate with the privates and non-commissioned officers. As to the Navy, it never acted in concert with the Army; even on the 17th of October, the attack of the fleet did not begin until the French batteries were silenced. As to the Turkish auxiliaries, they have no cavalry or artillery of their own, therefore they are demoralized, because they do not trust either the French or English. This state of things will, of course, soon be altered, since Omer Pasha is now to go to the Crimea, and to attack Sebastopol from the north. On the whole, the prospects of the Allies are not very bright. After the storm of the 14th, admirably described by Mr. Russell, the correspondent of *The Times*, the rain poured down in such quantities as to suspend the siege operations. The trenches are full of water, the roads impassable, and the soil is altogether turned into a quagmire. It is, therefore, not likely that anything of importance will be achieved this year, and the Czar will, probably, be able to send 100,000 men

more to the Crimea, as soon as the winter frost has set in. The success of the Allies is not at all so certain as the government seems to believe.—*Tribune*.

THE REVIEW AND HERALD.
ROCHESTER, THIRD-DAY, JAN. 9, 1855.

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No. 4.—Was the Law of God Abolished by the Teachings of Christ? p. 3. Was the Law of God Abolished by the Death of Christ? p. 18. Was the Law of God Abolished by the Apostles? p. 25.

THE LAW OF GOD.

Knowledge of God and his Law from Creation to Mt. Sinai, p. 3. The Lord's Rest-day not a shadow, p. 17. Nature of the Covenant with Abraham, p. 19. Promises to David, p. 24. Law of God unchanged, p. 27. Sabbath not Jewish, p. 29. Distinction between the two Laws, p. 33. The Law of God perfect, p. 36. Law of God in the New Testament, p. 42. Forgiveness, its nature and consequences, p. 52. Baptism, its relation to the Law, p. 63. Under the Law, p. 65. Other Objections, p. 68. Moral Law preceded the Typical, p. 70. The Law in Galatians, p. 73. Remarks on 2 Cor. iii, p. 101. The perfect Law of liberty, p. 115. Conclusion, p. 117. Appendix. Two Laws, p. 120. The Sabbath, Teaching of the Saviour, p. 123. It's Jewish, p. 128.

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WORD FOR THE SABBATH.

Chap. I. Truth and Error, p. 3. Chap. II. The Sabbath instituted at Creation, p. 8. Chap. III. The Sabbath a Memorial, p. 14. Chap. IV. The Sabbath not Abolished, p. 19. Chap. V. Apostolic Example, p. 25. Chap. VI. Vain Philosophy, p. 30.

"THE SAINTS INHERITANCE, or the world to Come," by H. F. Hill. We have read this work with much pleasure, and though we should dissent from some of the ideas advanced by the writer, we think it well calculated to present the scriptural view of the everlasting inheritance of the saints. It consists of nineteen dissertations, as follows: 1. Introductory. 2. The Millennium. 3. The Millennium continued. 4. Satan loosed—Gog and Magog. 5. The preaching of peace a snare to the Jewish Church. 6. The preaching of peace a snare to the Christian church. 7. The earth promised to Christ as a possession. 8. The location of the inheritance of the saints. 9. The second Adam. 10. The earth renewed. 11. The two houses of Israel. 12. The test or standard by which to try all religious teaching, and the way to know the truth. 13. Christ to reign personally on the earth. 14. When Christ reigns on earth, his subjects will be immortal. 15. Christ's reign continued—his kingdom to be without end. 16. Infants lawful heirs of the inheritances. 17. Ministry of Angels. 18. No covenants or promises to Jews more than to Gentiles. 19. The house of mansions above—the holy city to come.—Price 75 cents. To be had of the author, Genesee, N. Y.

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Appointments.

PROVIDENCE permitting, I will meet with the brethren in North Brookfield, Sabbath and First-day, Jan 13th and 14th. J. N. LOUGHBOROUGH.

Business.

C. L. GILBERT.—Your letter on business for Wm. B. Putnam, dated Oct. 25th, contained only \$1.

S. WILLEY.—Those names were accidentally omitted in the receipts of No. 13. Thank you for the correction. We make it right now.

E. L. H. CHAMBERLAIN.—Your first letter containing the name of J. G., London, was received when we were moving, and the letter was unfortunately mislaid before the name was inserted on the book. Your later letter did not give the P. O. address. We now have both name and address and send the REVIEW.

J. BYINGTON.—Yes. A more full answer, however, may be expected.

T. WHEELER.—We send your letter to Bro. Sperry, Pantou, Vt.

Publications.

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