

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. IV.

ROCHESTER, N. Y., FIFTH-DAY, MAY 26, 1853.

No. 1.

ONWARD.

BREAST the wave! Christian,
When it is strongest.
Watch for day! Christian,
When the night is longest.
Onward and onward,
Still be thine endeavor,
The rest that remaineth,
Will be forever.

Fight the fight! Christian,
Jesus is o'er thee.
Run the race! Christian,
Heaven is before thee.
He who hath promised,
Faltereth never.
The love of eternity,
Flows on for ever.

THE DARK DAY OF 1780.

"THERE shall be signs in the sun and in the moon."

Luke. xxi, 25. "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. xlii, 10. "The sun shall be darkened, and the moon shall not give her light." Matt. xxiv, 29.

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness she must fail of course and become bankrupt."—*Matthew Henry*.

The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. The fowls went to roost, and there was a strong smell of smoke. It had been very dry for a long time, the wind having been at the east for four or five days, which drove the smoke back to the westward, and when the wind shifted, it brought it all down in a body, which together with the dense clouds, caused the darkness, which lasted till three o'clock P. M., before it again began to grow light.—Thousands of people who could not account for it from natural causes, were greatly terrified, and indeed it cast a universal gloom on the earth. The frogs and night hawks began their notes. At four o'clock the wind shifted to the north-east, which brought the clouds back, and at sunset it was again very dark.—At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following:

"On the 19th of May 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read

common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened.—The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in their degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses. Many have supposed them to be produced by layers of vapor, some ascending and others descending, so as to intercept the rays of the sun in their passage to the earth. The Winter before the great day above mentioned was the severest Winter ever known in New England. Snow lay about four feet deep the whole time from the middle of November to the middle of April."

I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the "Black Saturday."

In 1848, in Thompsonville, Ct., I had an interview with an aged colored man who related that he saw and remembered well that dark day. He was 22 years of age at the time—was then connected with the army and stationed with others at West Point, N. Y. About three weeks previous to the darkness a female in singular attire, and with the demeanor of a prophetess, entered the town announcing coming judgments, and proclaimed everywhere that "the 19th day of May in that year would be the greatest day ever known in North America." The place was filled with officers and soldiers who listened to her warnings, and being very irreligious in their habits, were measurably impressed with a fear of some approaching catastrophe. Avowing that whatever befell the place should also be shared by their mysterious informant, the woman was arrested and placed in custody. Time passed on—the 19th day came and with it the alarming darkness. In the fear which took hold of all, the woman was released. She immediately disappeared from West Point, and was never seen or heard of in the place afterwards, and as none knew her she could not be traced. Such was the tale of our aged Christian friend, who since we saw him has gone from among the living. * * *

I communicate the above to the *Herald*, thinking it may interest its readers who are looking for the coming of our Lord.—*Advent Herald of April 9th.*

D. T. TAYLOR.

THE NEW COVENANT.

BY J. H. WAGGONER.

IN an article on this subject in the *Harbinger* of Nov. 16, 1849, the Editor says:

"The *new diatheke*, 'disposition, arrangement, institution, dispensation, testament, will or covenant,' is called new, not because the fundamental principles are new, but because the 'arrangement' of those principles into a rule of christian faith was new, and subsequent to the expiring or vanishing away of the old."

Speaking of the Abrahamic covenant he says:

"That covenant must not be overlooked, in learn-

ing the character of the New Testament. Take out of that book the promises made to Abraham, or the Abrahamic covenant, and you take out Christ, the inheritance, or heavenly country, the city of God, and the redemption of those who have died in the faith of Abraham.

That covenant we look upon as the grand arch that spans the distance from Abraham to the triumphant day of Abraham's seed, the Lord of glory. The *arrangements* of the Old dispensation, and of the New, are mere appendages of this covenant; the former vanished away, at the first advent of Christ; the latter will end at his second coming. Then this new and everlasting covenant will award eternal life to all who 'are Abraham's seed, and heirs according to the promise,' or covenant."

After giving some scriptures to prove his position he says:

"This covenant is recognized and made the theme of David's song on bringing up the Ark to Zion. He says: 'Be ye mindful always of his covenant: the word which he commanded to a thousand generations: even the covenant which he made with Abraham, and of his oath unto Isaac: and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.' 1 Chron. xvi, 15-17. The same is repeated in the 105th Psalm.

This 'everlasting covenant' is the theme of the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, and the other prophets."

This covenant embraces, in promise, the blessing of all the nations of the earth, [Gen. xii, 3,] and the heavenly inheritance. Verse 7; Rom. iv, 13; Heb. xi, 8-16. But this last quotation from 1 Chron. xvi, we will examine for a moment by the light of God's word. "Be ye always mindful of his covenant, the word which he commanded to a thousand generations." The word *commanded* must be distinct and different from the word *promised*; and if "commanded to a thousand generations," we, in this age, should be mindful of it too. "Even the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, [rule of action—Webster.] and to Israel for an everlasting covenant." In these verses quoted above, there is no intimation of a blessing on all the nations of the earth, nor the giving of the land, but only a "word commanded"—"a law." The promise is annexed, [verse 18,] "Saying, Unto thee will I give the land of Canaan, the lot of your inheritance." By referring to Gen. xxvi, 3-5, we find that the promise was based on the command: "Unto thee, and unto thy seed will I give all these countries, and I will perform the oath which I swore unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Now we find in the Scriptures, covenants of promises solely, [Gen. ix, 8-17; Ps. lxxxix, 3, 4, 34-36,] and of mutual agreement; [Heb. viii, 9; Ex. xix, 3-8;] but only one covenant commanded the law upon which the promises to Abraham were based. Whatever may be the opinions of men respecting this covenant, the word of God is safer and more satisfactory. 1 John v, 9. In Deut. iv, 12, 13, it is said: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words; but saw no similitude, only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Ex. xxxiv, 28. For the

*The dark day in New England was Friday. There was no record that that darkness was seen in England. The dark day there was on Saturday.—*Ad. Herald*.

transgression of this covenant the earth is to be desolated; [Isa. xxiv, 1-6;] by keeping this covenant "the sons of the stranger" were brought into the house of the Lord; [Isa. lvi, 67;] against this covenant earthly powers have had indignation. Dan. xi, 30.

Abraham obeyed God [kept his commandments] by faith; [Heb. xi, 8;] and we are Abraham's children if we do the works of Abraham. John viii, 39. They who do not, are of the synagogue of Satan. Rev. iii, 9.

Again the *Harbinger* says:

"The Abrahamic covenant is not only a part of the New Testament, but is the marrow and fatness of the exceeding great and precious promises of that invaluable book."

Yes, they who do the works of Abraham—keep the commandments, are blessed with faithful Abraham. Gal. iii, 9. They may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

Abraham had an active, obedient faith. So now, genuine faith is that which "works by love," for "love is the fulfilling of the law." Faith without works is dead. James ii, 26. See Chap. i, 25. Let all who have named the name of Jesus, depart from iniquity, and like Abraham, live as pilgrims and strangers on the earth, and show their love and faith by keeping the commandments of God.

SEVENTH-DAY SABBATH.

Contrast between the testimony of the "Advent Harbinger," and the testimony of the Apostles, and the work of Salvation and Redemption for the Saints, by God, the Father, and his Son, the Lord Jesus Christ.

BY JOSEPH BATES.

"THE facts are, the seventh-day Sabbath is a Jewish institution, established in Horeb, and continued in force on the Jews until their law ended. When that law served its time out, or filled the office for which it was given, it ceased, died, was abolished, taken out of the way, and nailed to the cross, and the Sabbath being a part or parcel of that law of works, it was abolished, as a matter of course. And so far as any now seek to be justified by that dead law, they are fallen from grace, according to the declaration of Paul. Beware how you treat this important matter, lest you find yourself fallen from grace, when it is too late to be recovered from the fearful fall."—*Advent Harbinger*, Nov. 22d, 1851.

As the *Harbinger* still holds this unscriptural, unjustifiable view of the Law of God before its readers, thereby prejudicing their minds against keeping the law of God, I feel constrained to refer to it again.

Every person that is acquainted with the Bible, knows, or may know, that the seventh-day Sabbath is not a Jewish institution, established at Horeb.—God teaches, in the plainest terms, the contrary.—See Gen. ii, 2, 3; Ex. xx, 8, 11. With this testimony of itself, there need not be the least fear of falling from grace through keeping it. Neither do the Sabbath-keepers teach justification by keeping a part, or the whole law. But they do teach justification by the faith of Jesus Christ, and not by the works of the law. Gal. ii, 16. When redeemed from living in open violation of the law, by the blood of Christ, then are they free from sin, and the righteousness of the law is fulfilled in them. Rom. viii, 4. Therefore, you might have saved yourself the trouble of warning us from falling from grace, and reserved it for yourself, and those who dare stand with you on such a foundation of sand. We see the storm is coming, and the winds about to blow; therefore we do, and teach every one, even the least of his commandments, (because we are required to,) that we may be found standing on rock bottom. Matt. v, 17, 18, 21, 27; vii, 21-27.

When you say that the Sabbath is a part or parcel of that law of works, you, of course, refer to the other nine with which the Sabbath is parcelled, on the tables of stone. There is but one other law that you could refer to, even the law of commandments contained in ordinances. This law, all believe, was taken out of the way at the cross. Col. ii, 14. We therefore answer for the law written on two tables of stone:

1. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."—1 John iii, 4.

That this is the law of the ten commandments, is clear, from the 8th verse. The Son of God was manifested that he might destroy the works of the Devil; for the Devil sinneth from the beginning. Gen. iii, 4. Here is proof of God's law from the beginning. Hence, the Devil is the first, or father of sinners. As the Devil and his works are not yet destroyed, the same law exists, or he would long since have ceased from sin. John does not say that sin was the transgression of the law. But that, sin is (in the present tense) the transgression of the law. Therefore it is clear that the law of God was not abolished when John wrote in A. D. 90, some 59 years after the crucifixion. Neither could it have been since that time, unless the Devil has been destroyed. The *Harbinger* does not advocate that the Son of God has been made manifest yet, to do that. Therefore, the law which he says died at the cross, holds him in bondage. The enquiry from hence arises:

2. What is the penalty for transgressing the law?

The soul that sinneth it shall die. Eze. xviii, 4, 20; Rom. vi, 2, 3; James i, 15.

How, then, can a transgressor of God's law be saved? Ans. By confessing that he has transgressed it, and then becoming broken-hearted for sin. Then God, for Christ's sake, forgives. Why? Because, Christ "gave himself for our sins." Gal. i, 3, 4.—Christ is, also, "the propitiation for our sins; and not for ours only, but for the sins of the whole world." 1 John ii, 2; iv, 10. Also the following testimony:

The soul of Christ "was made an offering for sin." Isa. liii, 10. "Behold the Lamb of God which taketh away the sin of the world." John i, 29.—"Christ died for our sins according to the scriptures."

1 Cor. xv, 3. "He hath made him to be sin for us." 2 Cor. v, 21. "He appeared, to put away sin by the sacrifice of himself." Heb. ix, 26; x, 12, 14. "We have redemption through his blood." Col. i, 14; 1 Pet. i, 18, 19; Eph. i, 7; Heb. ix, 15. "Unto him that loved us, and washed us from our sins in his own blood." Rev. i, 5; Heb. ix, 14; 1 Pet. i, 18, 19. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii, 13; iv, 4, 5; 2 Cor. v, 21. The law of commandments contained in ordinances, was abolished, and nailed to the cross. Eph. ii, 15; Col. ii, 14; Heb. ix, 1, 9, 12.

The only law, then, for which the Saviour of sinners died, was the law of the ten commandments, spoken first by God, and then written with his finger on two tables of stone. Ex. xxxii, 15, 16; Deut. iv, 13.

If the one Law-giver [see James iv, 12] has given another law, from which the Editor of the *Harbinger*, and others, can be redeemed by the blood of Christ, then we call on him to show us where that law is, and give us chapter and verse for its precepts, or cease from teaching that the law which Jesus died to redeem us from, is "abolished, dead, and nailed to the cross."

The *Harbinger* says, "according to the declaration of Paul, so far as any now seek to be justified by that dead law, they are fallen from grace."

Paul teaches that we are not justified by the works of the law, but by faith (or belief) in Jesus Christ.—Gal. ii, 16. He teaches us, also, the absolute necessity of this faith, always, "that the righteousness of the law might be fulfilled in us." Rom. viii, 3, 4.—This shows the dominion of the law "over a man [in sin] as long as he liveth." Rom. vii, 1. We do not, therefore, boast of justification by the law while we transgress the law, as Paul shows all have done. Rom. iii, 19. But we teach that men should cease from transgressing "one jot or tittle of the law."—That justification may come by, or through Jesus Christ. This is in harmony with Rev. xiv, 12.—"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Those who keep this last message, will be fulfilling the righteousness of the law, when the Lord Jesus comes the second time. Hence, the law never dies. Let us hear Paul a little further:

"For we have before proved, both Jews and Gentiles, that they are all under sin. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped,

and all the world may become guilty before God.—Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. For all have sinned, and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins," &c. Rom. iii, 9, 19, 20, 23-25.

Paul's teaching, here, is, that all men had sinned, and every mouth would be stopped, by knowing that they had transgressed the law. Therefore, no transgressor of the law could, or can be saved, or justified in the sight of God, but through faith in Jesus Christ. He then asks:

"Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 29, 31.

Here is positive evidence that the same law which had always, and in all ages, condemned both Jews and Gentiles, whenever they transgressed it, was established by faith, or by believing in Jesus Christ, under the Gospel. Will the *Harbinger* just notice that Paul settled this question of the law twenty-nine years after it says that it was "dead, and nailed to the cross." If the law was not established under the Gospel, so that men transgressed it, the Saviour would have died in vain; for Paul testifies that "Christ is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John ii, 2. "For by the law is the knowledge of sin." Rom. iii, 20. "Where no law is, there is no transgression." Chap. iv, 15.

Again. "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, thou shalt not covet. For without the law, sin was dead. For sin taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good [the good law] made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; [the good law;] that sin by the commandment might become exceeding sinful. For we know that the law is spiritual, but I am carnal." Rom. vii, 7, 8, 11-14.

Here was Paul's conviction of sin for violating the law of the commandments. He quotes the tenth commandment in the seventh verse. He shows that when sin by the commandment slew him, or when sin was dead in him: then the law became holy, and the commandment holy, just and good. This is the experience of all that are forgiven under the Gospel, when forgiven, for violating either of the ten commandments.

Once more. "For I delight in the law of God after the inward man. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is, therefore, now no condemnation to them which are in Christ Jesus." For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. That the righteousness of the law might be fulfilled in us." Rom. vii, 22, 25; viii, 1, 2, 4.

Paul here shows how perfectly delighted he was with God's holy law after it appeared holy, and just, and good unto him. He declares himself a free man and thoroughly converted from all condemnation of the law of God, which, just before this, held him in bondage, and convinced him that he was a wretched sinner. God, for Christ's sake, forgave him. From thence he became united to Christ by the righteousness of faith, that the righteousness of the law might be fulfilled in him. Rom. viii, 4.

Here was Paul's conversion from the transgression of the law of God to the keeping of it inviolate. How similar to that of all his brethren under the Gospel, when convinced of their sin.

Could Paul, who was so thoroughly acquainted with all the law of God, have made the foregoing statement by inspiration, and still have been free from sin, and yet guilty of violating the fourth precept, as many will have it? Let James' testimony, by the

same spirit, given the same year, [A. D. 60,] settle it. "For whosoever shall keep the whole law, but shall fail with respect to one precept, hath become guilty of all." James ii, 10. Macknight's translation.

The conversion of the apostle Paul is stated to be about three years after the crucifixion. The *Harbinger* says, "the law ceased, died, and was abolished, taken out of the way and nailed to the cross."—Then we inquire, how the Apostle came to a knowledge of sin three years after the law died? He has already told us, "For by the law is the knowledge of sin."—Rom. iii, 20. Can the *Harbinger* show another way? Will he also show us, if he can, how, and for what, men are to be judged in the judgment, that have lived since the law, as he affirms, was nailed to the cross? For we are taught that, "where there is no law there is no transgression." Rom. iv, 15. We now come to the

FIRST COVENANT.

A covenant is a mutual agreement between two parties. According to a second definition, it is a writing containing the terms of agreement. The first covenant, according to the first definition of the word, may be read in Ex. xix. The proposition on the part of God, may be read in verses 3-7. The agreement on the part of the people was, "All that the Lord hath spoken we will do." Verse 8. This completed the mutual agreement of the covenant. Then follows what may, according to the second definition of the word, be called the covenant, spoken by the mouth of God from the top of Mount Sinai, about thirty-five centuries ago. Afterwards, he wrote them with his own finger upon two tables of stone. Ex. xxxi, 18.

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments: and he wrote them on two tables of stone." Deut. iv, 13. "And he added no more." Chap. v, 22.—This covenant, then, strictly speaking, was the mutual agreement entered into by God and his people, the ten commandments being its terms of agreement.—The conditions, and absolute requirements of this covenant, may be more clearly seen by the following view from Ex. xx:

1. "Thou shalt have no other gods before me.
2. Thou shalt not make, nor bow down to graven images.
3. Thou shalt not take the name of God in vain.
4. Thou shalt not do any work on the Sabbath-day.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet."

A deviation from these terms was disobedience to God, the transgression of his law. A willful transgression was death. The people agreed to keep this covenant. Ex. xix, 8; Deut. v, 27.

The tables of this covenant were placed in the ark, and deposited in the Most Holy Place in the Tabernacle, or Sanctuary, [Ex. xxvi, 33; Heb. ix, 4,] in the promised land. Gen. xv, 18.

The mercy-seat covered the tables of the covenant. Once every year the High Priest entered within the vail, and sprinkled the blood of a goat upon, and before the mercy-seat, to make the yearly atonement for all the people, to cleanse them from all their sins before the Lord. Lev. xvi, 2, 11, 15, 16, 30; Heb. ix, 7. Thus we see, the High Priest was required to stand by the tables of the covenant once a year, and make an offering of blood for the errors of the people.

Israel was told that they would forsake God, and break his covenant, and he would forsake them.—Deut. xxxi, 16. The first covenant then ceased, because its conditions were not kept. Heb. viii, 9.

We have already shown the existence of God's law from the beginning, [1 John iii, 4-8,] and that its observance constituted the conditions, or terms of agreement, on which the first covenant was based. But the dissolution of this first covenant, could not abolish the law of God which had existed for man 2500 years before the covenant was made. Is it not manifest, therefore, that the law of the ten commandments was

the foundation, or basis of this first covenant, and could not be dissolved, or in any way affected by the dissolution of this covenant?

The *Harbinger* says the law "ceased, died, was abolished, taken out of the way, and nailed to the cross." We know that the New Testament, or covenant, dates from the death of the Testator, the very point where the first covenant ceased. Heb. ix, 16, 17; x, 9, 10. Now if God did abolish his law at the death of Christ, the Testator, we ask the *Harbinger* to show us how he could put the very self same law [Jer. xxxi, 33,] in the inward parts, [the mind, Heb. viii, 10,] and write it in the hearts of his people, to teach them a knowledge of him, from the least of them unto the greatest, until their sins should be remembered no more? [verse 34; which would carry us beyond our present position. If you reply that God re-enacted his law for this purpose, then it must have been done at the same time where you say it was nailed to the cross. Will you point us to chapter and verse for such a transaction? Mark, we wish you to be very particular on this point, for we have seen that it took every one of the ten commandments for a basis for the old covenant. And we are now about to examine the new covenant made for us, under the gospel in which you see God has promised us the very same law for its basis. See Jer. xxxi, 33; Heb. viii, 10; x, 16. Therefore we must have all of the law to base it upon, or it will not stand. We have seen that the old covenant could not stand a moment without it.

God says, my law; not the law of the New Testament, nor the law of grace. Such laws do not exist separate from the commandments of God. We have now shown the basis of the first covenant, and how it ceased because its conditions were not kept. Heb. viii, 9. We come next to the

SECOND COVENANT.

1. God gives his Son "for a covenant of the people." Isa. xlii, 6.
2. Christ is the "messenger of the covenant."—Mal. iii, 1.
3. "And he [Christ] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. ix, 27.
4. Christ dies a Prince of the covenant. Dan. xi, 22; viii, 25.
5. God brought him from the dead, "through the blood of the everlasting covenant." Heb. xiii, 20.
6. Christ ascends into heaven and becomes a minister, and mediator in the Heavenly Sanctuary, of a better, a new, or second covenant, "established upon better promises." Heb. viii, 1-8. Then the second covenant has divine service performed by our Great High Priest and Mediator in the Heavenly Sanctuary. But the first covenant had ordinances of divine service and a worldly Sanctuary. Heb. ix, 1.

The Apostle further shows, that the covenants, and the giving of the law, and the service of God, and the promises, all pertained to the literal seed.—Rom. ix, 4. While the Gentiles were "strangers to the covenants of promise." Eph. ii, 12. Jesus confirmed the new covenant with many to the midst [middle] of the 70th week. Here the sacrifice and oblation ceased with his death. From this point, onward to the end of the 70 weeks, or last three and one half years, the covenant was confirmed by witnesses that heard him. Heb. ii, 3, 4. "Thus Jesus was made under the law, kept the first covenant which required perfect obedience, then died for our transgressions, and bequeathed to us his own inheritance." Gal. iv, 4; John iii, 4, 5; Heb. ix, 15-17; Luke xxii, 20. From hence, God brought him from the dead, through the blood of the everlasting covenant. Heb. xiii, 20. And he became the Mediator of the new, the second covenant, for the world. Heb. viii, 6; ix, 15; xii, 24.

The Apostle still further teaches, that the Holy Ghost signified (on the day of Pentecost) that Christ had taken his position in the more perfect Tabernacle, not the worldly, earthly one, but the Heavenly, and had entered into the Holy Place, with his own

blood, and became a Mediator of the New Testament. [Covenant.] See Heb. ix, 8, 11, 12, 14, 15. Add to this the statement, that on that day 3000 souls were added to the church. Acts ii, 41. And who will say that Jesus did not at that time, commence his *daily ministration* as a Mediator of the new covenant. The *Harbinger* for Dec. 6, 1851, says this new covenant "has not yet been made; but will soon be made."—We leave him for the present, in connection with the foregoing testimony, to inquire into some of the conditions of this new covenant. We have shown that the observance of God's law of ten commandments constitute the conditions on which the first covenant was based. Paul quotes the promise of God to Jeremiah [chap. xxxi, 33] which points us to the observance of the same law, as one of the conditions of the new, or second covenant, to commence with Jesus for its Mediator. Here it is:

"For this is the covenant that I will make with the house of Israel after those days saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. . . . And their sins and their iniquities will I remember no more." Heb. viii, 10, 12; x, 16, 17. Here is *positive* proof that the ten commandments are the basis of divine government, and never can cease, die, nor be abolished; during the mediatorial office of Jesus, or while there is one sinner to be redeemed by the blood of Jesus. Mark, the promise in the foregoing text points to the end of sin.

Once more: "Christ died for our sins, to redeem us from the curse of the law." 1 Cor. xv, 3; Gal. iii, 13. What law? Ans. We have shown that it is the law of the ten commandments, written on the heart, and in the mind, to be kept under the Gospel.

What is sin? Ans. "Sin is the transgression of the law." 1 John iii, 4. "Where no law is, there is no transgression." "By the law is the knowledge of sin." "Whosoever committeth sin transgresseth also the law." Rom. iv, 15; iii, 20; 1 John iii, 4. "Is the law sin? God forbid. Nay, I had not known sin but by the law—thou shalt not covet." Rom. vii, 7.

James calls this the royal law of liberty, by which we are to be judged, (not under the old, but under the new covenant. And says, "For whosoever shall keep the whole law, but shall fail with respect to one precept, hath become guilty of all." James ii, 8-12.—Macknight's translation.

If the Priests on earth under the first covenant who served unto the example and shadow of heavenly things, were always required in making the annual atonement for the literal seed, with goat's blood, on, and before the Mercy-seat which contained the ten commandments of God, to cleanse them from all their sins, [Lev. xvi,] how can our Heavenly High Priest, make an atonement with his own blood, for all the dead saints under the first covenant, and all the dead and living ones under the new, with any less than the ten commandments, unless the pattern is more perfect than the original? Nay, how could he make any atonement for sinners under the Gospel, if, as the *Harbinger* says, there is no law? We have no Bible authority to show that one adult, accountable, living soul, no, not even the Editor of the *Harbinger* himself, could be saved at the second coming of Jesus, unless redeemed by the blood of Christ from the curse, or bondage of God's law of the ten commandments. If the *Harbinger* can show any other way of salvation for his readers, we call upon him to do it.

This New Testament testimony was given by the apostles and followers of Christ, and is dated from twenty-nine to fifty-nine years this side of the cross. Much more testimony might be adduced, but we think there is sufficient in the foregoing, to prove that the conditions of the new covenant is based on the law of the ten commandments of God. As you aim your blow at the Sabbath, we will just say that it is without end. "It is a perpetual covenant." Ex. xxxi, 16. In the New Earth *all flesh* will keep it. Isa. lxvi, 22, 23. It will be a fruitless work for the *Harbinger* to show where it will end. There will be no cross to nail it to there. It began with the first week of creation, and continues, without a break, through the everlasting covenant.

THE REVIEW AND HERALD.

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

ROCHESTER, FIFTH-DAY, MAY 26, 1863.

REMARKS ON LUKE XIII, 23--25.

"THEN said one unto him, Lord are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

The time when the Master of the house rises up and shuts the door, is a subject of special interest at the present time. This scripture has been applied in the past, to events at the close of the 2300 days. But it is evident that the words of our Lord "strive to enter in at the strait gate," &c., have their entire application before he rises up and shuts the door. And as the present is emphatically the period when we should strive to enter in at the strait gate, the shutting of the door here mentioned must be in the future.

This portion of scripture is by many, applied to the Second Advent of Christ. Such think the door cannot be shut till that event. But as all wicked men will then be destroyed by the brightness of his coming, who are these who come and knock, and plead their cause after the door is shut, if it is not shut prior to the Second Advent?

There will be no knocking, saying, Lord, Lord, open unto us after, or at the Second Advent. The scriptures plainly teach that those who are unprepared for the event will be otherwise engaged.

"And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. vi, 14-17; Isa. ii, 19.

The nature of the knocking is expressed. It is saying "Lord, Lord, open unto us," or earnestly seeking the favor of God, and to be brought into a nearness with him. Will men do this when they are fully apprized that the great day of the Lord's wrath has come? They will not. They will pray, but not to the Lord to open unto them. This will then be their prayer: "Mountains and rocks fall on us, and *hide us from the face of him that sitteth on the throne and from the wrath of the Lamb.*" None will fail to see the difference between knocking for admission, and saying, Lord, Lord, open unto us, and the cry, to "mountains and rocks to *hide them from the Lord's presence.*"

Now is the time to *strive* to enter in at the strait gate. A short period before the Second Advent, the Master of the house will rise up and shut to the door.

In that short period, those who now only seek (not *strive*) to enter in at the strait gate will knock, saying, Lord, Lord, open unto us. They will then *strive*, but all in vain. The reply to all their entreaties will be, "I know you not." And then when the heavens depart as a scroll when it is rolled together, and they are fully satisfied that the day of wrath has come, they will not pray to the Lord, but to mountains and rocks. They will not cry, Lord, Lord, open unto us; but for mountains and rocks to hide them from the awful presence of an angry God. This view places the knocking prior to the Second Advent, consequently there is a period of time between the shutting of the door by the Master of the house, mentioned in Luke xiii, 25, and Christ's second appearing.

Luke xiii, 25-27, evidently applies to the close of Christ's mediation in the holiest of the heavenly Sanctuary. While he is there, a mediator between God and man, those who have ears to hear the truth, and hearts that can feel its power, may find access to God

through his Son, Jesus Christ. But when he rises up from the closing work of his priesthood, and shuts to that door, then the vials of God's wrath will begin to be poured out, which will cause those who are careless now, to knock; but all in vain.

From the typical priesthood, in connection with these words, "he that openeth, and no man shutteth; and shutteth, and no man openeth," [Rev. iii, 7,] we may learn that there are two doors to be shut, or two events connected with Christ's priesthood, which may be illustrated by the shutting of a door. First, when his work closed in the holy place, at the termination of the 2300 days, and, second, when the atonement shall be finished, and Christ leaves the Sanctuary. When this last event occurs, it will be said, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12.

Then every one's case will be for ever fixed. The holy, who have been benefited by the atonement of Christ, and have been washed from every sin, by his blood, will remain holy, and sit for heaven. The unjust and filthy, who have slighted offered mercy—who have neglected to confess their sins—will come up to that point of time, covered all over with unrepented and unconfessed iniquities. In this state, they will remain; for the Master of the house has risen up from his priestly work, and has shut to the door for ever.

"And behold, I come quickly." This shows that Christ does not come at the point of time where the cases of all are unalterably fixed; but is then to come quickly, or come very soon. This, also, plainly shows that Christ's mediation ceases, and the door is shut, a short period prior to the Second Advent. This period is the "time of trouble such as never was," "day of the Lord," "day of vengeance," "day of wrath," &c."

"And at that time, shall Michael [the Master of the house] stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was," &c. Dan. xii, 1.

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. xv, 1.

"And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. Rev. xiv, 9, 10.

The wrath of God in the seven last plagues is the same threatened by the third angel. It is the "wine of the wrath of God, poured out *without mixture.*" Not one drop of mercy in this cup. God's wrath upon the wicked inhabitants of the earth, ever has been mixed with mercy drops, and ever will be while Jesus remains a mediator between God and man. But when the warning voice of the third angel shall cease, and Christ leave the Sanctuary, then the unmingled cup of the wrath of Almighty God will be poured out upon those who have trampled upon his authority, and have rejected his Son, Jesus Christ.

The third angel threatens the wrath of God, or the seven last plagues, without one drop of mercy. This places the plagues in the future, after Michael, or Christ, stands up from his mediatorial work. It also shows that the third angel gives the last message of mercy to man. There is nothing but unmingled wrath beyond this message.

Dear reader, do you realize the importance of striving to enter in at the strait gate now while your sacrifices, confessions and prayers may be accepted? If you do not, may the Lord, by his Holy Spirit, enable you to realize your condition and present duty. The last message of mercy is going forth, and soon the Master of the house will rise up, and shut to the door. Have you made your peace with God, your calling

and election sure? If not, delay no longer. The sweet voice of mercy may now be heard. Jesus is still clad with his priestly attire, and stands ready, in all his loveliness, to plead your cause before the Father's throne. Do you only seek to enter in? If this is your case, we must plainly tell you that you will not be able. Have you but a form of godliness? Are you buried up in the spirit of this world, loving its riches and pleasures? If so, you will "not be able." "Strive," and strive lawfully, scripturally, "to enter in at the strait gate. Many will seek to enter in, but shall not be able." Is the service of God the primary object with you? Or, does this world claim your first, and almost entire attention? We must plainly tell you that to make religion a secondary matter, after you have served yourself and the world, is insulting the God you profess to serve. Many make the service of mammon their primary business, then, perhaps, they can get some little time to feebly "seek" the favor of God. Such will fail of heaven, unless they awake to their duty, plainly pointed out in the Bible. How many are satisfied if they can now and then feel a little revival spirit, perhaps hold a protracted meeting in the winter, when they have but little else to do, and live most of the year in neglect of the duties of a Christian. Such will fail in the day that is before us. Nothing short of a deep-rooted religion that will flourish the year round, will stand in the day of wrath. Nothing but Bible religion will enable you to "abide the day of His coming, and stand when he appeareth." From that word, learn your duty, then perform it. We will close with the words of our Lord, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able."

TIME TO COMMENCE THE SABBATH.

[SEVERAL Brethren have made inquiries respecting the time to commence the Sabbath. We have not time to answer them now; but give the following from the pen of Bro. J. Bates, published two years since.]

Much has been said in relation to the time of the commencement of the Sabbath. Some say it should commence at sunset, [Mark i, 32,] while others contend that it should not commence until midnight.—And still there are some who say the morning is the proper time. Let us leave all these, and see if we cannot find the true time from the Bible. "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night: *and the evening and the morning were the first day.*"—Gen. i, 3-5. "And the evening and the morning were the second day." See verse 8. So also with the third, fourth, fifth, and sixth days, in which God was creating the world. These are the only Bible names ever given for the six working days in the week. The seventh day is the Sabbath.

It is very evident that when God commenced the first week of the world, every day began with the evening. Now unless it can be proved that God has given directions since that time, to alter this rule, the commencing of the day must still be from the evening.

It is a well known fact with astronomers, that not one moment of time has been lost or gained since this earth began to move around the sun; for her motion is perpetual. It is, therefore, clear that there has been no change since the seventh day from creation. God further instructs his people, thus: "From *EVEN* unto *EVEN* shall ye celebrate your Sabbath."—Lev. xxiii, 32.

Jesus shows at what hour of the day the even comes, by the parable of the laborers, viz: A man went out *early* in the morning [six A. M.] to hire laborers into his vineyard. And he went out about the *third hour* [nine A. M.] Again he went out about the *sixth* and *ninth* hour, and did likewise. [Noon and three o'clock P. M.] And about the *eleventh* hour he went out, and found others, &c. Five P. M. So when *EVEN* was come, the lord of the vineyard directed the laborers to be paid, by giving every man

a penny. Those who had labored all of the day murmured because they had received no more than those who had labored but one hour. See Matt. xx, 1-12. Here is clear evidence that the *EVEN* was the close of the day, and the beginning of the next: and that point of time was 6 P. M. It is further clear, that the time from beginning to end, was just twelve hours; for those that came at the eleventh hour wrought but one hour; which made just twelve. We learn also that the day was divided into four equal parts, just as it is seen on the face of a clock, viz. 6, 9, 12, 3, from thence to 6 the first starting place. The same also of the twelve-hour night, both making a twenty-four-hour day. They are also called watches. 1st, 2d, 3d and 4th watches of the day; 1st, 2d, 3d, and 4th watches of the night. Eight watches, of three hours each, make just a whole day of twenty-four hours. Jesus answered, "Are there not twelve hours in the day?" &c. John xi, 9. Add to this the twelve hours of night, and the twenty-four-hour day is complete.

It is clear, therefore, from Scripture testimony, that every day commences at 6 o'clock, and not at sunset, nor at midnight, as many contend, nor yet at sunrise, as some others believe. Therefore the Sabbath commences at 6 P. M. on what is called Friday. Every hour and minute of it is sanctified time, "holy to the Lord," and holy to those who keep it.

GEOGRAPHICALLY.—At the commencement of the sacred year, the sun rises at 6 A. M. and sets at 6 P. M. on the equator, or midway between the poles.—There is not an inhabitant on any part of this globe that can regulate the time for the day by the sun, without admitting the polar distance into his calculation; which is ninety degrees from the equator.—This shows that the only way we can calculate time, is by calculating from the equator of the earth, just as though we were placed there ourselves, making our observations.

Those who live the farthest north, have no sun for many weeks, while the sun is in her extreme south declension; say from Nov. 25 to Jan. 15. While, at the same time, those who are in the same latitude south have the sun all the time. Neither of these would keep the Sabbath right by the setting of the sun. While those on the equator could do it at the beginning of the year; because the sun would set at 6 P. M. Hence we perceive that all the inhabitants on either side of the centre, or equator, would have to begin their days at the same time. It is therefore evident and clear, from even this slight view of the geographical lines north and south of the equator, that the ending of no one day of the week, can be regulated by the setting of the sun. But every day must and does end, in perfect harmony with the above rule, which is in perfect harmony with the scripture testimony already adduced, at 6 o'clock P. M.

LONGITUDINALLY.—Here we come into an argument that is said to be unanswerable, by those who oppose the keeping of the Sabbath of the Lord our God. They say we cannot tell where to commence or end the Sabbath-day, because those living fifteen degrees, or nine hundred miles east of us, must necessarily commence the day one hour earlier. While those living fifteen degrees west of us, would have to commence the day one hour later; and so on to the farthest extremes, east and west, so that holy time could not be kept in one twenty-four-hour day.

One thing is certain and established beyond all controversy, viz: that our blessed Lord, who is "Lord also of the Sabbath," did keep the Sabbath right.—John xv, 10; Luke iv, 16. He kept it right, and in the right time, [Matt. xx, 1-12] and he kept it in Jerusalem. Thank the Lord for one right spot on the globe where the seventh-day Sabbath can be kept in the right time, and day of twenty-four hours, as God would have it kept. God also commanded his people to keep the same Sabbath in the wilderness of Arabia. See Ex. xvi, 28-30. This was many miles east of Old Jerusalem.

The proof is clear also that Paul, the great Apostle to the Gentiles, did keep seventy-eight Sabbaths in succession among the Gentiles in Corinth; yes, and this according to history was twenty-three years after all the ordinances under the law of Moses were nailed to the cross. See Acts xviii, 1, 4, 11. This, be it understood, is more than fifteen degrees, or nine hundred miles west from Jerusalem. He also kept the Sabbath by the water-side in Philippi, the chief city of Macedonia. See Acts xvi, 12, 13. This by a view of the map of that country, will be seen to be still farther west.

Now, with these facts before us, that the seventh-day Sabbath was strictly observed, 1. by literal Israel, 2. by Jesus, and 3. by the apostle Paul, in three different places, east and west of each other more than fifteen degrees, or nine hundred miles apart, making a difference in time of more than an hour, we may see that the Sabbath can be strictly observed, by the same rule, in any other place, even five, ten, fifteen, or twenty thousand miles, east and west of each other. We see by the above testimony that Jesus, in Jerusalem, keeping the Sabbath from 6 P. M. to 6 P. M., must have commenced to keep it some minutes after the time that God directed it to be kept in Arabia, and Paul could not commence the keeping of the Sabbath in Corinth or Philippi, until more than an hour later than it commenced in Jerusalem: because he was more than fifteen degrees to the west of Jerusalem.—

God made this globe for man to inhabit, and scattered the inhabitants abroad upon the face of the whole earth. See Gen. xi, 8. He is the only law-giver. And he gave man one law, and requires every individual to keep it inviolate under the most severe penalties. This law positively embraces the keeping of the seventh-day Sabbath: not for a little while, but for a perpetual covenant, "made for man" as long as he is to be known, both in the mortal and immortal state. See Ex. xx, 8-11; xxxi, 12-18; Luke xxiii, 54-56. For the immortal state, see Isa. lxvi, 22, 23.

Now as God hath done all this, and also divided the sun, or imparted it, unto all the nations under the whole heaven, see Deut. iv, 19, and given it to rule the day, and also for signs, and for seasons, and for days, and years, and to rule the day, see Gen. i, 14, 16, shall we not obey and receive his divine instruction in this respect also, and commence the Sabbath, in its exact time, as it comes to us on the part of the earth where we are located? It must be clear to the reader that Paul kept the Sabbath with the Gentiles in Corinth, which was more than fifteen degrees, or nine hundred miles west of Jerusalem, one hour, at least, later than it was kept at Jerusalem.

It may be argued that this would make the day twenty-five hours long. We answer, Paul did not begin the Sabbath day until it came to Corinth. That time must be one hour after it began at Jerusalem.

Connection between the 70 weeks and 2300 days.

From the Memoirs of Wm. Miller, by Sylvester Bliss, and published by J. V. Himes, Boston, 1853. pp. 193-196.

"This was a vital point in the chronology of Mr. M. to bring the end in 1843. The Rev. William Hales, D. D., the most learned modern chronologer says:—'This simple and ingenious adjustment of the chronology of the seventy weeks, considered as forming a branch of the 2300 days, was originally due to the sagacity of Hans Wood, Esq., of Rossmead, in the county of Westmeath, Ireland, and published by him in an anonymous commentary on the Revelation of St. John, Lon. 1787.'—New Anal. Chro., Vol. 2, p. 564.

He elsewhere calls it 'the most ingenious of its class.'

"The argument which Mr. Miller used in support of this point was based upon the literal meaning of the Hebrew word, which, in our version of Dan. ix, 24, is rendered 'determined—cut off, or cut out—and the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, with the instruction given.

"In the 8th chapter of Daniel, is recorded a vision which was to extend to the cleansing of the Sanctuary, and to continue 2300 days. Daniel had 'sought for the meaning' of that vision, and a voice said: 'Gabriel, make this man to understand the vision.' Gabriel said to Daniel, 'I will make thee know what shall be in the last end of the indignation; for, at the time appointed, the end shall be;' and then proceeded to explain the symbols, but said nothing of their duration. At the close of the explanation, Daniel fainted, and was sick certain days; and he says, he 'was astonished at the vision, but none understood it.'

"Three years subsequent to that vision, Daniel—understanding 'by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem'—set his face unto the Lord to seek by prayer and supplications, with fasting, and sackcloth, and ashes. He proceeded to confess his own sins and the sins of his people, and to supplicate the Lord's favor on the sanctuary that was desolate. While he was thus speaking, Daniel says: 'Gabriel, whom I had seen in the vision, at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am now come to show thee; for thou art greatly beloved; therefore understand the matter and consider the vision. Seventy weeks are determined,' &c., 'from the going forth of the decree to restore and to build Jerusalem unto Messiah the Prince;' after which Jerusalem was to be made desolate 'until the consummation.' Dan. ix, 20-27.

Dr. Gill, a distinguished divine and scholar, rendered the word, "determined," *cut off*, and is sustained by good scholars.

Hengstenberg, who enters into a critical examination of the original text, says: "But the very use of the word, which does not elsewhere occur while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself, seems to argue that the word stands from regard to its original meaning and represents the seventy weeks, in contrast with a determination of time, (*en platei*;) as a period cut off from subsequent duration, and accurately limited." Christology of the old Test., Vol. 2, p. 301. Washington, 1839.

"Gesenius in his Hebrew Lexicon, gives *cut off* as the definition of the word, and many others of the first standing as to learning and research, and several versions have thus rendered the word.

"Such being the meaning of the word, and such the circumstances under which the prophecy of the seventy weeks was given. Mr. Miller claimed that the vision which Daniel was called on to consider, and respecting which Gabriel was to give him skill and understanding, was the vision of the 8th chapter; of which Daniel sought the meaning, which Gabriel was commanded to make him understand, but which, after Gabriel's explanation, none understood; and that the seventy weeks of years—i. e., four hundred and ninety that were *cut off* were cut off from the 2300 days of that vision; and, consequently, that those two periods must be dated from the same epoch, and the longer extend 1810 years after the termination of the shorter.

"The same view was advocated by several English divines. Rev. M. Habershon says: 'In this conclusion I am happy in agreeing with Mr. Cunningham, who says, 'I am not aware of any more probable era which can be selected for the commencement of the 2300 years, than that which has been chosen by some recent writers, who supposed this period to have begun at the same time with the seventy weeks of Daniel, or in the year B. C. 457, and consequently that it will terminate in the year 1843.'—Hist. Dis., p. 307."

Bro. R. Hicks, your papers were sent according to order—were they received?

PERVERSION OF GOD'S WORD.

THE world is flooded at the present time with ministers of the gospel, who profess to teach the word of God, and the doctrines of our Lord Jesus Christ, when, in fact, a large portion of what they hold forth as *Bible truth*, is nothing more than a corruption of God's word, and the "doctrines" and "commandments of men;" and are so enveloped with a cloud of superstitious errors, that their discourses have a tendency, rather, to drive people from the truth, instead of awakening conviction of sin. The cold and formal style in which they are delivered, seems to close the sinner's ear, and harden the heart, so that it is almost impossible for the light of truth to penetrate the cloud of unbelief, or the Spirit of God to touch the feelings of the heart.

The Sabbath of the Lord; the memorial of his rest—bearing his holy signature—has been perverted by our fore-fathers, and handed down from generation to generation, until all civilized nations are now united in observing it in its polluted form.

But, does God approve their course, or sanction such a change? Let his Word decide: "Ye shall not add unto the word which I commanded you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. iv, 2; xii, 32. This proof is decisive. We are commanded *not to add unto or take from* the commandments of God, in order to keep them. If we add to them, or diminish aught from them, we not only break his commandments, but sin against him by doing that which he has otherwise forbidden. Christ says, "If ye love me, keep my commandments." John xiv, 15. "For this is the love of God, that we keep his commandments."—1 John, v, 3. "He that saith, I know [love] him, and keep not his commandments, is a liar, and the truth is not in him." Chap. ii, 4. "Add thou not unto his words, [commandments,] lest he reprove thee, and thou be found a liar." Prov. xxx, 6.

I inquire, do we not add unto God's commandments by observing the first day of the week? Do we not virtually say, in keeping it as the Sabbath, that God has blessed and sanctified that day? Do we not also teach, by so doing, that God has taken his blessing from his Rest-day, and commanded us to keep the first-day of the week in its stead, when, in fact, no such command has ever been given? "Search the scriptures" diligently, then ask yourself the question, and let convicted conscience answer!

Says one, by keeping the first day of the week, we commemorate Christ's resurrection and also God's Rest, both the same day. This certainly is a gross error. All will admit that Christ's resurrection can be commemorated on no other day but the very one on which he arose. Neither can we commemorate God's rest on any other day but the very one on which he rested. This fact being conclusive, I inquire, how is it possible to commemorate both events on the same day? It cannot be done.

But admitting that we can commemorate both events on the same day, why choose the first? God has expressly commanded us to keep his Sabbath [Rest-day] holy—blessed and sanctified it, and pronounced a blessing upon those who keep it, and why not keep the day *commanded to be kept*, and receive the blessing? Why be so tenacious for the observance of the first day of the week, when there is no divine authority for so doing?

Receive the admonition of the wise man, Solomon, and be careful not to "add unto, or diminish aught from God's word, lest he reprove thee and thou be found a liar." We may profess to love God, but if we do not keep his commandments, we deceive ourselves. Christ says, "In vain do they worship me, teaching for doctrines the commandments of men."—If there is no divine authority for Sunday-keeping, then certainly it must be a "commandment of men;" and in keeping it, Christ says we *worship him in vain*! If we say we love him, and keep not his

commandments, we prove ourselves liars, and the truth is not in us.

God has declared that he will not alter the thing that has gone out of his lips. Some may contend that this has no reference to the commandments; but I believe it will apply to the whole of God's word.—God is unchangeable, and his words are as immutable as himself! God never has, neither can he change his holy law. If he could, he never would have given his beloved Son to die, that fallen man who had always walked in direct disobedience to that law, might be redeemed. And if frail man attempts to make a change, or annul its holy precepts, by it his soul will be condemned. May God save us from adding to, or diminishing aught from his word!

Now "let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole duty of man." Eccl. xii, 13. Not of the Jews alone, but of all mankind.

L. V. MASTEN.

Rochester, N. Y., May 16th, 1853.

Essential to Salvation.

WHILE conversing with an individual, a few days ago, of the Free-will Baptist profession, I asked him why he did not have some lectures on the Sabbath question, as they had two meeting houses and a school house, &c.

He replied, that he was willing, or had no objection on his part, but supposed there was no particular need of it, as "*it is not essential to salvation.*"—"Those who observe the seventh day as the Sabbath, have the most scripture for their practice, but the Christian church has generally regarded the first day of the week as the Sabbath for a good many years, and for a good many hundred years."

As this honest acknowledgement *might be made* by many other intelligent professors of Christianity. I would respectfully request them to review their own position.

1. They as much as say, the commandments of God are not essential to salvation! But Jesus Christ said to the young man who wanted to know what he should do to have eternal life, "If thou wilt enter into life keep the commandments:" [evidently alluding to what is called "the ten commandments:"] Matt. xix, 17. But did the young man dispute the Judge of all the earth, and say, nay, but keeping the commandments is *not essential to salvation*? No! Again, this same Jesus has said, [Rev. xxii, 14, 15,] "Blessed are they that do his" [that is, the Father's] "commandments, that they may have right to the tree of life, and may enter in through the gates into the City. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Now who can presume to say, in the face of such plain testimony, that keeping the commandments of God is *not essential to salvation*? Again, Rom. ii, 12-16 shows that those who have the law, "shall be judged by the law," and that "*the doers of the law shall be justified,*" in the day of judgment.

OBJECTION. Rom. iii, 20. "By the deeds of the law shall no flesh be justified; for by the law is the knowledge of sin." Very well, it is not the *law* which justifieth, but it is *Christ* which justifieth.—"*The doers of the law shall be justified*" by Christ, and not by the law; for the law cannot *justify*, that is, clear from imputed guilt." Therefore, being justified—being freed from guilt by faith in so pure an offering "we have peace with God through our Lord Jesus Christ." We are then not under the condemning power of a transgressed, holy law, but under grace, favor, or forgiveness, called, "The law of the Spirit of life in Christ Jesus." Rom. viii, 2. "What then, shall we sin?" (shall we transgress the law which is holy, just, and good,) "because we are not under the" (condemning power of the) "law, but under grace?" (favor or forgiveness?) "God forbid."—Rom. vi, 15.

Now if I should say, that keeping the first day of the week as *the Sabbath*, has any thing to do with

the fourth commandment, or, that the first day of the week is the New Testament Sabbath which Christ says, "was made for man," then I should be like those who Paul said would be "speaking lies in hypocrisy, having their conscience seared with a hot iron."—Can it be said of such false teachers, "Here are they that keep the commandments of God, and the faith of Jesus?"

2. "The church has observed the first day of the week as the Sabbath for many hundred years." And so also has a majority of the church bowed to images and saints for many hundred years, showing that the "little horn" of Daniel's fourth beast has changed times and laws. Dan. vii, 25. But should we follow a majority to do evil?

3. "Those who regard the seventh day of the week as the Sabbath, have the most scripture for their practice." This is a common acknowledgement of many professors of religion. That is, they, as professors of protestantism, who take the Bible as their rule of faith and practice, follow that kind of religion which they acknowledge has the least scripture in favor of it! Strange inconsistency, indeed! But the scriptures of truth are not *yea* and *nay*, but they are one and the same truth, for ever. And if we "have the most scripture," then we have all the scripture in our favor: and there is none left for the opposite party.

B. CLARK.

COMMUNICATIONS.

From Bro. Drew.

DEAR BRO. WHITE:—It is now about five weeks since Bro. Alonzo Miles presented some of your Publications to me for examination, with the third angel's message; and being desirous after truth, I immediately commenced examining and comparing them with the Word of God, and soon was surprised to see how they agreed and harmonized with the inspired Word of God. After candidly and carefully examining, we have been persuaded in our own mind, and myself and wife, with a daughter, about fourteen years of age, have come out of the Episcopal Methodist Church, and now, thank the Lord for the clear light that shines through all his Word.

I wish to give you a short sketch of our christian experience since 1840. At that time we lived over east of the Green Mountains, in a village near the line of Canada East, in Vermont, about 140 miles from Low Hampton, where Bro. Wm Miller resided, who came up to our town in that year (1840) and delivered his course of lectures. We attended the most of the time, until he got through. He appeared a very candid man, with a very powerful mind, and appeared to be familiar with the Word of God, from which he seemed to prove all his positions. We were then in the Open Communion Baptist Church, and were not fully converted to the Second Advent Views, until Josiah Litch came from Boston, and lectured in the same village in 1842. We then came out of the church, and went with the Second Advent people, and dedicated ourselves wholly to the Lord in prayer, and were happy in believing and waiting for the Lord to come and cleanse the Sanctuary, which we supposed meant the world, and to take his waiting children home. But alas! time rolled on and we were all disappointed. We could not tell our whereabouts; but we kept our faith that Christ would soon come.

In October, 1844, we moved to this Western Country, where we have remained till the present time, and received no further light of any account, until we became acquainted with Bro. Miles' people, this Spring. We tried to live alone in this dark corner, and keep our faith, for nearly four years, till, at length, we were prevailed upon to join the E. Methodist Church in this village. But in this we soon found that we had done wrong; for their views of the Bible did not agree with ours, of which we could not speak, and, consequently, went home many times from their meetings, sorrowful. But now, praise his holy name, we have received additional light from the Lord; and we can now see that no one can enjoy the blessing of

God, and have the faith of Jesus, and, after they receive light, remain in these organized churches that do not keep the holy Sabbath. They are at variance among themselves, and are only agreed, with the world, in putting down the Advent people.

There is a little band of us here that meet regularly on the Sabbath, and as often as may be, on other days, to pray, sing, and exhort, and we enjoy ourselves well, in doing His will, and looking and waiting for our divine Master. But O how gladly would we see Bro. White, or some other preacher, here, that he might bring some of the doubting, wandering souls, home to Christ. I feel truly desirous for the welfare of this glorious cause, and feel gratitude to God that I have been permitted to live to see something of its prosperity.

DANIEL DREW.

Plainfield, Will Co, Ill., May 17th, 1853.

From Bro. Byam.

DEAR BRO. WHITE:—I feel an interest in the cause in which you are engaged. The consolation I enjoy in believing in the soon coming of Jesus, causes the pleasures of this world to vanish from before my eyes. It is nearly two years since I first looked for my Lord's soon coming. I then, by a mere accident, heard that Sr. Chapman was going to speak in the school house. I thought I would attend, notwithstanding the prejudice I had to what they called, Millerism. I listened attentively to two or three discourses, when a flood of light burst upon my mind.—From that hour, the Bible became a new book. I embraced the truth with my whole heart, but soon I discovered that I had not the whole truth; I had only a part of it. Some time last Fall, God was pleased to send Bro. Andrews to this place. To him I listened with the deepest interest, while he explained the third angel's message of Rev. xiv. When he spoke of God's commandments, and presented the evidences of their perpetuity, a new flood of light burst upon me. From the Word of God, I then saw that Matt. v, 17; Rom. iii, 31, and James ii, 8, and many others of like import, had reference to the ten commandments. I then saw that the fourth commandment was binding, as well as the rest. This I also embraced with all my heart.

I now rejoice in God through our Lord and Saviour, Jesus Christ, that I find the words of God verified which saith, in keeping the commandments there is great reward. I am not alone; for my wife and two of my children are endeavoring to keep the fourth commandment. We can now keep the Sabbath together, yet, they have not embraced the doctrine of the soon coming of the Lord from Heaven. O, that God would open their eyes, that they may see the truth of God's Word, which saith, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ. Rev. xi, 15. And a King shall reign and prosper and shall execute judgment and justice in the earth. Jer. xxiii, 5. O that I could express my feelings; but language is inadequate to the task. I take much pleasure in reading the letters from the brethren and sisters, in the *Review*.

Yours in the hope of Christ's soon coming,

PHILANDER C. BYAM.

Ulysses, Potter Co., Pa., April 30, 1853.

From Bro. Hamilton.

DEAR BRO. WHITE:—We are commanded to speak often one to another, and so much the more as we see the day approaching. Since I wrote to you last, dear brethren and sisters, through the *Review*, we have had great occasion of rejoicing among the little flock in this place; for the Lord, in great mercy has visited us, and added to our little number such as I trust, will be saved.

About four weeks since, Bro. I. Giddings and companion, moved to this place, and greatly encouraged our hearts; for they were rejoicing in the present truth, and Bro. Giddings much engaged in teaching it to others. The holy Spirit rested down upon us, and one was reclaimed from those that oppose the keeping of the commandments of God and the testimony of

Jesus Christ, by the power of truth, and the Spirit of God.

The last of April, Bro. Loughborough came, according to appointment, and preached the Word to us, Sabbath and First-day. The blessing of the Lord rested upon his labors, while the position of the remnant was set forth with clearness. The Spirit applied the truth to the heart, and some gained strength to confess before those that had opposed them and hindered their progress, that they felt the most happy with this people, and that the truth looked more plain than ever before, and that they were resolved to keep the Sabbath.

O, dear brethren, there is a balm in Gilead—there is a God that heareth prayer; for while one of our number who was convinced of the truth of our position, was held back from acknowledging it, by the power of the enemy, God gave a Spirit of prayer to his children, and victory turned on Zion's side, and Satan's hold was broken, and our Son, Willoughby was brought into the liberty of the gospel. Bless the Lord, O my soul, and all that is within me praise his holy name; for our youngest son was much affected by this season of prayer, and expressed a desire to keep all the commandments, and go with us to the kingdom.

May the Lord enable us all to live humble, watchful and prayerful, that no man may take our crown, is my prayer,

J. HAMILTON.

Fredonia, N. Y., May 15th, 1853.

From Bro. Bezze.

DEAR BRO. WHITE:—For the last three years, the Advent doctrine has been preached in this part of the country, and I have all the time been a bitter opposer of the doctrine, until within a few days. I was at the Post Office, and the Post Master happened to hand me the *Review*, for one of my neighbors, and I took a notion to read it. It was No. 25, Vol. III, which contains Bro. Miller's article on the Sabbath, and the History of the Sabbath continued, which served to open my eyes. I then went to Bro. Bugbee, and borrowed some Works on the Sabbath and the commandments, which I have read, and I am now convinced that the day which I have always kept sacred, is the Popish Sunday, and that I have openly trodden under foot the Sabbath of the Lord. I am, therefore, determined to obey the commandments of the Most High, for the future, instead of the Edicts of Constantine and his Bishops. Through prejudice I always evaded any argument with Adventists on doctrine; (for I have been in principle a rigid, close-communication Baptist;) but now I am willing, and it is my heart's desire to investigate, in order that I may be rooted and grounded in the truth. I would be very thankful to have you send the *Review* to me at this place, for which I will send you a remittance as soon as circumstances will make it practicable.

O that the professed children of God would lay aside their old prejudices, and investigate the Sabbath question, that they might see that they are not living in obedience to the commands of Jehovah, which, when once seen, would prepare their hearts to search the scriptures diligently, in order that they might know the whole truth, and be sanctified through it, is my prayer.

I spent last Sabbath in worshiping with the little Advent band, near here, for the first time. The cause is steadily gaining ground in this section, and may God prosper it.

Yours for the truth,

J. B. BEZZO.

Franciscoville, Mich., May 6th, 1853.

From Sister Roberts.

DEAR BRO. WHITE:—I have received the *Review* for some months past, and read it with pleasure, and, I trust, profit. I fully concur in its general position relative to the Sabbath of the Lord our God, and also in respect to the coming glory, and restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. In view of the fulfillment of prophecy, which we have witnessed for the last ten years, together with the glory which the unfulfilled prophecies foreshow, what manner of

persons ought we to be, in all holy conversation and godliness, and how should it lead us to gird up the loins of our mind, to be sober and hope unto the end for the grace which is to be brought unto us at the revelation of Jesus Christ, whom having not seen we love, in whom though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory.

I feel lonesome here, having no one to speak to on the Sabbath, but I have your papers which cheer my heart, and I can truly respond to the following lines:

"Brighter joys than earth can give,
Win me away—
Pleasures that forever live,
I cannot stay."

MARY ROBERTS.

Louisville, Ky., May 10th, 1853.

Letter to the Editor of the *Harbinger*.

THE writer of the following letter says: "This communication I sent to the Editor of the *Harbinger*; but as he is unwilling to publish evidence on both sides of the question, I send it to you."—Ed.

BRO. MARSH:—I wish to say a few words through the *Harbinger*, to those who profess to be looking for the coming of our blessed Saviour, to give to every man according as his work shall be. My heart has been pained to see the spirit that has been manifested by some of those who have written for the *Harbinger* of late, especially by those who have written any thing on the subject of the Sabbath, or of those who keep the Sabbath. Paul tell us that "If any man have not the Spirit of Christ, he is none of his."—Rom. viii, 9. And how far from that sweet Spirit of Christ, whose fruit is love, joy, peace, &c., does some of the correspondents of the *Harbinger* seem to be. These things ought not so to be.

I wish now to examine the texts of scripture brought to view in the *Harbinger* for Dec. 11, under the heading, "A palpable falsehood." Ex. xxii, 16. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." This text refers to the first tables of stone which the Lord gave unto Moses, and when he came down from the mount, and saw the people dancing and the calf which they had made, he cast the tables out of his hands and break them beneath the Mount. Verse 19. In Chap. xxxiv, 1, we read: "The Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon the tables the words that were in the first tables which thou breakest." As we read along in the chapter, we find that Moses obeyed the Lord, prepared the tables, and took them up unto the Mount, where the Lord appeared to him, talked with him and gave him instruction for the people. After giving him numerous precepts, he tells Moses in the 27th verse, "Write thou these words, for after the tenor of these words I have made a covenant with thee, and with Israel." Verse 28. "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments." "The palpable falsehood," seems to be in understanding the pronoun "he" as referring to the Lord, whereas C. understands it to refer to Moses. Now to the law, and to the testimony. "The Lord said, Hew thee two tables of stone like unto the first; and I WILL WRITE upon these tables the words that were in the first tables which thou breakest." Ex. xxxiv, 1. At that time, the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the Mount, and make thee an ark of wood, AND I WILL WRITE on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the Mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of assembly; and the Lord gave them unto me." Deut. x, 1-4.

It seems to me, that here is sufficient proof, that the Lord wrote the commandments on the second tables, as well as on the first. I think we ought to have better grounds for sustaining a charge, before charging others with falsehood, and be justified in the sight of the Lord in doing it. There has been many false accusations in the *Harbinger* of late, and the bitter, unholy spirit that has been manifested in its columns, goes far to show, that they are fighting against the truth. Says David, "It is time for thee, Lord, to work; for they have made void thy law."—Ps. cxix, 126.

May the Lord help all his dear children, to do and teach his commandments, and wait for his Son from heaven.

EMILY DAY.

From Bro. Miles.

DEAR BRO. WHITE:—We often think of the meeting that you held in our grove in Boylston last Summer. We did not expect at that time, that we should be parted from our friends and brethren, for so long a time as we have been; but as it seems to be our lot we will be contented and try by the grace of God to meet them upon the plains of the New Earth. We are living in a very dark corner of the world as to the truth of the Bible; but by the help of the *Review* and what little we could say, some have been brought to see the truth, and are rejoicing in the third angel's message. We have not shunned to declare the counsels of God, so far as we were able, since we came here, and that has brought down upon us the frowns of a fallen Church; but none of these things move us; for our faces are set as a flint Zion-ward, where we may share the blessing of God with the 144,000.

We want you to come here this Summer if possible; if not, we hope Bro. Bates or some other brother will come this way, as we are getting hungry for preaching.

Yours, looking for the blessed hope, and glorious appearing of our Lord and Saviour Jesus Christ.

ALONZO MILES.

Plainfield, Will Co., Ill., Apr. 1853.

THE REVIEW AND HERALD.

ROCHESTER, FIFTH-DAY, MAY. 26, 1853.

Memoirs of Wm. Miller.

This is a Work of 426 pages, prepared by Sylvester Bliss, and published by J. V. Himes, No. 8 Chardon St., Boston.

Many portions of this Book, must be of thrilling interest to all who are looking for the soon coming of Christ, especially that part of it which speaks of the experience and views of Bro. Miller up to the time of the great disappointment in 1844. The extract in this number expresses his real views of the connection between the 70 weeks and 2300 days, though this connection between the two periods is doubted, and denied in the *Advent Herald* by the same writer that prepared the Memoirs.

We have no doubts as to the correctness of Bro. Miller's views relative to the connection between the 70 weeks and the 2300 days. And really think that Christ not coming in 1844, and burning this earth with fire is not a sufficient reason for renouncing his views on this point, as the *Herald* has done.

OBITUARY.

My youngest brother, Nathaniel White, died of consumption, in this City, May 6th, in the 22d year of his age.

In the Spring of 1842 there was a revival of religion in Palmyra, Me., (where our parents now reside,) which followed the preaching of the doctrine of the speedy coming of Christ, and in that revival my brother gave his young heart to the Lord, at the age of ten years, and was soundly converted.—He was noted for his sobriety, and faithfulness in maintaining his profession, and continued a firm Christian up to the period of the great declension, about 1844. From that time until last Autumn, he lived without the enjoyment of religion; yet was remarkable for his sound moral principles and conscientiousness.

His health had been failing for several years. And when I met him in Boston last October, he proposed to come to Rochester and assist in the Office, hoping to recover his health. At this my feelings were touched. I wept, shook his hand, and, as I bid him farewell, promised that I would write.—I did so, inviting him to come and live with me.

Before he left Boston he resolved to live a Christian, and when he came into my family, where all professed the religion of Christ, his mind was fully prepared to engage in the worship of God. Around the altar of prayer we together bowed and prayed. The Holy Spirit was poured out upon us in such a degree, that my dear brother praised God with a loud voice.

The subject of the Sabbath immediately arrested his attention, and after carefully investigating it, he came out decidedly in favor of the Sabbath of the fourth commandment. He also took great delight in the Sanctuary subject, and the doctrine of the soon coming of Christ. He became much at-

tached to the brethren here, and felt a deep interest in the advancement of the cause. His health was all the while failing, yet no one supposed that he was so near the grave.

About four weeks before his death, a change took place in his system. And although he grew weak, fast, he was almost entirely free from pain, and we hoped that it would prove for the best. As his bodily strength failed he became more free and happy in mind. We had some of the most interesting seasons of prayer in his room that I ever enjoyed. He would join with us in praising the Lord, while his countenance, shining with the Spirit of God resting upon him, was expressive of the holy joy he felt. He was able to ride out and to walk from room to room. And even the afternoon that he died he was very anxious to ride; but while putting on his overcoat he was convinced that he was too feeble.

About 5 P. M., he stated that he had difficulty in breathing, and wished some of the family to come to his room and pray that he might be relieved. He then appeared better, and perfectly calm, and happy. His supper was prepared and carried to his room, and he was assisted into his chair to eat. But in a few moments it was evident to all that he was sinking away in death. One that stood by, told him to put his whole trust in the Lord. He looked up and smiled, and then sweetly fell asleep in Jesus, sitting in his chair, without a groan or a struggle, and without moving a limb or a muscle.

Bro. J. N. Andrews was present at the funeral and preached a short, but very appropriate and comforting discourse from Rev. xiv, 13. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Our brethren in this City have felt the deepest interest for my brother, and have been forward to do all in their power to make him comfortable and happy, and have sympathized with us in our afflictions. Those dear friends who were with him much in his last sickness, and anxiously watched his faltering steps, now share with us his loss. Such kindness and tenderness I never witnessed, only with those bound by kindred ties. God will reward them in the resurrection of the just.

We have followed our much loved brother to the silent grave, strewing the way with tears. But we are sustained by the "blessed hope" that the voice of the Son of God will soon call him forth from his resting-place, clothed with immortality.

JAMES WHITE.

OUR dear Bro. S. W. Rhodes was with us Sabbath and First-day, May 14th and 15th. Being worn down with constant, arduous labor, he was unable to preach to us as much as was desired. However, our interview was one of deep interest, and real benefit.

Our sympathy is fully with this dear brother in his labors of love for the salvation of souls. We think we may safely say, that no man has more freely given all for a treasure in heaven, than Bro. Rhodes. His commendable zeal in the cause, and success in convincing people of the truth, has caused our enemies to wickedly reproach him. But such reproaches have only opened the eyes of the honest, and have prepared the way for his success. May the rich blessing of Heaven attend him in all his future labors.

Appointments.

PROVIDENCE permitting we will hold Conferences as follows:

Tyrone, Mich.,	May 27th, 28th and 29th.
Lookie, "	" 31st.
Jackson, "	June 3d, 4th and 5th.
Bedford, "	" 8th and 9th.
Vergennes, "	" 11th and 12th.

We have hoped to visit some of the Brethren in Indiana, Illinois and Wisconsin. But at present it looks very doubtful. We now expect to spend a few weeks in Michigan, and then return directly home. If we determine to spend more time in the West, our appointments can be given in the next *Review*.

J. WHITE.

THERE will be a Conference at Koskonong, Jeff. Co., Wis., in the neighborhood of Bro. E. S. Sheffield, to commence June 3d, at 2 o'clock P. M., and hold over Sabbath and First-day. A general invitation is given to all the brethren and sisters.

In behalf of the brethren,

W. PHELPS.

Bro. Bates wishes us to say, that the brethren in Springfield Mass. and vicinity, and also, Providence R. I., are desirous that the messengers visiting that region, should call on them.

Bro. Charles Andrews of New York City, has removed to 367 Madison St., where meetings will be held every Sabbath.

Sr. E. Temple of Boston, Mass., has removed to 25 West Castle St., where meetings will be held every Sabbath.

Letters.

V. Dunbar, J. Bates 2, N. Davis, T. Brown, M. S. Avery, H. Lyon, R. Preston, N. B. Sleeper, G. Kimble, W. M. Smith, E. L. Barr, H. Cushman, P. Conklin, M. Roberts, H. Edson, M. Lamson, J. A. B. Calkins, E. W. Waters, M. D. Elger, M. C. Andrews, J. Lindsey.

Receipts.

H. Ricker, A. S. Stevens, Wm. J. Hart, N. A. Gale, L. B. Lockwood, R. Lockwood, R. G. Lockwood, L. Crocker, E. W. Hunt, M. Lyon, G. Lyon, J. Bailey, A. Armon, R. Loveland, W. Bryant, J. Place, A. Lindsley, E. Scovill, M. Everts, M. Adderton, R. Beckwith, G. W. Ferry, L. Chubuck, J. Cady, S. Persons, J. Fuller, O. M. Patten, Wm. Wyman, S. Osgood, Wm. Camp, J. Kibbe, M. L. Dean, A. Avery, Sr. Barrett, H. Lillis, a Friend, J. Forbs, each \$1.

A. Young, E. Boyer, each \$2; A. Gridley \$3; S. Pierce \$4; E. P. Butler, A. B. Pearsall, each \$5; Wm. Kendall, H. Page, T. I. Giddings, J. Finch, a Friend, each 50 cents. H. C. Crumb, \$1.35; D. Drew, \$1.40; M. Dennis, A. Miles each \$1.75.

For Tracts.

H. W. Moore \$1; E. Everts \$4; A. Hazeltine \$5; J. P. Kellogg \$15; A. Avery, \$2; L. J. Richmond 50 cents.

Publications.

A Refutation of the Claims of Sunday-keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages.

The Sanctuary and Twenty-three Hundred days, 68 pages.

Review of O. R. L. Crozier on the Institution, Design and Abolition of the Sabbath, by J. N. Andrews—48 pages.

Conversation on the Sabbath Question—16 pages.

The Advent Review, containing thrilling testimonies relative to the past Advent movement—48 pages.

We also have on hand our *Hymn Book*, well bound, price 30 cents. Postage 2 cents.

Volume I, II and III of the *Review and Herald*, bound in paper covers, price 50 cents each, for Vol. I and II, \$1 for Vol. III.

The Chart—"A Pictorial Illustration of the Visions of Daniel and John and their Chronology," published by Otis Nichols, Dorchester, Mass.—Price—on rollers, \$2. We will send it by Mail, without rollers, for the same price.

These publications can be had of us by sending the means to pay the postage, which is only one cent for each tract.—Those who wish to send means to pay for what publications they order, will find their money receipted for Tracts, with the postage that we pay, deducted.

AGENTS.

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

MAINE.			
N. N. Lunt,	Portland.	L. Titus,	East Bethel.
S. W. Flanders,	Canaan.	Alonzo Lee,	E. Charleston.
Cyprian Stevens,	Paris.	E. Everts,	Derby Line.
S. Howland,	Topsham.	H. Gardner,	Vergennes.
W. T. Hanniford,	Orrington.	S. Willey,	Panton.
Wm. Bryant,	Wilton.		Wheelock.
NEW HAMPSHIRE.		CONNECTICUT.	
J. Stowell,	Washington.	E. L. Chamberlain,	Mad'town.
S. Bunnell,	Claremont.	A. Bekken,	Kensington.
MASSACHUSETTS.		NEW YORK.	
H. Flower,	Ashfield.	W. S. Ingraham,	Bath.
O. Nichols,	Dorchester.	A. Ross,	Caughdenoy.
O. Davis,	N. Fairhaven.	David Upson,	Moreland.
L. Paine,	Ware.	R. F. Cottrell,	Mill Grove.
Wm. Saxby,	Springfield.	John Wager,	Orangeport.
VERMONT.		L. Carpenter,	Oswego.
R. Loveland,	Johnson.	A. H. Robinson,	Sandy Creek.
H. Bingham,	Morris-town.	B. A. Poole,	Lincklaen.
S. H. Peck,	Wolcott.	J. A. Loughhead,	Elmira.
Lewis Bean,	Hardwick.		MICHIGAN.
H. A. Churchill,	Stowe.	H. C. Mason,	Battle Creek.
E. P. Butler,	Waterbury.	A. B. Pearsall,	Grand Rapids.
Josiah Hart,	Northfield.		PENNSYLVANIA.
R. G. Lockwood,	Waitsfield.	M. L. Dean,	Ulysses.

THE REVIEW AND HERALD

IS PUBLISHED SEMI-MONTHLY

At South St. Paul Street, Stone's Block, No. 21, Third Floor.

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

JAMES WHITE, Editor.

TERMS.—We make no charges. Those who wish to pay only the cost of one copy of the *Review* and *Herald*, (as some do,) may pay \$1 per Volume of Twenty-six numbers.

Canada subscribers, \$1.13, where the postage has to be prepaid.

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

All communications, orders, and remittances, should be addressed to JAMES WHITE, Editor of the *Review* and *Herald*, Rochester, N. Y. (post-paid.)