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

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SPIRIT OF JESUS.

O, not to crush with abject fear
The burdened soul of man,
Did Jesus on the earth appear,
And open heaven's high plan;
He came to bid us find repose,
And God his Father know:
And thus with love to raise up those
Who once were bowed low.

O, not in coldness nor in pride
His holy path he trod;
'Twas his delight to turn aside
And win the lost to God;
And unto sorrowing guilt disclose
The fount whence peace shall flow;
And thus with love to raise up those
That once were bowed low.

O, not with cold, unfeeling eye
Did he the suffering view;
Nor on the other side pass by,
And deem their tears untrue;
'Twas joy to him to heal their woes,
And heaven's sweet refuge show;
And thus with love to raise up those
That once were bowed low.

THE LAW OF GOD.

AN EXAMINATION OF THE TESTIMONY IN BOTH TESTAMENTS.

BY J. H. WAGGONER.

THE acknowledged definition of law is, a rule of action. Law, or rule, is necessary to the development of character. We can form no definite idea of the character of any man except by comparing his life with a rule of right—something that will determine right from wrong. Hence by the law is the knowledge of sin. Rom. iii, 20. And character is not only determined by a comparison with, but it is *formed* in view of the very existence of such rule or law; for sin is the transgression of the law. 1 John iii, 4. And in the entire absence of such a rule there is no moral character apparent; for where no law is there is no transgression. Rom. iv, 15. Whenever, therefore, we find the recognition of wrong, wickedness, sin, or transgression, it presupposes, of necessity, the existence of a law. Law being a rule of right action, every transgression or sin, is, of course, wrong, and if indulged in with impunity, throws contempt on the author of the rule. To vindicate and maintain the principles of justice, after such wrong doing, penalties were adopted, as soon as man was created, and placed on probation. All things were created for God's pleasure, [Rev. iv, 11,] and as the transgressor instead of giving him glory, is bringing his power and authority into contempt, [Jude 8,] it was determined of God that the soul that sinneth it shall die. Eze. xviii, 4. Thus the fact is established, and its justice must be approved, that the wages of sin is death. Rom. vi, 23.

A rule or law, to be of any force, must be given by authority, and to secure obedience, the author must be known to the individual amenable thereto. Then when we find any class of people spoken of as being wicked or sinners, [Gen. vi, 5; xviii, 20,] according to the above established facts, they must be, not only transgressors of God's rule of action, but have a knowledge of the author of the law and understand the nature of the act committed.

It has been said by some, that the knowledge of God in patriarchal times was confined to a few to whom he especially revealed himself; and that his law was not known by the inhabitants of the earth until it was given on Mount Sinai. To the first declaration we may say, that those of old who

"received a good report through faith" were not the only ones who possessed a knowledge of God; but they were chosen; because they alone obeyed God. And the premises already established not only prove that God was known in patriarchal times, but the principles of his law were known and observed before the exode from Egypt, from "righteous Abel" to Moses, the worthy ones were moved, not merely by a knowledge of the existence of God, (which knowledge was shared by Cain, and the wicked in general,) but by faith in God.—Thus Noah condemned the world, [Heb. xi, 7,] because he was righteous. Gen. vii, 1. The righteousness of Noah and Abraham was through faith in God's word; of course the unrighteousness, or sin of those who were destroyed by the flood and at Sodom, was their disbelief and disobedience of God's rule or law; for sin is not imputed when there is no law. Rom. v, 13.

In addition to the propositions above stated, positive evidence may be adduced from the book of Genesis, and that part of Exodus covering the time prior to the giving of the law on Mount Sinai, which makes it perfectly clear, that God has always had a revealed law as the rule of his creature's actions. This evidence may be arranged, so as to bear on the following points, viz:

I. Of the knowledge of God.

II. Of offerings to the Lord.

III. Of the knowledge of Sin.

IV. Knowledge of the principles of the Ten Commandments.

I. In the beginning God communicated with man in person. After the fall he continued to manifest his will to man, not only to the righteous, but to the wicked, as he conversed with Cain, both before and after the murder of Abel. He talked with Noah, commanding him to make an Ark, when he had determined to destroy the inhabitants of the world for their wickedness. After the flood, when Noah and his family were the only persons on the earth, the Lord spoke to them, [Gen. ix, 8,] giving the bow in the cloud, as a token of the promise made to them, which at that time, and under such circumstances, must have been well understood for many generations. An idea of the extent to which this direct knowledge must have been transmitted, may be gained from the fact that Shem, the son of Noah, lived more than two hundred years after the birth of Abram. After Abram had been called into the land of Canaan, God warned Abimelech, king of Gerar, concerning his wife. Gen. xx, 3-8. Some years after this, Abimelech desired to make a covenant with Abraham, because God was with him. Chap. xxi, 22, 23. When Abraham sent his servant to take a wife for Isaac, he found the knowledge of the Lord existing in the land whence he had come out. Chap. xxii, 31. With Isaac also, the king of Gerar desired to make a covenant because he saw that the Lord was with him. Chap. xxvi, 26-29. When Jacob wished to take his wives and return to his own country, Laban desired him to tarry for he had learned that the Lord had blessed him for Jacob's sake. Chap. xxx, 25-27. And when Joseph advised the king of Egypt respecting the coming years of famine, Pharaoh said, can we find such a one as this, a man in whom the Spirit of God is? Chap. xli, 34-38. But the evidence in proof of this point is, also, found in all the texts quoted under the other heads. Thus to show that an offering was made to the Lord, is to show that the one making the offering had a knowledge of the being whose favor they sought by such an act.

II. Cain and Abel the first born on earth brought

offerings to the Lord. Gen. iv, 3, 4. After the flood Noah built an altar and offered burnt offerings thereon. Chap. viii, 20. When Abram came out from the land of the Chaldees, into the land of promise, and had come to Sichem, the Lord appeared to him, and he built an altar there to the Lord: going on, he pitched his tent between Bethel and Hai, and there, also, he built an altar to the Lord and called upon the name of the Lord.—Chap. xii, 7, 8; xiii, 4, 18. When Jacob departed with his family from Shechem he went to Bethel and there built an altar to the Lord. Chap. xxxv, 3, 7. All the above passages furnish proof, also, on the next point, as no offerings (sacrifices) would have been made without a knowledge of sin.

III. When Cain was wroth because his sacrifice was not accepted, the Lord told him he should be accepted "if thou doest well, and if thou doest not well sin lieth at the door." Gen. iv, 7. And Lamech acknowledged his guilt, and that it called for vengeance. Verse 23, 24. Chap. vi is the strongest possible proof on this subject—"And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. Verse 5. The earth was filled with violence. Verse 11.—And God looked upon the earth and behold it was corrupt; for all flesh had corrupted his way upon the earth. Verse 12. As a consequence, God said, I will destroy man whom I have created, from the face of the earth. Verse 7. And behold I, even I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth shall die. Verse 17. Noah and his family were excepted. The Lord said, for thee have I seen righteous before me in this generation. Chap. vii, 1; compare, 1 John iii, 1. In connection with these facts we learn that Noah was a preacher of righteousness. (right doing.) 2 Pet. ii, 5. And the destruction of the sinners was determined one hundred and twenty years before the flood, during which time Noah preached, and the Spirit of God strove with them. Gen. vi, 3; 1 Pet. iii, 18-20. Again, the men of Sodom were wicked and sinners before the Lord exceedingly. [Gen. xiii, 13.] Because the cry of Sodom and Gomorrah is great and because their sin is very grievous. Chap. xviii, 20. Abraham interceded for the righteous, saying, Wilt thou also destroy the righteous with the wicked? Verse 23. We notice here that the character of the wicked appeared in the same light to God and righteous men. Abraham knew that they were *wicked* and interceded only for the righteous. He knew that God would not regard the righteous as the wicked, and inquired, shall not the judge of all the earth do right? Verse 25. How should it be known that the judge of all the earth judged righteously, unless the standard or rule (law) was known and approved as being in accordance with righteous principles. No one could approve the judgment of God without an acquaintance with his rule of judgment. See Rom. iii, 3-6. Lot, also, regarded them in the same light and reproved them for their *wickedness*. Gen. xix, 7. When Abraham denied his wife, and she was taken by Abimelech, God said he had withheld the king from sinning against him; and Abimelech told Abraham that he had brought on him and on his kingdom a great sin. Chap. xx, 2-7. These passages are sufficient to show that the knowledge of sin was general before the giving of the law to Israel.—All the passages brought to sustain the remaining point are, also, offered as proof on this.

IV. When God renewed the promise to Isaac he said he would perform the oath which he swore unto Abraham, "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws." Gen. xxvi, 5. As God is no respecter of persons, others might have shared the promise with Abraham if they had kept the commandments of God. But this they refused to do, and in consequence, suffered the displeasure of God for their transgressions. Thus the Apostle declares that the cities of the Plains were condemned with an overthrow in consequence of their "unlawful deeds." 2 Pet. ii, 6-8. Thus it is rendered clear that God had a revealed law before the time of the exodus from Egypt.

Was this law the same that was afterwards declared on Mount Sinai? This question is one of the utmost importance, and I shall now endeavor to show from the word of God that it was. Before direct testimony is presented from the book of Genesis to prove that the principles of the ten commandments were known in ancient times, let us examine a few texts from the New Testament, having a bearing on this subject.

Paul, in reasoning to the Romans on the sinful state of the world, and justification through faith in the blood of Christ, said, "The law entered that the offence might abound." Rom. vi, 20. Here sin abounded—but sin is the transgression of the law: therefore the law entered that the transgression of the law might abound. And in what manner? Evidently as is expressed in the parallel passage, [Chap. viii, 13,] that sin by the commandment might become exceeding sinful; as it is said again in Gal. iii, 19, that "it was added because of transgression." To make this clear to every mind, we use this illustration: A child has disobeyed its parent; now to convince the child of disobedience, or to make its sin more manifest, or exceeding sinful, some command of the parent is presented to his mind; and what one? Surely no other than the one transgressed. Would the crime of theft become odious in the sight of any one by having the sixth commandment presented? Or would the blasphemer stand reproved by telling him he should not steal? So, of course, the Israelites were "convinced of the Law as transgressors" when God uttered his law from the Mount, and deposited it with them on tables of stone.—Here were plainly brought to view the principles of love to God and men, to observe which, is the duty, and the whole duty of man, [Matt. vii, 12; xxii, 37-40; Eccl. xii, 13,] but which none have perfectly observed, and all are, therefore, guilty before God. Rom. iii, 9-19, 22, 23.

1. When God spake from Sinai, he first commanded, "Thou shalt have no other gods before me." This command not only forbids the holding of gods in preference to him, but, also, having them before him or in his presence; this would exclude the worship of false gods from all parts of the Universe, all parts being present, or "Naked and opened unto the eyes of him with whom we have to do." In considering this command we can appreciate the remark of the Psalmist, "Thy commandment is exceeding broad." Ps. cxix, 96. As every individual is continually a transgressor who does not love God with all his heart, and has not chosen him as his chief good, every object of his pursuit is an idol preferred to God, whom he has rejected.

When Abraham's servant came to the house of Laban, he said, come in thou blessed of the Lord. Gen. xxiv, 31. Afterwards when Jacob had served his appointed time for his wives and desired to return to his own country, Laban requested him to remain because he had learned by experience that the Lord had blessed him for Jacob's sake. Chap. xxx, 27. Notwithstanding this acknowledgment of the true God, and that blessings proceeded from him, we find that he transgressed the first of God's commands, and had other gods. When Jacob fled from Laban, he pursued him, but God appeared to Laban and warned him not to touch Jacob; yet immediately after God had thus manifested himself to him, he accused Jacob of having stolen his gods. Jacob denied the charge, and said, with whomsoever thou findest thy gods let him not live.

Chap. xxxi, 24, 29, 30, 32. When the two sons of Jacob had slain the Shechemites, he was told to go to Bethel and build an altar unto God who appeared unto him. And Jacob said to his household, and to all that were with him, "put away the strange gods that are among you and be clean—and I will make an altar unto God who answered me in the day of my distress. Chap. xxxv, 1-4. Here it is not only evident that the first commandment was broken, but they understood that they were unclean in the sight of God, and not fit to approach the altar of God, while the strange gods were among them.

2. Idolatry is manifested in various ways, and the gods they worshiped were of various kinds; while some worshiped the sun and the host of heaven, [Deut. iv, 19; xvii, 3,] others made to themselves images "fashioned with a graving tool." Ex. xxxii, 4; Isa. xl, 19, 20. Against this latter practice the second commandment was given: "Thou shalt not make unto thee any graven image—thou shalt not bow down thyself to them nor serve them." The gods that Laban had were of this kind: "And Laban went to shear his sheep, and Rachel had stolen the images that were her father's. Gen. xxxi, 19, 34, 35. The gods, also, that Jacob required his household to put away, were "among them, and in their hands." Chap. xxxv, 1-5.

3. *Thou shalt not take the name of the Lord thy God in vain.* No mention is made of this command or its transgression in the book of Genesis; but when the Lord took the children of Israel from Egypt to bring them into the land of Canaan, he said to them, "after the doings of the land of Canaan whither I bring you shall ye not do;" and in enumerating these doings he said, "neither shalt thou profane the name of thy God." "For all these abominations have the men of the land done which were before you, and the land is defiled."—Lev. xviii, 3, 21, 27. These instructions were delivered to the Israelites within one year from the time that the law was given on Mount Sinai; for working these abominations the inhabitants of the land were defiled, [verse 24,] and the Lord abhorred and destroyed them, in consequence of their wickedness. Lev. xx, 23; Deut. ix, 4, 5; xviii, 12.—If these nations, living in the land of Canaan before the law was given at Sinai, were ignorant of the matter of the third commandment, then profanity was not an abomination in them—certainly not deserving of the punishment they received at the hand of the Lord, for "sin is not imputed when there is no law." Rom. vi, 13.

The fourth commandment we omit for the present, and proceed to examine the other six.

5. *Honor thy father and thy mother.* Ham, the second son of Noah, transgressed this commandment and was cursed in consequence. Gen. ix, 21-25. Here, also, we may apply the rule laid down by the Apostle, [Rom. vi, 13,] as quoted above.

6. *Thou shalt not kill.* Whatever excuses have been framed for others on this ground of ignorance, Cain has been universally considered a murderer. God dealt with him as a transgressor of a known law, and an inspired writer has declared that he was "of the wicked one, and his works were evil." 1 John iii, 13. Lamech transgressed the same command, and judged himself more guilty than Cain. Gen. iv, 8-11; 23, 24. God made known to Noah his disapprobation of this sin. Chap. ix, 5, 6. Beyond this it might be urged that the principle of self-preservation would lead to human enactments, as safe-guards for human life, and that mere regard for such laws, deterred from the commission of this crime; but this reasoning will not hold good in the case of the Hebrew midwives, recorded in Ex. i, 16, 17. Here the command was to kill all the male children; but the midwives would not obey this human law; for "they feared God, and did not as the king of Egypt commanded them." Then they must have known that the law of man was contrary to the law of God:

7. *Thou shalt not commit adultery.* Numerous passages in the book of Genesis show that this was known to be sinful by mankind in general. When Abraham denied his wife and she was taken by the king of Gerar, the Lord snuffed him not to touch her, and Abimelech said he had taken her

in the integrity of his heart and innocency of his hands; and plead that Abraham had told him she was his sister; showing that he knew before that it would have been sinful to have taken another man's wife; and he said to Abraham, "thou hast brought on me and on my kingdom a great sin." Gen. xx, 5-9; xii, 12, 13, 18, 19; xxiv, 1-8, 31. When Judah was made acquainted with the trespass of Tamar in this respect, he said, "bring her forth and let her be burnt." Chap. xxxviii, 24.—In the absence of any revelation on this subject it truly might be regarded as a singular fact that Judah had the same idea of the desert of this crime that the Lord revealed to Moses more than two centuries afterwards. See Lev. xxi, 9. Abimelech, king of Gerar, also, took the wife of Isaac, supposing her to be his sister, and afterwards said to Isaac, "One of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us. Chap. xxvi, 9, 10. Positive testimony is afforded on this point by the case of Joseph.—Refusing to comply with the immodest request of his mistress he said, how then can I do this great wickedness and sin against God. Chap. xxxix, 7-9.

8. *Thou shalt not steal.* By reference to Gen. xxx, 33, it will be seen that Jacob and Laban understood the matter of this commandment. Laban reproved Jacob for stealing his gods. Chap. xxxi, 19, 30. Now Jacob knew not that Rachel had stolen them, and gave sentence that whosoever, the gods were found with should not live. Verse 32; see, also, verse 39. When Joseph's messenger accused his brethren of having stolen his silver cup, they declared their honesty in that they had brought again the money which they had found in their sacks' mouths, and said, "how then should we steal out of our lord's house, silver or gold?"—They made the same decision in this case that their father had made before them, namely: "With whomsoever of thy servants it be found, both let him die and we also will be my lord's bondsmen." Chap. xlii, 4-9.

9. *Thou shalt not bear false witness against thy neighbor.* Nothing positive can be found in the book of Genesis relative to this particular command, but Joseph was wickedly imprisoned, because his mistress bore false-witness against him. Gen. xxxix, 7-20.

10. *Thou shalt not covet.* The transgression of this command is also rather implied than plainly brought to view; but the fact that the transgression of the tenth must precede the violation of the eighth, and that the eighth was known and its violation considered worthy of death, is sufficient evidence on this point for the present, as we intend to offer proof that the whole ten were known and observed before the days of Moses.

[To be continued.]

A WORD FOR THE SABBATH.

CHAPTER I.—TRUTH AND ERROR.

SINCE first in Eden sin an entrance found,
When sad success the Tempter's efforts crowned;
Since first the sunlight saw its hideous birth,
Dark floods of error have swept o'er the earth.
Stern and unceasing has the conflict been,
'Tween light and darkness, 'mong the sons of men;
Many the ways the Prince of death has tried
God's truth to weaken and his name deride;
Many the snares he ne'er has ceased to weave,
Many his doctrines fashioned to deceive,
Many his artful schemes, mankind to win
From ways of holiness to ways of sin;
He then, to crown his fraud, makes them believe,
While drinking error, they the truth receive.
So rooted deep, wide-spread among mankind,
Of creeds discordant, countless hosts we find;
Theories opposed, widely conflicting views,
And men may find whatever they may choose;
But all cannot be truth; all cannot flow
In that straight channel truth alone can show;
All cannot lead men on in light and love,
All cannot guide them to the realms above,
So must we closely search if we would know
Where lies the truth, where poisonous errors grow;
With closest scrutiny each form must scan,
Lest they conceal the Tempter's artful plan.

O sacred Truth! dark was for thee the hour,
When man first bowed to the Deceiver's power;
When sin first came, thy gilded page to mar,
And on thy precepts wage unholy war;
To pour rank poison in thy purest streams,
To shut men's vision to thy brightest beams,
To make apostates of our fallen race,
And drive thee, slighted, from thy rightful place;
Yet art thou not cast down; thy lovely form
Has rede triumphant over every storm;
Sin has not undermined thy structure, fair,
Though it has turned mankind from worship there;
Firm thou hast ever stood, and e'er shall stand,
Guarded by Heaven, upheld by God's own hand;
Still dost thou shed, fair as the morning light,
Thy holy radiance o'er earth's moral night;
Still does thy form, majestic, lead the way,
And point us onward to eternal day;
Yet still do men, heedless thy beaming rays,
Grope their blind way thro' error's devious maze.

O, Error! hideous, dark, unholy thing,
With thousand snaky heads and poisonous sting!
How hast thou mark'd, breathing unhallow'd breath,
A thousand crooked ways that lead to death;
How hast thou trailed thy serpent length along,
And wound insidious 'mong the heedless throng;
How hast thou spread o'er earth a moral blight,
And warred with truth and holiness and right.
Unsignally monster! hide thy hideous head
In realms that thou hast peopled with the dead.
Soon shall thy rule and empire be o'erthrown,
Thy Father, Satan, shall receive his own.

'Mong all the mighty truths that God has given,
To fit mankind to share a home in heaven,
One fair, illustrious stands, and e'er has stood,
Since God first made the world and called it good.
One mighty truth and to our purpose quite
To show how error dims men's mental sight.
'Tis thus expressed in plainest, simplest terms,
As He in wisdom's sacred truth affirms:
Six days for man's own work, did Heaven accord,
The seventh is the Sabbath of the Lord.
The seventh day God sanctified and blest,
And set apart, for man, a day of rest.
That day is binding on his creatures still;
And all must keep it who would do his will.
Since, then, the mass of all the sons of men
Observe a day God did not give us then,
A day of rest—however they may view it,
We question now the right by which they do it:
The right by which they boldly set aside
The only day that God e'er sanctified;
Then strive to place upon the vacant throne,
Another day he ne'er has called his own.
One point, alone, we claim, and justly too,
Which we contend no one can prove untrue;
'Tis this: that since God first the Sabbath made,
He has not placed another in its stead.
Though men may search, no record will they find,
Where he has changed the day to suit mankind;
No record that he ever took away
The blessing which he gave the seventh day;
And surely none in any age or clime,
Where he has blessed aught else as holy time;
Therefore, we say, according to God's will,
What was the Sabbath then, is Sabbath still;
Firm is the pillar set, we cannot move it,
The world say it is changed, and they must prove it.
And this to do, and set the thing at rest,
Many have sought the field and done their best;
To prove this point, many have sternly fought,
And most absurd the arguments they've brought.
But, bad, for the assertions which they make,
Scarce any two the same position take;
And so they find, at last, unlucky elves,
The heft of battle is among themselves.
Here only they agree: to prove, somehow,
The seventh day is not the Sabbath now;
And to this end their arguments employ
Which do each other totally destroy.

Like some fair monument, with towering form,
The Sabbath stands, unmoved amid the storm;
While round it fierce the noisy rabble crowd,
With tumult wild, and imprecations, loud;
Their missiles at it hurl with venom'd spite,

To mar its beauty and obscure its light;
And more confusion, is their proper label,
Than ever rose around the tower of Babel.
'Mid all this jargon of conflicting powers,
'Mid all the darkness which around them lowers,
One shining lamp we have our feet to guide,
One rule, alone, by which we can abide;
One only standard: God's unerring Word,
To show how human creeds with truth accord.
This is the cleaver, keen, which, without ruth,
Will trim all theories till they fit the truth.
With this alone we hence propose to test
These various views, and see on what they rest;
To mark how with God's Word they will compare,
And whether truth or error lingers there.
Hence if the First-day theory, which would make
Sunday the place of God's true Sabbath take,
Baseless, decayed and rotten shall be found,
Then straightaway we shall hew it to the ground.
If the no-Sabbath views, which some pretend
Are views correct and no one can amend,
Shall prove but empty chaff and brittle hay,
One breath of truth shall blow them all away.
In short, if all the views that e'er arose,
God's holy Sabbath sternly to oppose,
Shall all be found, though fair outsiders they wear,
To be mere puff-balls filled with empty air,
Or morsels which the Foe of truth has fixed
With error and corruption duly mixed,
All sugared o'er with nicest care refined
To suit the vicious palate of mankind,
From this fixed purpose 'tis not ours to swerve,
To treat them plainly as they best deserve.
It is not ours, who battle for the right,
To cringe when old Tradition heaves in sight,
Nor from truth's bold position basely shrink,
Because with us all people do not think.
This is our aim, whoever the question moots
To pluck up error by its lowest roots
From its strong snare some wandering feet to save,
And dig Tradition's everlasting grave.

LETTER TO EVERYBODY.

BY AN ENGLISH AUTHOR.

MY DEAR FRIENDS:—I have a few things to tell you. They concern all of you. There is not a person living who has not the deepest interest in them. Whoever you are, rich or poor, young or old, learned or ignorant, you have more concern in these things than in anything you can think of besides. "Surely I come quickly." Rev. xii, 20. Jesus Christ speaks these words, and he speaks them to all. Jesus Christ, who tells you he is "the Son of God," one with the Father, [John ix, 35-37; x, 30-38. Heb. ii, 10-18; iv, 15,] who "took on him the seed of Abraham," our nature, and upheld it sinless: Jesus Christ, who died for sinners, for a world of sinners, and who now offers life and mercy to that world, says, "SURELY I COME QUICKLY. Now what will Christ come again to this earth to do? He will come to reign with his saints, and to destroy his enemies." 2 Thess. i, 7-10; Rev. xix, 11; xx, 6. But who are his enemies? He tells you himself. Those who "will not have him to reign over them." Luke xix, 27. You say you have not used this language. Perhaps not; but do not actions speak louder than words? Christ says, "Ye are my friends, if ye do whatsoever I command you." Now, if these are his friends, his enemies must be those who do not do what he commands them. Taking these words for your guide, are you ready to meet your Judge? Those that will be saved are described as those that LOVE HIS APPEARING: [2 Tim. ix, 8:] those who look for him, and desire him to come. Do you wish Christ to come? Do you love him? If you do, you will wish him to come, and you will be often thinking about his coming; but the wicked, those who do not love Christ, cannot wish him to come, because he will come to destroy them.

My friends, do you know how near you may be to the "END OF ALL THINGS?" Do you know that these days in which you live, are called in the Bible, the "last days?" All the signs of the times prove this. Wickedness abounds and increases on every side, and the Bible tells you it shall be so in the "perilous times of the last days." 2 Tim. iii.

The increase of scoffers, and the general unbelief of the near approach of Christ's second coming, is another sign of the times. Perhaps you are thinking, now, in your hearts, that it is not likely that Christ should come while you live, and that you see no sign of his return. Do you not know then, that it is said in Scripture, [2 Pet. iii, 3, 4,] that "there shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming?"—just what you are thinking and saying. When the flood came in the days of Noah, [Gen. vi, vii,] the men of that day would not believe God's warning, by the preaching of Noah. They saw no sign of a flood. They thought that it was not likely that it should come and drown them. It was a new thing; it had never happened before. They chose to take their own opinion instead of God's message and warning.—They counted Noah a madman, and laughed at him, and scorned him, and thought they were the wise men, and he the fool. But what was the end? "The flood came and destroyed them all," while Noah and his family were safe in the ark.—O, you who are thinking and acting like the men before the flood, be warned in time. What is the difference between you and them? There is no difference. They would not believe till the flood came, and therefore they perished. If you refuse to believe Christ's coming till you see him, you must perish, for then your doom will be sealed forever. See what use our Lord himself makes of this history of the flood. Matt. xxiv, 38, 39. He says, "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the SON OF MAN BE." You who think you have no concern with unfulfilled prophecy, with things foretold, but not yet come to pass, look at this example. The flood was prophesied of, was foretold. It was before the prophecy was fulfilled that mercy was offered. In the same way, Christ's second coming is foretold. It is before the prophecy is fulfilled that pardon is offered. * * *

Are you angry because these things are plainly set before you, and pressed upon your notice—because you are told that they are things of the greatest consequence to you, though you choose to think they do not signify? Why do you think so? You are asleep—you are all asleep. Are you angry because your sleep is disturbed? If your house were on fire, should you be angry if your neighbor awoke you, and told you of it? O no! you say directly. If my neighbor saw my house on fire, he ought to awake me, and try to make me believe it. You can understand this. But, my dear friends, it is to snatch you, by God's grace, from worse flames, that I desire most affectionately, most earnestly, to warn you, and to show you how near you may be to that awful time, "the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. iii, 12. Do not, like the people of Sodom and Gomorrah, mock at the Lord's message to you, as they did at righteous Lot. Be not angry with those whose best joy it would be that you should be saved from destruction. O, you care not for these things. You heed them not. You go on eating and drinking, buying and selling, planting and building, as they did of old, and foolishly think that you are getting rid of what is unwelcome news to you, if you can forget it, or resolve not to believe it. They of Sodom and Gomorrah did the same, but were they safe? What happened? "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." And mark—this is the example Christ takes to show us how it shall be at his coming. "Even thus," he says, as it was in the days of Lot, "even thus shall it be in the day when the Son of man is revealed." Luke xvii, 28-30. Shall it be thus with you in that day? God forbid! "Turn ye from your evil ways. Why will ye die?"

There are many other signs of these our times, which do indeed loudly and plainly declare, that the "coming of the Lord draweth nigh." Only two more will be mentioned here, because to explain

them all would make this address too long, and because many books showing these signs have been written. The cry has already gone forth, "Behold the Bridegroom cometh." *O go ye out to meet him.* Take heed to these all-important truths, for they do most nearly concern all of you. * * *

The last sign which is intended to notice here, is this: We are told that the Gospel shall be preached for a witness to all nations, and then shall the end be. Matt. xxiv, 14. Now in the last thirty years the Gospel has been sent into almost every part of the world. It was to be preached for a witness, because God had a people, a "little flock," to gather out of the nations. Then will "the kingdoms of this world become the kingdoms of our Lord and of his Christ." Rev. xi, 15. Then "shall the earth be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi, 9. Then will be literally and completely fulfilled all the glorious promises concerning Christ's happy kingdom on earth, his millennial reign of blessedness.—Then will Christ raise his dead saints to live and reign with him, and this is that glorious first resurrection so often mentioned in Scripture. Matt. xx, 4-6; 1 Cor. xv, 23, 51-54; Luke xx, 35, 36; Phil. iii, 11; 1 Thess. iv, 14-16.

My dear Christian friends,—for I speak now to those who love Jesus, to those to whom he is precious—are these the things you think of with indifference? Are these the things you refuse to look into, to examine? Surely you cannot have considered their immense importance. They are not speculations, not the opinions of man. The mighty events that have been spoken of, may be hanging over your heads. There is no time to lose. If we are not "watching and waiting for our Lord," looking for his coming with longing expectation, "loving his appearing," we have no right to conclude that we are the friends of Christ.

And now, what practical effect should these truths have upon each of us? How should our belief of them be shown in our lives? Surely such a belief must raise us above the world; "for the fashion of this world passeth away." Shall we be "careful and troubled" about earthly things, when we know not how soon care and sorrow will be at an end forever? And, dear brethren, "seeing that ye look for such things," how diligent, how zealous should you be in the cause of Christ. "The time is short." Tell it to all around you. Tell sinners of their danger out of Christ. Warn the infidel, the unbelieving despiser of God's word, of his awful state. Ask him what his unbelief and scoffing have ever done for him; what such a course ever can do for him, but make him miserable here and hereafter? He has everything to lose if Christianity be true, while the Christian has everything to gain; but if the infidel could prove that he is right, he would gain nothing, while the Christian would lose nothing by his belief, and would only be on the same footing with the infidel. But he cannot prove the Bible to be false. He knows in his heart he cannot. His conscience tells him it is true. His fears tell him it is true. Wicked men have always been found, who have tried to prove that the Bible was not true, but they have never been able to do it. Why do they wish to do this? Because they love sin, and God has declared that he will punish the unrepenting sinner with eternal death. When they are deprived forever of space for repentance, what will they think of their mad folly then? Plead with these sinners against their own souls now while there is time. "Now is the accepted time, now is the day of salvation." Christians, keep not silence while your Lord is dishonored, and souls are perishing. Warn those who deny the divinity of the only Saviour, that they must perish everlastingly if they go on rejecting him, for it is fearful and blasphemous to reject him. * * *

O! you, who do expect and long for the coming kingdom of your Lord, be instant in season and out of season. Tell others of its approach.—Talk of its blessedness and joy. Say to the afflicted, to the poor, to the sorrowful, "Lift up your heads, for your redemption draweth nigh." If you are Christ's, if he is all your hope, and all your desire; if all you meet is mercy now, and all will be glory

soon. Nothing can happen to you now that your Father does not send; for while he "rules the world, you know that world is yours," because you are his, and he is choosing for you every moment just that which is best for you. Think of this when you are growing weary or impatient of pain or suffering of mind or body. Think that your strength cannot fail, because Christ your head cannot fail. His strength is yours, and is promised to you to supply all your need. Your union with him by faith makes all things sure to you. "Because he lives, you shall live also." Speak thus to the suffering and sorrowing disciples of their absent but returning Lord, ye who know and live upon these soul-supporting truths. And let the desponding, doubting followers of the Lamb take courage. My dear brethren, I know not your particular circumstances and cases; but I do know that there is a remedy, an all-healing, balm and medicine for each of you. I do know that it is impossible you can be out of the reach of this. "The blood of Jesus Christ cleanseth from ALL SIN."—You know and feel that you cannot save yourselves—well then, Jesus "came to seek and to save that which was lost;" to save you. "Whosoever will, let him take of the water of life freely." There is no condition, no exclusion—no further condemnation, for Christ has paid your debt. His is a finished work, and you are "COMPLETE IN HIM."—Doubt no longer. Do not dishonor the riches of his grace, the fullness of his ready love, by unbelieving fears. If you love Jesus, or desire to love him, it is because he first loved you. "He will never leave you nor forsake you." * * *

My dear friends, who do not yet see the value of Christ, and the worth of your souls, suffer the word of affectionate exhortation from one who anxiously seeks your welfare, and sincerely desires to serve you. You have been told of the second coming of Jesus Christ. O! remember, that all who have heard the Gospel, will be punished at his coming with everlasting destruction, unless they belong to his flock now. Now he waits to be gracious. He will save you now if you are willing to be saved. He offers you a free and full salvation, a free pardon for all your sins, "without money and without price;" and "him that cometh he will in no wise cast out." It is an everlasting salvation. When such a salvation, such mercy, is offered to you, will you refuse it? Will you run upon your own destruction, and go on mad in your sins, with God's curse upon you, refusing Christ, rejecting the only way of salvation, till it is too late? Well, then, mercy cannot save you, cannot reach you; for "there is no other name under heaven given among men, whereby they must be saved, but only the name of our Lord Jesus Christ.—It may very soon be too late to cry for mercy. O! look to yourselves. You cannot be going the wrong road and the right one at the same moment. You cannot be going to hell and heaven at the same time. You must be in the way to one or the other, now, at this moment; and will not you be at the pains to ask which way you are going? Suppose you were taking a journey. If there were two roads, and one of these roads would lead you to the place where you wanted to go, while the other road led to a different place, what should you do? Should you not ask which was your way? Now, my dear readers, in your journey through time to eternity, you meet with two roads—the broad and narrow way, the way of everlasting life, and the way of everlasting death.—Jesus Christ says, I am the way. John xiv, 6. If he is not the way by which you go to God—if he is not your only hope and trust, "the chief among ten thousand," to you, the one "altogether lovely," your all in all—if instead of this you think little of Christ, if you are thinking of going to heaven by your own works, and doings, and deservings, then I must tell you that God says, you cannot reach heaven. Jesus is the way, and there is no other way. Now, we have supposed you were on a journey, and that you were asking your way.—If you choose to go the wrong way, you know you could not reach the place you were going to. And if you choose to walk in the "broad road that leads to destruction" if you will persist in taking

the way to hell, you are just as sure that you can never be in heaven, as if you were going to one town, and took the road to another. You might walk very fast, and you might go a great distance; but all this would only lead you farther out of your way, and you would have to turn back again at last. And so you may try hard all your lives to serve God and Mammon at the same time. You may strive never so much to keep up "a form of godliness, while you are denying the power thereof;" and you may go a great way in this, and be more religious, as you think, than your neighbors; but if the world has your hearts, if your affections are set on things on the earth, it is plain your treasure is on earth; "for where your treasure is, there will your heart be also." What a man likes best, what he loves most, he will think most about.—Just think what you like best. You may know by this whether you are deceiving yourselves, whether you are in the broad or narrow way in the right road or the wrong. And you know that if you go on ever so long in the wrong road, you are only going farther out of your way, and you must turn back or be lost forever! O, fly to Christ, that your sins may be blotted out by his blood and your hearts changed by his Spirit to hate sin, and to love holiness; and you "shall never perish," but have everlasting life, and glory, and happiness in his kingdom.

You have been told that the time may be very near when Christ will come again in person, to set up this glorious kingdom, and what will be the consequences of that coming. If you never heard these things before, you have heard them now.—Remember that you will have to give an account for the use you have made of what you have been told now. But if you would desire to be found ready, do not forget that in your own strength you can do nothing. You must be united to Christ, the living vine, if you would bear fruit to his glory. See John xv. Your own righteousness will not save you. You are sinners, sinners without help and without hope in yourselves. But you do not know this, unless God, by his Spirit, has shown you your sin, because you are by nature proud, and blind, and ignorant of God's holiness, and you know not what wickedness is in your hearts. A man must know that he is sick before he will go to a physician to cure him, and you must know that you are sinful and helpless before you will go to Christ, the good Physician, to cure you. My dear fellow-sinners, ask the God of love to show you the evil of your hearts, for Christ's sake; to teach you to prize, above all things, the good news, that Christ Jesus came into the world to save sinners, the chief of sinners, [1 Tim. i, 15.] and then you will learn to look forward with grateful joy, and with earnest desire, to his coming again "the second time, without sin, unto salvation;" for he will so come "to those that look for him." Heb. ix, 28. Believe in Him, then, and be saved.

Many parents, perhaps, will read this Address. Think, my dear friends, what is best worth having for yourselves and for your children,—a little earthly gain and treasure, that you can keep but for a few days or a few years, or the true riches, the one thing needful, even everlasting life and glory, through the blood and righteousness of Jesus Christ. Surely, you should chiefly desire that your children be instructed in heavenly things.—You should, above all things, desire and pray that God's blessing may rest upon them, and that they may be made, through his grace, "wise unto salvation, through faith that is in Christ Jesus."

Do I speak to poor parents? Is the opportunity—are the means given you of having your children taught? Will you throw away this opportunity by making no use of it? Can you tell how long it may please God to grant you, either this or any other blessing? Some—but it is hoped not many of you—seem to care very little whether your children grow up ignorant and wicked or not. What can be said to such persons? If they go on in this way, they are going on in the broad road that leads to destruction, and they are doing what they can to make their children take the same road too. What an awful thought! But some of you like very well that your children should be

scholars, because you think they will make their way in the world better; but then, this is all you think about. Now, if you think that this world is all that signifies, or if you think it is the great matter that concerns you; if you think that you would be happy if you could better yourselves, as you say, and get a little more money than you have now, or a little more than your neighbors; if you think that this striving for gain is the best thing you can do for your children and yourselves, I want to show you, by God's help, before it is too late, that you are mistaken—dreadfully and dangerously mistaken—and if you do still set your hearts on this world instead of on the next, I must tell you that you will fare no better than the wicked persons just spoken of; for you are in the wrong road too. O, it is sad to see you toiling so hard only for "the meat that perisheth," which in a short time, perhaps in a very short time, can do you no good, while you are neglecting to labor for that meat which endureth unto everlasting life, which the Son of man, Jesus, the bread of life, will give unto you! John vi, 27-58. * * *

Rich and poor—for you are all equally concerned—as you would desire to escape that dreadful sentence, "depart, ye cursed, into everlasting fire"—as you would wish to escape eternal misery, and to enter into eternal life and happiness, pray, and teach your children to pray, that you and they may be alike taught of God, and born again of his Spirit, that you may all love that Saviour who loved you, and died for you, who rose again, and went to heaven to intercede for all his own, and who will come again to live and reign with all his children forever.—*Second Advent Library, No. X.*

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, OCT. 18, 1853.

EASTERN TOUR.

OUR Meeting at Boston, Sept. 17th and 18th, was small, as but few of the friends of the Sabbath came in from abroad. We had decided that several small conferences would accomplish more good, with much less expense, than one large one; we therefore appointed three in Massachusetts, and one at Washington, N. H.

We were indeed glad to meet with old, tried friends, who were among the first in the Sabbath cause with Advent believers, also several who have embraced the Sabbath the past year. Our meeting on the Sabbath was one of labor. It was a season of solemn searching of heart. On First-day the word was spoken to those present with as much freedom as could be expected.

For two years past the cause has advanced but little in the vicinity of Boston. Two years since it seemed evident that the hand of the Lord was stretched out in mercy to gather many souls in the vicinity of Boston. Quite a number embraced the Sabbath. But about that time, injudicious movements of some who visited them, whom the Lord never sent, caused confusion and trials among them, from which they have never recovered. We have no doubt but that if all the professed friends of the present truth had moved in gospel order, and kept at the feet of Jesus, the number of Sabbath-keepers would have been greatly increased, and now they would have a public place for meeting, where hundreds could assemble to hear the word of life. We know that it is the will of Heaven that this cause should prosper; but God will not, in our opinion, suffer it to advance any faster than it moves in gospel order.

There are two evils which are very painful to the informed Christian. One, in some who think it their duty to deal very plainly, is a rough, censorious spirit, which drives people away from the truth. The other is a smooth, flattering tongue, which leads to pride, self-righteousness and to hell. O God help thy people to plainly speak the truth in love; to weep over those who err from the truth, and with faithfulness point out their wretched condition.

The present state of things in Boston and vicinity

is much better than it has been. The brethren seemed much encouraged, and we are sure that if a persevering, judicious course is taken, the cause may advance there as well as in other portions of the field. We had the pleasure of stopping several days with Bro. Otis Nichols and family, of Dorchester, whose house has for several years been our home when we have been in the vicinity. May God bless them, and other dear friends, for their continued labors of love to us.

JAMES WHITE.

Gorham, Me., Oct. 6th, 1853.

Note of warning:

"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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. xiv, 9, 10.

When God created the heaven and the earth, he blessed and sanctified the seventh day, and made the Sabbath or Rest-day for man; and he gave it as a sign, mark or token, that we might know that he is the Lord our God, the Creator of the heaven and the earth. "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. It is a sign between me and the children of Israel [all true Israelites] for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. xxxi, 13, 17. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. xx, 12, 20.

Now if the observance of the seventh, and last day of the week, "according to the commandment," [Ex. xx, 10; Luke xxiii, 56.] is a sign or mark of the true knowledge of God, then where the seventh day of the week is not regarded as the Sabbath of the Lord, the people have not the sign of the true knowledge of God in that place. But if the people of any city or place keep the first day of the week as the Sabbath, (which God never commanded, but which the beast did command, Dan. vii, 25,) then the people of such city or place have the sign or mark of the beast, and not the true sign or mark of the Creator, which God has given.

The Holy Spirit, by the prophets, has given the governments of this world the name of beasts. Dan. vii, 17. These four beasts in Dan. vii, answer to the four universal monarchies, namely, Babylonian, Persian, Grecian, and Roman kingdoms. As a mark of one horn of this last Roman beast, he would "speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." Dan. vii, 25. We know that the word "Sabbath" in the New Testament, means, the seventh and last day of the week; and that the word "Sabbath," now is understood to mean the first day of the week—something entirely different from anything seen in the Old or New Testament. This shows that the time and law of the Sabbath have been changed since the New Testament was written. And we know from history, and from what we have seen of this present Roman beast, that this is the beast marked out by the Holy Spirit, which would think to change the time of the Sabbath, from the seventh to the first day of the week, the Pagan Sunday.—This same Roman beast is brought to view in Rev. xiii, 1, as Rome Papal, receiving power from Rome Pagan. And they worshiped the dragon which gave power unto the beast. They still kept up Pagan rites and ceremonies, and honored Paganism after Constantine established Christianity by law. "And they worshiped the beast,"—that is Papacy. But as this Papal, persecuting beast is so fully described in Scripture and history, I will pass to notice

THE TWO HORNED BEAST.

"And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon." Rev. xiii, 11.

As there are no crowns on the head or horns of this beast like the heads and horns in other countries, it will be seen that the description answers to the government of the United States. This two-horned government, though lamb-like, can speak with as much authority as a Pagan or kingly government, with crowns upon its heads, or on its horns. "And he exerciseth all the power of the first beast [Papal Rome] before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound [given to Papacy by Buonaparte] was healed." Verse 12.

It is worthy of note here, that this two-horned beast requires only one kind of worship; and that is not self-worship; neither the worship of the true God; but only the worship of the first beast before this, namely, Papal Rome. And, first, "the earth" in the United States is by the Sunday laws of the several states, made to rest, not tilled or sown on what is called, Sunday, in obedience to the Sunday laws of the emperors and Popes of Rome. Thus the earth is made to worship the first beast. Second, "them which dwell therein, to worship the first beast."—Thus by the Sunday laws of the several States, the people are required to honor, respect and worship the emperors and Popes of Rome, in keeping their Sunday laws. This is a plain fact, and you cannot safely deny it! Jesus Christ is Lord of the seventh-day Sabbath, which he says was made for man. But these several beasts are lord of the First-day sabbath—even to the stopping of the people's mails. Some pretend to worship Christ by keeping this Roman sabbath, falsely supposing that he is pleased with such worship. But he says, "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. xv, 9. For laying aside the commandments of God, ye hold the tradition of men.

This two-horned beast would have power to do miracles, and deceive them that dwell on the earth, "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. xiii, 14.—That is, the people of this country who are continually saying, Let there be an image to the Roman beast. Let there be such a religious establishment in this country as there is in Rome, where the Pope and priests rule the consciences of men, and make all people bow down to their favorite creed. Say they, Let there be laws to compel men to keep Sunday. Let there be an image to the Roman beast. Let there be law religion in the United States. * * *

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. xiii, 16. As the seventh-day Sabbath is a sign or mark of the true and living God, so the first-day Sabbath is a sign or mark of the beast, which Daniel the prophet said would think to change times and laws. Indeed it is the most distinguished and universal sign of Popery—the most prominent mark that can be seen. This mark is received in the forehead as the most prominent religious impression of the mind, that the first day of the week is the Sabbath instead of the seventh day, which God appointed. * * *

Therefore, hear! ye nations, and understand all ye people! Let the earth hear, and all that dwell upon it. "And the third angel followed them, saying, with a loud voice, if any man [whether Catholic, Protestant, or any other 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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the

mark of his name. *Here* is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 9-12. Not a part of the ten commandments of God, and a part of the commandments of men, but the *commandments of God* and the *faith of Jesus*. *Here* is the remnant which keep the commandments of God and have the testimony of Jesus Christ. Rev. xii, 17. "*Here* are those that delight in the law of God after the inward man." *Here* are they that call the seventh-day Sabbath a delight—the holy of the Lord, honorable.—*Here* are they that would be cast out of what are called the nominal Churches for teaching the very words of the fourth commandment of God, namely, that "the seventh day is the Sabbath of the Lord thy God!" *Here* may be seen, too, "the repairers of the breach," (in the law of God,) "the restorers of paths to dwell in." Isa. lviii, 12, 13.

Now the Creator of the heaven and the earth calls attention to his law. Once the earth did shake when he first called attention to it, "when the voice of the trumpet sounded long, and waxed louder and louder." Ex. xix, 19. "Whose voice then shook the earth: but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." Heb. xii, 26. Now his words are, "bind up the testimony, seal [or confirm] the law among my disciples."—"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter. . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them;" [Isa. viii, 19, 20;] when the living are seeking "to the dead" to find out matters and things. Why? Because "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. xxiv, 5.

Therefore, dear reader, if thou wilt enter into life keep the commandments. Matt. xix, 20. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. Blessed are they that get the victory over the beast, and over his image, and over his mark, and over the number of his name. Rev. xv, 2.

B. CLARK.

Alden, Erie Co., Oct., 1853.

Importance of Obedience.

BY S. T. BELDEN.

[Continued.]

THE disobedience of Saul in sparing the best of the sheep and oxen and the lambs when he was told to utterly destroy them, was not a trifling thing. How sadly did he corrupt his way in his attempt to correct the words spoken by the Lord God of Israel.—I say he thought to correct this precept. Let us look at it and see if it does not cast this impression upon the mind. The Lord told him to slay utterly all that belonged to Amalek; but Saul thought it much better to save the best of the spoil to sacrifice unto the Lord. Would he have done thus, if he had not thought it an improvement on the commandment? When feeble man gets wiser (in his own eyes) than God, it is time for him to have a fall.

The conduct of Saul there met the disapprobation of God in a manner which should not soon be forgotten. The consequence was, that Saul was rejected from being king. Although he confessed his sin, it was not till after he knew he was rejected, and Samuel could no more worship with him as he had formerly. How true it is that the Great God cannot look upon sin with the least allowance. We may learn from this, what a care the Lord has for his word.—His works agree with his testimony, viz: "He hath magnified his word above all his name." I cannot pass from this part of the subject without noticing the bearing that it has upon people in our day.—The Apostle says, "What things were written aforetime were written for our learning."

Let us see then if we can learn anything from it.—Perhaps we may better understand the force of it by illustrating it by the laws and by-laws of our land.

In the government of these United States, there has to be certain fundamental principles by which to hold and govern them. There are also lesser laws attached, or formed, varying somewhat according to the circumstances under which the people live, called by-laws, and are limited, and subject to changes. But the constitution cannot be changed. The violation of these lesser laws, is in some cases passed over, and others are fully punished; but what will be done with the man who disregards the constitution? He will be of no esteem, and have no part with the honorable ones in government. So we will say with respect to the violation of any one of the fundamental principles of the Bible. He, according to the testimony of our Saviour, will be of no esteem in the reign of heaven. Matt. v, 19, Campbell's translation. Why is it that he has no part there? Because he has broken the laws, thus disregarding the government of Heaven.

As I was noticing the strictness with which the transgression, even of the by-laws, was marked in the days of Saul, I would inquire, What less may we expect if we are found in transgression of the fundamental principles, which are the foundation of all others, throughout all ages and dispensations; and are subject to no change—being a perfect standard of right—coming directly from the true and living God, and are to judge us at the last day. Will not such persons be weighed in the balance, and found wanting? Dan. v, 27. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii, 10.

Now we will see if people do not act worse, and more dishonest with the fourth commandment, which is one of the lively oracles, [Acts vii, 38.] than Saul did in the matter above mentioned, which might be considered, perhaps, as one of the lesser laws.

God says, "*Remember the Sabbath day to keep it holy*. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

But the people say it is just as well to keep the first day of the week if we only keep it unto the Lord, or as it ought to be kept. They would have us believe that we keep the fourth commandment by resting upon the first day of the week, instead of the seventh. If our object is only right, it is no matter if we do not keep the exact day. How much do such differ with Saul in the plea he offered for disobeying the commandment of God? Not a whit. But their sin is worse, inasmuch as the fourth commandment is based on the example of the Creator of heaven and earth; and because it is one of the great precepts of the law which cannot be destroyed, but may be either kept or desecrated every week.

I wish here to notice the reason assigned why Saul should obey God, in this particular, so exactly, and the consequence of his disobeying.

"Thus saith the Lord of host, I remember that which Amalek did to Israel when he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek and utterly destroy all that they have, and spare them not." 1 Sam. xv, 2, 3. And because Saul did not execute his commandment, Samuel says to him, "the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thou. And also the Strength of Israel will not lie nor repent; for he is not a man that he should repent. And Samuel came no more to see Saul until the day of his death; nevertheless Samuel mourned for Saul; and the Lord repented that he had made Saul king over Israel."—Verses 28, 29, 35. David was immediately "anointed in the midst of his brethren; and the Spirit of the Lord came upon him from that day forward. But the Spirit of the Lord departed from Saul, and an evil

Spirit from the Lord troubled him." Chap. xvi, 13, 14. This is a strikingly solemn account. I have dwelt upon it more than I intended, but as it shows the importance of obedience—the danger of trifling with God's commandment which is so common in our day, it may not be uninteresting or unprofitable to any of us.

I wish now to notice the reason assigned, why the Sabbath should be kept, and the blessing promised to those who keep it according to the precept, with some of the inconsistencies of supposing that the law is abolished.

The reason is this: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; therefore he blessed and hallowed it.

The fourth commandment, requiring the observance of the seventh day of the week for the Sabbath of the Lord our God is plain. It was given at Creation and it is not in the power of man to show from the scripture that the blessing of its Author has ever been taken from that particular day since it was first instituted. The fact that he owned it for his Sabbath [Rest-day] when giving the law from Sinai, is evidence that the divine blessing had not been taken from it prior to this, as every honest man will admit. What language could be used to give this idea more distinctly, that he still claimed the seventh day as his holy day, than is implied in the fourth commandment. But the expression, "*Remember the seventh day*," and the reason assigned for their remembering it being because He had rested upon that day, is sufficient for any candid person to see where it was given, and that it was made for man to observe in memory of his Creator. It might, if possible be considered as doubly binding upon Israel inasmuch as God had wrought such mighty signs for their deliverance from Egyptian bondage. He brought them out and led them in the wilderness for that very purpose—that he might know what was in their heart, whether they would keep his commandments or no. Deut. viii, 3. Is not this the correct understanding of the expression used in Chap. v, 15, at which so many are willing to catch, and claim as evidence that the Sabbath was there instituted for the Jews only.—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." All that any one can make out of this text, to do their best, does not prove that the Sabbath was there instituted; for the institution of it is founded upon a different reason, and for a memorial of a different event. What consistency is there in supposing that the Sabbath was instituted at Mount Sinai—two months after they were delivered from Egypt, to commemorate that event, when the Lord gave them a fit memorial to commemorate that event right in the time of it, and commanded that it should be kept by them, annually. It does not fit at all, and it is not so.

The fact that the Lord pronounces upon his people blessings if they would keep his Sabbath, is, in itself evidence that the day is still holy. He never tells people to keep a commandment, unless there is a commandment to keep. It would be folly for him to tell his people to keep anything sacred to his memory, when there was nothing to keep. If the blessing and sanctification which God put upon the Sabbath at Creation has passed from it, it is useless to talk of keeping it holy.

But let us see if he has not pronounced a blessing upon his people if they keep the Sabbath, at a time when his salvation is near to be revealed. Isa. lvi, 1, 2; lviii, 13, 14. Those who really love the Sabbath, can read their experience, or experience the fulfillment of these precious promises. They often feel that their souls are like watered gardens, and like a spring whose waters fail not. And they can rest confidently upon the promise that is yet to be fulfilled. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 12.

In erecting a structure, the first business of a wise man is to lay a good foundation; then he can safely build upon it. But says one, we will take away the foundation as soon as the building is raised, and it won't effect the building any; the building is just as good as it was when it stood on the foundation.

According to the testimony of our Saviour, there is a foundation on which the Bible rests. "On these two commandments hang all the law and the prophets." Matt. xxii, 40.

A person who thinks that these commandments are all abolished and the promises with what the prophets have written are all sure and not effected, is just as consistent as the man who should think his house would stand without a foundation. The ten commandments are all inseparably connected with these two; and if they are abolished we may as well throw away our Bible first as last, and base our hopes for immortality and eternal life on "fancy's flash and reason's ray;" for we have nothing better. If it is so it is a pity that those who profess Christianity have not found it out before, and not been these eighteen hundred years fighting as one beating the air.

"If the foundations be destroyed what shall the righteous do?" Ps. xi, 3.

(To be continued.)

COMMUNICATIONS.

From Bro. Frisbie.

DEAR BRO. WHITE:—I have been traveling and preaching most of the time since I was at Rochester. I have made two tours as far West as Grand Rapids City. The message is firmly rising in Michigan, as far as labor has been bestowed. The way is opening in almost every direction to spread the *present truth*.

My first trip West was not very encouraging; our experience being so short, and having to meet some little trials thrown upon us, which did not belong to us.

I left home Sept. 1st, on my second tour, and heard Bro. Loughborough preach at Bro. Pierce's in the evening. My heart was cheered to see him, and Bro. Cornell, and hear them tell of the prosperity of the cause West.

Next day we went to Bro. Currie's, at Delhi, and had a very pleasant visit with them. We left them somewhat unsettled, but praying the Lord to help them in the more thorough study of the whole truth; for the *truth* we have. One family there decided on the Sabbath of the Lord as being the Christian's Rest-day.

We went from there to Lansing, and stopped with Bro. Olcott's family, whom we hope will keep the Sabbath. They take the *Review*, and are partially convinced of the truth.

The next place we held meetings was at North Plains, where we found the brethren holding on to the truth. After preaching upon the law, on Sabbath evening, a Congregational preacher rose up gravely, and said that the next time he came there to preach, he would give them the Christian Sabbath. I gave them to understand that the so-called Christian Sabbath was nothing more nor less than the Roman Catholic Sunday. I find that the Devil has got out his agents every where to counteract the government of God, in destroying his law.

At Vergennes we had a very good meeting. The brethren and sisters there appear to be trying to learn the way of the Lord more perfectly. Bro. and Sr. Kinney became established in the keeping of the Seventh-day Sabbath. We met with some of Satan's agents who undertook to quibble with us against the truth. Their mode of reasoning would do away the truths of the Bible and the being of God or Christ.

We had a very pleasant visit with our old friend J. P. Weeks, who has formerly been a Union preacher. We laid the truth before him as well as we could, and left him to investigate, praying the Lord to bless.

Our next visit was at Bro. Clarke's, who has been keeping the Sabbath some six years. He is firm.—There is not much interest in his immediate neighborhood.

At Grand Rapids there has been an increased in-

terest since our late visit. Bro. and Sr. Pettabone and Bro. and Sr. Fitch have lately come out to keep the Sabbath. Bro. Fitch proclaimed the first angel's message in 1843, and shared in the disappointment, and knew not what it meant until the present truth was presented to his mind, in the third angel's message. I think that Bro. Fitch will have to go with the last message of mercy to a sinful world, which is so soon to be destroyed by the seven last plagues.—Rev. xvi. Bro. Fitch's health is not very good, but we believe, if God has a work for him that he will give him strength according to his work.

Bro. Pearsall has had taken away from his family, by death, their only little son, about eleven years of age, after his heart was broken by the present truth. We believe the Lord did prepare him for himself, and laid him away to rest a few days, from the troubles to come on the earth, to save him, as is best in his case.

We came to Bedford, Oct. 1st and 2d. Found the little band striving to grow in grace, and the Lord was with them. The opposers have mostly been tested, and have decided against the truth. I see the importance of visiting new places as fast as possible; for as soon as the people are tested, the voice of the third angel will die away for ever, and sweet mercy be no more. Then he that is holy will be holy still, and he that is filthy will be filthy still.

Yours in the truth, J. B. FRISBIE.
Chelsea, Mich., Oct. 7th, 1853.

From Sister Richardson.

DEAR BRO. WHITE:—With feelings of deep interest in the cause of our Lord, I add my feeble testimony to the truth.

It is about thirty years since I embraced the religion of Jesus; and though I have not been as faithful as I ought, and have been cold and indifferent in his service, still, when I saw my own sinfulness, and called on my Saviour, I have ever found him precious to my soul, and a present help in every time of need. And now I mean to spend the rest of my days in the service of God. I hope and pray that I may live in such a manner, that others may be led to give their hearts to God; for I can truly say,

"Jesus I my cross have taken,
All to leave and follow thee."

About six or seven years since I had a deep impression on my mind that the seventh day of the week was the day sanctified and commanded to be kept in the ten commandments, holy unto the Lord; but still I kept the first day until last May, since which time I have kept the seventh day as the Sabbath of the Lord. And I believe that it is the day designed to be kept; for I cannot find any commandment or writing of any kind to warrant the keeping of any other. All other days may be devoted to secular employments. I have lately seen and heard of several from whose eyes the scales have fallen, who have been led to see that the seventh day is the one to be kept. I have been happier since I kept the seventh day than I ever was before. I have peace of mind, such as the world cannot give or take away.—I view the day as not far distant when many shall come to the knowledge of the truth, and put their trust in him who hath said, "come unto me all ye that labor and are heavy laden, and I will give you rest."

I have read some in the *Review*, and I like not only the advocating of the seventh day Sabbath, but, also, the religion of the New Testament, and holiness of heart, which is essentially necessary (for without holiness no man shall see the Lord,) which it teaches. I believe that it is high time to awake to newness of life, and not sleep as do some, who will not arouse from their lethargy; for

"That awful day will surely come,
The appointed hour makes haste,
When we must stand before our Judge,
And pass the solemn test."

I feel to give glory to God in the highest for bringing me to the truth as it is in Jesus; and I praise and adore his holy name for the light which is continually shining into my mind. According to the signs of the times, as predicted in the Bible, I believe that the end is near, and how it behooves all those

who are standing aloof from Christ, and his cause, to take heed to their ways, and turn to the Lord while it is a day of salvation with them.

Yours in bonds of Christian love,
EMILY RICHARDSON.
Stoddard, N. H., Sept. 20th, 1853.

From Bro. Truman.

DEAR BRO. WHITE:—Out of love to God, and the brethren and sisters that compose the Advent ranks, do I address you at this time. With humble gratitude would I acknowledge the faith that has been inspired in my bosom by the reading of the *Review*.—O, how it fed my hungry soul! How it delighted my heart to hear from the brethren and sisters from all parts of the country! I call them brethren and sisters. May I not call them so? The Saviour asked, on one occasion, Who is my brother or my sister? and said, he that doeth the will of my Father which is in heaven. So say I. They are my people that keep the commandments of God, and the faith of Jesus Christ.

It is nearly a year since I began to inquire about the Advent faith. I ever have been an Adventist; but I had supposed the Jews were to be gathered at Jerusalem, and then the Saviour was to come, and Satan was to be bound, and Christ reign a thousand years before the judgment. Oh, how dark was my mind on this subject, and how limited my views.—I can truly say, like one of old, "Whereas I was blind, now I see." I knew nothing of the darkening of the sun and moon, and falling of the stars, and the working of Satan with all power, and signs, and lying wonders as signs of the coming of the Son of man in the glory of his Father, with all the holy angels. These and many others I did not see. O, what beams of light shine upon my understanding now! With what pleasure and unspeakable joy do I look forward to the glorious appearing of our Saviour. Glory to God for the light and instruction that I have received. How it becomes me to deny self and live humbly before God. When I read the letters in the *Review* it causes love like a river to flow into my soul, and our hearts unite like two drops of water.

It gives me pain and distress of mind when I look over the professed church of Christ, and see what a mantle of darkness is drawn over them in respect to the signs of the times. I rejoice to see what God is doing to open the eyes of his people to these things. I shall try and do what I can in the cause.

Yours, trying to keep all the commandments,
CLARK TRUMAN.
DeRuyter, N. Y., Oct. 5th, 1853.

From Bro. and Sister Camp.

DEAR BRO. WHITE:—Being convinced as we are of our error, in justifying sister F. M. Shimper and Bro. W. Morse in traveling together to teach the third angel's message, we heartily confess it before God, and our brethren. Being aware of their perfect integrity, and not knowing how to separate their going from the work accomplished, we verily thought the Lord, himself, justified them too. But we are now convinced that the manner of going, if continued by them, or practiced by others, is calculated to bring reproach upon the cause of Christ, and wound his dear people. Therefore, we all most heartily confess that we ought to have adhered to the voice of the church, and the teachings of the Lord, for which we were never more thankful than at the present time.

How infinite is the condescension of our Heavenly Father to teach us our errors, while Jesus, our great High Priest, is in the Sanctuary, that we may have the privilege of confessing them, that they may be blotted out when the times of refreshing shall come from his presence.

We hope our dear brethren will be able to forgive, and earnestly pray that we may henceforth be preserved from wounding the cause in any way, or injuring the feelings of the dear people of God.

Yours, looking for redemption, and hoping to "Overcome through the blood of the Lamb, and the word of our testimony." ISRAEL AND IRENA G. CAMP.
East Bethel, Vt., Oct., 1853.

The Mercy Seat.

"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. xxv, 21; xxvi, 34; xl, 20; Heb. ix, 4, 5.

The testimony here mentioned is the ten commandments, written on the tables of stone. These were put in the ark; and the mercy seat formed the top of the ark. Rev. xi, 19; xv, 5. shows what is "beneath the mercy seat." The following beautiful lines are to the point:—

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy seat.

There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet,
It is the blood bought mercy seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat.

Ah! whither should we flee for aid
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy seat?

There, there on angel's wings we soar,
And sin and sense seem all no more;
The Lord comes down our souls to greet,
And glory crowns the mercy seat.

Oh let my hand forget her skill,
My tongue be silent, cold and still;
This bounding heart forget to beat
If I forget the mercy seat."

SISTER MARY L. PRIEST writes from Feltonville, Mass., Oct. 1st, 1853. "My faith is growing stronger, daily. I see that the wicked are ripening for destruction. They will not have this man, Christ Jesus, to rule over them. O, no, they choose rather to enjoy the pleasures of this world for a season. But O, their end, their dreadful end!

"On the other hand, I feel in my soul that the third angel's message is increasing in power, and it seems to me that we shall very soon hear the loud voice.—The people begin to wake up to enforce Sunday-keeping. Has not the two-horned beast begun to work? And is not the time of trouble near at hand?

"I fear and tremble in view of it. The way looks so straight, the conflict so severe. Who can endure unto the end? Who will abide the day of his coming, and who shall stand when he appeareth?

"I feel like giving myself wholly to the Lord, and remember that there is a class who are called, chosen and faithful, who will be with the Lamb; and he shall overcome; for he is King of kings, and Lord of lords. He will be the hope of his people and the strength of the children of Israel. The eye of our Father will be upon us. He knows how to pity us; for he remembereth that we are dust. He is able to shield us, yea, more, he is willing to do it; and we shall have that confidence in him, when we fully get the faith of Jesus, that we shall ask of him with all the simplicity that a child comes to a parent, and he will hear us. O, yes, he will be our present help in every time of need. Then let us not fear; for the Lord is good. No wonder the Psalmist so often repeats, "for his mercy endureth for ever." O, let us be strong in the Lord and of good courage; for he will be with us to the end of this pilgrimage journey.

"Though trials and griefs await us here,
The conflict will shortly be o'er.
This glorious hope our hearts doth cheer,
We know that our Saviour will soon appear,
And then we shall grieve no more."

"O, let us not be weary in well-doing; for in due season we shall reap if we faint not. Let us drink the bitter cup with resignation, and be patient, believing in God, and remembering that he is long-suffering, and of tender mercy, and although we are tried, it is for our good to teach us our weakness, and

his power. Let us endure hardness as good soldiers, trusting in the Lord for comfort and support, and he will finally, bring us to enjoy that rest that remains for his people."

From Bro. Myers.

DEAR BRO. WHITE:—I feel that we are living in a solemn time—"in an age on ages telling." Momentous consequences are depending, soon to decide our eternal interest, eternal life, or eternal death! Oh, who can bear the thought of hearing the sentence, depart! Who can bear the thought of being forever excluded from the bright scenes of glory that are reserved for the redeemed?

But those that are saved will have to strive to enter; for the way is strait, or difficult, and few there be that find it. Matt. vii, 13, 14. Luke xiii, 24, 25. And what a scene awaits the lost, when once the Master of the house has risen up and shut to the door. Then there will be wailing. How can we think of this and feel hard towards our enemies?

The brethren here are holding on, as firm as ever. Although our enemies are strong, we intend to go on.

DARIUS MYERS.

Derinda, Jodaviss Co., Ill., Sept. 25th, 1853.

From Bro. Carus.

DEAR BRO. WHITE:—I am trying to keep the commandments of God, although it is through much opposition. I have passed through severe conflicts since I saw you in our State. But the Lord has hitherto sustained me for which I would praise his holy name, and trust him for what is to come. I am yet alone in this place in the keeping of the Sabbath of our Lord. The dragon power is very wroth with the remnant. Much is said of what shall be done to put down Sunday-breakers. I think that the time will soon come when the two-horned beast will make the image to defend the rights of the church in Sunday-keeping. But I trust that Christ will soon come to defend the rights of his children, and give them the promised inheritance. I ask the prayers of those of like precious faith. I have not seen any of the brethren since last Spring, at Conference, at Tyrone, though I have heard from them through the *Review*, and I bid them God speed.

H. C. S. Carus.

Concey, Mich., Sept. 27th, 1853.

From Bro. Wilsie.

DEAR BRO. WHITE:—We receive your valuable paper every week, and it is a source of great comfort to us.

Bro. Waggoner spoke to the people here, yesterday, (Sabbath,) in the forenoon and evening, and also, first-day forenoon, with great freedom and force. His discourse Sabbath was on the law of God, the fourth commandment in particular. First day forenoon his subject was the seal of God, and the mark of the beast. His argument was deep, clear and forcible.—There are a few here firmly established in the truth; and by the grace of God, I hope we shall be enabled to hold out to the end, keeping the commandments of God, and the faith of Jesus.

Your brother in Christ, J. W. WILSIE.
Metomen, Wis., Sept. 25th, 1853.

From Bro. Chester.

ELDER WHITE, DEAR SIR:—Although we are strangers in the flesh, yet I trust we are not to the doctrine of the Second Advent of our Lord and Saviour, and, also, the Bible Sabbath—the seventh day, which I try to observe. I have formerly been a strict observer of First-day, and my wife, also; but now she keeps the Sabbath with me.

The person that is addressing you was formerly a member and minister of the Free-will Baptist Church; but when I turned to keep the Sabbath, they would not claim me any longer. And by chance in some paper I beheld your name as Editor of the *Advent Review and Sabbath Herald*, published at Rochester, N. Y., and I wish to subscribe for this paper.

Yours with respect, LEMUEL CHESTER.
Pittsfield, Berkshire Co., Mass., Oct. 1st, 1853.

Appointments.

PROVIDENCE permitting, I will hold meetings as follows: Sullivan, Sullivan Co., Ind., from the 14th to the 17th, October. Oswego, N. Y., Sabbath and First-day, Oct. 29th and 30th, as the brethren may appoint. Manlius, Sabbath and First-day, Nov. 5th and 6th, as Bro. Holt and Cook may appoint. Chester Factory, Mass., Nov. 8th, at 2 P. M. and 6½ P. M., where Bro. Blair, and other brethren may appoint. Springfield, Nov. 9th afternoon and evening. Boston 10th, 6½ P. M. Fairhaven, Mass., Sabbath Nov. 12th.

J. BATES.

We will meet with the brethren at Springfield, Mass., the 15th and 16th. Washington, N. H., the 22d and 23d. New Haven, Vt., the 28th and 29th.

JAMES WHITE.

Publications.

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

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

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

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

Youth's Instructor, Vol. I, in paper covers—price 25 cents. Signs of the Times—124 pages—price 8 cents—postage 2 cents.

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

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

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

Letters.

S. T. Cranson 2, S. W. Rhodes, E. S. Eastman, E. S. Sheffield, J. H. Waggoner, A. Avery, A. H. Robinson, W. Phelps, S. S. Lang.

Receipts.

M. M. Brown, Sr. Small, S. A. Morrill, R. E. Sheffield, D. P. Hall, C. Truman, P. G. Pitts, B. Clark, D. Myers, J. Miracle each one \$1.

M. C. B. each \$2; E. Goodwin \$5; C. Bates \$1.75, W. E. Landon \$1.60; A. G. Phelps \$1.50.

AGENTS.

MAINE.	H. Gardner, <i>Panton</i>
N. N. Lunt, <i>Portland</i>	S. Willey, <i>Wheelock</i>
S. W. Flanders, <i>Canaan</i>	CONNECTICUT.
Cyprian Stevens, <i>Paris</i>	ELH Chamberlain <i>Md'town</i>
S. Howland, <i>Topsham</i>	A. Belden, <i>Kensington</i>
W. T. Hanniford, <i>Orrington</i>	NEW YORK.
Wm. Bryant, <i>Wilton</i>	W. S. Ingraham, <i>Bath</i>
NEW HAMPSHIRE.	A. Ross, <i>Caughdenoy</i>
J. Stowell, <i>Washington</i>	David Upson, <i>Moreland</i>
S. Bunnel, <i>Claremont</i>	R. F. Cottrell, <i>Mill Grove</i>
MASSACHUSETTS.	John Wager, <i>Orangeport</i>
H. Flower, <i>Ashfield</i>	L. Carpenter, <i>Oswego</i>
O. Nichols, <i>Dorchester</i>	A. H. Robinson, <i>Sandy Creek</i>
O. Davis, <i>N. Fairhaven</i>	E. A. Poole, <i>Lincklaen</i>
L. Paine, <i>Ware</i>	J. A. Loughhead, <i>Eltmira</i>
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