

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. V.

ROCHESTER, N. Y., THIRD-DAY, JULY 11, 1854.

No. 23.

THE REVIEW AND HERALD.

TERMS.—See Last Page.

LOOK UP!

Look up, weary pilgrim, restrain that deep sigh,
Look up, your Redemption is now drawing nigh;
Look up, Christ is coming, he soon will be here;
Look up, the night hasteth, the morning is near.

Look up, you will shortly receive your reward,
Look up, 'tis not vain that you trust in the Lord;
Look up, and by faith see that glittering crown,
Look up, see the glory of God coming down.

Look up, and behold yonder King coming forth;
Look up, he will gather his own from the earth;
Look up, all the saints from their dusty beds rise,
Look up, their glad shouts now are rending the skies.

Look up, Faith has triumphed, they're winging the air,
Look up, how resplendent, immortal and fair;
Look up, and go with them to that blissful home,
Look up, care-worn pilgrim, Redemption has come.

S. A. H.

THE GOSPEL MOTIVE.

CHRIST is the head of the church. "God gave him to be the head over all things to the church." Eph. i, 22. He is that Prophet of whom Moses spake, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

"And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts iii, 22, 23.

Hence, on the mount of transfiguration, there came a voice from the cloud that overshadowed them, saying, "This is my beloved Son: HEAR HIM." Luke ix, 35.

Christ is our Prophet, Priest and King. As such it is his prerogative,

1. To make known his will. He has spoken and made known, not only his own, but also his Father's will.

2. It is his prerogative to select the motives by which to induce obedience to his will. If we deny this, we deny his official character—his authority and his right.

3. He knew what motives were best calculated to induce obedience to his will, and to lead men to repent of their sins, to believe in Jesus, and thereby secure eternal life. To suppose otherwise is to impeach his wisdom.

4. Those motives best calculated to glorify God and save men from perdition, have been selected by him. To doubt this is an impeachment of his goodness. Hence, if we would stir up, comfort or strengthen his people, and lead them to be holy, faithful and active in his cause, or alarm sinners and lead them to lay hold on the hope set before them in the gospel, this must be the motive presented to induce them to do so.

5. To present other motives to enforce the claims of the gospel, than those chosen by Christ, is—

1st. To prefer our own to Christ's wisdom.
2d. To take the place, and assume the sole prerogative of Christ.

3d. It is downright rebellion against Christ.

4th. It is to preach a gospel of our own, and not the gospel of Christ.

5th. Finally, it is, strictly, the worst form of antichrist.

6. From these considerations, we perceive that it is important to know what is the motive of the gospel, and when known, to preach it and be governed by it in all things, leaving the result with

God. For when we preach the gospel and enforce it by the motives Christ has given, he alone is responsible for the results. But if we enforce it by motives of our own, we assume the responsibility ourselves for so doing, and also for the results.

We pass to inquire, what is the motive of the gospel? We answer, negatively,—

1. It is not a preparation for death. God nowhere exhorts men to repent or believe because they must die, or as a preparation for death.

2. It is not the conversion of the world. No—never is this presented as a motive to induce his people to be holy, or faithful, or active in his cause, nor to lead sinners to repent and believe. For it is evident to all acquainted with the laws by which the mind is governed, that an effect directly opposite would be produced.

3. It is not eternal, conscious being in misery. For such a motive, instead of producing love to God, most invariably produced its opposition—hatred.

And yet many, very many, use these motives to enforce the claims of the gospel. Such, I would ask, in the language of Paul, "Despisest thou the riches of God's goodness and forbearance, and long-suffering, not knowing that the goodness of God leadeth men to repentance?" Then it is clear that neither of the above can claim to be the motive of the gospel. But affirmatively—

It is the second coming of Christ in power and great glory, or some event directly and intimately connected with his coming, such as the judgment, the resurrection, or the setting up of his kingdom, &c. This is, and ever has been, the great motive of the gospel. This is the object on which the eye of faith has ever rested, and to which the anticipation of the church is directed, both in the Old and New Testament.

"Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousand of his saints," [or holy ones.] Job in his affliction cried out, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

Thus has it ever been with the saints in all ages. So when the disciples of Christ went forth to preach the gospel at his first advent, this we find was the motive presented to enforce its claims upon the children of men.

1. To induce repentance. It is recorded of John, the forerunner of Christ, [Matt. iii, 25.] that he came preaching in the wilderness of Judea, and saying, Repent. Why? because you must die? No—but mark!—"For the kingdom of heaven is at hand." The word rendered "at hand," is *eggika*, which means approacheth, and is so rendered by George Campbell and others. The word meaning nigh, or impending, never was used by Christ or the apostles with reference to the proximity of the kingdom in their day. For "Christ added and spake a parable, because . . . they thought that the kingdom of God should immediately appear," and said it was like "A certain nobleman, that went into a far country to receive for himself a kingdom and to return." Luke xix, 11, 12.

Also Paul wrote to the Thessalonians, who had imbibed the idea that Christ would come in their day, and said, "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." 2 Thess. ii, 2. The word here used is, *enesteken*, which signifies immediately near, upon or impending.

Hence John exhorts men to repent, because the kingdom of God approacheth. This is an event

connected with, and depending upon, Christ's coming. As Paul says, "Christ shall judge the quick and the dead at his appearing and kingdom." From which we learn that the judgment, the appearing, and the kingdom of Christ, are contemporary events, and that motive used by John to induce repentance, was an event connected with the coming of Christ.

After John was cast into prison, "Jesus began to preach, and to say, Repent; for [because] the kingdom of heaven approacheth." Matt. iv, 12, 17; Mark i, 14, 15.

The first recorded sermon of Peter after the day of Pentecost, presents the same features. He says, "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing, shall come from the presence of the Lord, and he [God] shall send Jesus Christ," to restore all things. Acts iii, 19–21. The motive here, is the sending of Jesus to restore all things.

From the above scriptures, it is evident that the motive to induce repentance is the coming and kingdom of Christ.

2. Love to Christ. "If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*," which interpreted, signifies, "Let him be accursed when the Lord comes." 1 Cor. xiv, 22. The idea is borrowed from the customs of the Jews. Under the Jewish law there were many crimes punishable with death, which is inflicted upon the persons as soon as convicted; but when the Jews were brought into subjection to the Romans, they lost the power of life and death. When, therefore, a person committed any crime that would have been punished with death by the Jewish law, the Jews anathematized him, in expectation that Christ would at his coming inflict the same penalty.

3. To abide in Christ. "Now little children abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." 1 John ii, 28.

4. To do good to the poor. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee." How shall they be recompensed, and when? "For thou shalt be recompensed at the resurrection of the just." When are the just raised?—At Christ's second coming. Luke xiv, 13, 14, and Matt. xxv, 34, 46.

5. To keep his commandments. "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.

6. To induce diligence and holy living. "Wherefore, beloved, seeing ye look for such things, (what things?)—the melting of the heavens and earth, and burning up the works therein, and the creation of a new heavens and earth, be diligent, that ye may be found of him in peace, without spot, and blameless." 2 Pet. iii, 10–14.

7. That we may set our affections on, and seek the things that are above. "Seek those things which are above"—where Christ sitteth on the right hand of God. . . . set your affections on things above, not on things on the earth . . . for when Christ who is our life, shall appear, then shall ye also appear with him in glory. Col. iii, 1–4.

8. To hold fast our confidence. "Cast not away, therefore, your confidence, which hath great recompense of reward. For yet a little while, and he that shall come will come, and will not tarry." Heb. x, 35, 37.

9. Patience. "Be ye also patient; establish

your hearts; for the coming of the Lord draweth nigh." James v, 8.

10. To meet together often, and exhort one another. "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." Heb. x, 25.

11. To confess Jesus and his truth. "Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark viii, 38.

12. To forsake all for Christ. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have, therefore? And Jesus saith unto them, Verily I say unto you, that ye which have followed me, in the regeneration, (renovation, Camp trans., or restitution of all things,) when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt xix, 28; Phil. iii, 7, 16.

13. To suffer with Christ. "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." "For if we suffer, we shall also reign with him." "If so be that we suffer with him, that we may be all glorified together." 1 Pet. iv, 13; 2 Tim. ii, 12; Rom. viii, 17.

14. To watch and pray. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Be like unto men that wait for their lord, when he will return from the wedding; . . . blessed are those servants, whom the Lord, when he cometh, shall find watching." But "if thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Luke xxi, 36; xii, 36, 37; Rev. iii, 3.

15. Moderation. "Let your moderation be known unto all men. The Lord is at hand." Phil. iv, 5.

16. To induce us to fear the Lord, think upon his name, and speak often one to another. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii, 16, 17.

17. Love to the brethren. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii, 12, 13.

18. Comfort under bereavement. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. Besides this I affirm to you, by the command of the Lord, that we the living, who remain at the coming of the Lord, shall not anticipate them who are asleep. For the Lord himself will descend from heaven, with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall rise first. Afterwards, we, the living who remain, shall at the same time with them, be caught up in clouds to join the Lord in the air: and so we shall be forever with the Lord." 1 Thess. iv, 13-18. Paul would not have his brethren ignorant of the hope based upon the resurrection from the dead, for he would not have them sorrow under the bereavement of friends, as those who are without hope. For as certain as that Christ died and rose again from the dead, so certain is it, that them that sleep in Jesus will God bring with him from the grave, the place of the dead. He then assures them that, although they might be alive at the second coming of Christ, they should not go before, or anticipate, (see Mc-

Knight's trans.) or outstrip. (Whiting's.) their brethren who are asleep in the grave; and gives as a reason, the fact that Christ himself will come from heaven in person, and then he will change us who are alive, in a moment, in the twinkling of an eye, and we shall all go up together in the clouds to meet Jesus, and then we shall be no more separated from him—no, nor our friends—and Paul exhorts us to comfort one another in our bereavement, with this blessed hope. God will bring them up from the grave; though dead, they shall live again, *when Christ comes*.

From this array of scripture, it is evident to all, that the motive by which those who preach the gospel are to enforce obedience to its claims, to its requirements, and duties to God and man, is Christ's second coming, or those events connected with, or dependent upon, his coming.

If this be so, (and who, I ask in all candor, is prepared to dispute it,) then, I ask, if we present other motives than those found in the gospel, are we not assuming the prerogatives of Christ? Are we not taking the seat of the Man of Sin? Are we not the false teachers of these last days, spoken of by the prophets, by Christ and the apostles? Are we not, in the strictest sense, Antichrist? In fine, are we not preaching another gospel than Christ's!

And what shall we say to such? What saith the Scriptures to such? for we would stand aside and let God speak.

"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, 20.

And Paul says: "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If ANY MAN preach any other gospel unto you than that ye have received, let him be accursed." Gal. i, 8, 9.

God help us, my brethren, to avoid this curse. Oh, let us examine into this matter, and see whether we are preaching another gospel, or enforcing the claims of the gospel of Christ by other motives than those chosen by Christ. And if so, God help us to repent and submit to Christ; and, as he commanded Jonah, go and preach to the people the preaching that he bids us. Jonah iii, 2. Let us forsake all, leave all, turn from our own ways and the traditions of men, and follow Christ. And do you ask, What is following Christ in this respect? Let Christ himself answer.

"And he saith unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury the dead, but go thou and preach."—Preach what? That men should prepare for death? No; but preach—"The kingdom of God." Luke ix, 59, 60.

Then "Jesus came into Galilee, preaching the gospel (good tidings) of the kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe the good tidings." Mark i, 14, 15.

Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the KINGDOM OF GOD. But when divers (many) were hardened, and believed not, but spake evil of that way before the multitude"—What way? Why, disputing and persuading the things concerning the kingdom of God. That is, because he would preach the coming and kingdom of Christ, as the motive to induce men to repent and believe on Christ, &c., the church was displeased with it. Well, what did Paul do? Read on. He went out of the church and took all the disciples with him, and went over and hired a school-room where one Tyrannus taught school. And God blessed him richly, and wrought special miracles by his hands. Acts xix, 8-12.

Thus did Paul, rather than to cease preaching Adventism—the coming and kingdom of Christ—as the great motive to induce men to yield and to accept the claims of the gospel. And so, my brethren, let us go and preach the preaching Christ has bid us—"The kingdom of God." Go into the churches and preach it; and when they become hardened, and believe not, but speak evil of this doctrine before the multitude, come out from them,

leave the church, and take the disciples with you, and go and hire a school-house, hall or barn, or go into the street; anywhere, rather than yield the motive of the gospel—than preach "another gospel" than Christ's coming and kingdom.

God commands you by this example of Paul to come out (and remember his will made known by example is as binding as though made known by precept) and have no fellowship with the unfruitful works of darkness; obey him, and he will bless you abundantly, as he did Paul, and bring you safely through, justify and crown you, and give you the kingdom.

And now, my brethren, I exhort you to be faithful—"preach the word"—"go, preach the kingdom of God." Fear not; God will protect you in the path of duty. And what your hands find to do, do with your might—do quickly—for Jesus our Lord is coming, and coming quickly, to give reward to his faithful servants.

Sinner! awake! awake!! repent. The Lord is coming, with all his mighty angels, to take vengeance on the wicked. Oh, sinner, flee to Christ—believe in him—lay hold on eternal life—quickly, quickly! or soon it will be too late.

The last sands of time are falling. The last woe comes quickly. Soon, soon the opening heavens will reveal Him. God help us all to be ready when he comes, to share with him in the glories of his everlasting kingdom. Amen.—*Ad. Tract No. 2.*

SECOND DISCOURSE ON THE SABBATH.

"Search the Scriptures." John v, 39.

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

IN obedience to this command of the Saviour, I proceed to the examination of another portion of scripture; especially as it relates to the subject of the holy Sabbath.

Neh. ix, 13, 14. And gavest them right judgments and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant.

1. The holy Sabbath is instanced as one of those right judgments, true laws, and good statutes, and commandments, which God gave to Israel. The Sabbath ought ever to be viewed as a reasonable and good command. There are few commands in the Book of God, which are more calculated to promote the good of society here, and to prepare for glory hereafter.

2. The holy Sabbath is not spoken of as a new institution, beginning with the Sinai covenant; or confined to the people of Israel; but this day, already sanctified, was made known unto them. The Sabbath, we have already seen, was instituted as soon as the work of creation was finished, and was appointed to be observed by Adam and all his children: but by departing from God, the holiness of the seventh day of the week was disregarded and forgotten. When God revived true religion in the family of Abraham, he revived the knowledge of the holy, blessed Sabbath. And in the passage before us, (which is a part of a solemn prayer to God,) it is spoken of as a great mercy shown to Israel, that they were made acquainted with the holy Sabbath. O that we might be disposed with united voice, to thank the Lord for making known to us his holy Sabbath!

Neh. x, 31. And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it: of them on the Sabbath, or on the holy day.

On this text we remark, 1. That the commercial intercourse, which exists among men, is one fruitful cause of the profanation of the Sabbath. The Jews might carry on a commerce with the heathen; but as the heathen did not observe the Sabbath, they would be inclined to come to market on that, as well as on the other days of the

week. This proved a snare to the Jews, as is evident from the scripture now before us. And no doubt it is a snare to many at the present day, who seem desirous to make the Sabbath something more than a day of worldly business.

2. From the text before us we learn that when we cannot restrain others from the profanation of holy time, we should be sure and restrain ourselves. The Jews were now in a dependent state, and they were surrounded by those who did not regard the Sabbath. If they could not prevent the heathen from bringing their ware and victuals to market, still they could agree together, that they would not buy it of them on that day. If others will profane the Sabbath, we must see to it, that we do not suffer them to draw us into their loose and pernicious practices. If I cannot prevent my neighbor from introducing some worldly topic of discourse, unsuitable for the Sabbath, still I may waive it, or propose a topic more suitable to the day. If you cannot prevent a neighbor from calling to pay you a visit on that day, you can certainly keep from returning the visit on that day, if you cannot summon up courage to tell him plainly, that you do not wish to receive or pay visits on the holy Sabbath. It would no doubt be highly proper to manifest your disapprobation of this practice, both by words and actions. We further notice in this text, that those Jews, who seemed disposed for a thorough reformation, agreed not to buy any wares on the Sabbath, or on the holy day.

Isa. lviii, 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

This passage reflects much light upon the holy Sabbath.

1. It points out three ways by which the sabbath is trodden under foot, or encroached upon.

1st. By doing our own ways. Six days are our own, in distinction from the seventh, which the Lord calls his day. By "our own ways," in the place before us, we are to understand the same as our work, our business. In the commandment it is said, six days shalt thou labor and do all thy work. In the same way we are to understand "our own," in this whole passage; not as necessarily implying that which would be wrong to be done on the working days; otherwise, piety would lead us to avoid them on other days, as well as the holy day of the Lord.

The second way, here mentioned, of encroaching on the Sabbath, is by doing or finding our own pleasure. Pleasure, in distinction from work, is recreation or amusement. Some recreations are vain and sinful on any day; these must of course be forbidden on the day which is holy to the Lord. Others, when under due regulations, are admissible on the week days; such as visiting our friends, or riding abroad to take the air, and please our eyes, and recreate our minds with the delightful scenes of nature: but these also are forbidden on the Sabbath. In the passage before us, the laying aside of our amusements and recreations is enjoined with emphasis. "If thou turn away thy foot from doing thy pleasure on my holy day;" It is repeated in the same verse, "nor finding thine own pleasure."

It is said, there are some who are very scrupulous in not doing their own work, who think it perfectly lawful to find their own pleasure, or recreation, on the Lord's holy day. Do not such resemble the teachers in the time of our Saviour, who made a mighty difference between swearing by the temple, and by the gold of the temple? They said, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. So these seem to say, Whosoever shall labor on the Sabbath, he is an infidel; but whosoever shall only play on the Sabbath, he is a good Christian. To such it might be

said, Ye fools and blind, for whether is the greater offence, to sweat away the Sabbath, or to sport it away? There is a great difference between the Lord's holy days, and men's holidays. The former are days eminently designed to prepare us for heaven; the latter, are days peculiarly calculated to fit us for hell. If the Sabbath is considered as a holiday, a day of pastime, instead of a holy day, a day of religion, it must be, instead of the best, the worst, and most dangerous day in the week. It would seem that the devil could not have invented a stratagem more calculated to impede the progress of the Redeemer's kingdom, and to build up his own, than this transformation of the Lord's consecrated day, into a day of sport. I fear there are some parts of our country, where even taverns are haunted on the Lord's day; where games are played, and horses run over the race-ground. Others, who would be ashamed to be seen in these crowds, and taken up with these sports, are riding out for their pleasure, or politely giving, or accepting, invitations to dinners, or to tea parties. If such are not down-right infidels, let them ask themselves, Is this keeping holy the Sabbath-day?

3d. Speaking our own words, is an encroachment on the Sabbath. After being told that we must not find our own pleasure, it is added, "nor speaking thine own words." We may talk on the Sabbath, but it must be such talk as belongs to a day holy to the Lord. It must not be vain; it must not even be secular. Would there not be a strange incongruity in the command, if it strictly forbade labor and recreation, but allowed us to talk freely about them both, and lay out all the business and recreations of the week on the holy Sabbath?

Some, in quoting this passage, have added another clause, namely, "not thinking thine own thoughts." This is not expressed in the text; but the sentiment is just, and it is easily gathered from what is expressed. Thoughts about the business or pleasures of the week, do, when they are indulged, pollute the Sabbath in His view, from whom no thought can be withholden.

2. From this important portion of scripture, we not only learn what we must not do, but also what we must do, if we would keep the Sabbath in such a manner, as to please the Lord of the Sabbath. 1st. We must call the Sabbath a delight. The Sabbath, a day sequestered from business, recreations, and worldly discourse, and consecrated to the worship of God, and spiritual improvement; is a striking emblem of heaven. The Lord requires that we love this day, considered as a holy day; that we anticipate it with desire, and welcome it when it arrives; and that we drop our secular business, and go into, and continue in, its holy services with great delight. Surely, they who love God will call the Sabbath a delight. 2d. We are here required to call "the holy of the Lord honorable." The Sabbath is a standing memorial, that Jehovah is our Creator. It becomes us not to be ashamed of the day, which our Creator has sanctified and blessed; and which, in distinction from all other days, he calls his own. If it be a disgrace for us, to own ourselves to be his dependent offspring, and to be in need of his salvation, then we may well be ashamed of his day. We are ashamed of it, and of its Author, if we are ashamed to keep it, even in the strictest sense, holy to the Lord.

We are not only to call, or esteem, the holy of the Lord honorable, but we are so to spend it as to "honor Him." The Sabbath is not truly sanctified by ever so strict an observance of it, if the glory of God is not regarded. The religion of the Bible requires that the ultimate end should always be to glorify God.

Lastly. From the portion of inspired truth before us, we learn that God has promised great good to those who truly sanctify his Sabbaths. "I will cause thee (i. e., on condition of delighting in the Sabbath and turning away from every encroachment upon it) to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." A regard to the Sabbath is supposed to be connected with obedience to the other commands of

Cod. And it is most certain, that such a regard to the Sabbath as is described by the Prophet, will be attended with correspondent obedience to other divine requirements. And this is also certain, that a nation, or people, to whom God has made known his holy Sabbath, cannot expect his blessing, if they lightly esteem, and disregard it.

Exposition of Scripture.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Pet. iii, 10; See also Matt. xiv, 42-44.

There is not only the most terrible sublimity and solemn grandeur, but also much philosophical propriety, in this description of the awful dissolution of the heavens and the earth; when "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up,—Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." As the heavens mean here the whole atmosphere, in which all the terrestrial vapors are lodged; and as water itself is composed of two gases, oxygen and hydrogen; and as the electric or ethereal fire, is probably that which God will employ in the general conflagration; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme. A piece of iron red hot placed over a drop of water on an anvil, and struck with a hammer above the drop, will cause a report as loud as a musket; when, then, the whole strength of these opposite agents is brought into a state of conflict, the noise, the thunders, and innumerable explosions, (till every particle of water on the earth and atmosphere, is by the action of the fire, reduced to its component gaseous parts,) will be frequent, loud, confounding and terrific, beyond every comprehension but that of God himself. When the fire has thus conquered and decomposed the water, the elements, the hydrogen and oxygen airs, or gases, will occupy distinct regions of the atmosphere; the hydrogen by its great levity ascending to the top, while the oxygen from its superior gravity will keep upon, or near, the surface of the earth; and thus if different substances be once ignited, the fire, which is supported in this case not only by oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all the aqueous vapors, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will necessarily be torn in pieces; and thus "the earth and its works be burnt up." It is probable, however, they will merely be all separated and decomposed, but none of them destroyed. And, as they are the original matter out of which God formed the terraqueous globe, they may enter again into the composition of a new system; and therefore the Apostle says, "We look for a new heaven and a new earth;" the other being decomposed, a new system will be formed from their materials. "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."—Burder.

SHALL I PRAY TO CHANCE?—An English lady, who had forsaken her God and her Bible for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a pious sailor one morning how long they should be out. "In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor. "If it is God's will," said the lady: "what a senseless expression; don't you know that all comes by chance?"

After a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror, when the sailor passed her. "What think you?" said she, "will the storm soon be over?" "It seems likely to last for some time, madam." "Oh," she cried, "do pray that we may not be lost." His only and calm reply was, "Shall I pray to chance?"

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, JULY 11, 1854.

THEOLOGICAL GEMS.

THROUGH the kindness of a friend I had the pleasure, a few days since, of attending the closing lecture of Prof. —, before the graduating class of Theological Students in the city of —. It was not the lecture, however, but the remarks which preceded it, that caused me the deepest interest. A few days prior to the lecture in question, the Professor had favored his class with a lecture on the Divine authority for the change of the Sabbath to the first day of the week. On the present occasion several members of the class asked the Professor a variety of questions concerning the arguments which he had adduced in his previous lecture to prove the change of the Sabbath. It was this part of the proceedings that I thought most interesting.

The Professor had assigned as his first reason for the change of the Sabbath, the statement that Christ met with his disciples on the day of his resurrection, and on successive first-days afterward. One of the class pointed him to the fact that besides the day of his resurrection, Christ did not at most meet with his disciples but one first-day afterward. See John xx, 19, 26. In view of this fact, the student asked the Professor what he meant by successive first-days. He replied by denying that the foregoing were all the first-days that Christ met with his disciples, and affirmed that he met with them, at least, eight or ten successive Sundays!

I could not help thinking that this was a most valuable piece of information for those who are hard pressed for Sunday argument, forming as it does a large addition to the existing stock. But when I remembered that the first chapter of Acts testifies that there were but forty days in all between the resurrection and the ascension of Christ, I came to the conclusion that Sundays must have occurred in former times every four or five days, or else the Professor had made an egregious blunder.

How did he know that Christ met with his disciples eight or ten successive Sundays? Certainly he did not learn such a thing by reading the New Testament. For, giving in the doubtful instance in John xx, 26, there are then but two first-days in all in which Christ met with his disciples. I ask again, where did he get his authority for a statement which is not sustained by a single text, and which directly contradicts the first chapter of Acts? The best answer may be gathered from his own statement, that had he thought that this subject would be called in question, he would have had his proof texts all looked up. But he had regarded this as so clear a subject that he thought that no one would call it in question. It occurred to me at this time that I had rather be ignorant of Popular Theology, than ignorant of the New Testament.

His second evidence that the Sabbath has been changed, [Acts xx, 7,] was then called in question by one of the students. The attention of the Professor was called to the fact that Paul on this occasion broke bread after midnight. So that if this was on Sunday morning, Paul used Sunday as a day for traveling from Troas to Assos! But if this was not upon Sunday, but upon Monday morning, then Paul honored Monday, and not Sunday, by the breaking of bread. To this he replied, that they had doubtless attended to the breaking of bread on Sunday, but as Paul was about leaving them for the last time they attended to it again on Monday. Another item of rare and valuable information!

After some further conversation on the reasons for changing the Sabbath to the first day of the week, the question was asked, whether it could be considered a sin for a non-professor to work on Sunday. It was decided that the sin would consist only in the

neglect of the means of grace which he might otherwise attend on that day. I could not help wishing that some one would read Rom. iv, 15. "Where no law is, there is no transgression," and then ask the question, Is it a sin for Christians to labor in any honest calling on Sunday, just as they would on Monday? In the face of the foregoing text, there are few persons of sufficient assurance to answer in the affirmative; and to honestly answer, No, would be to upset the Sunday fabric, and leave it in ruins.

In the course of this effort to show that the New Testament now requires the observance of the first day of the week, the doctrine was laid down that the fourth commandment never required anything more definite than one seventh part of time. As I listened to this idea, the question arose in my mind, How then could the Sabbath be changed to another day of the week? For, according to this logic, the commandment would have been carried out to the letter had men chosen Sunday in Old-Testament times, as the one day in seven to keep holy unto the Lord. But it may be said that the change consisted in substituting the first day of the week for the indefinite one-day-in-seven system, which had before prevailed.

But it struck me as singular, that the Professor, after having thus established to his entire satisfaction the doctrine that Sunday has been substituted for the day which men were once required by the fourth commandment to observe, and that this day is the divinely authorized memorial of redemption, should then gravely inform his class that Monday, Tuesday or Wednesday would answer equally as well as Sunday, as a day of religious observance. Thus tacitly acknowledging that the Sabbath had not been changed to Sunday, that Sunday was no better than any other day, and that it is as great a sin to work on Wednesday or Thursday, as on Sunday.

The question was finally proposed to the Professor, whether Christ did not, in Matt. xxiv, 20, recognize the existence of the original Sabbath as late as the destruction of Jerusalem? To this he replied that the inquirer seemed to regard the Sabbath as something definite, like baptism, whereas the term did not apply to a definite day, but simply meant the day that would be observed by them at that time, namely, the first day of the week. The idea, he said, was this: Christ taught his disciples to pray that their flight might not be on the day of their religious observation; as in such case they would be deprived of their accustomed means of grace. Those who can allow the falsification of God's word, and have the weekly Sabbath of the Bible mean any day in the seven, which they choose, will doubtless receive this exposition with joy, and henceforth firmly believe that Christ taught his disciples to pray that their flight from Jerusalem might not occur upon the first day of the week!

The foregoing is a fair specimen of the arguments with which grave Doctors of Divinity overthrow the fourth commandment. Let the reader weigh them in the balances of truth, with the fourth commandment in the opposite scale, and let him decide the matter as it will be decided in the day of God.

There is no fact plainer than this in the Book of God, that the fourth commandment requires the observance of that day of the week which Jehovah rested upon and sanctified. If he rested upon one day in seven and no day in particular, this kind of reasoning which we have here presented is just. But if the Rest-day of the Lord means the day on which he rested, then the effort of Doctors of Divinity to make some other day his Rest-day or Sabbath, must prove a total failure.

J. N. A.

LITERARY THEFT.—In our absence an article was published in the REVIEW for June 13, entitled "Questions for the Candid," over the signature of E. Harris, which was copied from Sabbath Tract No. 7. We make this statement as an act of justice to the American Sabbath Tract Society.

The Last No-Sabbath Argument.

THE last argument for no-Sabbath we have seen, is presented by G. A. Brigham, in the *Harbinger*, [now *Expositor*] for July 1st. He says:—"But little hope need be entertained of our ever embracing the seventh day while we have the use of our reason. It is said, 'The Sabbath was made for man,' we are men, therefore, we must keep the Sabbath. We would remark, *circumcision* was made for man, we are men, therefore *circumcision* was made for us, and we must be circumcised. We contend for the validity of one argument as much as the other."

But it should be borne in mind that it was our Divine Lord who said, "The Sabbath was made for man;" while it is a frail mortal man who presumptuously asserts that "circumcision was made for man." In contending for the "validity of one argument as much as the other," B. must consider his own assertion of the same authority as the declaration of the Son of God!!

It is a plain fact, which will not be denied, that "man," used in the broadest sense, means all mankind; therefore, when the Great Teacher declares that the Sabbath was made for man, he teaches that it was made for the entire race.

Of circumcision, the apostle says: "But he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit." Rom. ii, 29; Col. ii, 11. Outward circumcision was not made for the entire race of man. The inwrought work of the Holy Spirit on the heart, took its place more than 1800 years since. Will those who teach that the Sabbath ceased with circumcision, be so kind as to show us what has taken its place in the gospel?

But we will let the great Apostle settle the question as to circumcision and the commandments of God in the gospel. He says:—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something." Whiting's Translation of 1 Cor. vii, 19. Now let him, who dare, place them upon a level! Such Extreme weakness as is apparent in this last argument for no-Sabbath by B., betrays great anxiety to prop up a tottering cause.

We are inclined to agree with B. that "but little hope need be entertained" of his "embracing the seventh day," for there can be little hope that one who will present so weak a reason for the abolition of the Sabbath, as he has, and then close his article with misrepresentations and slanderous statements relative to Sabbath-keepers, as he has, will ever appreciate real Bible argument, or feel the force of Divine Truth.

TENT MEETING AT DELHI, MICH.

OUR Meeting in this place, although commenced under unfavorable circumstances, closed leaving a good interest in the minds of a portion of that community. Quite a number came from the Capital, six miles from the place of Meeting. On First-day the Tent was well filled, mostly with the intelligent portion of the inhabitants, who gave strict heed to the word spoken, and when an opportunity was given for those who wished to understand more fully the reasons of our faith, to purchase books, our stand was immediately surrounded, and we sold in this place \$12.00 worth of books.

We feel confident that many are brought under the sound of the present message by the curiosity they have to attend a Tent-Meeting, who would know nothing of our position were it presented in the usual way in a district school-house. Very many can attribute their conversion to the truth to curiosity which led them to attend Sabbath-keepers' Meetings. We hope and trust with God's blessing that many more will date their convictions of the truth to the time when they gratified their curiosity by attending Meetings in a Tent.

The way is opening before us. We shall not have time to visit all the places now in contemplation before cold weather. Therefore we have concluded to visit only those places, where the most good can be done in the shortest time. The cause is one, and our

anxiety is to get our position before the people in the shortest possible time.

The day of trouble is near. What is done for perishing souls must be done speedily! We need the prayers of the saints. Pray for us, brethren, that we may be so guided that an effectual blow may be struck for the cause in Michigan.

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

Tyrone, July 29th, 1854.

WHY DON'T YOU KEEP THE SABBATH DAY?

This question is put to Protestants by a Catholic. It is the title of a small tract in which the writer shows, that, in regard to the Sabbath, Protestants, who profess to follow the "Bible, and the Bible alone," do listen to the voice of "tradition"—do leave their own rule, and take that of Catholics.

We will here give the two rules, and leave the candid reader to judge, whether Protestants, so far as the first day of the week as the Sabbath is concerned, are not in the hands of Papists.

THE RULE OF PROTESTANTS: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." 2 Tim. iii, 16, 17.

THE PAPISTS' RULE: "All Scripture, &c. Every part of divine Scripture is certainly profitable for all these ends. But if we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy, that is with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it." Note of the Doway (Catholic) Bible on 2 Tim. iii, 16, 17.

A Question for all Bible Christians.

I AM going to propose a very plain and serious question, to which I would entreat all who profess to follow "the Bible and the Bible only" to give their most earnest attention. It is this: Why do you not keep holy the Sabbath-day?

The command of Almighty God stands clearly written in the Bible in these words: "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." Ex. xx, 8, 9. Such being God's command then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath-day?

You will answer me, perhaps, that you do keep holy the Sabbath-day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

But Sunday is not the Sabbath-day. Sunday is the first day of the week; the Sabbath-day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but He named His own day, and said distinctly, "Thou shalt keep holy the seventh day;" and He assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, "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."

Almighty God ordered that all men should rest from their labor on the seventh day, because He too had rested on that day: He did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, He began the work of creation, He did not finish it; it was on Saturday that He "ended His work which He had made; and He rested on the seventh day from all His work which He had made; and God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." Gen. ii, 2, 3. Nothing can be more plain and easy to understand than all this; and there is nobody who attempts to

deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you then keep holy the Sunday, and not Saturday?

You tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. Let us see whether any such passages can be found. I will look for them in the writings of your own champions, who have attempted to defend your practice in this matter.

1. The first text which I find quoted upon the subject is this: "Let no man judge you in respect of an holy day, or of the new moon, or of the sabbath-days." Col. ii, 16. I could understand a Bible Christian arguing from this passage, that we ought to make no difference between Saturday, and Sunday, and every other day of the week; that under the Christian dispensation all such distinctions of days were done away with; one day was as good and as holy as another; there were to be no Sabbaths, no holy days at all. But not one syllable does it say about the obligation of the Sabbath being transferred from one day to another.

2. Secondly, the words of St. John are quoted, "I was in the Spirit on the Lord's day." Rev. i, 10. Is it possible that anybody can for a moment imagine that here is a safe and clear rule for changing the weekly rest from the seventh to the first day? This passage is utterly silent upon such a subject; it does but give us Scriptural authority for calling some one day in particular (it does not even say which day) "the Lord's day."

3. Next we are reminded that St. Paul bade his Corinthian converts, "upon the first day of the week, lay by them in store, that there might be no gatherings" when he himself came. 1 Cor. xvi, 2. How is this supposed to affect the law of the Sabbath? It commands a certain act of almsgiving to be done on the first day of the week. It says absolutely nothing about not doing certain other acts of prayer and public worship on the seventh day.

4. But it was "on the first day of the week" when the disciples were assembled with closed doors for fear of the Jews, and Jesus stood in the midst of them; and again, it was eight days afterwards (that is, on the first day of the following week*) that "the disciples were within, and Thomas with them, and Jesus again came and stood in the midst: (John xx, 19, 26:) that is to say, it was on the evening of the day of the Resurrection that our Lord first showed Himself to many disciples gathered together; and after

* "After eight days," is certainly more than seven days. Compare John xx, 26 with Matt. xvii; Luke ix, 28. Read Matt. xvii, 1. "And after six days, Jesus taketh Peter, James and John." &c. Now read Luke ix, 28. "And it came to pass about an eight days after." &c. If "after six days," be "about an eight days," it will be difficult to show that "after eight days," is just one week. It would be in harmony with the literal construction of the text, and the above scriptural rule, to conclude that this second meeting of Christ with his disciples was on the ninth day, or the third day of the week. En.

eight days He again showed Himself to the same company, with the further addition of St. Thomas. What is there in these facts to do away with the obligation of keeping holy the seventh day? Our Lord rose from the dead on the first day of the week, and on the same day at evening He appears to many of His disciples; He appears again on that day week, and perhaps also on other days in the interval. Let Protestants, if they will, keep holy the first day of the week in grateful commemoration of that stupendous mystery, the Resurrection of Christ, and of the evidences which He vouchsafed to give of it to His doubting disciples; but this is no scriptural authority for ceasing to keep holy another day of the week, which God had expressly commanded to be kept holy for another and altogether different reason.

5. But lastly, we have the example of the Apostles themselves. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts xx, 7. Here we have clear proof that the disciples came together for the celebration of the Holy Eucharist, and that they heard a sermon on a Sunday. But is there any proof that they had not done the same on the Saturday also? Is it not expressly written concerning those early Christians, that they "continued daily with one accord in the temple, breaking bread from house to house?" Acts ii, 46. And as a matter of fact, do we not know from other sources that, in many parts of the Church, the ancient Christians were in the habit of meeting together for public worship, to receive Holy Communion, and to perform the other offices, on Saturdays just the same as on Sundays? Again, then, I say, let Protestants keep holy, if they will, the first day of the week in order that they may resemble those Christians who were gathered together on that day in an upper chamber in Troas; but let them remember that this cannot possibly release them from the obligation of keeping holy another day which Almighty God has ordered to be kept holy, because on that day He "rested from all his work."

I do not know of any other passages of holy Scripture which Protestants are in the habit of quoting to defend their practice of keeping holy the first day of the week instead of the seventh; yet surely those which I have quoted are not such as should satisfy any reasonable man, who looks upon the written word of God as they profess to look upon it, namely, as the one only appointed means of learning God's will, and who really desires to learn and to obey that will in all things with humbleness and simplicity of heart. It is absolutely impossible that a reasonable and thoughtful person should be satisfied, by the texts that I have quoted, that Almighty God intended the obligation of Saturday under the old law to be transferred to Sunday under the new. And yet Protestants do so transfer it, and never seem to have the slightest misgivings, lest, in doing so, they should be guilty of breaking one of God's commandments. Why is this? Because, although they talk so largely about following the Bible and the Bible only, they are really guided in this matter by the voice of tradition. Yes, much as they may hate and denounce the word, they have in fact, no other authority to allege for this most important change. The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backwards from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country left this particular portion of Catholic faith and practice untouched.

But, had it happened otherwise—had some one or other of the "Reformers" taken it into his head to denounce the observance of Sunday as a Popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible and the Bible only, either

to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written Word of God, must needs come to the same conclusion: he must either believe that the Sabbath is still binding upon men's consciences, because of the Divine command, "Thou shalt keep holy the seventh day;" or he must believe that no Sabbath at all is binding upon them, because of the Apostolic injunction, "Let no man judge you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's." *Either one or the other of these conclusions he might honestly come to; but he would know nothing whatever of a Christian Sabbath distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because Holy Scripture itself nowhere speaks of such a thing.*

Now, mind, in all this you would greatly misunderstand me if you supposed I was quarrelling with you for acting in this matter on a true and right principle, in other words, a Catholic principle; viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of Divine truth which you have retained. God forbid! *They are the most precious things you possess*, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers three centuries ago than by your own. What I do quarrel with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above 1500 years. We blame you not for making Sunday your weekly holiday instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter; we too no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so-doing from a book, but we derive it from a *living teacher*, and that teacher is the Church. Moreover, we believe that not every thing which God would have us to know and to do is written in the Bible, but that there is also an *unwritten* word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the Apostle, "Stand fast and hold the traditions which you have learned, *whether by word or by our epistle.*" 2 Thess. ii, 14. We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of "the Church of the living God, the pillar and ground of the truth;" [2 Tim. iii, 15:] whereas you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there *can be* authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but *we* follow it, believing it to be a part of God's word, and the Church to be its divinely-appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often "makes the commandment of God of none effect."

LOVE.

"A NEW commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John xiii, 34.

No one can say but this commandment is binding in all its fullness, as it was given by the great head of the Church, Jesus Christ. His love to us is inexpressible, yet free and undeserved; so great that he condescended to leave the realms of glory, and come

into this dark world of sin and sorrow, to lead a life of suffering. He came a babe in the manger; and as we follow him along through life, we hear him declare, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." The world knew him not; he came to his own, and his own received him not. View him in the garden of Gethsemane—there in his agony he prayed, and he sweat as it were great drops of blood, falling down to the ground; and from thence he is led away to Pilate's judgment hall, and there buffeted, mocked and spit upon, yet he opened not his mouth. But all is not yet over. Up Calvary's rugged height he bears the cross, upon which he is nailed, and there spills his precious blood, groans and dies. And for what? For a friend, or brother? No, no! but for poor, sinful man, who had forfeited all right to life and immortality, whose doom was death, eternal death. O what love! "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John iii, 16. We may profess to keep the commandments of God, and outwardly observe the ten precepts; yet if we are destitute of the great principle of love in our hearts, it will profit us nothing.

Says the prophet Isaiah, "Bind up the testimony, seal the law among my disciples." Chap. viii, 16. That this prophecy applies to the present time, is evident from the following texts: "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." Verse 19. "And when they shall say unto you seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony, if they speak not according to this word it is because there is no light in them. As this prophecy is fast fulfilling before our eyes, in the many that are seeking to the dead for knowledge, I think the time has fully come for the testimony to be bound up, and the law sealed among the disciples. I understand the testimony and law here to mean the same as in Rev. xii, 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The testimony of Jesus embraces all the requirements of the New Testament. To bind up the testimony while a certain portion of it is being trampled under foot, would be impossible; therefore it must first all be restored and kept by the true Church. Says the apostle Paul, "Put on charity, [love,] which is the bond of perfectness." Love then is the bond which binds up the testimony, makes perfect the child of God, that they may receive the seal of the living God. Without love we are nothing. Says Paul, Though I speak with the tongues of men and of angels, and have not charity, [love,] I am become as sounding brass, or a tinkling cymbal. And tho' I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. All these gifts are good, but unless we put on love, which is the bond of perfectness, and which unites us to the true vine, Jesus Christ, we are nothing. Charity suffereth long and is kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth. 1 Cor. xiii, 3-8. Praise the Lord! O that these words might be written and engraven in the fleshly tables of our hearts. Love thinketh no evil. O you that are looking with suspicion upon your brethren, and watching for iniquity, think of this! Cast an eye within and ask yourself if the great principle of love dwells there. A certain lawyer once came to Christ and inquired of him what he should do to inherit eternal life. He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live.

Many there are at this day who say the ten commandments are not binding upon us; that they are abolished, dead and buried, &c.; but at the same time will admit these two quoted by the lawyer, to be binding, and to be kept that we may have eternal life. We would answer them in the language of our Saviour, This do and thou shalt live. Here, then, is a standard to which we may come and try ourselves and see wherein we come short, and while we

thus try ourselves by the word of God, let us ever remember that he has said, Heaven and earth shall pass away, but my words shall not pass away. God's words will stand, and if we would stand amid the burning wrath of God in the seven last plagues, our feet must be firmly planted upon his Word. Truth alone must be our shield: through it we are to be sanctified. A theoretical knowledge of the truth, without reducing it to a constant practice, will do us no good. We are commanded by God the Father, [Lev. xix, 18,] and by Jesus the Son, [Matt. xix, 19,] to love our neighbor as ourself. Are we living in obedience to this command? I would ask the question to those who say that God's ten precepts are abolished, when we urge upon you the necessity of keeping the fourth commandment, we are often met with the reply, Show it to us in the New Testament and we will keep it. Now here is a plain command both in the Old and New Testaments, to love our neighbor as ourself. Do you do it? Perhaps you will answer as did the young man who came to Jesus: All these have I kept, what lack I yet? But suppose Jesus, to test the sincerity of your love, should say as he did to the young man, Go and sell that thou hast, and give to the poor, would you not go away sorrowful? No doubt but this young man outwardly observed every precept of the law, yet he was not perfect: there was a lack of love to his neighbor; for if there had not been he would not have gone away sorrowful, but joyfully distributed his goods to the poor, and followed Jesus. Again we are commanded to look not every man on his own things, but every man also on the things of others. Phil. ii, 4. Love seeketh not her own. Our blessed Saviour did not seek his own ease or comfort, but the welfare of others. If we would be owned and approved of him when he comes to make up his jewels, we must be found following in his footsteps.

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Rom. xiii, 10. If we love our neighbor as ourself, we shall not break one of the last six commandments, which show our duty to him; and if we love God with all our hearts, we shall keep the first four, which show our duty to him. Love is the fulfilling of the law. On these two commandments, love to God and love to man, says Jesus, hangs ALL the law and the prophets; and if all hangs there, one jot or one tittle has not passed away, and we may keep the Sabbath without being Judaizers, or falling from grace. Praise the Lord! Says John, This is the love of God that we keep his commandments, and his commandments are not grievous.

While I look into the word of God and contemplate upon the way which leads to life, and what we must be to enter there, I feel to exclaim in the language of our blessed Saviour, Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. Matt. vii, 14: Let our station in life be never so high, our profession what it may, if we are not living by every word that proceedeth out of the mouth of the Lord, we shall at last be weighed in the balances and found wanting. O the solemnity of the time in which we live! Did we but realize it, our minds would not be taken up with things around us, but in seeking the preparation needful to stand in the coming storm of the wrath of God. The last sands of time are crumbling beneath our feet; the mighty men are awake; the nations are angry; dark clouds are already gathering over a guilty world; men's hearts are failing them for fear, and for looking for those things that are coming on the earth.

But is there no way of escape? no shelter beneath which we may be secure in that day? O hear the voice: He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. . . . A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee. Because thou hast made the most high thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Ps. xci. Truth alone will shield us. Says the Psalmist, Thy law is the truth. Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. Eccl. xii, 13. Our Saviour says, This do, and thou shalt live. Luke x, 28. James says, Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Chap. ii, 10.

The warning voice of the third angel is waxing louder and louder, the standard is raised, the banner unfurled, on which is written the commandments of God and the faith of Jesus. On the one hand are the commandment-breakers, and on the other commandment-keepers: on which side will ye be found? Choose ye this day whom ye will serve. If the Lord be God, serve him—keep his commandments; if Baal, then serve him, and keep the traditions of men. As for me I will serve the Lord and keep his command-

ments, that I may have right to the tree of life, and enter in through the gates into the City.

LOIS J. RICHMOND.

Ashfield, Mass., June 18th, 1854.

A Temporal Millennium.

The theory of a temporal millennium, as now held by many in the Christian community, is of modern origin. Less than two centuries have elapsed, since the doctrine, in its present form, was first promulgated.

Daniel Whitby, a learned doctor of divinity, was the author. From him were derived those sentiments which have since been so widely diffused, and accredited. The Christians of other days looked for the coming of their Lord, as at hand, but the dissemination of notions of a later origin, delay his coming for many years. To this favorite idea is to be attributed, in a great degree, the present lethargic state of the church and the world, respecting the near approach of the everlasting kingdom. The immediate coming of Christ to judgment, finds no response in the millenarian's bosom.

But be not deceived: all the New Testament writers declare the judgment as near at hand. The apostles and their coadjutors preached, "Behold he cometh quickly." The church has, through all subsequent time been anxiously watching for the consummation of her hope, waiting the return of her first love. The present age is, however, an exception, they heed not the admonition of their Christian fathers, to expect that eventful period as soon to dawn upon them. They place the coming of Christ far in the future, far beyond the limits of their earthly career?

Those passages which are usually cited to support a temporal millennium, can only be fulfilled in the "new heavens, and the new earth," where "the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

On examining the prophecy of Daniel, we find presented a series of events which are to extend into the eternal state. The character of the several kingdoms which were to exist, are there delineated. These kingdoms were to be earthly, sensual and estranged from God, and to remain for a given period, when they are to be destroyed, and the kingdom of God, which is to stand forever, even forever and ever, will be established.

These kingdoms are prefigured several times, by different representations, and extend to the end of time. The judgment, the resurrection from the dead, is immediately to succeed the present condition of human government.

The little horn, mentioned in the vii. chapter was to wear out the saints for a certain period, time, times and dividing of time—when his dominion was to be taken away—still he was to continue and prevail, though gradually consumed, and finally destroyed at the judgment day. The spirit of Anti Christ, was to prevail, "until the ancient of days came,"—its blighting influence will be felt while time endures. Antichristian powers, earthly kingdoms, are to bear rule until Christ comes to judgment—till the God of heaven shall set up a kingdom, which shall never be destroyed.

The fifth universal kingdom is not a temporal kingdom, but the eternal inheritance of the saints: when once the saints get possession, they occupy, not for a limited period, but "*forever, even forever and ever.*" An endless dominion, when the kingdoms of this world become the kingdoms of our Lord and his Christ, he shall reign forever and ever.

We would refer the reader to our Saviour's declarations when on earth, "My kingdom is not of this world," "Thy kingdom come," "In this world ye shall have tribulation," also to the parable of "the tares of the field."

St. Paul also declares, that the Man of sin—Papacy, shall be revealed, whom the Lord shall destroy with the brightness of his coming."

If we look at the revelation of St. John, we find he has not revealed anything which indicates the world's conversion, to be followed by a state of glory before Christ's coming, but otherwise. John saw things which should be hereafter, and he heard an angel flying through the midst of heaven, saying with a loud voice, wo, wo, wo to the inhabitants of the earth. Can any one really believe that the angel would have cried wo, wo, wo, (and the last wo comes when the seventh angel sounds,) when gladness, joy, and peace, were to fill the earth. Paradoxical indeed, would be such an inference.

We might refer to the opinions of the "Fathers." The Council of Nice.—The creeds of the respective, evangelical Churches, and show that they all anticipated the personal appearing of the Lord from heaven—a millennium prior to that event, never received their sanction.—*Mid. Cry*, 1844.

LESSON FROM GOD'S WAYS.

DAVID, the shepherd boy, the musician, the hunted fugitive, the mighty king, the sweet singer, the humble penitent, the inspired writer, the afflicted father, in his varied life, studied the ways of God, in his word and in his works. When his mind was full of this contemplation he exclaims: "Such knowledge is too wonderful for me: it is high, I cannot attain unto it." The Lord himself admonishes his people against presumption by saying, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." When the Prophet had uttered these awe-inspiring words, he proceeds to foretell that glorious time, when, instead of the thorn, shall come up the fir-tree, and instead of the briar, shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. lv, 13. Man, with his limited thoughts, is inclined to look for the fulfillment of this prophecy in the present state, while his cities, palaces, ships, towers, and monuments are mingled with the renovated works of God.

But a reverent study of God's word will correct this childish fancy. The earth is subjected to the curse while sin remains in it. Sin will remain till Christ comes, for his coming shall find the earth as it was before the flood. The earth and the works that are therein, shall be burned up: but from the melted remains, God can create a new earth as easily as he created a glorious Paradise for Adam out of chaos. This, it is manifest, will be God's way, but it is widely different from

MAN'S THOUGHTS.

Man, who rejoices in the inventions of the steam-engine, and the magnetic telegraph, as the child rejoices over his last plaything, imagines that God will delay the promised renovation of all things, till the wonderful powers of these inventions have been tried a little longer. He exults in the fact that he can guide steam so that it will transport him from New York to Washington in one day instead of four, and that he can send the letters which spell out his thoughts on magnetized wires with a swiftness a million times greater still. Men become "boasters," as the Apostle foretold, and talk great swelling words about the wonderful changes they are going to bring about. In a few years, they say, we will penetrate the western forests, and thriving villages shall dot the banks of the Columbia river. We will pierce the earth's surface, and dig out its gems and gold, its iron and coal. Surely, the end will not come to cut off these important enterprises in their midst. In such strains men often talk, "but they are vain words."

"But God delights in the improvement of his creatures," says one, "and therefore he will give us time to improve." But has he not tried us six thousand years, and is he pleased with our progress? Adam and Eve had a thirst for "progress," and "improvement" when they aspired to be as gods, and not satisfied with the constant enjoyment of unmingled good, partook of the tree of knowledge of good and evil. The same ambitious spirit prompts to most of our boasted "advancement in arts and sciences." Has God, who met it then with a frown, before which the earth trembled, and clothed itself in sackcloth, become better pleased with it, after observing its operations for sixty centuries? By no means!

Let us see how he has regarded

MAN'S DEEDS.

When Eve, led on by appetite and thirst for knowledge, had partaken of that tree, whose fruit was desired to make one wise, and had found her husband willing to join, then God, who knew the awful consequences of having those hands destitute of employment, to which such hearts gave impulse, immediately brought the world, in its Eden state, to an end; for a rougher discipline was now needful. Then the Lord began to execute that glorious scheme which is designed to bring many sons into glory. But men resisted the Holy Ghost, and rejected the counsel of God against themselves. The Lord had commanded them while in Eden, to be fruitful and multiply and replenish the earth. The earth, being very good, was designed as the abode of righteous persons. After the curse took effect, it was the manifest purpose of God to provide a remedy suited to every disease. But men continued to seek out many inventions. Their multiplication was not good in itself, and it was checked by death. When the discipline of life had been continued till its purpose was effected, in the preparation of the righteous for glory, or the wicked had corrupted their way, and hardened themselves beyond recovery, then that discipline ceased, and the individual died. The shortest lives we read of before the flood, were those of Abel and Enoch.

It is often said that God will not burn up this earth, because it has not yet been all peopled. To this he has furnished an answer by the flood. Mankind were fast filling the earth then, and there were great and strong races of giants among them, but they were rebels against God, and therefore the flood swept them away.

"But God will give us time to perfect the arts," says one. Go back and read the answer to this which God has written for 4000 years, as if to have it in readiness now. The tower of Babel was a magnificent conception, and it was rapidly advancing to its completion. But he who loves a humble and contrite spirit, severed the united family of man into fragments, to stop it in its progress. Nebuchadnezzar was a great patron of the arts, but Jehovah was not dazzled by his brilliant works. He was struck down from his rank as a man, that he might learn humility; and that great city, Babylon, the greatest wonder of the world, has crumbled into dust and passed away. The arts in Egypt were many of them far beyond the reach of modern imitation. But Thebes, their renowned city, with its temple two miles in circumference, has been in ruins for thousands of years, and Egypt has long been "the basest of kingdoms."

Herculaneum and Pompeii are now known to have made great advances in all the arts which adorn society, and give luxury to life, but their many thousands of inhabitants were swallowed up in an instant, because their guilt was like that of Sodom.

The Lord seeth not as man seeth. The improvements which have changed the face of society so completely from what it was in the days of Abraham, have not made the characters men more pleasing to God. On the contrary, the wonderful advances in the sciences and arts, increase pride, and worldliness of spirit. If we look at the world as God sees it, we must see that the incessant strivings after novelties are an acting forth of the spirit which led Eve to partake of the forbidden fruit. If all that is said of Mesmerism is true, we see not how secret things can be said to belong to God. For there seems to be nothing in the universe beyond its reach. While men are thus penetrating into the secret laws which govern mind and matter, infidelity abounds, and God may see that now is the time to manifest himself to the humble who have waited for him, and to abase the pride of those who have not liked to retain God in their knowledge.

Pride is a characteristic of this age. "The glorious nineteenth century" is the theme of every day's boast. But "pride goeth before destruction," as God has taught us in his works as well as in his word. The angels kept not their first estate, doubtless because they sought something higher, and they were cast down to be kept in chains under darkness. They presented the same temptation to our first parents, who, seeking to be as gods, brought shame and death on themselves. Pride kept the people of the old world from submitting to God, and the flood swept them away. Pride led to the confusion of Babel, and it has continued a Babel-like confusion among the works of God to this day. But the day is at hand when the Lord alone shall be exalted. For that day let us wait in faith, and while it tarries, let us watch and be sober, always abounding in the work of the Lord.

COMMUNICATIONS.

From Sr. Phelps.

DEAR BRO. WHITE:—I would say in behalf of the few in this place, that we are strong in the faith giving glory to God. There are but four here that observe the Sabbath of the Lord; but we with our children are striving to keep all God's Commandments, and the testimony of Jesus Christ. We desire to live humble and to seek meekness that we may be hid in the day of the Lord's anger. We rejoice to hear that the Lord is at work in different places in his moral vineyard. We know that the eyes of the Lord are upon his people. And we believe that all will have a chance to receive or reject this last message of mercy, and that all the jewels will be gathered, and fitted for the second casket. When we hear of those who have an ear to hear, calling for light, we feel to cry to the Lord of the harvest, to send forth more laborers into the field, for truly the harvest is plenteous but the laborers are few.

A few weeks ago Bro. Phelps gave his sister, (who lives in Adams Co., on the Lemonware river,) a few books with the request that she would read them, and give them to her neighbors to read. The result thus far is, that there are several that are almost persuaded, and anxiously waiting for some of the lecturing brethren to come and give them more light. They are very anxious to hear on this subject; but how can they hear without a preacher? We pray

the Lord to send some of his servants that way soon, and may there be a goodly number raised up there that shall be prepared to meet the Lord when he comes. We still feel like striving to enter in at the strait gate. The Bible assures us that it is a strait and narrow way; but it also tells us that we can overcome by the blood of the Lamb and the word of our testimony. We do desire to be humble, and strive to be more and more like our blessed Master, and at all times manifest the fruits of the Spirit; have on the whole armor of God, that we may finally overcome, have right to the tree of life, and enter in through the gates into the city. Your sister striving to overcome.

E. W. PHELPS.

Packwaukee, Marquett Co., Wis., June 1854.

From Bro. Edson.

DEAR BRO. WHITE:—It is cheering to me to hear from the brethren and sisters that are scattered abroad, through the *Review*. It is truly a welcome messenger to me to read the precious truths it contains. It brings a great deal of light to my mind from the word of God. I praise God for his goodness to me, for the truth of the third angel's message, that brings to light the commandments of God and the faith of Jesus. The holy Sabbath that has been so long trampled down is now being restored, as we read in Isa. lviii, 12, 13, 14. I feel as though I wanted to be one to build the old waste places, to be called the Repairer of the breach, the Restorer of paths to dwell in. I delight in the law of God. It is my meditation day and night. I do feel thankful to God that his holy Sabbath has been brought to light, that I can rest the day in which God has rested, his holy, sanctified day.

Dear brethren and sisters scattered abroad, we are traveling through a dark world of sorrow, in a world of sickness, pain and death, but I am looking forward with joyful anticipation to the time that I believe will soon come, when if we are faithful we shall be where death can never come. As you have seen through the *Review* that I have been left to mourn the loss of my dear companion, I mourn not as those that have no hope. I praise God for the blessed hope that buoy my spirits up in this time of affliction and trial. She has with me for three years past, been striving to keep all of the commandments of God and the faith of Jesus, and striving to overcome through the blood of the Lamb and the word of our testimony, and trying by the help of God to influence others to see the truth, and to keep God's holy law. But her work is done. She has got through with the troubles and trials of this earth. Thus she fell asleep in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep!"

I do praise God for the blessed promise in his Word, [1 Thess. iv, 14.] that them that sleep in Jesus, God will bring with him. Jesus is soon coming to raise the righteous dead, and change the righteous living, and take his weary children home. Yes, blessed home! Glorious thought! Shall I be there? Glory to God, I mean to be there. By his strength we are abundantly able to go up and possess the goodly land.

Your unworthy brother, striving for the kingdom.
MARSHALL EDSON.

Ashfield, Mass., June 25th, 1854.

FOREIGN NEWS.

THE SIEGE OF SILISTRIA.

THE siege of Silistria has been raised—the Russians defeated by the Turks and driven across the Danube. The order of events was as follows:—

Siege operations were commenced on the 17th May, and continued until 15th June, the attack and defense being carried on incessantly, and with equal bravery on both sides. Repeated storming parties were directed against the intrenchments—mines and counter mines were exploded, causing immense slaughter to both besiegers and besieged. Mussa Pasha, the brave Turkish commander, was killed by a shell; after which Prince Pashkiewitch, the Russian commander, was struck and disabled by a spent ball, and will probably die.

On the 13th June, a tremendous attack was ordered under Generals Gorchakoff and Schilders, but after severe fighting the Russians were repulsed, and a Turkish brigade sent from Shumla by Omer Pasha, succeeded in entering the fortress. Thus re-enforced, the garrison on the 15th made a sortie. A desperate hand to hand contest ensued, and ended in the complete discomfiture of the Russians. Prince Gorchakoff was severely wounded. General Schilders had his leg shot off, and two others Generals were killed.

The carnage among the Russian troops was dreadful, and they retired fighting, across the river. Pursuing their advantage, the Turks crossed an arm of the river, seized the Isle of Hope, and blew up the Russian siege works thereon. The Turks then brought out their guns and erected temporary batteries on the Bulgarian bank of the river, before the north face of the fortress. The Russian battalions east and west of Silistria immediately retreated, in good order, across the river and destroyed their bridges.

The Russians, at late dates, were in the vicinity of Kalash, awaiting re-enforcements and orders.

Gen. Liprandi's division and several detached corps were marching in haste from Slatina to join them.

This victory was gained entirely by the Turks, the French and English not having made their appearance.

The siege of Silistria being raised, must alter the whole plan of operations in Bulgaria, and consequently must change the plan of the allies. It is surmised that Pashkiewitch will order his whole force to fall back on Jassy.

Ere this the Russians have probably relinquished all their positions on the left bank of the Danube, excepting the forts of Hirsowa, Matschin and Uscaktoha; and apprehensions of their advance on the Balkans is for the present at an end.

Russian accounts via Bucharest, admit that operations against Silistria are suspended, but say that the siege is not finally raised.

The Russians have evacuated Mogorelli and Simnibea.

Five thousand Turks have occupied Turtukai, and it was reported (but considered doubtful) that the Turkish garrison of Rustchuk had crossed at Giurgevo, and killed four hundred Russians, and taken nine guns.

Admirals Dundas and Hamelin had issued a circular on the 7th June announcing the close blockade of the mouths of the Danube; most of the fleet were cruising off Sevastopol, but some six or eight ships were at Varna assisting in the conveyance of troops.

Transports with heavy guns having arrived, it was likely that Sevastopol would soon be attacked.

THE POSITION OF AUSTRIA.—A report was current that Russia had again made peace overtures through Austria, but the terms are said to be the immediate retirement of the Allies from Turkey. It can scarcely be regarded as true.

A rumor is again afloat in the English papers that the Czar will abdicate. He is likewise reported to be sick, and for that alleged reason did not meet the King of Prussia. He has, however, ordered Prince Dolgorouki, Minister of War, to proceed immediately to the Danubian Principalities and draw up an accurate report of the position of affairs in a military point of view. This unusual mission produced a sensation at St. Petersburg.

It is officially announced that the Convention between Austria and the Porte for the Austrian occupation of the Moldavia-Wallachian Principalities, was signed at Constantinople on 14th June.

At a Cabinet Council at Vienna on the 19th, the Emperor pre-iding, it was resolved, that if an evasive answer comes from Russia, Austria will forward a final ultimatum demanding a categorical reply within eight days.

It is stated that Napoleon has intimated to the Austrian Government that the French will interfere to suppress any revolutionary movements in Hungary or Italy while the Austrian troops are engaged against the Russians. A similar declaration is expected from England. A Russian loan of 16,000,000 roubles—5 per cent—is negotiating at Hamburg, at 87.

THE BALTIC.—There has been no news of importance received from the Baltic. Two English steamers destroyed the wharf and some gun-boats at Kemi, Gulf of Bothnia.

The English ships *Odin* and *Vulture* landed 150 men at Kalva Karlemy, but they were attacked by the Russians and driven back to their ships with the loss of three officers and three seamen killed, two officers and 14 seamen wounded, and 25 taken prisoners. Admiral Napier has sent four ships against the place. All Russian pilots are sent into the interior.

The British, under Admiral Plumridge, had taken possession of Fornes, unopposed. It was to be fortified as a station for English troops. Great activity prevailed in the Swedish ports.

TENT MEETING.

A TENT MEETING will be holden on the farm of Z. W. Leach in Waitsfield Vermont, on the road leading from Moretown to Waitsfield Common. The Meeting will commence July 21st, and continue over the Sabbath and First-day, and longer if thought best. We shall expect that the brethren will come to the Meeting with provisions for themselves. There will be two small tents on the ground in which those who have provision and bedding can be accommodated. There will be provision made for horses.

We would invite Brn. Baker, Sperry, Wheeler and other preaching brethren to come and labor with us.

There will also be a Tent Meeting at Sutton, Vt., (unless the Brn. otherwise arrange,) to commence July 28th, and continue over Sabbath and First-day, and longer if thought best. A general attendance is expected.

JOSIAH HART,	Committee of arrangements.
E. P. BUTLER,	
H. BINGHAM,	
ALBERT STONE,	

Vermont Tent.

THE Brethren in Vermont have obtained a Tent 60 feet in diameter, which will cost about \$150.00; also two small Tents, which will cost about \$50.00. The friends of the cause are invited to contribute to meet the expenses of these Tents. The brethren in New Hampshire and Massachusetts are invited to join in the enterprise, and have Tent Meetings in their States if they wish them.

All letters relative to the Tent should be addressed to Josiah Hart, Northfield, Vermont.

Tent Meeting at Jackson.

Providence permitting we will hold a Tent Meeting in the village of Jackson, Mich., commencing July 28th, at 5 o'clock P. M., and hold over Sabbath and First-day.

The call from Waverly, Mich., will be remembered and seasonable notice given.

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

BRO. D. P. HALL.—Have you sent the article on the time of the Sabbath? It is needed. Some of your and Bro S.'s MSS. will be wanted by the 20th.

C. R. Austin.—The Tracts were sent; but we send again.

Publications.

THE Sanctuary and Twenty-three Hundred Days—76 pp.—8 cts.—postage 1 cent.

Review of O. B. L. Crozier—the Sabbath—48 pp.—5 cts. A Refutation of Claims of Sunday-keeping, . . . History of the Sabbath—40 pp.—5 cts.—postage 1 cent.

The Signs of the Times; Spirit Manifestations a sign that the day of wrath hasteth greatly—124 pp.—10 cts.—postage 1 ct.

The Two-horned beast, the United States—52 pp.—5 cents

Advent and Sabbath Hymns—30 cts.—postage 5 cts.

Supplement to Advent and Sabbath Hymns—5 cents.

Time and Prophecy—a Poem—25 cents—postage 5 cents

A Word for the Sabbath—a Poem—6 cents.

First Day of the Week Not the Sabbath—32 pp.—3 cts.—

The Seventh Day is the Sabbath—32 pp.—3 cts.

History of the Sabbath—40 pp.—4 cents.

The 2300 days and the Sanctuary—32 pp.—3 cents.

Christian Experience and Views—6 cents.

Supplement to Experience and Views—6 cents.

Solemn Appeal—Speedy Coming of Christ—32 pp.—3 cts.

True Picture—state of the Churches—16 pp.

The Sabbath by Elihu—16 pp.

Both Sides—on the Sabbath—16 pp.

The Sabbath by P. Miller Jr.—16 pp.

First-day of the week not the Sabbath—16 pp.

Review of Objections to the Sabbath—16 pp.

New Time Theory Reviewed—16 pp.

Tracts of 16 pages each can be sent by mail for one half

cent an ounce, in packages of not less than 8 ounces.

Sabbath and Advent Miscellany—seven of the above Tracts

bound with paper covers—10 cents—postage 1 cent.

Volumes I—IV of the *Review*, bound in paper covers, Vols.

and II, 40 cents; Vols. III and IV, 75 cents.

Youth's Instructor, Vol. I, in paper covers—25 cents.

AGENTS.

MAINE.		RHODE ISLAND.	
N. N. Lunt,	Portland.	Ransom Hicks,	Providence.
S. W. Flanders,	Canaan.	NEW YORK.	
Cyprian Stevens,	Paris.	J. Byington,	Buck's Bridge.
S. Howland,	Topsam.	A. Ross,	Caughdenoy.
W. T. Hanniford,	Orrington.	David Upson,	Moreland.
Wm. Bryant,	Wilton.	R. F. Cottrell,	Mill Grove.
NEW HAMPSHIRE.		John Wager,	Orangeport.
J. Stowell,	Washington.	L. Carpenter,	Oswego.
S. Bunnel,	Claremont.	A. H. Robinson,	Sandy Creek.
MASSACHUSETTS.		E. A. Poole,	Lincolnton.
O. Nichols,	Dorchester.	J. A. Loughhead,	Elmira.
O. Davis,	N. Fairhaven.	John Hamilton,	Fredonia.
Wm. Saxby,	Springfield.	PENNSYLVANIA.	
VERMONT.		M. L. Dean,	Ulysses.
R. Loveland,	Johnson.	J. H. Heggie,	Alleghany.
H. Bingham,	Morrison.	MICHIGAN.	
S. H. Peck,	Walcott.	Albert Avey,	Locke.
Lewis Bean,	Hardwick.	Ira Gardner,	Vergennes.
Edwin Churchill,	Stowe.	David Hewett,	Battle Creek.
E. P. Butler,	Waterbury.	C. S. Glover,	Sylvan.
Josiah Hart,	Northfield.	A. B. Pearsall,	Grand Rapids.
R. G. Lockwood,	Waitsfield.	A. A. Dodge,	Jackson.
Jesse Barrows,	Irassburg.	Wm. M. Smith,	"
Alonzo Lee,	Derby Line.	A. C. Morton,	Delhi.
E. Everts,	Vergennes.	WISCONSIN.	
H. Gardner,	Panton.	E. S. Sheffield,	Koskonong.
S. Willey,	Wheelock.	T. R. Sheldon,	Rosendale.
CONNECTICUT.		CANADA EAST.	
ELH Chamberlain,	Md'town.	B. Hills,	Melbourne.
A. Belden,	Kensington.		

Letters.

R. Hicks 2, E. Harris, C. Bates, P. Folsom, C. R. Austin.

Receipts.

C. S. Hurlburt, E. Barnes, I. Snubury, J. N. Luther, A. V. S. Clark, each \$1.00.
L. & P. Tollman, H. Pennfield, each \$2.00. C. Stevens \$3.
R. G. Curtis \$4. A Bro. in Mich. \$5. N. Needham \$0.75.
O. Frizzle \$0.50.

Money to pay for Vol. VI, will be receipted in No 1 of that Vol.

THE REVIEW AND HERALD IS PUBLISHED WEEKLY

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

J. N. ANDREWS, R. F. COTTELL, URIAH SMITH,

Publishing Committee.

JAMES WHITE, Editor.

TERMS—One Dollar a Year, in advance.

All communications, orders, and remittances should be addressed to JAMES WHITE Rochester, N. Y. 109 Monroe Street, (post-paid.)